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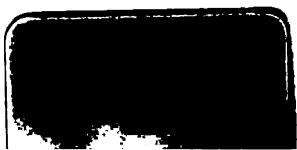
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# A GREEK AND ENGLISH LEXICON

TO THE

## NEW TESTAMENT:

IN WHICH

THE WORDS AND PHRASES OCCURRING IN THOSE SACRED BOOKS  
ARE DISTINCTLY EXPLAINED;

AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED BY REFERENCES  
TO PASSAGES OF SCRIPTURE, AND  
FREQUENTLY ILLUSTRATED AND CONFIRMED BY CITATIONS FROM THE OLD TESTAMENT  
AND FROM THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

## A PLAIN AND EASY GREEK GRAMMAR,

ADAPTED TO THE USE OF LEARNERS,  
AND THOSE WHO UNDERSTAND NO OTHER LANGUAGE THAN ENGLISH.

BY

JOHN PARKHURST, M.A.

FORMERLY FELLOW OF CLARE HALL, CAMBRIDGE.

WITH THE MORE VALUABLE PARTS OF THE WORKS OF SOME LATER WRITERS.

ADDED BY THE LATE

HUGH JAMES ROSE, B.D.

OF TRINITY COLLEGE, CAMBRIDGE.

*A New Edition,*

CAREFULLY REVISED, WITH THE ADDITION OF POINTS TO THE HEBREW, AND AN APPENDIX  
OF PROPER NAMES TO THE NEW TESTAMENT, BY

J. R. MAJOR, D.D.

KING'S COLLEGE, LONDON.



ΠΑΑΝΑΣΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ. ΜΑΤΤ. xxii. 29.

Τῶν πάντων κατῶν αἰτίων μὴ ἀναγινώσκουσιν βιβλία, ψυχῆς φάρμακα. CHRYSOSTOM.

LONDON:

LONGMAN & CO.; T. CADELL; HAMILTON, ADAMS, & CO.; WHITTAKER & CO.; J. DUNCAN; SIMPKIN,  
MARSHALL, & CO.; F. & J. RIVINGTON; J. DOWDING; NISBET & CO.; H. WASHBOURNE; HOULSTON  
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G. BELL; AND J. & J. J. DEIGHTON; T. STEVENSON; AND J. HALL, CAMBRIDGE: AND J. H. PARKER,  
OXFORD.

1845.

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LONDON :  
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ST. JOHN'S SQUARE.

TO HIS GRACE

WILLIAM, LORD ARCHBISHOP OF CANTERBURY,

THE CONSTANT FRIEND AND PATRON

OF THAT SCRIPTURAL LEARNING

OF WHICH HE IS HIMSELF SO DISTINGUISHED AN EXAMPLE,

THE FOLLOWING HUMBLE ATTEMPT TO PROMOTE IT

IS INSCRIBED,

WITH SENTIMENTS OF THE DEEPEST RESPECT

AND MOST SINCERE GRATITUDE,

BY

HIS GRACE'S OBLIGED AND HUMBLE SERVANT,

HUGH JAMES ROSE.



# P R E F A C E

TO

## MR. ROSE'S EDITION.

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IN presenting to the public a new edition of Parkhurst's Greek Lexicon, it is just to the publishers to mention the additions which have been made to it at their request.

Although the warmest acknowledgments are due from the English public to the venerable and learned author of this useful work, it is not to be denied that it labours under very considerable defects. The peculiar opinions of the school of Hutchinson, of which Mr. Parkhurst was at least an admirer, induced him to attribute great importance to etymological researches; and his own (in which he indulged so largely in this Lexicon) are unfortunately in the highest degree fanciful and uncertain. The cosmological theories of Hutchinson and Bate are dwelt on with a frequency and an extent little adapted to the plan of the Lexicon; and their other tenets occasionally give a tinge to the author's interpretations and comments which deprives them of the authority which his sound learning and exceeding love of truth would otherwise bestow on them. I presume not to pronounce an opinion on the merits of the Hutchinsonian philosophy. I reverence the piety and the learning of many of its followers: but a book for general use and general readers was not the place for introducing tenets so much doubted and opposed.

A still greater fault in the Lexicon is the want of accurate discrimination between the various senses of the same word. Great inconvenience also arises from the paucity of instances given under each head, and the looseness of the references to profane authors. These defects had altogether banished the work from the shelves of the critical reader, and its place has been supplied there by the labours of recent German Lexicographers, those especially of Schleusner, Bretschneider, and Wahl. That these books, however, should entirely usurp the place of a work as much superior to them in sound principle as it is, perhaps, inferior in some other respects, is a subject of serious regret: for although what is commonly termed Rationalism does not appear in its worst form in the books I have referred to, it has occasionally had no inconsiderable influence on the interpretations which they

present<sup>1</sup>. Nor are they by any means free from defects of a different kind. Let me not be suspected of wishing to depreciate those by whose labours I have so largely profited in the execution of the following work, nor of being insensible to their very great merits in many respects. Those merits are, however, too well known to require any panegyric from me. It is my less grateful task to point out some deficiencies which render any attempt, however humble, to produce a work likely to be more useful to at least one large class of readers, entitled to forgiveness, if not to commendation. Schleusner's work then is, I think, characterized by one defect, of a nature exactly opposite to that which I have remarked of Parkhurst. Instead of confounding various senses under one head, he multiplies<sup>2</sup> the senses of the same word in a manner frequently quite unreasonable, and calculated to mislead the student. Where the context, and the context alone, affixes a peculiar meaning to a word, that meaning becomes, in Schleusner's hands, a distinct and recognized sense of the word itself. In respect to the arrangement, indeed, of the various senses of words, as well as in critical powers, Wahl appears to me very far to surpass Schleusner. But Schleusner's work labours under another and very serious defect, one indeed which renders the execution of another Lexicon, on the same extended plan as his, almost indispensable. No one who has examined his work with any accuracy can suppress a doubt whether he has consulted a large portion of the places which he cites. His plan, it would appear, has been this:—he has collected the best commentators, and has copied their references, very often without examining them. If there were no proofs of this from internal evidence, it would be impossible to doubt the fact, when things are so managed that in the very same article we frequently find references to the same author from the book and section in one edition, and from the page in another, and then find the solution to the enigma by tracing the one reference perhaps to Elsner, and the other to Kypke<sup>3</sup>. Writing as I do, in the country, with a very small command of books, I must freely own that I have not always myself been able to verify the references which I observe; but I confess my surprise that a man of Schleusner's learning and diligence, resident, as I believe he was, at Wittenberg, should have failed in discharging so necessary a part of the task he has undertaken. The student who uses Schleusner's work, if he finds a statement that such or such an usage of a word is supported by various places of profane authors, ought *always* to examine those places for himself, and not rely on the accuracy of the statement. Here again, as far as I have had opportunities of comparing them, Wahl is entitled to the un-

<sup>1</sup> With respect to Schleusner, it will be sufficient to notice, among many instances, his article on the word *φωνή*, as showing his feelings. Wherever a voice from heaven is mentioned, he quietly (§ 6) translates the word by thunder, and says that it was a Jewish custom to designate thunder in a similar way. Even if he were right, it would be perfectly unpardonable for a lexicographer thus arbitrarily to decide the sense of Scripture, in direct opposition to the general voice of scholars as well as divines.

The reader who will look to the words *θάνατος* and *θρόνιστος* in Wahl will find that his orthodoxy is of a very questionable nature.

<sup>2</sup> As a single instance, I would refer to Schleusner's article on *ἐπιλαμβάνω*, §§ 6 and 7.

<sup>3</sup> It is curious that Schleusner is often contented with the first loose reference, even to those common authors whom he must have had by him. Thus, for example, in *περίπλους*, Herodotus is cited by page.



doubted preference. I must observe, too, among Schleusner's minor defects, that he does not always cite the Scripture itself, either of the Old or New Testament, with accuracy<sup>1</sup>, though I doubt not that the carelessness thus evinced arises from the severity of the labour he had undergone, and under which the most patient and laborious spirit will occasionally bend.

Of Bretschneider's work I would only say, that it appears to me faulty because the author endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy. Its principal value arises, I think, from his intimate acquaintance with the style of the Apocryphal writings of the Old and New Testament, and the illustrations of the sacred writings which he is enabled to adduce from that source.

Wahl appears to me very far the first of the three in powers of arrangement and in critical knowledge of the language of Scripture. To one who lived near a large library, and did not regard trouble, his book would be most useful; but for common readers, the mere fact, that, for the sake of saving space, he rarely or never cites the words of any authors, but gives references to them, is a serious, nay, an insuperable objection. In the edition, too, at present in use<sup>2</sup>, the errors of the press, especially in the references to Scripture, are so numerous, (a defect very rare in the works of Wahl's diligent and laborious countrymen,) that mistakes and trouble are perpetually arising.

In addition to these objections, the fact, that all these works are written in Latin, renders them less useful to the class of readers for whom Parkhurst's Lexicon was especially designed. It appeared to me, therefore, that I might be useful, if I endeavoured, with the assistance of these later Lexicons, to make such additions to Parkhurst, and to introduce such corrections as would at once give the English reader some of the advantages now exclusively possessed by the readers of the foreign Lexicons, and present to the student in divinity a safe, and, at all events, a less insufficient assistant to his studies, than he could have found in Parkhurst heretofore.

I am very far from thinking that I have done all that ought to be done, or all that, under different circumstances of situation, of health, and of other occupations, I might perhaps have been able to do myself. What I have done has been nearly this. I have carefully examined the three Lexicons referred to, and have selected from each article such matter as appeared to me most useful, adding occasionally from my own very limited reading, such other information as that reading would supply. In particular, I have often briefly adverted to the various interpretations

<sup>1</sup> For example, in the word *καταγινώσκω*, he quotes *Θεῶν* for *Θεοῦ*, in Rom. iv. 17; and in *αἰνέω* he quotes *ἐκ* and a dative, from John iv. 6. where we find *ἐκ* with a genitive. So again (vol. iii. 616. in *πνεῦμα*, § 20.) we find an incorrect citation of Rom. viii. 2; and in professedly citing the LXX, it is not uncommon for him to use some of the other versions. Schleusner's way, too, of citing the Psalms is most troublesome. He follows no general rule, but sometimes refers to the LXX, sometimes to the Hebrew. Thus, in *προσδοκάω*, he cites a given Psalm, as Ps. cxviii., and in the very next word he cites it as Ps. cxix. I have referred generally to Mill's edition of the LXX for the Psalms. The two latter instances of inaccuracy (viz. John iv. 6. and Rom. viii. 2.) are not corrected in the Glasgow 4to edition of 1824. The first is.

<sup>2</sup> The prospectus and a specimen of a new and improved edition have just appeared. To show how inaccurate Wahl is, I would beg the reader to examine his article on *πιστεύω*.

of the same passage, having often experienced, when without access to books, the pleasure and advantage of finding that an interpretation which had occurred to myself was at least not so unreasonable as not to have been proposed by some writer of credit. But I have not often presumed or pretended to decide on these interpretations, being fully sensible that that momentous task belongs to more advanced learning and maturer years than mine.

The additions to the present edition are enclosed within square brackets [ ]; and when it is remembered that the number of additional pages in this edition is above 200, that a good deal of useless matter in Parkhurst (especially his etymologies) has been cut off, or printed in smaller type as notes, that many articles are entirely re-written, that the page itself is very much increased in size, and the type closer, these additions will appear to amount to at least one-third of the work.

I have thought that it would be useful for those who are attending to the style of the New Testament, to distinguish the words which do not occur in the LXX version of the Old ; and such words are distinguished accordingly by the mark ☞. I have usually added in such cases, as well as others, instances from the Apocryphal writings, where such instances are found.

It may be right to notice that no change has been made in Parkhurst's view of the Greek Article in the Lexicon. The fact is, that, as is stated in the note there, I had prepared a long article, according to Bp. Middleton's view of this subject, adding instances from the New Testament under each head, and venturing to suggest such observations as occurred to me. But since I made that statement, Professor Scholefield has republished Bp. Middleton's work, and it can now be procured by every reader. Under these circumstances, as I am not ashamed to own that I cannot satisfy myself on a point on which opinions differ so widely, that, while Bp. Middleton maintains that the article is always used in compliance with the strictest rules, a living prelate has declared his opinion, that its use is guided by no rule at all, I have withheld the article in question for farther consideration.

In the Grammar I have endeavoured to introduce such additions from Buttmann and Matthiæ as may make it (especially in the Syntax) more generally useful.

I cannot conclude this preface without publicly expressing the obligations I am under to my brother, the Rev. Henry Rose, Fellow of St. John's College, for the great assistance he has given me in the completion of this work. With the exception of a few additional notes<sup>1</sup>, and a few trifling alterations, he is indeed entitled to my thanks for the whole of the matter from the word *Καρὸς* to *Ἐυδάω*, from *ῥακίνθινος* to *ῥαποτέλλω*, and from *Χόρος* to *Ὀμιλος*.

I have restored the accents to the Greek<sup>2</sup>; but I fear that my distance from the press, and my consequently never seeing more than the *first* proof, will have caused many errors of the press both on this and other points, for which I must entreat the reader's pardon.

*Horsham, Jan. 2, 1829.*

<sup>1</sup> I remember, especially, that I am answerable for the note on *αἰῶρος* IV.

<sup>2</sup> I should likewise have preferred affixing the points to the Hebrew ; but as it was found, on the commencement of the work, that it would have been necessary to procure new types to carry this intention into effect, and that delay would have thence arisen, the plan was abandoned.

# P R E F A C E

TO THE

## REPRINT OF MR. ROSE'S EDITION.

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PARKHURST's Lexicon to the New Testament was considered, even in its original form, as a valuable auxiliary to the labours of the student. The additions and improvements which it has since received, cannot fail to have rendered it still more acceptable and useful. By the unwearied pains of that eminent scholar and divine, Mr. Rose, it now presents a copious storehouse of materials for the elucidation and illustration of the sacred text; and will remain a lasting monument of his learning, diligence, and research. The errors of the press, to which he has alluded in his Preface, as likely to arise from restoring the accents to the Greek, have been carefully corrected in this edition. His wishes have also been carried out in the affixing of the points to the Hebrew. This task has been kindly undertaken, and ably executed, by the Rev. Dr. M'Caul, Professor of Hebrew in King's College, London; from whose pen the following observations are subjoined, for the information and guidance of the reader:—

“ With regard to the Hebrew roots assigned by Parkhurst, the student will observe that, in consequence of his rejection of the system of the vowel-points, they sometimes differ considerably from those given in modern Hebrew Lexicons. In such cases, the reader must be led by the weight of evidence and analogy, and receive or reject Parkhurst's conjectures accordingly. He will, however, often find them both sagacious and valuable anticipations of that system of comparative etymology which now obtains in the Indo-European languages, and which has of late been applied to the Hebrew and its sister dialects<sup>1</sup>. ”

In order to distinguish the few observations, that have been now inserted, from the additions of Mr. Rose, the following mark has been adopted: † †.

<sup>1</sup> Gesenius' *Thesaurus*, and last edition of his *Manual Lexicon*; Fürst, *Chaldee Lehrgebäude, Concordance, und Lexicon*; Herbet's *Conjecturæ Etymologicæ*; Lepsius' *Sprachvergleichende Abhandlungen*; Pott's *Etymologische Forschungen*; Benfey über das Verhältniss der ägyptischen Sprache, &c. &c.

An Appendix of the Proper Names occurring in the New Testament, which were (with a few exceptions) omitted by Parkhurst, accompanies the present edition. The materials for this have been supplied by the Lexicon of Dr. Robinson, published at Boston, in America, 1836.

With this statement the work is again put forth, in the well-grounded hope that the labour bestowed upon it will not fail of the end proposed,—the advancement of the student in the all-important study of the Holy Scriptures, “which are able to make him wise unto salvation, through faith which is in Christ Jesus.”

*London, April 1845.*

DR. M'CAUL having been prevented by absence and other circumstances from seeing the proof-sheets, errata in the Hebrew and Syriac have escaped detection, which will be corrected in a future edition.

PAGE. COL. LINE.

|     |   |    |     |            |      |            |
|-----|---|----|-----|------------|------|------------|
| 12  | 2 | 26 | for | קָצָח      | read | קָצָח      |
| 49  | 1 | 13 | —   | זָמַם?     | —    | זָמַם?     |
| 142 | 1 | 46 | —   | זָחַר      | —    | זָחַר      |
| 218 | 1 | 43 | —   | חָכַם      | —    | חָכַם      |
| 224 | 2 | 36 | —   | זָלַקַר    | —    | זָלַקַר    |
| 225 | 2 | 13 | —   | זָסַר      | —    | זָסַר      |
| 309 | 2 | 34 | —   | הִתְזַמֵּר | —    | הִתְזַמֵּר |

PAGE. COL. LINE.

|     |   |    |     |         |      |         |
|-----|---|----|-----|---------|------|---------|
| 482 | 1 | 65 | for | זָחַלָא | read | זָחַלָא |
| 554 | 2 | 28 | —   | אִנֵּב  | —    | אִנֵּב  |
| 577 | 1 | 40 | —   | זָחַלָא | —    | זָחַלָא |
| 603 | 1 | 62 | —   | זָחַב   | —    | זָחַב   |
| 618 | 1 | 57 | —   | זָחַב   | —    | זָחַב   |
| 665 | 2 | 42 | —   | זָחַלָא | —    | זָחַלָא |
| 697 | 1 | 52 | —   | זָחַל   | —    | זָחַל   |

# P R E F A C E

TO

## THE FIRST EDITION.

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ABOUT seven years ago was published an Hebrew and English Lexicon, with a Grammar prefixed; and I must with gratitude acknowledge that the favourable reception given by the public to that work has been a considerable support to me in going through the following laborious performance; the general design of which is to facilitate an *accurate* and *critical* knowledge of the Greek Scriptures of the New Testament to all those who understand English.

If we consider how long the Reformation has been established among us, and reflect that the Church of England has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the languages, in which those sacred books were originally penned, has not been long ago made as easy as possible to English Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *postulatum* for their admittance, that they be previously acquainted with Latin.

As a sincere friend to sound Protestantism, in contradistinction, I mean, from the abominable errors and superstitions of popery on the one hand, and from the unscriptural, absurd, and wicked reveries of the enthusiastic, self-illuminated sects on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shown by Protestant nations to the Roman, in preference to the sacred Hebrew and Greek tongues, be not in truth a noxious relic of popery. Since the time and pains which youth commonly spend on a language of such real difficulty as the Latin, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the Hebrew of the Old, and in the Greek of the New Testament, and might enable them to read, in their original purity, those divine writings, on which their profession as Protestants, and, what is of yet greater moment, their faith and hope as Christians, are founded.

That our country has, from the times of the Reformation down to this day, been blessed with many learned and pious men, will hardly be disputed by any who impartially reflect on the history of literature and religion among us; and yet it is equally certain that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere English Protestant for enabling him to understand the original of the Old Testament, it is not my present business particularly to declare: with regard to the New, indeed, somewhat more has been attempted. I have now before me a small octavo, entitled, "A Greek-English Lexicon, containing the Derivations and various Significations of all the Words in the New Testament, &c., by T. C., late of C. C. C., in Oxford: London, printed in 1658." Who was intended by the initials T. C. I know not; but in Calamy's Abridgement of Baxter's Life, p. 188, it is said, that Mr. Joseph Caryl, author of "An Exposition, with Practical Observations, on the Book of Job," had a hand in the work just mentioned. But it is the less wonderful that the editor, whoever he was, did not choose to put his name at length to the title-page of this Lexicon, since it is, in truth, only an abridged translation of Pasor's; which material circumstance, however, the translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned Pasor's name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical explanation of the second chapter of Romans, are added an English Translation of Pasor on the Greek Dialects of the New Testament, and another of the common Greek Grammar. On the whole, as this Lexicon has most of the excellences of Pasor's, which is no doubt a valuable work, so it cannot be denied that it has likewise all its imperfections, and particularly that very considerable one which arises from ranging the Greek words, not alphabetically, but under their respective roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last century is Symson's Lexicon and Concordance, printed likewise in 1658, in a small folio, under the titles of "Lexicon Anglo-Græco-Latinum Novi Testamenti," &c., and of "Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ, or An Alphabetical Concordance of all the Greek Words contained in the New Testament, by Andrew Symson;" a performance this, which, whilst it exhibits the prodigious labour of its author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English Lexicons to the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and, in truth, hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press, I got a sight of Dr. John Williams's "Concordance to the Greek Testament, with the English Version to each Word," printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the English Lexicons to the Greek Testament that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own work.

*Proper names* then being excepted, (of which, however, I have inserted some of the *principal*;) the reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, *placed in alphabetical order*, together with the gender and genitive cases of substantives, and the terminations of adjectives, which respectively denote the manner in which they are declined. As to the verbs, I had once some thoughts of adding the first futures, perfects, and other principal tenses, as Schrevelius has done, but, upon further consideration, judged it would be more for the benefit of the learner, whenever he was at a loss for the tenses of a verb, carefully to attend to its *characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured *accurately to distinguish the primitive from the derived words*, and that the learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in *capitals*<sup>1</sup>, the latter in *small letters*. By *primitive* words are meant such whose derivation can be *fairly* traced no farther in the Greek; and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed, that etymological writers have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to *primitive* words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned reader will easily recollect enough; and, for my own part, I very willingly forbear to expose men who, with all their mistakes, have deserved well of learning and of religion, to the petulance of ignorance and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that confusion at Babel, yet it is as evident as any matter of fact can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the Northern<sup>2</sup> tongues, where one should least expect to find them: and in relation to the Greek in particular, I will venture to add, after long attention to the subject, that almost all the Greek <sup>3</sup> *primitives*, which virtually include the whole language, may be *naturally* and

<sup>1</sup> N.B. The Oriental and Latin words which occur in the New Testament are likewise printed in *capitals*, since they also ought to be considered as *primitives* with respect to the Greek.

<sup>2</sup> See Thomassin. *Prefat. in Glossarium Hebraicum*, pars iv. § v. pp. 96, 97.

<sup>3</sup> That what I have above said may not be deemed a *novel* opinion, I think proper to remark, that the learned author of the Port-Royal Grammar, Preface, p. 8. edit. Nugent, speaking of the Hebrew, says, it "is the most ancient of all languages, from whence the Greek itself derives its origin." And the writers of the Universal History, vol. xvi. p. 53, 8vo edit., express themselves thus: "That the *most ancient Greek tongue* approached much nearer the Eastern languages than those dialects of it used by even the oldest Greek classics, appears from the obsolete radices of that tongue, which generally discover a *near relation to the East*. The proximity of the earliest Greek language to the Oriental tongues was well known to Isaac Casaubon and Erpenius, and may be so to any who examines the Greek roots with proper attention." See also the learned

*easily* deduced from the Hebrew. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such *primitives*<sup>1</sup> as are used in the New Testament; and these, it must be observed, comprehend a very large part of *all* the radicals in the Greek language. And though I am far from presuming that in such a number of derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

———— quæ aut inopia fudit,  
Aut humana parum cavet natura, ———

that can, with any equitable judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the Greek *primitives* being thus throughout referred to their Hebrew *roots*, the relation between those two languages is clearly shown; and I cannot but hope this part of my work may both prove a recommendation of it to those who already understand Hebrew, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *derivatives* and *compounds* to their respective radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

*Etymology*, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every *radical* and *derived* word, and thence to arrange in a regular order the several *consequential* senses, and to support these by apposite citations or references, explaining likewise, in their proper places, the *various phrases* and *idioms* of the language—*hoc opus, hic labor est*; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must its merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men, whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *paragraphs*, with the Roman, and in some cases, with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed

Gale's Court of the Gentiles, pt. i. book i. ch. 12. entitled "European Languages, especially the Greek and Latin, from the Hebrew." [Vitringa, Observ. Sacr. lib. i. cap. vii. and Dr. Greg. Sharpe's Seventh Letter on learning the Hebrew Language, and his Hebrew Lexicon and Index.]

<sup>1</sup> Of these, however, I would be understood to except some few which are formed from the sound, that is, immediately from nature.



by Mintert and others, of huddling the various senses of a word together, and leaving the learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault which, I think, Stockius's over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by divisions and sub-divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised infidels, it is not to be wondered that the *style* of the inspired penmen of the New Testament has not escaped their malignity, and it must be owned that some well-meaning Christian writers have undesignedly contributed to propagate and confirm the notion of its *barbarousness*, by calling many forms of expression Hebraisms, which do indeed agree with the Hebrew idiom, but which are also found in the purest of the Greek classics, who cannot be supposed to have had any direct acquaintance with the Hebrew tongue. Numerous instances of such phrases are given in the course of the following work: and to illustrate this subject a little further, I would beg the reader's attention to the three following observations. First, that in the apostolic age Greek<sup>1</sup> was the most universally spoken and understood of any language upon earth: but secondly, that in all the Eastern parts of the world it had undoubtedly received a strong tincture from the Hebrew and Oriental tongues: and lastly, that the books of the New Testament were written not only for the benefit of this or that particular Church, or people, but of the whole world, both Jews and Gentiles. Such being, in the time of the apostles, the real state of the Greek language, and of mankind in respect to it and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the Scriptures of the New Testament to the world, than that which the Holy Spirit has actually employed,—namely, by causing those Divine Oracles to be penned in such a Greek style, as, at the same time that it might *in general* be understood by every man who was acquainted with the Greek language, was peculiarly conformable to the idiom of the Jews and of the Eastern nations; and the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the apostles' days the world, both Jewish and heathen<sup>2</sup>, had been for nearly three hundred years in possession of the Septuagint version of the Old Testament [at least of the Pentateuch]; the Greek of which translation did likewise greatly abound in Hebrew and Oriental forms of expression, many of which are adopted by the Evangelical writers.

Let us suppose that a person whose native language was Greek, and who had read some of the best Greek authors, but was entirely ignorant of the Eastern tongues, had met with some or all of the sacred books of the New Testament soon after their publication: the *principal* difficulty, I apprehend, which one thus qualified would find in understanding their style, would have arisen, not from the

<sup>1</sup> Thus, about sixty years before Christ, Cicero tells a Roman audience, that "*Greek was read among almost all nations, whilst Latin was confined within its own narrow limits. Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sanè continentur.*" Pro Archia Poetâ, § 10. edit. Gruter.

<sup>2</sup> [See Whitaker's Origin of Arianism, p. 213.]

Oriental idioms occurring therein, (for most of these are used also by the purest Greek classics, and the meaning of others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words*; as, for instance, *πίστις*, for *faith*, or *believing in God*; *δικαιοσύνη* for *imputed righteousness*; *κρίσις* for *creation*, or *production from nothing*: and it will be necessary to observe, that, in delivering that blessed doctrine which was *to the Greeks foolishness*, it was absolutely impossible for the sacred writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*; *new*, I mean, to the mere Gentile Greeks, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel,—but *by no means new to the Grecizing Jews*, and to all those who had read the Septuagint translation, since the same words had been there applied in the same senses. The writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose penmen they were, wisely chose, in expressing evangelical notions, to employ such Greek terms as had been long before used for the same purposes by the Greek translators of the Old Testament: and thus the Septuagint version, however *imperfect*<sup>1</sup> and *faulty* in many particulars, became, in this respect, not to the first age of the church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgment and real learning shall continue among men.

But it is time to return, and give the reader an account of the assistances I have used in compiling the ensuing work. In *deriving*, then, the Greek *primitives* from their Hebrew *originals*, I have received considerable help from Thomassin's *Méthode d'Etudier et d'Enseigner la Grammaire et les Langues*. I have, however, seen but too frequent reason to dissent from the derivations proposed by that writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best commentators and critics*, (a list<sup>2</sup> of whom may be seen below,)

<sup>1</sup> "It is certain," say our English translators in their preface, "that (i. e. the LXX) translation was not so sound and perfect, but that it needed, in many places, *correction*." And again: "It is evident the Seventy were interpreters; they were not prophets. They did many things well as learned men; but yet, *as men they stumbled and fell*, one while through *oversight*, another while through *ignorance*; yea, sometimes they may be noted to add to the original, and sometimes to take from it."

<sup>2</sup> Alberti (Joan.) *Observationes Philologicae in Sacros Novi Fœderis Libros*. Lugd. Bat. 1725. Blackwall's *Sacred Classics*, 2 vols. 8vo.

Bocharti *Opera omnia*, a Leusden, &c. 3 vols. fol. Lugd. Bat. 1692.

Bos (Lambert) *Ellipses Græcæ*, edit. 7ma, Lugd. Bat. 1750.

Doddridge's *Family Expositor*, 6 vols. 4to.

Elsneri (Jac.) *Observationes Sacræ*, 2 tom. 8vo. Traject. ad Rhen. 1720.

Fell's (Bishop) *Paraphrase and Annotations upon all the Epistles of St. Paul*, Oxford, 1684.

Gregorii (Joan.) *Novum Testamentum cum Scholiis Græcis*, Oxon. 1703.

Lardner's *Credibility of the Gospel History*, vol. 1st and 2nd.

Leigh's *Critica Sacra*.

Locke on St. Paul's Epistles.

Martini Cadmus *Græco-Phœnix*.

and occasionally recurring to a considerable variety of other writers, I have also carefully perused several of the best Greek authors in the original, with a direct view to the improvement of this work. The writings of Josephus, in particular, have furnished many passages for illustrating not only the phraseology, but likewise the histories and predictions of the New Testament<sup>1</sup>. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my title-page, and instead of a Lexicon-writer turn commentator. In mitigation of this offence (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the English Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an author might be permitted to speak a word or two more in favour of his own performance, I would in this place humbly recommend the following Grammar and Lexicon, first, to all those who may have an inclination to learn the Greek language, though previously unacquainted with Latin: secondly, to those who having formerly acquired some knowledge of Greek at school, but having afterwards intermitted such studies, are in more advanced life desirous of consulting or reading the evangelical writers in the original: thirdly, to the youth of our schools and universities; who will certainly meet with many things in this which are not to be found in the common Lexicons, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of Christian faith and practice: and fourthly, may I add, that I am in hopes this work may be of some service to *my younger brethren of the clergy*? who are not only here presented with a *critical explanation of all the words and phrases* in the New Testament, and with the *illustration of many difficult passages*, but are also generally referred to the *larger expositions* of such writers, both of our own and other countries, as seem to have excelled on the several subjects of sacred criticism.

After all, I am thoroughly sensible that a work of this kind must, from its very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *perfect* Lexicon or Dictionary: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request

Mintert (Pet.) Lexicon, &c. Francof. ad Moen. 1728.

Pasoris (Georg.) Lexicon, &c.

Poolii Synopsis.

Raphelii (Georg.) Annotationes in S. S. ex Xenophonte, Polybio, Arriano, et Herodoto.  
2 tom. 8vo. Lugd. Bat. 1747.

Schmidii (Eras.) Concordantiæ N. T.

Stœckii (Christ.) Clavis N. T. edit. quinta. Lipsiæ, 1752.

Suiceri Thesaurus Ecclesiasticus, 2 tom. folio. Amstel. 1682.

Tromii (Abrah.) Concordantiæ Græcæ in LXX Interpretes, 2 tom. folio.

Westenii (Joan. Jacob.) Novum Testamentum Græcum, cum Lect. Var. et Commentario,  
2 tom. folio. Amstel. 1751.

Whitby on the New Testament, 2 vols. 4to. Edinburgh, 1761.

Wolfii (Jo. Christ.) Cursus Philologicæ, &c. 5 tom. 4to. Hamburg, 1739.

<sup>1</sup> I have also made considerable use of the works of Lucian, which are generally cited according to Benedictus's edition in 2 tomes 12mo, Salmurii, 1619.

that no one would pass a final judgment on my interpretation of any particular word or expression, till he has consulted not only the *Lexicon*, but the *Appendix*<sup>1</sup>.

I cannot conclude without expressing a cheerful hope of approbation from the *truly candid* and Christian reader: but as for those *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore *assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments*,—to such gentlemen as these I would just whisper in the ear,

ΜΟΜΕΙΣΘΑΙ ῥᾶν ἴσιν ἢ ΜΙΜΕΙΣΘΑΙ.<sup>2</sup>

and if they doubt the justice of applying the proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the Greek Testament, and endeavour to go through their various acceptations *in the manner of this Lexicon*; and, if their pride has not quite eaten up their good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a work, which, they will be convinced, must have required so long and so close an application.

But whatever censures *malignant criticism* may pass on the ensuing performance, or whatever reception it may meet with from my countrymen in general, praised be *the Father of Mercies and the God of all Comfort*, who, amid a variety of *avocations* and *infirmities*, hath enabled me to bring it to a conclusion. And may the blessing of the same God attend it to the heart of every reader! May He prosper it to his own glory, to the diffusion of Divine knowledge, to the promotion of Christian practice, to the salvation of souls! Amen and Amen.

<sup>1</sup> N.B. In this Second Edition the appendix is digested into the body of the work.

<sup>2</sup> "It is easier to blame, or sneer, than to imitate."

# ADVERTISEMENT

TO

## THE SECOND EDITION.

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In order to give the reader some distinct information in what respects the present edition of the Greek and English Lexicon differs from the former, it may be proper to observe,

1st, That the *typographical errors* of that edition are in this carefully corrected.

2ndly, That the Appendix is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.

3rdly, That, since the former edition, the author was, by means of the Rev. William Salisbury, rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes folio, written in Latin by the Rev. John Mall, formerly an eminent schoolmaster at Bishop's Stortford, Herts, and *by him evidently designed and prepared for the press*. On a careful and attentive perusal it appeared a judicious and valuable work. It is now repositied in the library of St. John's College, Cambridge; and hopes are entertained that some member of that respectable and learned society will ere long present it to the public, since it would certainly be a valuable accession to sacred literature, by supplying in a great measure to the younger student the want of those eminent scriptural critics, Raphelius, Elsner, Alberti, and Wolfius, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from his Lexicon for the improvement of the present publication.

4thly, That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate Kypke's *Observationes Sacrae*, and from works lately published in our own language; such as Bp. Pearce's *Commentary*, Mr. Bowyer's *Conjectures*, (4to, edit. 1782,) Dr. George Campbell on the Four Gospels, Michaelis's *Introduction to the New Testament*, translated by the learned Mr. Marsh, and by him enriched with many critical and instructive Notes.

5thly, That the most material and best authenticated *various readings*, particularly from Mill's, Wetstein's, and Griesbach's editions of the Greek Testament, are here fairly, though briefly, presented to the reader's consideration and judgment; and may, it is hoped, incite the more advanced student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. Marsh's excellent publication above mentioned.

Lastly, That, in the whole, about a hundred and ten pages are now added to the Greek and English Lexicon.

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## NOTICE

### CONCERNING THE FIRST OCTAVO EDITION.

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THE reader will please to observe, that in this Third Edition the *typographical* errors of the former are carefully corrected; that some explanations and positions contained therein, which seemed erroneous, are here expunged or rectified; and some additions made, principally from Kypke's *Observationes Sacræ*, and from Dr. Macknight's luminous and valuable Commentary and Notes on the Apostolical Epistles—a work highly meriting a place in the library of every Christian divine.

ΕΡΡΩΣΟ.

A

PLAIN AND EASY

# GREEK GRAMMAR,

ADAPTED TO

THE USE OF LEARNERS,

AND OF

THOSE WHO UNDERSTAND NO OTHER LANGUAGE THAN ~~ENGLISH~~

---

A NEW EDITION, CORRECTED AND IMPROVED.

---

Minus sunt ferendi *hanc Artem (Grammaticen scilicet)* ut tamen se ~~possint~~ *possint* ~~utilitatem~~ *utilitatem* ~~hanc~~ *hanc*  
nisi Oratori futuro Fundamenta fideliter jecerit, quicquid ~~superfluum~~ *superfluum* ~~est~~ *est* : ~~Necessaria~~ *Necessaria*  
Pueris, jucunda Senibus, dulcis Secretorum Comes, et que vel ~~ita~~ *ita* ~~est~~ *est* ~~utilitatem~~ *utilitatem*  
Genere plus habet Operis quàm Ostentationis.

QUINTILIAN. *Institut. lib. 1. cap. 4. § 1.*

Utinam essem bonus *Grammaticus* ! Sufficit enim ei qui ~~Auctorem~~ *Auctorem* ~~non~~ *non* ~~potest~~ *potest* ~~ut~~ *ut* ~~intelligere~~ *intelligere*  
esse bonum *Grammaticum*.—Non aliunde *Dissidia* in ~~Rebus~~ *Rebus* ~~possunt~~ *possunt* ~~esse~~ *esse* ~~in~~ *in* ~~Grammatica~~ *Grammatica*.  
*Præf. §. 1.*

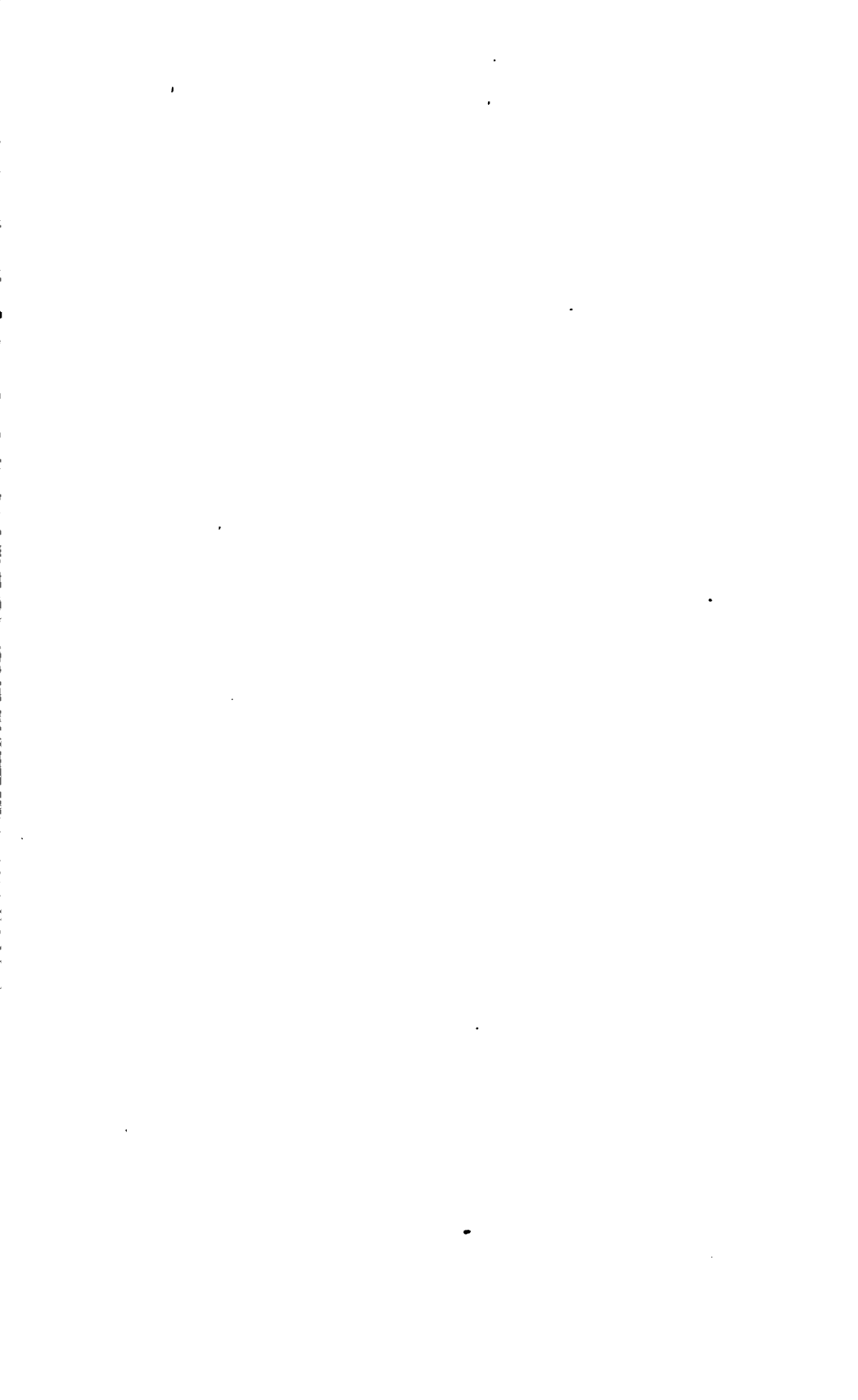




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## P R E F A C E.

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BEING desirous of assisting my countrymen, to the best of my abilities, in learning the original Greek of the New Testament, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere* English reader. It is true indeed that we already have several Greek Grammars written in our own language; and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my readers to it, and to have saved myself the trouble of compiling a new one; but *all* the Greek Grammars I have yet seen in English proceed upon a supposition that the learner already understands Latin. Thus, for instance, Dr. Milner, though in the preface to his third edition he remarks that he has offered to his countrymen *THE FIRST GREEK GRAMMAR IN ENGLISH*, yet in the course of his work he renders most of the Greek examples not into English but Latin, and at page 8 observes, that he has *omitted* the *definitions* of things *common to Latin and Greek*, because the young scholar is *supposed* to be acquainted with them from his Latin Grammar; and the author of the Port-Royal Grammar, at the beginning of the 7th book, which treats of the Greek Syntax, “professes to comprise no more precisely than *what the Greek varies in from the Latin*, judging it quite unnecessary to repeat how an adjective agrees with its substantive, or a verb with its nominative, and such other rules as are exactly uniform in both languages.” Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as grammar may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published; and far from designing in the least to detract from the merit of the excellent grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar, I have throughout consulted the Port-Royal, Dr. Busby's, Dr. Milner's, and Mr. Stackhouse's; but am most especially obliged to Mr. Holmes, though in *deducing the tenses of verbs from their theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the syntax endeavoured to illustrate the *government of Greek verbs, by the force of a preposition*

*understood*, in a fuller and clearer manner than is done in any other work of the kind that has come to my knowledge.

In making use of this Grammar, the rules and examples, which are printed in the *larger* English and Greek types, should be carefully distinguished from those that are printed in the *smaller*. The former are the *principal* and *most necessary*, and are <sup>1</sup> all that even the youngest scholar needs to learn by heart: as for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this work may not improbably fall into the hands of some persons who, *though destitute of the benefit of a master*, may yet be desirous of acquainting themselves with the *original language of the New Testament*, I shall, in this place, add some more *particular* and *minute directions*, to assist in such a truly laudable, *and (I am persuaded) by no means impracticable, undertaking*.

It will be necessary, therefore, for such persons, after carefully perusing the two first sections of the Grammar, to make themselves perfect in the declension of the *article*, Sect. II. 14. They should then proceed to the IIIrd Section, and commit likewise to memory the examples of the *three* declensions of simple nouns, *τιμή*; *λόγος* and *ξύλον*; *δελφίν* and *σῶμα*: but, on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* nouns under each declension, nor with the *Attic* nouns under the *second*. The *principal* rules of the IVth Section are so plain and easy, that reading them over two or three times will be sufficient; and Sect. V. and VI. should at present be entirely omitted. As for the declensions of *uncontracted* adjectives, in Sect. VII., they can occasion the learner but little difficulty, supposing him already perfect in declining the *uncontracted substantives*: the *contracted* and *irregular* adjectives in this Section should be left for *future* consideration; but the *principal* rules and examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *active voice of a verb in ω* must be gotten by heart. The *principal* of the following rules should also be committed to memory. In Sect. XI., after reading the two first rules, the verb *εἶμι* and the *passive voice of a verb in ω* must likewise be learned by heart, nor can the *principal* rules in this section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *middle voice*, and of the *deponent verb* in Sect. XII. will be very easy; the *principal* rules, however, will here also require the same attention as in the preceding sections; and the learner, to try his knowledge of the Greek verbs, may now attempt to draw out several *schemes* or *trees*, as in Sect. XII. 16, but must not be discouraged if he finds that at first he makes some considerable mistakes: to be perfect in the formation of the Greek verbs requires long use and practice in the language, and greater readiness in the rules for forming the tenses than can reasonably be expected from a beginner. Sect. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading or two will suffice for the four following sections. This brings us to the Syntax, Sect. XXI., in which the learner should

<sup>1</sup> Only observe that the examples of the active and passive voices of *ῥύνω* (Sect. X. and XI.) and of the auxiliary verb *εἶμι* (Sect. XI.), *though absolutely necessary to be learnt by heart*, are printed in a *smaller* character, in order that each of them might be presented to the learner at one view.

commit to memory the *principal* rules. And the *general observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal; but the XXIIIrd Sect., *Of Dialects*, is designed for his *future* instruction. And now he may, without further preparation, proceed to the *Grammatical Praxis* in Sect. XXIV., and should endeavour by the references to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master of every word in it*, except only the *contracted* nouns and verbs, the verbs in  $\mu$ , and the *anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first chapter of St. John, he may, with the assistance of the English translation, go on to the second<sup>1</sup> and following chapters, still taking care to *account grammatically* for every word in the manner of the *praxis*; and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the examples of the *contracted substantives*, Sect. III.; of the *contracted and irregular adjectives*, Sect. VII.; of the *contracted verbs*, and those in  $\mu$  in Sect. XIII., XIV., and XV. I would also particularly recommend to him, for six or seven months *at least*, to write down the Greek words (especially the *primitives*) that occur, and their English interpretation, in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a master, to read the New Testament in the language<sup>2</sup> wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real doctrines* of Christ and his apostles, in the words not of a *fallible*, though truly excellent, *translation*, but in those of the *infallible*, because *inspired*, ORIGINAL.

<sup>1</sup> Hoole's edition of the Greek Testament, in which the *primitive roots* of the Greek words are printed in the margin, seems the best for the use of a beginner.

<sup>2</sup> I would here be understood to speak of the *language* of the New Testament in general, without dogmatically deciding that the Gospel of St. Matthew was originally written in Greek; on which subject the reader may do well to compare Dr. Lardner's History of the Apostles and Evangelists, chap. v., with Dr. George Campbell's Preface to St. Matthew's Gospel.

## ABBREVIATIONS IN THE LEXICON EXPLAINED.

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|              |   |
|--------------|---|
| Att.         | Attic.  |
| et al.       | ( <i>et alibi</i> ) and in other texts.   |
| et al. freq. | ( <i>et alibi frequenter</i> ) and in many other texts.   |
| freq. occ.   | ( <i>frequenter occurrit</i> ) denotes that the word occurs frequently.   |
| inter al.    | ( <i>inter alia</i> ) besides other texts.  |
| occ.         | prefixed to one or more references, denotes that either the word itself, or else the word in the last-mentioned sense, occurs <i>only</i> in the text or texts referred to. |
| q.           | ( <i>quasi</i> ) as if, as it were.   |
| q. d.        | ( <i>quasi dicas</i> ) as if one should say.  |





# T A B L E

O F

## LIGATURES O R ABBREVIATIONS

### E X P L A I N E D.

|       |       |       |       |     |      |
|-------|-------|-------|-------|-----|------|
| αλ    | αλ    | μ     | μεν   | τ   | ταῖς |
| αλλ   | αλλ   | μεν   | μεν   | πυ  | ταν  |
| αν    | αν    | μεως  | μεως  | τη  | την  |
| απο   | απο   | μεθ   | μεθ   | της | της  |
| αρ    | αρ    | μετα  | μετα  | το  | το   |
| γαρ   | γαρ   | ος    | ος    | το  | το   |
| γεν   | γεν   | ον    | ον    | τον | τον  |
| γρ    | γρ    | ονη   | ονη   | τον | τον  |
| δε    | δε    | οντος | οντος | τον | τον  |
| δια   | δια   | παρ   | παρ   | τη  | τη   |
| ει    | ει    | περι  | περι  | των | των  |
| ειναι | ειναι | ρα    | ρα    | υ   | υ    |
| εκ    | εκ    | ρι    | ρι    | υ   | υ    |
| ελ    | ελ    | σαν   | σαν   | υ   | υ    |
| εν    | εν    | σθ    | σθ    | υ   | υ    |
| επι   | επι   | αυ    | αυ    | υ   | υ    |
| εσι   | εσι   | αυ    | αυ    | υ   | υ    |
| ειν   | ειν   | αυ    | αυ    | υ   | υ    |
| ην    | ην    | αυ    | αυ    | υ   | υ    |
| και   | και   | αυ    | αυ    | υ   | υ    |
| καν   | καν   | αυ    | αυ    | υ   | υ    |
| κατα  | κατα  | αυ    | αυ    | υ   | υ    |
| μαρ   | μαρ   | αυ    | αυ    | υ   | υ    |



# A PLAIN AND EASY GREEK GRAMMAR,

&c.

## SECTION I.

### OF THE LETTERS AND READING.

1. THE Letters in Greek are twenty-four, of which the following Table shows,

| <i>The Names,</i> | <i>Capitals,</i> | <i>Small,</i>   | <i>Sound, or Power.</i>     |
|-------------------|------------------|-----------------|-----------------------------|
| Alpha             | A                | α               | a                           |
| Beta              | B                | β, β            | b                           |
| Gamma             | Γ                | γ, γ            | g hard, as in <i>good</i>   |
| Delta             | Δ                | δ               | d                           |
| Epsilon           | E                | ε               | e short                     |
| Zeta              | Z                | ζ, ζ            | z                           |
| Eta               | H                | η               | ee, or e long               |
| Theta             | Θ                | θ, θ            | th                          |
| Iota              | I                | ι               | i                           |
| Kappa             | K                | κ               | k                           |
| Lambda            | Λ                | λ               | l                           |
| Mu                | M                | μ               | m                           |
| Nu                | N                | ν               | n                           |
| Xi                | Ξ                | ξ               | x                           |
| Omicron           | O                | ο               | o short                     |
| Pi                | Π, Γ             | π, π            | p                           |
| Rho               | P                | ρ, ρ            | r                           |
| Sigma             | Σ, C             | σ, Ϛ, ϛ (final) | s                           |
| Tau               | T                | τ, τ            | t                           |
| Upsilon           | Υ                | υ               | u                           |
| Phi               | Φ                | φ               | ph                          |
| Chi               | X                | χ               | ch hard, as in <i>chord</i> |
| Psi               | Ψ                | ψ               | ps                          |
| Omega             | Ω                | ω               | o long                      |

2. Writing over the letters several times is the best way of making them familiar to the learner, who should also, as he is going through the grammar, continually exercise himself in reading.

3. Γ before γ, α, ξ, and χ, is sounded like π, as in ἀγγελος *angelos*, ἀγάλη *ancalos*, λύγξ *lunx*, ἰγχεος *enchoes*.

4. Υ before ι is pronounced like the Eng. *wh*, thus νιός pronounce *whios*. Comp. rule 11. below.

5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are *vowels*; the remaining seventeen are *consonants*.

6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, η, ω; *short*, ε, ο; *doubtful*, α, ι, υ.

7. *Diphthongs* (διφθογγαί, i. e. *double sounds*) are formed of two vowels joined together, and in

Greek may be reckoned twelve; six proper, *α, αυ, ει, ευ, οι, ου*; and six improper, *α, η, φ, ην, υ, ων*; the little stroke under *α, η, ω*, standing for *iota*, and being called *iota subscript*, or *subscript*.

8. The *consonants* are divided into nine mutes, *π, β, φ; κ, γ, χ; τ, δ, θ*; four liquids, *λ, μ, ν, ρ*; *σ*, and three double letters, *ζ* made of *δς* or *σδ*; *ξ* made of *γς*, *κς*, or *χς*; and *ψ*, made of *βς*, *πς*, or *φς*.

9. The nine mutes are divided into *tenuis*, or *smooth*, *π, κ, τ*; *media*, or *intermediate*, *β, γ, δ*; and *aspirate*, or *rough*, *φ, χ, θ*; of which the labials, or lip-letters, *π, β, φ*; the palatines, or palate-letters, *κ, γ, χ*; and the dentals, or teeth-letters, *τ, δ, θ*, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as *π* for *β* or *φ*; one palatine for another palatine, as *κ* for *γ* or *χ*; or one dental for another dental, as *τ* for *δ* or *θ*.

10. If in a word one mute follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as *τίτυπται*, for *τίτυφται*, he was smitten; *ἑβδομος*, for *ἑπτομος*, the seventh; *ἐνέφθην*, for *ἐνύπθην*, I was smitten.

11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. a *rough breathing* ('), as *ὄρος* pronounce *horos*, or with a *smooth* one (ˊ), as *ὄρος* pronounce *oros*.

12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was<sup>1</sup> anciently written H<sup>2</sup>, then ꝥ, and for expedition (ˊ); whence the other side of the letter, ꝥ, in quick writing (ˊ), was taken to denote the *smooth breathing*. [It occurs in this form in the most ancient editions of the Greek writers. The *spiritus* was introduced by the Alexandrian grammarians 200 years B.C.]

13. Almost all words beginning with *υ* or *ρ*<sup>3</sup> are *aspirated*, or marked with a *rough breathing*; and if there be two *ps* in the middle of a word, the former is marked with a *smooth*, the latter with a *rough breathing*, as *ἐρρῶσθ* pronounce *errhoso*, *πόρρω* *porrho*.

14. Of the marks over words, called *accents*, I shall only observe, that the *acute* (ˊ) marks the elevation of the voice in a syllable, the *grave* (ˋ) the depression of it, and the *circumflex* (ˆ) first the elevation of the voice, then the depression of it, in the same syllable, and is therefore placed only on long syllables.

15. A *dieresis* (¨) divides diphthongs, and shows that the vowels are to be sounded separate; as *αῦπνος*, pronounce *a-umno*.

16. A *diaetole* (,) distinguishes one word from another; thus *τό,τε* and *the* is distinguished from *there* then.

17. An *apostrophe* (') is the mark of the vowels *α, ε, ι, ο*, or more rarely of the diphthongs *αι, οι*, being rejected at the end of a word, when the word following begins with a vowel, as *ἀλλ' ἐγώ* for *ἀλλὰ ἐγώ*; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into its correspondent *aspirate* or *rough* one, (comp. above 11.) as *ἀπ' ἡμῶν* for *ἀπὸ ἡμῶν*, *νύχθ' ὅλην* for *νύκτα ὅλην*. Comp. above 10.

18. N is frequently added to words ending in *ε* or *ι*, if the next word begins with a vowel, to prevent the concurrence of two vowels, as *εἰκοσιν ἄνδρες* for *εἰκοσι ἄνδρες* twenty men, *τύπτουσιν αὐτόν* for *τύπτουσι αὐτόν* they beat him, *ἔδωκεν αὐτῷ* for *ἔδωκε αὐτῷ* he gave to him.

19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus *ω* in *ποιῶ* is *pure*, in *τύπτω*, *impure*.

20. The manner in which most Greek books were formerly printed, makes it necessary to add a *Table of the most usual ABBREVIATIONS or LIGATURES*, which see fronting page 1.

21. As to the Greek *punctuation*, that language, in its present form, has four marks or stops; the full stop and comma, as in English,—a dot placed towards the upper part of the word, and serving both for a colon and a semicolon, as *λόγος*—and the mark of interrogation resembling our semicolon, as *λόγος*;

22. The Greeks express their *numbers* either by their *small letters* with a dash over them, thus, *α'*, or by their *capitals*. To express numbers by their *small letters* they divide their alphabet, which with the addition of the three *ἐπίσημα*, *ς, ταν, ι* *κόππα*, and *θ* *σάνπι*, consists of twenty-seven letters, into three classes: the letters of the first class, from *α* to *θ*, denote *units*; of the second, from *ι* to *ις*, *tens*; of the third, from *ρ* to *θ*, *hundreds*. *Thousands* are expressed in the same order by adding an accent under the letters; thus *α'* is 1000.

| Units. |   | Tens. |    | Hundreds. |     | Thousands. |        |
|--------|---|-------|----|-----------|-----|------------|--------|
| α'     | 1 | ι'    | 10 | ρ'        | 100 | α          | 1000   |
| β'     | 2 | κ'    | 20 | σ'        | 200 | β          | 2000   |
| γ'     | 3 | λ'    | 30 | τ'        | 300 | γ          | 3000   |
| δ'     | 4 | μ'    | 40 | υ'        | 400 | δ          | 4000   |
| ε'     | 5 | ν'    | 50 | φ'        | 500 | ε          | 5000   |
| ς'     | 6 | ξ'    | 60 | χ'        | 600 | ς          | 10000  |
| ζ'     | 7 | ο'    | 70 | ψ'        | 700 | ζ          | 20000  |
| η'     | 8 | π'    | 80 | ω'        | 800 | η          | 100000 |
| θ'     | 9 | ι     | 90 | θ, π      | 900 | σ          | 200000 |

<sup>1</sup> See the Lexicon under this letter H.

<sup>2</sup> See Montfaucon's *Palaeographia Græca*, p. 33. 275. 278.

<sup>3</sup> Thus many words used by our Saxon ancestors begin with *hr*, as *hracode* *ragged*, *hpeah* *raw*, *hpeod* *a read*, &c.

They join them thus,  $\alpha'$ , 11;  $\alpha\beta'$ , 12;  $\alpha\gamma'$ , 13, &c.;  $\kappa\beta'$ , 22;  $\lambda\gamma'$ , 33;  $\mu\delta'$ , 44, &c.;  $\rho\alpha'$ , 101;  $\sigma\alpha'$ , 211;  $\tau\alpha\beta'$ , 322, &c.;  $\phi\alpha\alpha'$ , 1111;  $\psi\chi\epsilon\tau'$ , 1666;  $\phi\psi\epsilon\eta'$ , 1768, &c. In denoting their numbers by *capital* the Greeks use six letters, I,  $\alpha$  or  $\mu\alpha$ , 1; II,  $\pi\iota\nu\tau\iota$ , 5;  $\Delta$ ,  $\delta\iota\kappa\alpha$ , 10; H,  $\epsilon\kappa\alpha\tau\acute{o}\nu$ , 100; X,  $\chi\iota\lambda\alpha$ , 1000; M,  $\mu\acute{\upsilon}\rho\alpha$ , 10000. Two of these letters placed together signify the *sum* of the numbers; thus II is 2, IIII 8,  $\Delta\Delta$  20: and when the letter II (5) incloses any one of these, it denotes that it is to be multiplied by 5, or raises it to 5 times its own value; thus  $\Delta\alpha$  is 50,  $\text{IIII}$  500,  $\text{IIII}$  5000,  $\text{IIII}$  50,000; and 1768 may be thus expressed,  $\chi\text{IIIIHIIII}\Delta\text{IIII}$ .

## SECTION II.

### OF WORDS, AND FIRST OF THE ARTICLE.

1. Words are, in Greek, usually distinguished into eight kinds, called Parts of Speech; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition*.

2. Of which the first five are declined, the last three undeclined.

3. A word is said to be *declined* when it changes its ending; and to be *undeclined*, when it does not.

4. The *Article, Noun, Pronoun, and Participle*, are declined by *number, case, and gender*.

5. *Numbers* are two; the *singular*, which speaks of *one*, as  $\lambda\acute{o}\gamma\omicron\varsigma$   $\alpha$ , i. e. *one, word*; and the *plural*, which speaks of *more than one*, as  $\lambda\acute{o}\gamma\omicron\iota$  *words*.

6. To these the Greeks have added a third *number*, called the *dual*, which speaks of *two only*, as  $\lambda\acute{o}\gamma\omega$  *two words*. [This number did not exist in the oldest state of the Greek language. It is not found in the Latin, which is in many respects the oldest form of the Greek; nor in the *Æolic* dialect, which retains far more of the ancient language than the others.] It is not much used in the *profane* writers; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *dual*, either noun or verb; and therefore—*Observe*, once for all, *that though in the following examples, both of nouns and verbs, the dual number is printed, yet it may greatly contribute to the ease and progress of the learner entirely to omit it in declining*.

7. A *case* is a variation of the termination or ending, denoting certain particles, *of, to, &c.*

8. The *Cases* are five in each number, *nominative, genitive, dative, accusative, and vocative*.

9. "Things are frequently considered with relation to the distinction of *sex* or *gender*, as being *male* or *female*, or *neither* one nor the other. Hence,"

10. "*Substantives* are of the *masculine, or feminine, or neuter*, that is *neither, gender*."

11. "The English language, with singular propriety, following nature alone, applies the distinction of *masculine* and *feminine* only to the names of animals; all the rest (except in a figurative style) are *neuter*." But,

12. In Greek, very many nouns, which have no reference to *sex*, are *masculine* or *feminine*.

13. The mark of the *masculine* gender is  $\delta$ , of the *feminine*  $\eta$ , and of the *neuter*  $\acute{\omicron}$ . To this the grammarians have given the name of  $\acute{\alpha}\rho\theta\rho\omicron\nu$ , or *article*, which properly denotes a *joint in the body*, because of the particular connexion it has with the nouns. And before we come to the declining of nouns, it will be necessary to be quite perfect in

14. The manner of declining the *article*  $\delta$ ,  $\eta$ ,  $\acute{\omicron}$ , *the* or *a*.

| Singular.   |  | Dual.  |  | Plural.   |  |
|---|--|--|--|---|--|
| M. F. N.  |  | M. F. N.   |  | M. F. N.  |  |
| Nom. $\delta$ , $\eta$ , $\acute{\omicron}$ , <i>the</i> or <i>a</i>  |  | N. A. $\tau\acute{\omega}$ , $\tau\acute{\alpha}$ , $\tau\acute{\omega}$ , <i>the</i> two    |  | N. $\omicron\iota$ , $\alpha\iota$ , $\tau\acute{\alpha}$ , <i>the</i>                                      |  |
| Gen. $\tau\acute{\omicron}\tilde{\upsilon}$ , $\tau\eta\varsigma$ , $\tau\acute{\omicron}\tilde{\upsilon}$ , <i>of the</i> or <i>of a</i> |  | G. D. $\tau\omicron\iota\nu$ , $\tau\alpha\iota\nu$ , $\tau\omicron\iota\nu$ , <i>of the</i> |  | G. $\tau\acute{\omega}\nu$ , $\tau\acute{\omega}\nu$ , $\tau\acute{\omega}\nu$ , <i>of the</i>              |  |
| Dat. $\tau\tilde{\omega}$ , $\tau\tilde{\eta}$ , $\tau\tilde{\omega}$ , <i>to the</i> or <i>to a</i>                                      |  | two  |  | D. $\tau\omicron\iota\varsigma$ , $\tau\alpha\iota\varsigma$ , $\tau\omicron\iota\varsigma$ , <i>to the</i> |  |
| Acc. $\tau\acute{\omicron}\nu$ , $\tau\eta\nu$ , $\tau\acute{\omicron}$ , <i>the</i> or <i>a</i>  |  |  |  | A. $\tau\omicron\upsilon\varsigma$ , $\tau\acute{\alpha}\varsigma$ , $\tau\acute{\alpha}$ , <i>the</i>      |  |

15. The article has no vocative, but the interjection  $\omega$  supplies the defect of this case in all numbers, as *O* does sometimes both in Latin and English.

16. N.B. In declining the article, and in all the following declensions of substantives, the learner should repeat the Greek words, first with, and then without, the English; and should always, in declining, name the number and case, thus: singular, nominative  $\delta$ ,  $\eta$ ,  $\acute{\omicron}$ , *the* or *a*; genitive  $\tau\acute{\omicron}\tilde{\upsilon}$ ,  $\tau\eta\varsigma$ ,  $\tau\acute{\omicron}\tilde{\upsilon}$ , *of the* or *of a*; dative  $\tau\tilde{\omega}$ ,  $\tau\tilde{\eta}$ ,  $\tau\tilde{\omega}$ , *to the* or *to a*, &c.: plural, nominative  $\omicron\iota$ ,  $\alpha\iota$ ,  $\tau\acute{\alpha}$ ; genitive  $\tau\acute{\omega}\nu$ ,  $\tau\acute{\omega}\nu$ ,  $\tau\acute{\omega}\nu$ ; dative  $\tau\omicron\iota\varsigma$ , &c.

<sup>1</sup> Bishop Lowth's Introduction to English Grammar, p. 27, 28. 2nd edit.

## SECTION III.

## OF NOUNS SUBSTANTIVE, AND THEIR DECLENSIONS.

1. NOUNS OR NAMES are of two kinds, *substantive* and *adjective*.
2. A *Noun Substantive* is the name of a *substance* or thing, as *άνθρωπος* a man, *πόλεμος* war, *κάλλος* beauty.
3. There are in Greek *three declensions*, or ways of declining substantives. Compare sect. ii. Rule 3.
4. Of which the two first have an equal number of syllables in all numbers and cases, and are therefore called *parisyllabic*<sup>1</sup>; but the last increases in the oblique cases<sup>2</sup>, and so is called *imparisyllabic*<sup>3</sup>.

## OF THE FIRST DECLENSION.

5. The *first* declension of substantives takes, in general, the termination of the *feminine article*, and hath in the nominative four terminations, *η* and *α* feminine, *ης* and *ας* masculine; as *η Τιμή*, *η Μούσα*; *ο Άγχισης*, *ο Αίλαιας*.

[The Ionic dialect has *η* universally in the final syllable of this declension, as *σοφία*, *ήμیره*, *Μούση*, *Μίδης*. The Doric *α*. The Attic retains *α* where a vowel or *ρ* precedes the termination, as *σοφία*, *ας*, *α*; *νεανίας*, *ια*; *ήμειρα*, *ας*, *α*, except *άθάρη*, *ης*, *husted wheat*, *αίθηρη*, *fair weather*, *κόρη*, Thuc. vi. 56. and the compounds of *μετρίω*<sup>4</sup>.]

[In Æolic, the forms *ης* and *ας* were changed into *α*, i. e. in the old Greek, and so in Homer *μητιρα*, &c.; whence the Latin form *poeta*, *cometa*, &c. Hence too the Latins changed Greek names in *ας* into *α*, and the Greeks change the Roman names in *α* into *ας*, as *Σύλλας*.]

6. *Η τιμή*, the or an honour, is thus declined :

| Singular.                           | Dual.                                       | Plural.                         |
|-------------------------------------|---|---------------------------------|
| N. <i>η Τιμή</i> , the or an honour | N. A. V. <i>τὰ Τιμή</i> , the two honours   | N. <i>αἱ Τιμή</i> , the honours |
| G. <i>τῆς Τιμή</i> , of the or an — | D. <i>τῶ Τιμή</i> , to the or an —          | G. <i>τῶν Τιμή</i> , of the —   |
| D. <i>τῇ Τιμή</i> , to the or an —  | G. D. <i>ταῖν Τιμή</i> , of the two honours | D. <i>ταῖς Τιμή</i> , to the —  |
| A. <i>τὴν Τιμή</i> , the or an —    |   | A. <i>τὰς Τιμή</i> , the —      |
| V. <i>ὦ Τιμή</i> , O honour         |   | V. <i>ὦ Τιμή</i> , O honours    |

7. The nouns that end in *α*, *ης*, and *ας*, differ but little from those in *η*, and are thus declined :

Sing. N. *η Μούσα*, a Muse, G. *τῆς Μούσης*, D. *τῇ Μούσῃ*, A. *τὴν Μούσαν*, V. *ὦ Μούσα*.  
 Sing. N. *ο Άγχισης*, *Αγκίσις*, G. *τοῦ Άγχισοῦ*, D. *τῷ Άγχισῷ*, A. *τὸν Άγχισην*, V. *ὦ Άγχισή*.  
 Sing. N. *ο Αίλαιας*, *Αἰλας*, G. *τοῦ Αἰλαίου*, D. *τῷ Αἰλαίῳ*, A. *τὸν Αἰλαίον*, V. *ὦ Αἰλαί*.

In the dual and plural they are all declined like *Τιμή*.

8. Nouns ending in *δα*, *θα*, *ρα*, and *α pure* (see sect. i. 19.) make their genitive in *ας*, and dative in *α*, as *Αἶδα*, *Μάρθα*, *ήμειρα*, *φιλία*; and so do nouns in *α* contracted of *αα*, as *μυᾶ* from *μνάα*.

9. Nouns in *ας* and *ης* reject *ς* in their vocative.

10. But nouns ending in *της*, and those denoting countries and nations, poetic nouns in *πης*, and the compounds of *μετρίω* to measure, *πωλίω* to sell, and *τρίβω* to beat, make their vocative in *α*; thus, *κριτής*, *Πέρσης* (a Persian), *ευνώπης*, *γεωμέτρης*, *βιβλιοπώλης*, *παιδοτρίβης*, have the vocatives *κριτά*, *Πέρσα*, &c.

11. Nouns in *στης* have either *η* or *α* in the vocative, as *λγστής*, Voc. *ὦ λγστή* or *λγστά*.

12. Some nouns in *ας* make *α* in the genitive, especially proper names, as *Βορῆας*, *Θωμάς*, *Κηφᾶς*, *Λουκάς*, G. *Βορῆα*, *Θωμά*, *Κηφᾶ*, *Λουκά*. [In old Greek (Hom. II. φ. 85), from the Nom. *ης*, two forms, *αο* and *εω*, occur, of which the 1st remained in Doric (Pind. Pyth. iv. 21), the 2nd in Ionic (see Herodotus, passim); and, in some cases, in Attic. This form is always *monosyllabic*; see the first line of the Iliad. It was, of course, originally written *εω*, and hence came the Attic contraction *οω*, and the Æolic form *εω*. From the 1st form *αο*, arose the Doric genitive *α*, which is retained in proper names and some other nouns by the Attics.]

13. *Contraction* is the drawing of two final syllables into one: and there are *contracted* nouns of every declension. In this the general rule of *contraction* is, to cut off the vowel before the termination throughout all the cases; thus, N. *η γαλή*, *γαλή* (a vessel), G. *τῆς γαλή*, *γαλή*, D. *τῇ γαλή*, *γαλή*, A. *τὴν γαλή*, *γαλή*, V. *ὦ γαλή*, *γαλή*; N. *η μνάα*, *μνά* (a round), G. *τῆς μνάας*, *μνάς*, D. *τῇ μνάα*, *μνά*, A. *τὴν μνάαν*, *μνά*. But *εα* is contracted into *η*, as N. *Ερμίας*, *—ης* (*Mercury*), D. *Ερμιά*, *—ῃ*, A. *Ερμείαν*, *—ην*, unless *ρ* or a vowel immediately precedes, and then the contraction is in *α*, as *ἐρία*, *ᾶ*, wool. *Οη* is contracted into *η*, as (fem.) *ἀπλόη*, *ἀπλή*, simple.

<sup>1</sup> From the Latin *par equal*, and syllaba *a syllable*.

<sup>2</sup> All the cases except the nominative are by Grammarians called *oblique*, because they *deviate* or *decline* from the nominative.

<sup>3</sup> From the Latin *impar unequal*, and syllaba *a syllable*.

<sup>4</sup> In Pierson on Meris, p. 184. a few more examples are given.

## OF THE SECOND DECLENSION.

14. The second declension takes, in general, the termination of the masculine or neuter article, and hath in the nominative two terminations, *ος* masculine and feminine, and *ον* neuter, as *ὁ λόγος* a word, *ἡ ὁδός* a way, *τὸ ξύλον* wood.

15. 'Ο *Λόγος* the or a word is thus declined :

| Singular.                         | Dual.                                     | Plural.                      |
|-----------------------------------|---|------------------------------|
| N. ὁ Λόγ-ος the or a word         | N. A. V. τὼ Λόγ-ω the two words           | N. οἱ Λόγ-οι the words       |
| G. τοῦ Λόγ-ου of the or of a word | G. D. τοῖν Λόγ-οιν of or to the two words | G. τῶν Λόγ-ων of the words   |
| D. τῷ Λόγ-ῳ to the or to a word   |   | D. τοῖς Λόγ-οις to the words |
| A. τὸν Λόγ-ον the or a word       |   | A. τοὺς Λόγ-ους the words    |
| V. ὦ Λόγ-ε O word                 |   | V. ὦ Λόγ-οι O words          |

16. The neuter *ξύλον* is declined in like manner : only observe that the nominative, accusative, and vocative of neuter nouns are always alike, and in the plural these cases, both in the second and third declension, end in *α*, thus,

Sing. N. A. V. τὸ ξύλον, G. τοῦ ξύλου, D. τῷ ξύλῳ.

Dual, N. A. V. τὰ ξύλα, G. D. τοῖν ξύλοις.

Plur. N. A. V. τὰ ξύλα, G. τῶν ξύλων, D. τοῖς ξύλοις.

17. The Attics<sup>1</sup> have a peculiar manner of forming some nouns of this declension, by changing the last vowel or diphthong into *ω*, *οι* into *φ*, and a long or *αι*, before the termination, into *ι*, as from *ἡ ναὸς* a temple, *νεώς*, from *τὸ ἀνώγειον* an upper chamber, *ἀνώγειον* : and as the Attics in all other nouns have the vocative like the nominative, so in these nouns also, thus,

Sing. N. V. ὁ νεώς, G. τοῦ νεώ, D. τῷ νεῳ, A. τὸν νεών.

Dual, N. A. V. τὰ νεώ, G. D. τοῖν νεφν.

Plur. N. V. οἱ νεφ, G. τῶν νεών, D. τοῖς νεφς, A. τοὺς νεώς.

Sing. N. A. V. τὸ ἀνώγειον, G. τοῦ ἀνώγειω, D. τῷ ἀνώγειφ.

Dual, N. A. V. τὰ ἀνώγειω, G. D. τοῖν ἀνώγειφν.

Plur. N. A. V. τὰ ἀνώγειω, G. τῶν ἀνώγειων, D. τοῖς ἀνώγειφς.

18. [In the accus. the Attics often omit *ν*, as *λαγῶ* a hare, *ἔω* the morning ; and this is regular in proper names.]

19. There is one noun in *ως* of the neuter gender, *τὸ χρέως* a debt.

20. [The Attics often declined after this form words of the 3rd declension ; for we find *γίλων* from *γίλος*, *ἥρων* and *ἥρω* from *ἥρως*, and *Μίνω* (both in the gen. and acc.) from *Μίνως*. On the other hand, the later Greeks declined some nouns of the 2nd decl. in *ως*, according to the 3rd.]

21. Contractions in this declension are made thus, *ε* and *ο* before *ω* or a diphthong are dropped ; *ω* and *οο* are contracted into *ου*, and *εα* into *α*. Thus *ὁ ἀδελφιδοῦς* a sister's son :

Sing. N. ὁ ἀδελφιδ-ίος, —ους, G. τοῦ —ίου, —οῦ, D. τῷ —ίφ, —φ, A. τὸν —ιον, οῖν, &c.

Dual, N. A. V. τὰ ἀδελφιδίω, —ῶ, G. D. τοῖν ἀδελφιδιῶν, —οῖν.

Plur. N. οἱ ἀδελφιδ-ιοι, —οῖ, G. τῶν ἀδελφιδ-ίων, —ῶν, &c.

Sing. N. A. V. τὸ δοτίον, δοτοῦν, α bone, G. τοῦ δοτίου, δοτοῦ, D. τῷ δοτίφ, δοτῷ.

Dual, N. A. V. τὰ δοτίω, δοτῶ, G. D. τοῖν δοτίων, δοτοῖν.

Plur. N. A. V. τὰ δοτία, δοτᾶ, G. τῶν δοτίων, δοτῶν, D. τοῖς δοτίοις, δοτοῖς.

Sing. N. ὁ νόος, νοῦς, the mind, G. τοῦ νόου, νοῦ, D. τῷ νόφ, νῷ, A. τὸν νόον, νοῖν.

Dual, N. A. V. τὰ νόω, νῶ, G. D. τοῖν νόοιν, νοῖν.

Plur. N. V. οἱ νόοι, νοῖ, G. τῶν νόων, νῶν, D. τοῖς νόοις, νοῖς, A. τοὺς νόους, νοῦς.

[“ The plural and dual of the form in *οος* do not occur, but are formed by analogy. ‘*Ἀνεψιαδοῦς* and *θηγατριδοῦς* are of this form also.” Matth.]

## OF THE THIRD DECLENSION.

22. The third declension is *imparisyllabic*, and hath in the nominative nine terminations, *α*, *ι*, *υ* neuter ; *ω*, feminine ; and *ν*, *ξ*, *ρ*, *ς*, *ψ*, of all genders.

'Ο *Δελφίν* a dolphin is thus declined :

| Singular.                               | Dual.                                       | Plural.                            |
|---|---|------------------------------------|
| N. ὁ Δελφίν the or a dolphin            | N. A. V. τὼ Δελφίν-ε two dolphins           | N. οἱ Δελφίν-ες the dolphins       |
| G. τοῦ Δελφίν-ος of the or of a dolphin |   | G. τῶν Δελφίν-ων of the dolphins   |
| D. τῷ Δελφίν-ι to the or to a dolphin   |   | D. τοῖς Δελφί-σι to the dolphins   |
| A. τὸν Δελφίν-α the or a dolphin        | G. D. τοῖν Δελφίν-οιν of or to two dolphins | A. τοὺς Δελφίν-ας the dolphins     |
| V. ὦ Δελφίν O dolphin                   |   | V. ὦ Δελφίν-ες O the or O dolphins |

<sup>1</sup> There are three principal dialects of the Greek language, the Attic, Ionic, and Doric. See sect. xxiii.

The neuter τὸ σῶμα *a body* is thus declined. Comp. Rule 16.

Sing. N. A. V. τὸ σῶμα, G. τοῦ σώματος, D. τῷ σώματι.

Dual, N. A. V. τῶ σώματι, G. D. τοῖν σωματίοι.

Plur. N. A. V. τὰ σώματα, G. τῶν σωματίων, D. τοῖς σώμασι.

#### OF THE GENITIVE SINGULAR.

23. [Generally the genitive is *ος*, either—(1.) Added at once to the nominative, as *μήν, μνήος*, though in most cases the long vowel is changed into the corresponding short one, as *λήμν, λμίν-ος*, *ήχώ, ήχός* (contr. *ήχους*); and, in some, this short one is rejected by syncope, as *κύνων, κυνός*, *κυνός*; *πατήρ, πατίρος, πατρός*: or (2.) When the nominative ends in *ς*, this letter in the genitive is changed into *ος*, the short vowel being, as before, introduced, as *τρίηρης, τριήρεος*; *αἰδώς, αἰδέος*—*οὔς*; *βοῦς, βοός*. This rule embraces the words beginning with a double letter, as *Ξ, ι. ε. γς, κς* or *χς*, or *ψ, ι. ε. βς, πς, φς*; for example, *αἶξ (αίγς), αἰγ-ός*; *ἀλώπηξ (ἀλώπηγς), ἀλώπηκος*; *θρίξ (θρίγς), τριχός*; and *φλίψ (φλίβς), φλιβός*; *ὦψ (ὥπς), ὥπος*; *κατήλιψ (κατήλιγς), κατήλιπος*. The nominatives in *ας, εις, ους*, which make the genitives in *αντος, εντος, οντος*, are hardly exceptions to this rule, as the form of the nominative was originally *ανς, ενς, and ους*, or more properly *αντς, &c.*, which was gradually softened down to the present forms. It must be observed, that in this large declension, the exceptions to the preceding rules are numerous. Probably the formations were at first far more regular, but as, from various causes, the forms of the nominatives have changed, an apparent irregularity has been introduced. The most usual is, that, *after a vowel* in the nominative, instead of *ος*, the terminations *δος, θος, and ρος*, are used to preserve the length of the termination of the nominative. Use will best teach which of these terminations is received. The following rules, however, may be useful.]

24. [(1.) Words in *α* and *ι* take *τος*, as *σῶμα, μέλι*; except *γάλα, γάλακτος* (from *γάλαξ* probably), and *σίνηπι, σινήπιος* (Attice *σινήπειος*).—(2.) Words in *υ* (except *δστυ, δστιος* or *δστιως*, and *πῶυ, πώεος* and *ας* take *ατος*. Some, however, in *ας*, whose last syllable but one is short, take *αρος*, as *ἐλαρ, ἐλαρος*, i. e. they follow the general rule.—(3.) Neuters in *ας* short, make *ατος* or *αος*, which the Attics contract into *ως*, as *κρέας, κρέατος, κρέως*; and feminines in *ας* short, make *δος*, as *παστάς, παστάδος*.—(4.) Words in *ις* make *ιος* (Attice *ιως*), *ιδος, ἴδος, ιτος*. Probably the original form was *ιστος* (see Hom. Il. O. 87), from which the others were formed by elision and provincial pronunciation.—(5.) Some words in *ης* have *ητος*, as *πένης, φιλότης*. Πάρνης (a mountain on the borders of Attica) has Πάρνηθος.—(6.) Neuters in *ος* make *εος* (Attice *ους*).—(7.) Some words in *υς* make not only *υος*, but *υδος* (as *χλαμύς*) and *υθος* (as *κόρυς*).—(8.) Some words in *ως* make *ωος*, as *ήρως, and ωρος*, as *φώς*.]

25. [It may be observed generally, that, to account for the apparent irregularities, the original forms of the nominatives should be known. Thus, for example, of nouns in *ους*, some make *οὔντος*, some *όντος*, some *δος*. Those in *οὔντος* are contracted nouns, as *μελιτοῦς, μελιτούντος*, from *μελι-τόεις, —έντος*; and, as well as those which form *οντος*, fall under the general rule (2), the old termination having been *ενς* or *εντς* and *ους* or *οντς*. Those which form in *οος*, are probably *αος* derived from older forms of this sort, and are therefore also obedient to the same rule. 'Οδοῦς was originally perhaps *ὀδών* (Herod. vi. 107.) or *ὀδόνς*. Πούς has *πόδος*; but it seems to have had another form *πός*, as its compounds are often parasyllabic. Again, the old forms of *γάλα, γυνή, ὕδωρ, σκῶρ*, were probably *γάλαξ, γύναιξ, ὕδας, σκάς*. The diphthongal terminations have many irregular forms, as *ναῦς, ναός* and *νηός*; *γραῦς* only *γραός*. *Κρίς* and *εἰς* make *ένος*; *κλεις* makes *κλειδός*.]

#### OF THE ACCUSATIVE SINGULAR.

26. The accusative singular usually ends in *α*: but nouns in *ις, υς, αυς*, and *ους*, which have *ος* pure in the genitive, change *ς* of the nominative into *υ* in the accusative; as *Ν. ὄφις α serpent, G. ὄφις, A. ὄφιν*; *Ν. βότρυς α bunch of grapes, G. βότρυς, A. βότρυν*; *Ν. ναῦς α ship, G. ναός, A. ναῦν*; *Ν. βοῦς α ox, G. βοός, A. βοῦν*<sup>1</sup>. But *barytones*, i. e. nouns not accented on the last syllable, which have *ος* impure in the genitive, make in their accusative both *α* and *υ*, as *Ν. ἱρις contention, G. ἱρίδος, A. ἱρίδα and ἱριν*; *Ν. κόρυς α helmet, G. κόρυθος, A. κόρυθα and κόρυν*. Πούς *α foot*, in the accusative has only *πόδα*, but its compounds have both *α* and *υ*, as *πολύπους many footed, πολύποδα and πολύπουν, &c.* So *κλεις α key*, has in the accusative both *κλειδα* and *κλείν*; *παῖς α boy, παῖδα and παῖν*; *χάρις, G. χάριτος*, when signifying *favour* has only *χάρν*, when *α goddess χάριτα*. [Oxytones, i. e. nouns accented on the last syllable, also having *ος* impure in the genitive, have only *α*, as *ἐλαπίς, ἐλπίδα*.]

#### OF THE VOCATIVE SINGULAR.

27. The vocative singular is generally like the nominative, and always so in participles<sup>2</sup> of this third declension: but sometimes it differs—1. By changing the long vowel of the nominative into a short one, as nom. *ὁ τέτην tender*, voc. *ὦ τέτην*; nom. *ὁ πατήρ*, voc. *ὦ πάτερ*.—2. By casting off the final *ς* of the nom. from nouns in *ευς* and *ους*, and *barytones* in *ις* and *υς*, as *Ν. βασιλεύς α king, V. ὦ βασιλεῦ*; *Ν. βοῦς, V. ὦ βοῦ*; *Ν. ὄφις, V. ὦ ὄφι*; *Ν. νήλης α stranger, V. ὦ νήλην*; *Ν. παῖς, V. ὦ παῖ*. So *Ν. ἀναξ α king, V. ὦ ἀνα*. But *ὁ πούς α foot, ὁ δόδους α tooth*, have in the vocative *ὦ πούς, ὦ δόδους*.—3. By changing *ς* of the nom. into *υ*, or *εις* into *εν*, as *Ν. ὁ Πολυνδάμας Polydamas, V. ὦ*

<sup>1</sup> The poets, however, have *βότρυν, νῆα, βῆα*.

<sup>2</sup> See the participles active under the examples, sect. x. 11.

Πολυδάμαν; N. ὁ τάλας *miserable*, V. ὦ τάλαν; N. ὁ χαρίεις *agreeable*, V. ὦ χαρίεν. [This rule in fact coincides with the last, if we remember that these formations in *ας* and *εις* are in general corruptions of the form *ανς* and *ενς*.]—4. Nouns in *ω* and *ως* have the vocative in *ει*, as *Λητώ* *Latona*, voc. *Λητοῖ*.—5. Proper names change the long vowel of the nom. into its short one, as N. *Ἀπόλλων*, voc. *Ἀπολλών*; nom. *Σωκράτης*, voc. *Σώκρατες*.

## OF THE DATIVE PLURAL.

28. [The dative plural appears to have been originally formed from the nominative plural by adding *ι* or *σι*, and considering the neuter termination to be *ες* instead of *α*, as in Ionic, Æolic, and Doric, this form remained, *παίδεσ-σι*, *ἀνδρεσ-σι*, *πραγμάτεσ-ι*. Then the usual changes for the sake of euphony took place, i. e. some vowels and consonants were omitted, and other alterations were made when necessary for the sake of *quantity*, which in this case was determined by that of the nom. plural. Thus *ὀρνίθεσσι*, *ὀρνίθεσι*, *ὀρνίθι*; *τυφθέντεσ-σι*, *τυφθέντεσι*, *τυφθέντι*, *τυφθέντι*; a change analogous to that already observed in the nominative. These remarks can be easily applied to explain different examples: as *practical* rules, the following may suffice.] The *dative plural* is formed—1. From the dative singular, by taking *σ* before *ι*, and rejecting *δ*, *θ*, *ν*, and *τ*, as D. sing. *βότρυι*, D. plur. *βότρυνσι*; *λαμπάδι*, *λαμπάσι*; *ὄρνιθι*, *ὄρνισι*; *δελφίνι*, *δελφίσι*; *σώματι*, *σώμασι*.—2. From the nom. sing. by adding *ι* to nouns ending in *ξ*, *ψ*, or *ς* after a diphthong, as N. *κόραξ*, D. plur. *κόραξι*; N. *Ἀραψ*, D. plur. *Ἀραψι*; N. *βασιλεύς*, D. plur. *βασιλεύσι*. But *κτεῖς*, G. *κτενός*, *a comb*, makes *κτεσί*; *πούς*, G. *ποδός*, *a foot*, *ποσί*; and *οὖς*, G. *ὠτός*, *an ear*, *ὠσί*.—3. The dative singular *εντι* is in the dative plural changed into *εισι*, *οντι* into *ουσι*, as from *τιθέντι*, *τιθείσι*, from *λίσσντι*, *λίσουσι*.—4. Nouns in *ηρ*, G. *ερος*, by syncope *ρος*, make the dative plural in *αι*, as from *πατήρ*, *πατράσι*. So *ἀρήν* has *ἀρνάσι*, *νιεύς*, *a son*, *νιάσι*; but *γαστήρ*, *γαστήρσι*, *σπητήρ*, *σπητήρσι*.

5. The poets often form the dative plural from the dative singular, by changing *ι* into *εσι* or *εσσι*, as D. sing. *ἥρωι* to *a hero*, D. plur. *ἥρώεσι* or *ἥρώεσσι*.

29. *Contractions* in this declension are of two kinds. The first in the nominative, as well as in all the other cases, without changing the natural terminations, as in the two first declensions. Thus N. ὁ *λάας*, *lās*, *a stone*, G. *λάας*, *lās*, &c.; N. ἡ *δαίς*, *dās*, *a torch*, G. *δαίδος*, *dādos*, &c.; N. τὸ *ἔαρ*, *ēr*, *spring*, G. *ἔαρος*, *ēros*, &c.; N. ὁ *τιμῆεις*, *timēis* *honourable*, G. *τιμῆεντος*, *timēntos*, &c.; N. ὁ *πλακόεις*, *plakōis*, *a cake*, G. *πλακόντος*, *plakōntos*, &c. But

30. The second sort of contractions have no place in the nominative, but change the natural terminations of some other cases. Observe, therefore,

31. I. *The Rules of Contraction*.—1. All these nouns before contraction are declined according to the example *Δελφίν*; but—2. When contracted, to avoid the concurrence of vowels, the genitives singular change their *οο* or *αι* into *ω*; *αι* into *φ*; *οο* into *ω*; and likewise the *εο* into *ου*, *εω* plur. into *ω*, *οι* dual into *αι*, if they come from nouns in *ης*, *ες*, or *ος*.—3. Datives singular always contract *ει* into *φ*, *εῖ* into *ει*, *ι* into *ι*, *οῖ* into *οι*.—4. Nominatives, accusatives, and vocatives contract *αι* and *εα*, and *εα* after *ρ* into *α*, *εα* from *ης* pure into *α* or *η* (as *ὕγιης*, acc. *ὕγιᾶ* and *ὕγιῃ*), *εα* impure into *η*; also *εε* from *ης*, *ες*, or *ος* into *η*; *εες*, *εας*, into *εις*; *ια* into *ι*, and *εας* into *εις*; *υες*, *υας* into *υς*; *οες*, *οας* into *ους*; *οα* into *ω*.

N. B. *Though these Rules of Contraction must necessarily appear puzzling to a beginner, yet, for his encouragement, he may be assured that PRACTICE will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted nouns.* We observe then,

32. II. *The Cases to be contracted.*

1. Nouns in *ης*, *ος*, and *ες* are contracted in all cases that can admit of contraction. And note, that some nouns in *ης* are masculine, others feminine; nouns in *ος* and *ες* neuter only.

Ὁ *Δημοσθίνης Demosthenes* is thus declined and contracted:

Sing. N. ὁ *Δημοσθίν-ης*, G. —*εος*, *ους*, D. —*εῖ*, *ει*, A. —*εα*, *η*, V. —*ες*.

Dual, N. A. V. *Δημοσθίν-εε*, *η*, G. D. —*ιοιν*, *οῖν*.

Plur. N. V. *Δημοσθίνεις*, *εις*, G. —*ιων*, *ων*, D. *εσι*, A. —*εας*, *εις*².

Neuters in *ες* and *ος* are thus declined:

Sing. N. A. V. τὸ *τίλ-ος* (*an end*), G. —*εος*, *ους*, D. —*εῖ*, *ει*.

Dual, N. A. V. *τίλ-εε*, *η*, G. —*ιοιν*, *οῖν*.

Plur. N. A. V. *τίλ-εα*, *η*, G. —*ιων*, *ων*, D. —*εσι*.

Note. The compounds of *κλίος* are doubly contracted, as N. ὁ *Ἡρακλ-ίης*, *ἦς*, G. —*ιεος*, *ιους*, and *ιός*, [observe also, that, in neuters, if a vowel precedes *εα*, it is contracted only into *α*, not *η*, as *ῥά*

¹ As to the two datives *κόρασι* and *Ἀραψι*, this rule coincides with that immediately preceding; for *κόραξ* makes in the dative sing. *κόρακι*, and so in the dative plur. it would, according to that rule, have *κόραεσι*, of which *κόρασι* is only a different expression. So *Ἀραψ*, dat. sing. *Ἀραβι*, and dat. plur. *Ἀραβει* or *Ἀραψι*. Comp. sect. i. rule 8.

² [It must be observed, that proper names have properly no plural. The learner will, therefore, attend only to the forms.]

χρία from χρίος, κλία from κλῖος,] &c. but voc. Ἡράκλ-εες, —εις. Some proper names in ης form the accusative in ην, as Ἀριστοφάνης, acc. Ἀριστοφάνην.—This is usually called the *first* declension of *contracted* nouns.

2. Nouns in ις and ι are contracted only in the dative singular, and in the nominative, accusative, and vocative plural : ις is masculine or feminine, ι neuter.

Sing. N. ὁ ὄφις (*a serpent*), G. —ιος, D. —ιι, ι, A. —ιν, V. —ι.

Dual, N. A. V. ὄφις, G. D. —ιουν.

Plur. N. V. ὄφ-ιες, ις, G. —ίων, D. —ισι, A. —ιας, ις.

Neuters in ι, as σίνηπι *mustard*, are declined in the same manner, only the nom. acc. and voc. sing. are alike (comp. Rule 16), and the nom. acc. and voc. plur. are formed —ια, ι. This declension in ις is properly Ionic, as appears from its being used by Herodotus, who wrote in that dialect. The Attic form, which is used by the writers of the N. T., is as follows :

Sing. N. ὁ ὄφ-ις, G. —εως, D. —εῖ, ι, A. —ιν, V. —ι.

Dual, N. A. V. ὄφ-ις, G. D. —ιουν.

Plur. N. V. ὄφ-εις, ις, G. —ίων, D. —εσι, Acc. —εας, ις.

Thus also are declined ἡ δύναμις *power*, ἡ πόλις *a city*, &c.

This is usually called the *second* declension of *contracted* nouns.

3. Nouns in ευς, υς, and υ (G. εος), are likewise contracted only in the dative singular, and in the nominative, accusative, and vocative plural, as

Sing. N. ὁ βασιλ-εύς (*a king*), G. —ιος, Attic —εως, D. —εῖ, εῖ, A. —ια, V. —εῦ.

Dual, N. A. V. βασιλ-ίς, G. D. —ιουν.

Plur. N. V. βασιλ-ίς, εῖς, G. —ίων, D. —εῦσι, A. —ίας, εῖς.

So ὁ πῆχυς (*a cubit*), G. —ιος, Att. —εως; but A. —υν, V. —υ, and dat. plur. πῆχεισι.—So the neut. τὸ ἄστυ *a city*; only remember that the nom. acc. and voc. sing. are alike, and that the nom. acc. and voc. plur. are formed in —ια, η. This is called the *third* declension of *contracted* nouns.

4. Nouns which end in υς, G. υος, contract only in the nom. acc. and voc. plur., as ὁ βότρυς, G. —υος, N. V. plur. βότρυ-ες, υς, A. —υας, υς. So ὁ στάχυς *an ear of corn*, ὁ λχθύς *a fish*, ἡ ἄρκυς *a oak*, ἡ ὄρυς *an oak*.

[The following are somewhat irregular :

1. Sing. N. ναῦς, G. νεώς, or νηός, or ναός, D. νηῖ, A. ναῦν, and in later writers νάα. Dual nom. and acc. are wanting; G. and D. νεοῖν.

Plur. N. νῆες, and ναῦς in later writers. G. νεῶν, D. ναῦσι, A. ναῦς, and in later writers νάας.

2. S. N. γραῦς, G. γραός, D. γραῖ, and γρηῖ, A. γραῦν, V. γραῦ.

P. N. γράες and γρηές, G. γράων, D. γραῦσι, A. γραῦς.

3. S. N. βοῦς, G. βοός, D. βοῖ, A. βοῦν.

P. N. βόες, G. βόων, D. βοῦσι, A. βόας and βοῦς.]

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λόγος of the second declension, as ἡ λεχώ *a woman in child-bed*.

Sing. N. ἡ λεχώ, G. —όος, οὐς, D. —οῖ, οῖ, A. —δα, ω, V. οἶ.

There are but two nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἡώς *the morning*. Nouns thus declined are *feminine only*.—This is usually called the *fourth* declension of *contracted* nouns.

6. Nouns neuter in ας pure and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κίρ-ας (*a horn*), G. —ατος, αος, ως, D. —ατι, αῖ, α.

Dual, N. A. V. κίρ-ατι, αἱ, α, G. D. —άτοι, δοῖν, ᾤν.

Plur. N. A. V. κίρ-ατα, αα, α, G. —άτων, ᾶν, ᾧν, D. —ασι.

So τὸ κρίας *flesh*.—This is usually called the *fifth* declension of *contracted* nouns.

33. In *all* the declensions of substantives—1. The nominative, accusative, and vocative dual are always alike; so the genitive and dative dual.—2. In the plural the nominative and vocative are always alike; and the genitive always ends in ων.—3. In every number the nominative, accusative, and vocative of neuter nouns are always the same, and in the plural these cases, if *uncontracted*, always end in α, except in Attic nouns of the second declension in ων. See above, Rule 16.

34. N. B. Here let the learner, before he proceeds, write down with the article through all the numbers and cases, and commit to memory, several other examples of nouns of each declension, besides those above given.—Ὄρη *anger*, πρόμας *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταφίας *a butler*, σατράπης *a viceroy*, κριτής *a judge*, οἰνοπώλης *a vintner*, may be very proper examples of the *first* declension;—Ἡ ὁδός *a way*, τὸ τέκνον *a child*, of the *second*;—and of the *third*, ὁ μῆν *a month*, ὁ ἄστυρ *a star*, ἡ νύξ, G. νυκτός, *the night*, ἡ φλίψ, G. φλεβός *a vein*, μέλι *honey*, νάπυ, G. —υος, *mustard*, νόημα *a design*;—and for the *contracts* in this declension ἡ τριήρης *a galley*, τὸ Ἱππομανές *the Hippomanes*, ὁ Περικλῆς *Pericles*, ἡ δύναμις *power*, both according to the Ionic and Attic form, ὁ βαρβείας *an umpire*, ἡ γραῦς, γραός, *an old woman*, ἡ φειδύς *parsimony*, τὸ κρίας *flesh*.



## SECTION IV.

## OF THE GENDER OF NOUNS SUBSTANTIVE.

1. The gender of Greek nouns is known either by their *signification* or by their *termination*.

## I. BY THEIR SIGNIFICATION.

2. Nouns signifying *males, winds, months, and rivers*, are generally masculine.
3. Nouns signifying *females, countries, islands, cities, trees, and plants*, are for the most part feminine.
4. Nouns referring to both sexes are *common*, as ὁ καὶ ἡ παρθένος *a virgin*.

## II. BY THEIR TERMINATION.

5. In the *first* declension, nouns in *η* and *α* are feminine, in *ης* and *ας* masculine (as in sect. iii. 5).—6. In the *second* declension, nouns in *ος* (and *ως*) are masculine, and sometimes feminine or common.

7. Nouns in *ον* are neuter, whatever they signify, as τὸ κοράσιον *a damsel*, τὸ θυγάτριον *a little daughter*.

8. Nouns of the third declension in *ν, ξ, ρ, ψ, ας -αντος, ης, ις, ες, ους, ως*, are generally masculine; in *ω, ιν, γι, ης -ητος, ις, υς, ας, ας, ας -αδος*, generally feminine; in *α, ι, υ, αρ, ορ, ας -ας* are almost always neuter.

## SECTION V.

## OF HETEROCLITES, OR IRREGULAR NOUNS.

1. HETEROCLITES (so called from ἐτέρως κλιτός *otherwise declined*) are such nouns as *differ* from the common way of *declining*, by being either *defective, variant, or redundant*.

2. *Defectives in number* are either singular only, as generally proper names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or plural only, as the feasts of the gods, thus, τὰ Διονύσια *the feast of Bacchus*; some names of cities, as αἱ Ἀθῆναι *Athens*, τὰ Ἱεροσόλυμα *Jerusalem*.

3. *Defectives in case* are—1. *Apototes* (from *a neg. and πῶσις a case*), which have but *one ending for every case*, as the names of letters, ἀλφα, βῆτα, &c., foreign names, Δαβὶδ, Ἰσραήλ, names of numbers from four to a hundred, as πέντε, ἑξέ, &c., and some substantives neuter, as τὸ χρειών *fate, times the body, ἔπαρ a vision*, &c.—2. *Monoptotes* (from *μόνος a single, and πῶσις a case*), which are used but in *one case*, as ἡ χρεῖα *necessity* (Hom. Il. x. 172), ἡ δῶς *a gift*, ὦ τάν *ho, such as one! ho me, sir! ai κατακλῶτες the Fates*.—3. *Diptotes* (from *δις twice, and πῶσις a case*), which have but *two cases*, as ὁ λῆς *a lion*, Α. τὸν λῆν; so the dual ἀμφω, G. and D. ἀμφοῖν, *both*.—4. *Triptotes* (from *τρίς thrice, and πῶσις a case*), which have but *three cases*, as ὁ μάργος *a winnow*, Α. μάργον, D. plur. μάργων. So the blessed name ὁ Ἰησοῦς *Jesus*, as to *termination*, N. ὁ Ἰησοῦς, G. D. V. Ἰησοῦ, Α. Ἰησοῦν.

4. *Variants in gender* are masculine in the singular, and masc. and neut. in the plural, as sing. N. ἡ ἰσπρία *a chain*; plur. οἱ ἰσπριοὶ and τὰ ἰσπρία. So δίφρος, κύκλος, &c. But sing. ἡ κίλευθος *a palm*; plur. τὰ κίλευθα. Sing. ὁ καὶ ἡ Τάρταρος *Tartarus*; plur. τὰ Τάρταρα.

5. *Variants in case*, as τὸ γόνυ *the knee*, τὸ δόρυ *a spear*, G. —ας; τὸ ὕδωρ *water*, gen. ὕδατος; ἡ γυνή *a woman*, gen. γυναῖκος, &c. voc. γυναῖ, as if from γυναῖξ. But these irregularities may be best learnt by use.

6. *Redundants* form their oblique cases in a two-fold manner. Thus some nouns in *ους* are declined after both the second and third declension, as ὁ νοῦς *the mind*, G. νοῦ and νοός, D. νῶ and νός. So χρῶς, &c. Some nouns in *ως* of the Attic form are declined also according to the third, as ὁ γέλως *laughter*, G. γέλω and γέλωτος; ὁ κάλως *a cable*, G. κάλω and κάλωτος. Some nouns in *ης* are declined after the first and third, as ὁ θάλης *Thales*, G. θάλων and θάλητος. Ὁ Μωσῆς, *Moses*, Mat. viii. 4. hath dat. Μωσῇ, Mat. xvii. 4. acc. Μωσῆν, Acts vi. 11. and also G. Μωσῆος, Mat. xxiii. 2. D. Μωσεί, Mark ix. 4. A. Μωσία, Luke xvi. 29. as if from Μωσέως. So from Μωϋσῆ, Acts vi. 14. we have not only acc. Μωϋσῆν, Acts vii. 35. but also G. Μωϋσείως, Acts xv. 1. and D. Μωσεί, 2 Tim. iii. 8. as if from Μωϋσέως. Some nouns have a double genitive, &c. of the same declension, ἡ τιγρ-ις, *a tigress*, G. —δος and —ις; ἡ θέμ-ις *right*, G. —δος and —ιστος. Ὁ Ζεὺς *Jupiter* is thus declined: G. Ζηνός or Διός, D. Ζηνί or Δί, Α. Ζήνα or Δία, V. ὦ Ζεῦ. The truth is, Ζός, &c. are from nom. Δις; Ζηνός, —νι, —να from nom. Ζήν.

## SECTION VI.

## OF NOUNS COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, AND COMPOUNDS.

1. *Cognate nouns* are of various sorts; for—1. From most adjectives may be deduced *masculines* in *ων*, *feminines* in *της*, *ια*, *υνη*, and *neuters* in *ιον*; as from *φίλος*, *η*, *ον*, come *Φίλων* (a proper name) and *φιλότης*, *φιλία*, *φιλοσύνη*, and *τὸ φίλιον* *love, friendship*.—2. From the dative plural of the third declension in *οισι* are formed *feminines* in *ια*; as from *γέρον* an *old man*, dat. plur. *γέρονσι*, comes *γερονσία* a *senate*.—3. From adjectives in *ης* come *feminines* in *εια*; as from *ἀλήθης* *true*, *ἀλήθεια* *truth*.—4. From substantives are made adjectives in *αιος*, *αλεος*, and *ιος*, as *δρομαίος*, *οὐράνιος*, from *δρόμος*, *οὐρανός*.

2. *Feminine substantives* from *masculines* of the first declension in *ης* end in *ις*, *τρια*, or *τρεις*, as *ἡ προφήτις* a *prophetess*, *ἡ ποιήτρια* a *poetess*, *ἡ αὐλητρίς* a *minstrelless*, from *ὁ προφήτης*, *ὁ ποιητής*, *ὁ αὐλητής*. From *masculines* of the second they end in *α*, *ινη*, or *αινα*, as *θεία* a *goddess*, *δοῦλη* a *female slave*, *ιατρίνη* a *female physician*, *λύκαινα* a *she-wolf*, from their *masculines* *θεός*, *δοῦλος*, *ιατρός*, *λύκος*. From *masculines* of the third they often end in *αινα*, *ασσα*, *ια*, as *βασινα* a *lioness*, *ἀνασσα* a *queen*, *ἱερία* a *priestess*, from *ὁ λίων* a *lion*, *ὁ ἀναξ* a *king*, *ὁ ἱερεὺς* a *priest*.

3. *Patronymics* (from *πατὴρ* *ὄνομα*, the name of a father) are names which the poets give to persons from their fathers or ancestors, thus *Πηλεΐδης* is the son of *Peleus*, *Ἀτρεΐδης* the son of *Atreus*, *Ἡρακλείδης* a descendant of *Hercules*.—1. *Masculine patronymics* end in *αδης*, *αδης*, or *ιαδης*; for 1. From primitive proper names of the first declension in *ας* or *ης*, or of the second in *ιος*, come *patronymics* in *αδης*, as *Αἰνι-αδης*, *Ἰκτωρ-αδης*, *Ἡλι-αδης*, from *Αἰνι-ας*, *Ἰκτωρ-ης*, *Ἡλι-ος*. 2. From the second in *ος* *impure*, or from the genitive of the third, in *αδης*, as *Αἰακ-αδης*, *Νέστορ-αδης*, from *Αἰακ-ός*, *Νέστορ-ω*, —*ορος*<sup>1</sup>. But when the penultima (i. e. the last syllable but one) of any genitive is long, the last syllable may be changed into *ιαδης*, as *Ἀγχισ-ιαδης*, *Ἀτλαντ-ιαδης*, from *Ἀγχισ-ης*, *ον*; *Ἀτλ-ας*, *αντος*. So from *Πηλεὺς*, —*ιος*, Ionic —*ηος*, comes *Πηλε-ιαδης*, by crasis *Πηλεΐδης*, and Ionic *Πηληΐαδης*.—2. *Feminine patronymics* end in *ας*, *ις*, *ηίς*, *ινη*, or *ωνη*; for 1. From *masculine patronymics* in *αδης* and *ιαδης*, by leaving out *δη*, come *ας* and *ις*, as *Ἡλιάς* and *Καδμίς*, from *Ἡλιάδης* and *Καδμίδης*; but the poets often insert *η*, as *Καδμήις*, *Βρισηίς*, *Χρυσήις*. 2. *Feminine patronymics* from primitive nouns of the second and third declension with the last syllable *impure*<sup>2</sup> end in *ινη*, with the last syllable *pure* in *ωνη*; as *Ἀδραστ-ινη*, *Νηρ-ινη*, from *Ἀδραστ-ος*, *Νηρ-εύς*; and *Ἀκρσι-ώνη*, *Ἡετι-ώνη*, from *Ἀκρσι-ος*, *Ἡετι-ων*. Note, *patronymics* in *δης* and *νη* are of the first declension, but in *ων*, *ας*, and *ις* of the third.

4. *Gentiles*, or the names of townships, and generally in *της*, *αιος*, *ιος*, *ινος*, or *ευς*; as *Σπαρτιάτης*, *Ἀθηναίος*, *Βαβυλώνιος*, *Ῥηγίνος*, *Ἀλεξανδρίος* from the cities *Σπάρτη*, *Ἀθῆναι*, *Βαβυλῶν*, *Ῥήγιον*, *Ἀλεξάνδρεια*. *Feminines* end often in *σσα*, as *Κρήσσα*, *Κιλίσσα*, from *Κρήνη*, *Κιλικία*; and sometimes in *ια*, from *masculines* in *ιος*, as *Ἀθηναία*, &c.

5. *Possessives*, or adjectives expressing possession or relation, are derived both from proper names and appellatives, and end in *ος*, *ιος*, *ιος*, *κος*, *νος*, or *ωδης*; as *Ἐκτόρος*, *πατρώϊος*, *Ἀχιλλείος*, *μουσικός*, *ἀνθρώπινος*, *λιθώδης*, from *Ἐκτωρ*, *πατήρ*, *Ἀχιλλεύς*, *μοῦσα*, *ἄνθρωπος*, *λίθος*.

6. *Amplificatives* increase the signification, and end in *ος*, *ιας*, or *ων*, as *ἀρνεύϊος* a *full-grown lamb*, from *ἄρς* a *lamb*; *παιδνός* a *great boy*, a *lad*, from *παῖς* a *boy*; *πωγωνίας* a *man with a great beard*, from *πώγων* a *beard*; *στομίας* one with a large mouth, from *στόμα* a *mouth*; *χειλῶν* *blabber-lipped*, from *χείλος* a *lip*.

7. *Diminutives* are derived both from proper names and from appellatives. 1. *Masculines* generally end in *ων*, *αῖς*, *σκος*, *λος*, *υς*, as *μωρίων* a *fool*, from *μῶρος*, *λιθαῖς* a *little stone*, from *λίθος*, *ἀνθρωπίσκος* a *little man*, a *manikin*, from *ἄνθρωπος*, *ἱερνύλος* a *little love*, from *ἔρως*, —*ωτος*, *διόνυς*, diminut. of *Διονύσιος* *Dionysius*.—2. *Feminines* end in *ις*, *σκη*, *νη*, as *κρηνίς* a *little fountain*, from *κρήνη*, *παῖσκη* a *little maid*, from *παῖς*, *παῖδος*, *πολίχνη* a *little city*, from *πόλις*.—3. *Neuters* in *ιον*, *θυγάτριον* a *little daughter*, from *θυγάτηρ*, —*ορος* [and especially in *διον*].

8. *Verbals* are deduced, 1st, from the active present of *τετέα*, as *νίκη* a *victory*, from *νικᾶω* to *conquer*, *εἶδος* a *form*, from *εἶδω* to *see*: 2ndly, from the 2nd aor. as *φύγη* *flight*, from *ἔφυγον*, 2 aor. of *φεύγω* to *fly*; *πάθος* *suffering*, from *ἔπαθον*, 2 aor. of obsolete *πῆσθαι* to *suffer*: 3rdly, from the perfect middle, as *λόγος* a *word*, from *λέλογα*, perf. mid. of *λέγω* to *speak*; *τροφή* *food*, from *τίτροφα*, perf. mid. of *τρέφω* to *nurture*: 4thly, from the three persons singular of the perfect passive, which end in *μαι*, *σαι*, and *ται*, as *γράμμα* a *letter*, *γραμμῇ* a *line*, from *γέγραμμαι*, 1 pers. perf. pass. of *γράφω* to *write*; *ψαλμός* a *psalm*, from *ἔψαλμαι*, 1 pers. perf. pass. of *ψάλλω* to *sing to music*; *κρίσις* *judgment*, from *κρίκρσαι*, 2 pers. perf. pass. of *κρίνω* to *judge*; *δοκιμασία* *proof*, from *δοκεῖσθαι*, 2 pers. perf. pass. of *δοκιμάζω* to *prove*; *ποιήτης* a *poet*, *Χριστός* *Christ* (anointed), *χαράκτηρ* a *character*, *ῥήτωρ* an *orator*, *κιθαριστής* the art of playing on the harp, *ὀρχήστρα* the orchestra, and *ὀρχηστρίς* a dancer, *κοιμητήριον* a cemetery, *ἀροτρον* a plough, and adjectives in *τεος*, as *λεκτέος*, from the respective third persons perf. pass. *πεποιήται*, *εἰκρίσται*, *κεχάραται*, *ἐβήρται*, *κειθαίρεται*, *ὠρχησται*, *κακομήται*, *ῥήσται*, *λέλειται*.

<sup>1</sup> Ionic patronymics end in *ων*, as from *Κρόνιος* *Κρονίων*; Doric patronymics in *δατ*, as from *Κρέων* *Κρεώνιδας*.

<sup>2</sup> See sect. i. 10.

9. The Greeks delight in *compounds*. Sometimes they form these of two nominatives, leaving out such letters as would seem harsh, as *ναυμαχία* a *sea-fight*, from *ναῦς* a *ship*, and *μάχη* a *fight*; sometimes of a genitive and nominative, as *νεώσοικος* a *dock*, literally a *ship's house*, *νεώς* *οἶκος*; sometimes of a dative (or, as some call it, an ablative) and a nominative, as *ὄρεσιτροφος* *nourished* or *bred* in the *mountains*, from dat. plur. *ὄρεσι* in the *mountains*, and *τροφός* *nourished*; sometimes of a noun and verb, as *νοῦνηχης* *wise*, *discreet*, from *νοῦν* (acc. of *νοῦς*) *mind*, *understanding*, and *ἔχω* to *have*; sometimes of numerals joined to other nouns, as *τετράπους* a *four-footed creature*, a *quadruped*, from *τέτταρις* (neut. —*πα*) *four*, and *πούς* a *foot*; *ἑκατόνταρχος* a *centurion*, from *ἑκατόν* a *hundred*, and *ἀρχός* a *commander*; sometimes of several particles added together, as *διότις*, *ὁπωσδηποῦν*, &c.—N.B. This section is inserted in conformity to the method of that excellent grammarian, Mr. Holmes; though, after all, most of the observations contained in it will be best learned by use, and by diligently consulting a good lexicon.

## SECTION VII.

### OF ADJECTIVES AND THEIR DECLENSIONS.

1. A *noun adjective*, or more properly an *adjective*<sup>1</sup>, so called because *adjectitious*, or added to a substantive, denotes some *quality* of the substantive to which it is joined; so in the expressions *γαῖός ἐστὶν ἄνθρωπος* a *good man*, *καλή γυνή* a *fair woman*, *μέγας οἶκος* a *great house*, the words *good*, *fair*, and *great* are adjectives.

2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

#### OF ADJECTIVES OF THREE TERMINATIONS.

3. Adjectives of *three terminations* end in *ος, υς, ων, ας, εις, ως*, and are declined after the manner of substantives according to their termination. Thus,

4. Adjectives of three terminations in *ος* (as *καλός* *fair*, *ἀγαθός* *good*, and participles in *νός*) are declined like substantives of the second and first declension, that is,—*masc. ΟΣ* like the 2nd, *fem. Η* like the 1st, *neut. ΟΝ* like the 2nd, as

| Singular.         |    |    | Dual.    |       |      | Plural.             |    |    |
|-------------------|----|----|----------|-------|------|---------------------|----|----|
| M.                | F. | N. | M.       | F.    | N.   | M.                  | F. | N. |
| N. Φῶ-ος, —η, —ον |    |    | N. A. V. |       |      | N. —οι, —αι, —α     |    |    |
| G. —ου, —ης, —ου  |    |    | —ω,      | —α,   | —ω   | G. —ων, —ων, —ων    |    |    |
| D. —ω, —η, —ω     |    |    | G. D.    |       |      | D. —οις, —αις, —οις |    |    |
| A. —ον, —ην, —ον  |    |    | —οιν,    | —αιν, | —οιν | A. —ους, —ας, —α    |    |    |
| V. —ει, —η, —ον   |    |    |          |       |      | V. —ει, —αι, —α     |    |    |

5. But adjectives ending in *ος pure* or *ρος* make the *nom. fem.* in *α*, *Gen.* in *ας*, *dat.* in *α*, &c. (comp. sect. iii. 8.) as *sing. N. ἀγί-ος* and *ἀσθη-ός*, *α, ου*, *G. οθ, ας, ου*, *D. φ, φ, φ*, *A. ον, αν, ον*, *V. ι, α, ου*: except *some* contracted ones (of which presently) and numerals in *οος*, as *δγδο-ος* *εἰρηλή*, which make *η* in the *fem.*

6. Contracted adjectives in *ος* are declined like contracted substantives of the second and first declension, as *Sing. N. χρῆσ-τος, οὗς; ἰα, ἡ; εον, οῦν*; *G. ἰου, οῦ; ἱος, ἡς; ἰου, οῦ; D. ἱφ, φ; ἱη, ῖ; ἱφ, φ; A. εον, οῦν; ἱην, ῖν; εον, οῦν, &c.* *Sing. N. ἀργυρ-ίος, οὗς; ἰα, ἡ; ἰον, οῦν; &c.* *Sing. N. ἀπλόος, οὗς; ὄη, ἡ; ὄον, οῦν; G. ὄου, οῦ; &c.*

7. Ἄλλος, ἄλλη, ἄλλο, forms its *neut. sing.* in *ο*, but is in all other respects declined like *φίλος*. (Comp. sect. ix. rule 8.)

8. Adjectives of three terminations in *υς, ων, ας, εις, ως*, are declined like substantives of the third and first declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,—*M. ΥΣ* like the 3rd, *F. ΕΙΑ* like the 1st, *N. Υ* like the 3rd, as *ἡδύς* *sweet*.

| Singular.                 |    |    | Dual.                  |    |    | Plural.                  |    |    |
|---------------------------|----|----|------------------------|----|----|--------------------------|----|----|
| M.                        | F. | N. | M.                     | F. | N. | M.                       | F. | N. |
| N. ἡδ-ύς, —εἰα, —ύ        |    |    | N. A. V.               |    |    | N. —εις, εις, —εἰαι, —ια |    |    |
| G. —ίος, —εἰας, —ίος      |    |    | —ει, —εἰα, —ει         |    |    | G. —ῶν, —εἰῶν, —ῶν       |    |    |
| D. —ῖι, εἰ, —εἰα, —εἰ, εἰ |    |    | G. D.                  |    |    | D. —εἰσι, —εἰαις, —εἰσι  |    |    |
| A. —ύν, —εἰαν, —ύ         |    |    | —εἰοιν, —εἰαιν, —εἰοιν |    |    | A. —ιας, εις, —εἰας, —ια |    |    |
| V. —έ, —εἰα, —ύ           |    |    |                        |    |    | V. —εις, εις, —εἰαι, —ια |    |    |

[*Note.* Some adjectives in *υς* have *εα* for *υν* in the *accus. sing.* as *εὐρία, εὐθία*. Sometimes these adjectives are considered as having only two terminations. See *Hom. Od. E. 467. M. 369. Thuc. ii. 83. 164. viii. 8. 64.*]

9. *ON* like the 3rd, *F. ΟΥΣΑ* like the 1st, *N. ON* like the 3rd, as *ἑκών* *willing*, and participles *αῖον*.

*Sing. N. 'Εκών, οὔσα, όν, G. όντος, ούσης, όντος, &c.*

<sup>1</sup> See Bishop Lowth's Introduction to English Grammar, p. 40. note [1].

M. ΑΣ like the 3rd, F. ΑΣΑ like the 1st, N. ΑΝ like the 3rd, as πᾶς *all*, and participles in ας.

Sing. N. Πᾶς, πᾶσα, πᾶν, G. παντός, πάσης, παντός, &c.

Particip. N. Τόψας, ασα, αν, G. αντος, άσης, αντος, &c.

Two adjectives in ας are thus declined : —ας, αινα, αν, G. —ανος, αίνης, ανος, &c. namely, μίλ-ας *black*, τάλ-ας *miserable*.

M. ΕΙΣ like the 3rd, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3rd, as χάρις *gracious*.

Sing. N. Χαρί-εις, εσσα, εν, G. εντος, ίσης, εντος, &c.

Note, οεις, οισσα, οεν, are contracted into ους, ουσα, ουν, as μελιτό-εις, οὗς (*honeyed*) ; όεσσα, οῦσσα ; όεν, οὖν, &c. : ήεις, ήεσσα, ηεν, into ης, ησσα, ην, as τιμή-εις, ἡς (*honourable*) ; ήεσσα, ήσα ; ήεν, ην : (comp. sect. iii. 29.) And observe further, that participles in εις form their feminine in ισα, as τυφθείς *beaten*, ισα, εν, G. έντος, ίσης, έντος.

M. ΟΣ like the 3rd, F. ΥΙΑ like the 1st, N. ΟΣ like the 3rd, as participle τετυφώς *having beaten*.

Sing. N. τετυφ-ώς, υία, ός, G. ότος, υίας, ότος, &c.

9. The adjectives πολός, much, and μέγας, great, have their neut. sing. πολύ and μέγα, and their accus. masc. πολύν and μέγαν, but borrow <sup>1</sup> all the rest from the old words πολλός and μέγας, thus, Sing. N. πολός, πολλή, πολύ, G. πολλού, πολλής, πολλού, &c. Sing. N. μέγας, μεγάλη, μέγα, G. μεγάλου, μεγάλης, μεγάλου, &c.—N.B. *The learner should here write out, through all the cases and numbers, those of the above examples which are designedly left imperfect.*

#### OF THE ADJECTIVES OF TWO TERMINATIONS.

10. Adjectives of two terminations end in ος, ως, ας, ης, ις, ους, υς, ην, ον; and are declined after the manner of substantives, according to their termination.

11. Thus those in ος and the Attics in ως are declined like the *second* declension; all the others like the *third*.

#### EXAMPLES.

|          | Masc. and Fem.     | Neut.                  |
|----------|--------------------|------------------------|
| Sing. N. | ὁ καὶ ἡ ἑνδοξ-ος,  | καὶ τὸ ἑνδοξ-ον        |
|          | ὁ καὶ ἡ εὖγε-ως,   | καὶ τὸ εὖγε-ων (Attic) |
|          | ὁ καὶ ἡ δαίν-ας,   | καὶ τὸ δαίν-αν         |
|          | ὁ καὶ ἡ ἀληθ-ής,   | καὶ τὸ ἀληθ-ίς         |
|          | ὁ καὶ ἡ εὐχαρ-ις,  | καὶ τὸ εὐχαρ-ι         |
|          | ὁ καὶ ἡ δίπ-ους,   | καὶ τὸ δίπ-ουν         |
|          | ὁ καὶ ἡ ἄδακρ-υς,  | καὶ τὸ ἄδακρ-υ         |
|          | ὁ καὶ ἡ ἄρρη-ν,    | καὶ τὸ ἄρρ-εν          |
|          | ὁ καὶ ἡ εὐδαίμ-ων, | καὶ τὸ εὐδαίμ-ον.      |

12. These adjectives make their genitives respectively in ον, ω, αντος, εος, ους, ιτος, οδος, υος, ενος, ονος, as substantives of the like terminations.

13. Most derivative and compound adjectives in ος are thus declined with two terminations, and thus the Attics decline all adjectives in ος. Some adjectives are declined both with two and with three terminations, as αἰώνι-ος, α, ον, and ὁ καὶ ἡ αἰώνι-ος, καὶ τὸ —ον; τίρ-ην, ινα, εν, and ὁ καὶ ἡ τίρην, καὶ τὸ τίρεν.

14. N. B. *The learner, in declining the above adjectives, should repeat the proper articles with every case, as, Sing. N. ὁ καὶ ἡ ἑνδοξος, καὶ τὸ ἑνδοξον, G. τοῦ καὶ τῆς καὶ τοῦ ἑνδόξου, D. τῷ καὶ τῇ καὶ τῷ ἑνδόξῳ, A. τὸν καὶ τὴν καὶ τὸ ἑνδοξον, &c. Sing. N. ὁ καὶ ἡ ἀληθής, καὶ τὸ ἀληθίς, G. τοῦ καὶ τῆς καὶ τοῦ ἀληθ-ίος, οὗς, D. τῷ καὶ τῇ καὶ τῷ ἀληθ-ίῳ, εἰ, A. τὸν καὶ τὴν ἀληθ-ία, ἡ, καὶ τὸ ἀληθίς, V. masc. and fem. ὦ ἀληθής, neut. ὦ ἀληθίς. Comp. sect. iii. 32.*

#### OF ADJECTIVES OF ONE TERMINATION.

15. Adjectives of one termination end in ξ, ιν, ς, ρ, ψ, and are declined after the manner of substantives, according to their termination, but are scarcely used in the neuter gender <sup>2</sup>.

Sing. N. ὁ καὶ ἡ ἄρκ-αξ, G. αρος, *varapacious*  
τριγλῶχ-ιν, G. ινος, *three-pointed*  
πολυθεῖρ-ας, G. άδος, *many-topped*  
τρίσμακρ, G. αρος, *thrice-horpy*  
αἰθιοψ, G. οπος, *swarthy*.

16. Decline ἄρπαξ thus, and so the rest : Sing. N. ὁ καὶ ἡ ἄρπαξ, G. τοῦ καὶ τῆς ἄρπακος, D. τῷ καὶ τῇ ἄρπαγι, A. τὸν καὶ τὴν ἄρπαγα, V. ὦ ἄρπαξ. Dual, N. A. V. τὼ καὶ τὰ ἄρπαγι, G. D. τοῖν καὶ ταῖν ἄρπάγοιν. Plur. N. οἱ καὶ αἱ ἄρπαγις, G. τῶν ἄρπάγων, D. τοῖς καὶ ταῖς ἄρπαξι, A. τοῦς καὶ τὰς ἄρπαγας, V. ὦ ἄρπαγις.

<sup>1</sup> The poets often use G. πολέος, D. πολέῃ, plur. N. πολέες, G. πολέων, D. πολέσι, A. πολέας, also πολλός, ἡ, όν, like φίλος.

<sup>2</sup> See Port-Royal Greek Grammar, by Nugent, p. 74, and Holmes's, p. 25.

17. The numerals *εἷς* one, *δύο* two, *τρεῖς* three, *τέσσαρες* four, are declined as follows :

Sing. N. *εἷς*, *μία*, *ἓν*, G. *ἑνός*, *μιάς*, *ἑνός*, D. *ἐνί*, *μιά*, *ἐνί*, A. *ἓνα*, *μίαν*, *ἓν*.

So its compounds *μηδείς* and *οὐδείς* no one, &c. N. *μηδείς*, *μηδεμία*, *μηδέν*, G. *μηθενός*, *μηδεμιάς*, *μηδένός*, &c.

Dual, <sup>1</sup>N. A. V. *δύο*, G. D. *δυσὶν* and *δυσὶν*, D. *δυσὶ* poetic. But *δύο* is used for all genders and cases except the dative.

Plural, N. *οἱ καὶ αἱ τρεῖς*, *καὶ τὰ τρία*, G. *τριῶν*, D. *τρισί*, A. *τοὺς καὶ τὰς τρεῖς*, *καὶ τὰ τρία*.

Plural, N. *οἱ καὶ αἱ τέσσαρες*, *καὶ τὰ τέσσαρα*, G. *τεσσάρων*, D. *τέσσαρσι*, A. *τοὺς καὶ τὰς τέσσαρας*, *καὶ τὰ τέσσαρα*.

## SECTION VIII.

### OF THE COMPARISON OF ADJECTIVES, &c.

1. ADJECTIVES in Greek, as in English, have three *degrees* of comparison: the *positive*, as *great*; the *comparative*, as *greater*, or *more great*, of two; the *superlative*, as *greatest*, or *most great*, of many.

2. Adjectives in *ος*, after a *long*<sup>2</sup> syllable, form their comparative and superlative by changing *ος* into *ωτερος*, and *ωτατος*, as pos. *ἰνδοξος* noble, compar. *ἰνδοξότερος* nobler, superl. *ἰνδοξότατος* noblest; after a *short*<sup>3</sup> syllable, into *ωτερος* and *ωτατος*, as pos. *σοφός* wise, compar. *σοφώτερος* wiser, superl. *σοφώτατος* wisest. But if the preceding syllable be *doubtful*, the comparative and superlative are formed either in *ωτερος* and *ωτατος*, or in *ωτερος* and *ωτατος*, as *ἴσος* or *ἴσος* equal, compar. and superl. *ἰσώτερος* and *ἰσώτατος*, or *ἰσώτερος* and *ἰσώτατος*.

3. Adjectives in *εις*, to form the comparative and superlative, change that syllable into *εστερος* and *εστατος*; in *ις*, *αρ*, and *ους*, take *τερος* and *τατος*; in *ης*, *υς*, and *ας*, add to their neuters *τερος* and *τατος*; in *ην* and *ων* add to their nominatives plural *τερος* and *τατος*; in *ξ* change *ος* of their feminine singular into *ιστερος* and *ιστατος*.

#### EXAMPLES.

|                 | Posit.         |   | Compar.          | Superl.        |
|-----------------|----------------|---|------------------|----------------|
| In <i>εις</i> , | <i>χαρίεις</i> | } | <i>εστερος</i> , | <i>εστατος</i> |
|                 | <i>αρ</i> ,    |   | <i>τερος</i> ,   | <i>τατος</i>   |
|                 | <i>ους</i> ,   |   |                  |                |
|                 | <i>ης</i> ,    |   |                  |                |
|                 | <i>υς</i> ,    | } | <i>τερος</i> ,   | <i>τατος</i>   |
|                 | <i>ας</i> ,    |   |                  |                |
|                 | <i>ην</i> ,    |   | <i>τερος</i> ,   | <i>τατος</i>   |
|                 | <i>ων</i> ,    |   |                  |                |
|                 | <i>ξ</i> ,     |   | <i>ιστερος</i> , | <i>ιστατος</i> |

4. Some adjectives in *ος* cast away *ο* or *ω* in their compar. and superl. as *γεραιός*, *γεραιότερος*, *γεραιότατος*. So *καλαιός*, *σχολαίος*, *θέρμιος*, *διεΐός*.

5. The Attics compare many adjectives in *ος* by *αιτερος* and *αιτατος*, as *ἴδιος*, *ἰδιαίτερος*, *ἰδιαίτατος*. So *ἡσυχός*, *ἴσος*, *μέσος*, *πλησίος*, *ὅσιος*, &c.; and many by *ιστερος* and *ιστατος*, as *αἰδέσιος*, *αἰδέσσιος*, *αἰδέσιότατος*. So *γενναίος*, *σπουδαίος*, *ἀνιάρος*, &c. Some with both, as *ἀσμενος*, *ἀσμενιότερος* and *ἀσμενίστατος*, &c. A few by *ιστερος* and *ιστατος*, as *λάλος*, *λαλίστερος*, *λαλίστατος*, by *εγχερος* *λάλιστος*.

6. Adjectives in *ως* and some in *ρος* often change those endings into *ίων* and *ιστος*; as *εύρος*, *ορίων*, *εὐμεστος*; *αἰσχύρος*, *αἰσχύων*, *αἰσχυιστος*. So *ἰχθρός*, *οἰκτρός*, *κυδρός*; and *μακρός* has *μακρίων*.]

7. Some also ending in *ος*, *ης*, and *ας*, form in the same way, though somewhat irregularly.

|       |                |                                     |                     |
|-------|----------------|-------------------------------------|---------------------|
| Thus, | <i>καλός</i> , | <i>καλλίων</i> ,                    | <i>καλλίστος</i>    |
|       | <i>κακός</i> , | <i>κακίων</i> ( <i>κακώτερος</i> ), | <i>κακίστος</i>     |
|       | <i>φίλος</i> , | <i>φιλίων</i> ,                     | <i>φίλιστος</i>     |
|       | (also,         | <i>φίλιτερος</i> ,                  | <i>φίλιτατος</i> )  |
|       | <i>λάλος</i> , | _____                               | <i>λάλιστος</i>     |
|       | <i>μίγας</i> , | _____                               | <i>μίγιςτος</i>     |
|       | <i>ἰλεγχής</i> | _____                               | <i>ἰλεγχιστος</i> . |

<sup>1</sup> So Dual, N. A. V. *δύο* both, G. D. *δυσὶν*. Comp. sect. v. 3, 3.

<sup>2</sup> The last syllable but one that has a *long* vowel (see sect. i. 6.) or a diphthong in it, is always *long*, as *μέγας*, *πολύς*; so if it has a *short* or *doubtful* vowel before two consonants or a *double one*, as *σεμνός*, *ἰνδοξός*; but if it has a *short* vowel before a single consonant, the syllable is *short*, as *σοφός*. The *doubtful* vowels, *α*, *ι*, *υ*, before another vowel, are generally *short*; but before a consonant, often *long*.

<sup>3</sup> Yet from *ἀνέλκων*, *οὐκ*, we have comparat. neut. *ἀνελκώτερον*, Mat. xxiii. 15.

Some of these forms, in the comparative, instead of  $\iota$  and their own consonant, take  $\sigma\sigma$  or  $\tau\tau$ , or some form not far removed from this : as,

|                          |                                 |
|--------------------------|---------------------------------|
| ἱλαχὺς,                  | ἱλάσσων                         |
| μακρός,                  | μάσσων, whence, perhaps, μείζων |
| κρατὺς,                  | (κρατίων, κράσσων,) κρείσσων    |
| ταχύς (old form, θαχύς), | θάσσων                          |
| βραχύς,                  | βράσσων.                        |

So βάσσων, γλύσσων, πάσσων, from βαθύς, γλυκύς, παχύς. "Ἦσσων, or ἥττων, is by some derived from ἡμισίων; but ἡκίστα shows that it is properly ἡκίων, from some unknown positive.]

[8. There are many comparatives and superlatives, which appear to be derived from substantives and prepositions, and others whose positive is lost or unknown.]

## FROM SUBSTANTIVES.

|           |                  |                                 |
|-----------|------------------|---------------------------------|
| κέρδος,   | κερδίων,         | κέρδιστος, } better, and best   |
| ἄρης,     | ἀρείων,          | ἀριστος, }                      |
| ἄλγος,    | ἄλγιον (adv.),   | ἄλγιστος, more and most painful |
| ρίγος,    | ρίγιων,          | ρίγιστα (adv.)                  |
| εὐδός,    |                  | εὐδιστος, most glorious         |
| ὕβριστίς, | ὕβριστότερος and | —ότατος, more and most insolent |
| εἷδος,    |                  | εἷδιστος                        |
| ὑψος,     | ὑψίτερος,        | ὑψιστος.                        |

## FROM ADVERBS AND PREPOSITIONS.

|        |            |                   |
|--------|------------|-------------------|
| ἀγχοῦ, | ἀγχότερος, | ἀγχιστος          |
| πρό,   | πρότερος,  | (πρότατος) πρῶτος |
| ὑπέρ,  | ὑπέρτερος, | ὑπέρτατος         |
| πρῶτῃ, | πρωύτερος. |                   |

We may here observe, that adverbs and prepositions form comparatives and superlatives : as,

ἀνω, ἀνωτέρω, ἀνωτάτω or ἀνώτατα,  
ἀγχοῦ, ἀγχοτέρω, and (ἀγχιον) ἀσσων.

## FROM UNKNOWN POSITIVES.

ἀμείνων, better.  
βέλτερος, βέλτατος, } better, and best.  
or usually in Attic,  
βελτίων, βέλτιστος, }

These are usually assigned to ἀγαθός, whose regular forms occur in later writers, and such as are not Attic.

μείων, μείστος, less, least.

This is assigned to μικρός, whose regular comparative, μικρότερος, is found.

πλείων or πλείων, πλείστος, more, most.

The neuter is usually πλίον, and in the plural in Attic we usually find πλίονες or πλείονες, πλίονα or πλείω.

ῥᾶων, ῥᾶστος, easier, easiest.

It appears that there was an old word ῥήγιος, whence came ῥήγιτερος and ῥήγιων, or Dorice ῥατίτερος, and ῥατίων; the Attic form of which is ῥᾶων, and in the superlative ῥήγιτατος and ῥήγιστος, Dorice ῥαῖστος, Att. ῥᾶστος.

χειρών, χειρίστος, worse, worst.

Perhaps from χίρης (which in Homer has a comparative sense), from which comes χειρίων, in Homer, as ἀρείων from ἄρης.

ὀπλότερος, ὀπλότατος, younger, and youngest.

The following may class under the same head; they are commonly derived from verbs :

λῶϊων or λῶϊων, λῶϊστα or λῶϊστα, better, and best.

These may come from λῶϊος, which has λῶϊτερος.

φίρτερος, φέρτατος, and φήριστος, better, and best.

Said to be from φέρω, in the sense of προφέρω, whence comes προφερέης· Δεύτερος, δεύτερος.]

9. Sometimes comparatives and superlatives are compared again, as from compar. χειρών worse, χειρότερος much worse; from ἱλαχίστος least<sup>1</sup>, ἱλαχιστότερος less than the least.

<sup>1</sup> See Lexicon on this word.

10. Comparatives and superlatives are generally declined like other adjectives ; but comparatives in *ov*, especially irregular ones, thus, Sing. N. *ὁ καὶ ἡ πλεῖων*, καὶ τὸ —ον, G. —ονος, D. —ονι, A. —ονα, οα, ω, καὶ τὸ —ον, V. —ον, Dual, N. A. V. —ονε, G. D. —ονοιν, Plur. N. V. —ονες, οες, ος, καὶ τὰ —ονα, οα, ω, G. —ονων, D. —οσι, A. —ονας, οας, ους, καὶ τὰ —ονα, οα, ω. So *μειζων*, *μειζωνος*, &c.

## SECTION IX.

## OF PRONOUNS.

1. A **PRONOUN** is so called because it stands *pro nomine*, *for*, or *instead of*, a noun.

2. *Pronouns* may be distinguished into *personal* or *primitive*, *possessive*, *demonstrative*, *relative*, *command*, and *reciprocal*.

1 The personal or primitive pronouns are three, ἐγώ I, plur. ἡμεῖς we, of the first person ; σύ thou, plur. σὺς we, of the second ; Γ. οὗ he or she, plur. οὗτοι they, of the third ; which are thus declined :

| Singular.            | Dual.                              | Plural.         |
|----------------------|------------------------------------|-----------------|
| N. Ἐγώ I             |                                    | N. ἡμεῖς we     |
| G. ἐμοῦ or μοῦ of me | N. A. νῶϊ, νῶ we or us two         | G. ἡμῶν of us   |
| D. ἐμοί or μοι to me | G. D. νῶϊν, νῶν of or to us two    | D. ἡμῖν to us   |
| A. ἐμὶ or μὲ me      |                                    | A. ἡμᾶς us.     |
| N. Σὺ thou           | N. A. σφῶϊ. σφῶ ye or you two      | N. ὑμεῖς ye     |
| G. σοῦ of thee       | G. D. σφῶϊν, σφῶν of or to you two | G. ὑμῶν of you  |
| D. σοὶ to thee       |                                    | D. ὑμῖν to you  |
| A. σὶ thee           |                                    | A. ὑμᾶς you     |
| N. Wanting           |                                    | N. σφεῖς they   |
| G. οὗ of him or her  | N. A. σφωῖ they two                | G. σφῶν of them |
| D. οὐ to him         | G. D. σφῶϊν of them two.           | D. σφοῖ to them |
| A. ἱ him             |                                    | A. σφεᾶς them.  |

4. [From the oblique cases of *ἐγώ, σύ, οὐ*, and the nom. plural and dual, are derived the possessive pronouns, having the signification of the genitive of the personals. Thus, *ἐμός, ἡ, ὅν* mine; *σός, ἡ, ὅν* thine; *ὁός, ὁς, ἡ, ὅν* his; *σφωτέρος, α, ὀν* both yours; *ωτέρος, α, ὀν* both ours; *ἡμέτερος, α, ὀν* ours; *ὑμέτερος, α, ὀν* yours; *σφός, ἡ, ὅν* and *σφέτερος, α, ὀν* your, in the plural, and used by the poets as the pronoun possessive of the 3rd pers. sing. *his*.]

3. The demonstrative pronouns are ὅδε], οὗτος this, and ἐκεῖνος that, he. [Ὅδε is declined like the article. In Attic it is ὅδι.] Οὗτος is thus declined :

| Singular.       |               |               | Dual.          |                |                | Plural.         |                |                |
|-----------------|---------------|---------------|----------------|----------------|----------------|-----------------|----------------|----------------|
| N.              | F.            | N.            | M.             | F.             | N.             | M.              | F.             | N.             |
| N. <i>ὄντος</i> | <i>αὐτοῦ</i>  | <i>τούτου</i> |                | N. A.          |                | N. <i>όντων</i> | <i>αὐτῶν</i>   | <i>τούτων</i>  |
| G. <i>όντος</i> | <i>ταύτης</i> | <i>τούτου</i> | <i>τούτῳ</i>   | <i>ταύτῃ</i>   | <i>τούτῳ</i>   | G. <i>όντων</i> |                |                |
| D. <i>όντος</i> | <i>ταύτῃ</i>  | <i>τούτῳ</i>  |                | G. D.          |                | D. <i>όντων</i> | <i>ταύταις</i> | <i>τούτοις</i> |
| A. <i>όντος</i> | <i>ταύτην</i> | <i>τούτῳ</i>  | <i>τούτοις</i> | <i>ταύταις</i> | <i>τούτοις</i> | A. <i>όντων</i> | <i>ταύτας</i>  | <i>ταύτα</i>   |

6 In like manner are declined the compounds τοι-ούτος such, τοσ-ούτος so much, τηλικ-ούτος so far, as Ν. τηλικ-ούτος, τηλικ-αύτη, τηλικ-ούτο, G. τηλικ-ούτου, τηλικ-αύτης, τηλικ-ούτου, &c. But the Attics form the neuter of these in ον.

7. ἑκείνός is declined like the relative pronoun ὅς, ending the neuter sing. in ο : Sing. N. *ἐκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*.

& The relative pronouns are *ὅς, ἥ, ὅ, who, which*, and *αὐτός, αὐτή, αὐτό, he, she, it*. "Ὅς is thus declined :

| Singular. |     |     | Dual. |       |      | Plural. |    |      |
|-----------|-----|-----|-------|-------|------|---------|----|------|
| N.        | M.  | F.  | N.    | M.    | F.   | N.      | M. | F.   |
| N.        | ὁς, | ἡ,  | ὅ     |       |      |         | N. | οἱ,  |
| G.        | οὗ, | ἧς, | οὗ    | N. A. | ῶ,   | ῶ       | G. | ῶν   |
| D.        | ῶ,  | ῆ,  | ῶ     | G. D. | οἷν, | αἷν,    | D. | οἷς, |
| A.        | ὧν, | ῆν, | ὅ     |       |      |         | A. | οῦς, |

*ἀνὴρ* is declined in the same manner, forming the neut. sing. in *o*. [*Ἀνὴρ* has properly the signification of *he, she, it*, only in the oblique cases; in the nominative it is *he, himself*, and if the article precedes, it is *the same*. This, by the Attics, is made into *αὐτός, αὐτή, ταυτό* or *ταυτόν, ταυτοῦ, &c.* *Μίμ* and *νίμ* are used for the acc. sing. of *ἀνὴρ* in all genders; and *νίμ* also in the acc. plural.]

9. The compound pronouns *ἐμ-αυτοῦ* *myself*, *σε-αυτοῦ* *thyself*, have only the singular ; but *ἐαυτοῦ* *himself*, both the singular and plural. All of them want the nominative and vocative : Sing. G. *ἐμαυτ-οῦ*, *ἡς*, *οὔ*, D. *ἐμαυτ-ῶ*, *ῷ*, *φί*, A. *ἐμαυτ-όν*, *ήν*, *ό*. So *σεαυτοῦ* and *ἐαυτοῦ* ; but this last in the plural, G. *ἐαυτ-ῶν*, D. *ἐαυτ-οῖς*, *αἰς*, *οἰς*, A. *ἐαυτ-ούς*, *άς*, *ά*. [To express the plural of *ἐμαυτοῦ* and *σεαυτοῦ*, the Greeks use *ἡμεῖς αὐτοί*, *ὑμεῖς αὐτοί*, &c., and we find also *σφῶν αὐτῶν*, &c.]

10. To the above must be added the indefinite pronoun *δεῖνα* a certain person or thing, and the indefinite *τις* any one, also the interrogative *τίς* who ? what ?

11. *Δεῖνα* is generally undeclined, but it is sometimes declined thus : Sing. N. *ό*, *ή*, *τό δεῖνα*, G. *δεῖνος*, D. *δεῖνι*, A. *δεῖνα* [plur. N. *δεῖνεις*, G. *δεῖνων*].

12. *Τίς* is thus declined :

| Singular.        |           | Dual.                                    | Plural.           |               |
|------------------|-----------|--|-------------------|---------------|
| M. F.            | N.        |  | M. F.             | N.            |
| N. <i>τίς</i> ,  | <i>τι</i> | N. A. <i>τινί</i><br>G. D. <i>τινοῖν</i> | N. <i>τινίς</i> , | <i>τινά</i>   |
| G. <i>τινός</i>  |           |  | G. <i>τινῶν</i>   |               |
| D. <i>τινί</i>   |           |  | D. <i>τισὶ</i>    |               |
| A. <i>τινά</i> , | <i>τι</i> |  | A. <i>τινάς</i> , | <i>τινά</i> . |

13. The compound *δοτις* who, whoever, is declined like *ός* and *τίς*, thus, Sing. N. *δοτις*, *ἥτις*, *ό*, *τι*. G. *οὔτινος*, *ἡστίνο*, *οὔτινος*, D. *φτίνι*, *ῥτίνι*, *φτίνι*, A. *δντινα*, *ἡντινα*, *ό*, *τι*, &c. The Attics for the G. and D. sing. of *δοτις* use *δρου* and *δρω*, and for the G. plural *δρων*.

14. [The reciprocal pronoun *ἀλλήλων* is thus declined : G. *ἀλλήλων*, D. *ἀλλήλοις*, *ἀλλήλαις*, A. *ἀλλήλους*, *ας*, *α*, dual gen. dat. *ἀλλήλοιν*, — *αιν*, acc. *ἀλλήλω*, *α*, one another.]

## SECTION X.

### OF VERBS, AND FIRST OF VERBS IN Ω.

1'. "A VERB is a word which signifies to do, to suffer, or to be." Hence,

2. "There are three kinds of verbs, *active*, *passive*, and *neuter*."

3. "A verb *active* expresses an action, and necessarily implies an agent, and an object acted upon ; as, to love, I love Thomas : " to beat, I beat John."

4. "A verb *passive* expresses a passion or a suffering, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which it is acted upon ; as, to be loved, Thomas is loved by me ; " John is beaten by me."

5. "So when the agent takes the lead in the sentence, the verb is *active*, and is followed by the object ; when the object takes the lead, the verb is *passive*, and is followed by the agent."

6. "A verb *neuter* expresses being, or a state or condition of being ; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both ; as, I am, I sleep, I walk."

7. Verbs in Greek are declined by persons, numbers, tenses, moods, voices, and conjugations.

8. "By the designation of person a verb corresponds with the several personal pronouns ; by that of number it corresponds with the number of the noun or pronoun it belongs to, whether singular, dual, or plural ; of tense or time, it represents the action, passion, or being, as present, past, or future, whether imperfectly or perfectly, that is, whether passing in such time, or then finished ; of mood or mode, it expresses the various manner of the action, passion, or being : " of voice, it denotes action, passion, or both. Comp. above 2, &c.

9. Greek verbs then have—1. *Three Persons* ; first, second, and third.—2. *Three numbers* ; singular, dual, and plural.—3. *Eight tenses or times*. [The time in which an action can take place, is either present, past, or future. Of the present, there is only one simple form in Greek, as *γύγνομαι*. Of the past, we may observe, that an action is either, (1) with relation to itself, entirely past, or, (2) relative, past with respect to another time expressed or understood. Now, the aorists designate the time wholly past ; the imperfect, perfect, and pluperfect, the relative time. The imperfect represents a past action, as continuing during another past action, and accompanying it ; the perfect, a perfect action continuing to the present time ; the pluperfect, also a perfect action continuing to a past time. The future time has three modifications, either, (1) with respect to its future beginning

<sup>1</sup> In the beginning of this section I am greatly indebted to Bishop Lowth's Introduction to English Grammar, pp. 43—46, second edition.



(fut. 1 and 2 act. and fut. middle), or, (2) as future and complete (fut. 1 and 2 pass.), or, (3) as future and finished with respect to an action to take place hereafter (3rd fut. pass.). Thus,

γράφω, *I write.*

Aor. ἔγραψα, *I wrote*, but the writing may perhaps not be existing.

Perf. γέγραφα, *I have written*, and the writing exists.

Aor. ἔγημα, *I have married.*

Perf. γεγάμηκα, *I am married.*

Pluperf. ἡ πόλις ἱεραχίστο, *the city had been fortified*, and was so still at the time referred to.

Imperf. ἔγραφον, *I was writing.*

In the same verb, the different forms of the future cannot be distinguished more than these of the aorists, except the 3rd fut. pass., which has the same relation to the other futures as the perfect to the aorist. This tense properly marks a future action, the beginning of which, however, in regard to time, is past, but the consequences of which continue. Thus, *μυλῆται ἰσθλὰ κακοῖσιν, will be mixed* (continuing, not *will have been mixed*). Sometimes it expresses *rapidity of action*.]—4. *Five moods*: the *indicative*, or declaring mood, as *τύπτω I smite*; the *imperative*, or bidding, as *τύπτε smite thou*; the *optative*, or wishing mood, as *εἴθε τύπτοιμι I wish I smite*; the *subjunctive*, i. e. subjoined or put after a conjunction, as *ἰὼν τύπτω if I smite*; and, lastly, the *infinitive* mood, which is *indefinite* as to person and number, as *τύπτειν to smite*, and has very much the nature of a noun, for which it is frequently used in Greek.—5. *Three voices*: the *active*, as *τύπτω I smite*; the *passive*, as *τύπτομαι I am smitten* (see rules 3 and 4 above); and *middle*; which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected action*, as *τύπτομαι I smite myself*<sup>1</sup>.

10. There are two conjugations, or different ways of declining different verbs: those of the *first* conjugation end in *ω*, as *τύπτω I smite*, *τιμῶ I honour*; of the *second*, in *μι*, as *ἵστημι I place*.

11. Here follows the conjugation, or method of declining the *active voice* of a verb in *ω*, which the learner must diligently commit to memory, repeating every person in each tense, first with the English, (except in the optative and subjunctive moods,) as *τύπτω I smite*, *τύπτετε thou smitest*, *τύπτει he smiteth*; plur. *τύπτομεν we smite*, *τύπτετε ye smite*, *τύπτουσι they smite*; and then without, as *τύπτω*, *τύπτετε*, *τύπτει*, &c.

## ACTIVE VOICE.

| Pres.  | 1st Fut. | Perf.  |
|--------|----------|--------|
| Τύπτω, | τύψω,    | τίρψα. |

## INDICATIVE MOOD.

| Persons,                      | Singular.      | Dual.                             |   | Plural.   |  |  |
|-------------------------------|----------------|-----------------------------------|---|---|--|--|
|                               | 1st <i>I</i> , | 2nd <i>thou</i> , 3rd <i>he</i> . | 2nd <i>ye two</i> , 3rd <i>they two</i> . | 1st <i>we</i> , 2nd <i>ye</i> , 3rd <i>they</i> . |  |  |
| Pres. <i>I smite</i> ,        | τύπτ-ω,        | εις, ει                           | ετον, ετον                                | ομεν, ετε, ουσι                                   |  |  |
| Imperf. <i>I did smite</i> ,  | ἔτυπτ-ον,      | εις, ει                           | ετον, ἔτην                                | ομεν, ετε, ον.                                    |  |  |
| 1 Fut. <i>I will smite</i> ,  | τύψ-ω,         | εις, ει                           | ετον, ετον                                | ομεν, ετε, ουσι.                                  |  |  |
| 1 Aor. <i>I smote</i> ,       | ἔτυψ-α,        | ας, ει                            | ατον, ἀτην                                | αμεν, ατε, αν.                                    |  |  |
| Perf. <i>I have smitten</i> , | τίρψ-α,        | ας, ει                            | ατον, ατον                                | αμεν, ατε, ασι.                                   |  |  |
| Plup. <i>I had smitten</i> ,  | ἔτεψ-ειν,      | εις, ει                           | ειτον, εἶτην                              | ειμεν, ιτε, εισαν.                                |  |  |
| 2 Aor. <i>I smote</i> ,       | ἔτυπ-ον,       | εις, ει                           | ετον, ἔτην                                | ομεν, ετε, ον.                                    |  |  |

## IMPERATIVE MOOD.

|                                     |             |                |            |                        |
|-------------------------------------|-------------|----------------|------------|------------------------|
| Pres. 2nd pers. <i>Smite thou</i> , | τύπτ-ε,     | } ἴτω, let him | ετον, ἔτων | ετε, ἔτωσαν, let them. |
| Perf. and Pluperf.                  | τίρψ-ε,     |                |            |                        |
| 2 Aor.                              | τύπ-ε,      |                |            |                        |
| 1 Aor.                              | τύψ-ον, ἄτω |                | ατον, ἄτων | ατε, ἄτωσαν.           |

OPTATIVE MOOD, εἴθε *I wish*.

|                                    |                   |           |              |                    |
|------------------------------------|-------------------|-----------|--------------|--------------------|
| Pres. and Imperf.                  | τύπτ-οιμι,        | } οἰς, οἰ | οιτον, οἶτην | οιμεν, οἰτε, οἰεν. |
| 1 Fut.                             | τύψ-οιμι,         |           |              |                    |
| Perf. and Pluperf.                 | τίρψ-οιμι,        |           |              |                    |
| 2 Aor.                             | τύπ-οιμι,         |           |              |                    |
| 1 Aor.                             | τύψ-αιμι, αἰς, αἰ |           | αιτον, αἶτην | αιμεν, αιτε, αιεν. |
| 1 Aor. <sup>2</sup> <i>Æolic</i> , | τύψει-α, ας, ε    |           | ατον, ἀτην   | αμεν, ατε, αν.     |

<sup>1</sup> See Dr. Clark's note on Homer, II. iii. 141. but especially Lud. Kuster, de vero Usu Verborum Mediorum.

<sup>2</sup> This *Æolic* 1st aorist, as the grammarians call it, is much used by the Attics in the second and third person singular, and in the third person plural.

SUBJUNCTIVE MOOD, *ἐάν* if.

|                                |          |         |            |                 |
|--------------------------------|----------|---------|------------|-----------------|
| Pres. and Imperf.              | τύπτ-ω,  | } ὅς, γ | ἦτον, ἦτον | ὠμεν, ἦτε, ὦσι. |
| 1 Fut. <sup>1</sup> and 1 Aor. | τύψ-ω,   |         |            |                 |
| 2 Aor.                         | τύπ-ω,   |         |            |                 |
| Perf. and Pluperf.             | τετύφ-ω, |         |            |                 |

## INFINITIVE MOOD.

|                    |             |                     |
|--------------------|-------------|---------------------|
| Pres. and Imperf.  | τύπτ-ειν,   | to smite.           |
| 1 Fut.             | τύψ-ειν,    | to smite hereafter. |
| 1 Aor.             | τύψ-αι,     | } to have smitten.  |
| Perf. and Pluperf. | τετυφ-έναι, |                     |
| 2 Aor.             | τυπ-εῖν,    |                     |

## PARTICIPLES.

|                    |           |             |                               |
|--------------------|-----------|-------------|-------------------------------|
| Pres. and Imperf.  | τύπτ-ων,  | } οὔσα, ὄν, | { smiting.                    |
| 1 Fut.             | τύψ-ων,   |             |                               |
| 2 Aor.             | τυπ-ών,   | οὔσα, ὄν,   | having smitten <sup>2</sup> . |
| 1 Aor.             | τύψ-ας,   | ασα, αν,    | having smitten.               |
| Perf. and Pluperf. | τετυφ-ώς, | νία, ὄς,    | having smitten.               |

[It must be observed, that there is no single verb which has all these tenses. Very few verbs have both the aor. 1 and aor. 2; and this observation applies also to the passive voice. There the 1st and 2nd aor. are seldom found in the same verb. Again, it is rare to find the perfect active, and what is called the perfect middle, in the same verb. Whenever the imperfect and 2nd aor. in the active would have the same termination, the 2nd aor. rarely occurs. See some further observations on the future. We may take this opportunity of observing, that probably the 2nd and 3rd person dual were always the same.]

12. *Participles* are a kind of *verbal adjectives*, and are so called because they *participate* of the nature both of an adjective and of a verb, being declined (comp. sect. vii. 8.) and joined with substantives like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. sect. xxi. 55.

## OF THE FORMATION OF THE TENSES IN THE ACTIVE VOICE, AND FIRST OF THE PRESENT TENSE AND CHARACTERISTIC LETTER.

13. The *present* tense active is the *theme* (τὸ θέμα) or foundation of all the rest.

14. The *characteristic* letter is that which immediately precedes the termination, as γ in λήγ-ω, λήγ-εις.

15. But when two consonants, πτ, κτ, or μν, precede the termination, the former of these is the *characteristic*, as π in τύπτω, μ in τίμνω.

16. The *present*, *first future*, and *perfect*, are the *three principal tenses*, whence the other tenses respectively are derived or formed; and in these three tenses the *characteristic* letter is varied in a fourfold manner, whence there are *four classes of characteristics*.

17. The *characteristics*—

|  |  |     |                       |     |
|--|--|-----|-----------------------|-----|
| 1. Of the first class or labials <sup>3</sup> are in the present π, β, φ, πτ,        | } which in the 1st fut. are changed into | } ψ | } in the perfect into | } φ |
| 2. Of the second class or palatines <sup>3</sup> are in the present κ, γ, σσ, ττ,    |  |     |                       |     |
| 3. Of the third class or dentals <sup>3</sup> are in the present τ, δ, θ, ζ, ω pure, |  |     |                       |     |
|  |  | ξ   |                       | χ   |
|  |  | σ   |                       | κ   |

4. Of the fourth class or liquids are in the present λ, μ, ν, ρ, μν; to which *characteristics* are added ω circumflexed in the first future, and κα in the perfect, but μω is changed into μηκα, and νω into κα.

<sup>1</sup> Some grammarians have said, that the *subjunctive* mood of verbs has no *first future*. But they are mistaken. For, Mark xiii. 11. we have λαλήσετε; John xvii. 2. Rev. xlii. 16. ἵνα δώσῃ. Eph. vi. 3. ἵνα ἴσῃ; 1 Cor. ix. 18. ἵνα θήσω; Matt. xxvi. 17. ἐτοιμάσωμεν. So in the middle voice, Acts xxi. 24. ἵνα ἐξηρώσῃται; Luke xxii. 30. ἵνα καθίσῃσθε; Luke xxiv. 49. ἵνα οὐ ἐνδύσῃσθε. In the passive, 1 Cor. xiii. 3. ἵνα καθῃσθῃμαι; 1 Pet. iii. 1. ἵνα—καρῃσθῇσιν; Mat. v. 25. μήποτε—βληθῇσῃ.

<sup>2</sup> When the future ends in ω circumflexed (see § 38, below), the participle is —ων, οὔσα, ὄν. G. ὄντος, ὄσης, οὔτος, &c.

<sup>3</sup> See sect. i. 9.

## OF THE IMPERFECT TENSE AND THE AUGMENT.

18. The imperfect is formed from the present by changing  $\omega$  into  $\sigma\upsilon$ , and prefixing the augment, as  $\epsilon\tau\epsilon\pi\omega$ ,  $\epsilon\tau\upsilon\pi\sigma\upsilon\sigma\alpha\iota$ .

19. The augment is of two kinds, *syllabic* and *temporal*. [The use of the augment in the oldest writers is extremely fluctuating, i. e. in Homer and Hesiod. Herodotus *generally* uses it.]

## OF THE SYLLABIC AUGMENT.

20. The syllabic augment is  $\epsilon$  prefixed to a tense when the verb begins with a consonant; for then  $\epsilon$  is prefixed to the imperfect, pluperfect, and to the 1st and 2nd aorist of the indicative, but not of the other moods<sup>1</sup>.

21. If the verb begins with  $\rho$ , the  $\rho$  is doubled after  $\epsilon$ , as  $\rho\acute{\iota}\pi\tau\omega$ ,  $\epsilon\rho\acute{\rho}\iota\pi\tau\sigma\alpha\iota$ .

22. The Attics prefix  $\epsilon$  to verbs beginning with  $\omicron$  or  $\omega$ , and preserve the breathing of the theme,  $\omicron\rho\acute{\alpha}\omega$ ,  $\epsilon\omicron\rho\acute{\alpha}\sigma\alpha\iota$ .

23. The Attics also change the *syllabic* augment into the *temporal*, as from  $\mu\acute{\epsilon}\lambda\lambda\omega$ ,  $\epsilon\mu\acute{\epsilon}\lambda\lambda\sigma\alpha\iota$ , Attic  $\eta\mu\acute{\epsilon}\lambda\lambda\sigma\alpha\iota$ .

## OF THE TEMPORAL AUGMENT.

24. The temporal<sup>2</sup> augment is  $\eta$  or  $\omega$  prefixed to a tense instead of a *changeable* vowel or diphthong.

25. The changeable vowels and diphthongs are  $a$ ,  $\epsilon$ ,  $\omicron$ ;  $a\iota$ ,  $a\upsilon$ ,  $\omicron\iota$ :  $a$  and  $\epsilon$  are changed into  $\eta$ ,  $\omicron$  into  $\omega$ ; and the  $\iota$  of the diphthongs is *subscribed*; as  $\acute{\alpha}\kappa\omicron\upsilon\omega$ ,  $\eta\kappa\omicron\upsilon\sigma\alpha\iota$ ;  $\epsilon\pi\epsilon\iota\omega$ ,  $\eta\pi\epsilon\iota\sigma\alpha\iota$ ;  $\omicron\upsilon\tau\tau\omega$ ,  $\eta\upsilon\tau\tau\sigma\alpha\iota$ ;  $\alpha\iota\upsilon\omega$ ,  $\eta\iota\upsilon\sigma\alpha\iota$ ;  $\alpha\upsilon\acute{\epsilon}\alpha\omega$ ,  $\eta\upsilon\acute{\epsilon}\alpha\sigma\alpha\iota$ ;  $\omicron\iota\kappa\iota\omega$ ,  $\eta\iota\kappa\iota\sigma\alpha\iota$ .

26. If a verb begins with an unchangeable vowel or diphthong, that is, with  $\eta$ ,  $\iota$ ,  $\upsilon$ ,  $\omega$ ,  $\epsilon\iota$ ,  $\epsilon\upsilon$ ,  $\omicron\upsilon$ , the same will be the beginning of all the tenses, as  $\eta\chi\acute{\epsilon}\omega$ ,  $\eta\chi\epsilon\sigma\alpha\iota$ ;  $\epsilon\upsilon\theta\acute{\upsilon}\nu\omega$ ,  $\epsilon\upsilon\theta\upsilon\sigma\alpha\iota$ , &c.

27. Yet the Attics change  $\epsilon\upsilon$  into  $\eta\upsilon$ , as  $\epsilon\upsilon\delta\omega$  to *sleep*, imperf. Attic  $\eta\upsilon\delta\omicron\sigma\alpha\iota$ . [This is matter of considerable doubt; the change is often made in the *editions*, but with no consistency in the MSS.]

## EXCEPTIONS.

28. Four verbs beginning with  $a$  have no augment,  $\acute{\alpha}\omega$  to *breathe*,  $\acute{\alpha}\sigma\alpha\iota$ ;  $\acute{\alpha}\tau\omega$  to *hear*,  $\acute{\alpha}\tau\omicron\sigma\alpha\iota$ ;  $\acute{\alpha}\eta\theta\acute{\epsilon}\sigma\sigma\omega$  to be *unaccustomed*,  $\acute{\alpha}\eta\theta\epsilon\sigma\sigma\alpha\iota$ ; and  $\acute{\alpha}\eta\delta\acute{\iota}\zeta\omicron\mu\alpha\iota$  to be *tired*,  $\acute{\alpha}\eta\delta\acute{\iota}\zeta\omicron\mu\eta\sigma\alpha\iota$ .

29. Some verbs beginning with  $\epsilon$  take  $\iota$  after it for the augment, as  $\epsilon\chi\omega$  to *have*,  $\epsilon\iota\chi\omicron\sigma\alpha\iota$ . So  $\epsilon\lambda\omega$ ,  $\Delta\epsilon\omega$ ,  $\iota\rho\omega$ ,  $\iota\sigma\acute{\eta}\kappa\omega$ ,  $\epsilon\pi\omicron\mu\alpha\iota$ ,  $\iota\rho\acute{\epsilon}\omega$ ,  $\iota\sigma\tau\acute{\iota}\alpha\omega$ ,  $\iota\acute{\alpha}\omega$ ,  $\epsilon\omega$ ,  $\iota\rho\acute{\upsilon}\omega$ ,  $\iota\theta\iota\acute{\zeta}\omega$ ,  $\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ ,  $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$ . So  $\epsilon\pi\omega$ ,  $\epsilon\iota\pi\omicron\sigma\alpha\iota$ , which last preserves the augment throughout all the moods.

30. E before  $\omicron$  is not changed, but the  $\omicron$  is changed into  $\omega$ , as  $\epsilon\omicron\rho\acute{\alpha}\zeta\omega$ ,  $\epsilon\omega\rho\acute{\alpha}\zeta\sigma\alpha\iota$ .

31. Some verbs beginning with  $\omicron\iota$  have no augment, particularly those derived from  $\omicron\iota\omicron\omicron\varsigma$  wine,  $\omicron\iota\omicron\omicron\varsigma$  a bird,  $\omicron\iota\acute{\alpha}\xi$  a helmet.

## OF THE AUGMENT OF COMPOUNDS.

32. Compound verbs have the augment in the middle if they begin with a preposition, or with  $\zeta\omicron\varsigma$  and  $\epsilon\upsilon$  before a changeable vowel or diphthong, as  $\kappa\alpha\tau\alpha\gamma\acute{\iota}\nu\omega\sigma\kappa\omega$  to *condemn*,  $\kappa\alpha\tau\epsilon\gamma\acute{\iota}\nu\omega\sigma\kappa\omicron\sigma\alpha\iota$ ;  $\epsilon\gamma\kappa\alpha\tau\acute{\alpha}\lambda\epsilon\iota\pi\omega$  to *forake*,  $\epsilon\gamma\kappa\alpha\tau\acute{\epsilon}\lambda\epsilon\iota\pi\omicron\sigma\alpha\iota$ ;  $\delta\upsilon\sigma\alpha\pi\acute{\iota}\sigma\tau\acute{\iota}\omega$  to *disbelieve*,  $\delta\upsilon\sigma\eta\pi\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\alpha\iota$ ;  $\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\iota}\omega$ ,  $\epsilon\upsilon\eta\rho\gamma\acute{\iota}\tau\omicron\sigma\alpha\iota$ .

33. (Except a few in which the preposition does not change the sense of the word, as  $\kappa\alpha\theta\epsilon\upsilon\delta\omega$  to *sleep*,  $\epsilon\kappa\acute{\alpha}\theta\epsilon\upsilon\delta\omicron\sigma\alpha\iota$ ; or where the simple verb is out of use, as  $\alpha\pi\tau\iota\beta\omicron\lambda\acute{\epsilon}\omega$  to *intercede*,  $\eta\gamma\eta\tau\iota\beta\acute{\omicron}\lambda\epsilon\iota\sigma\alpha\iota$ .)

34. All other compounds have the augment in the beginning, as  $\phi\acute{\iota}\lambda\omicron\sigma\omicron\phi\acute{\iota}\omega$  to *philosophize*,  $\phi\acute{\iota}\lambda\omicron\sigma\omicron\phi\acute{\epsilon}\omicron\sigma\alpha\iota$ ;  $\alpha\upsilon\tau\omicron\mu\omicron\lambda\acute{\iota}\omega$  to *desert*,  $\eta\tau\omicron\mu\omicron\lambda\epsilon\iota\sigma\alpha\iota$ ;  $\omicron\mu\omicron\phi\rho\omicron\upsilon\acute{\nu}\omega$  to *argue*,  $\omicron\mu\omicron\phi\rho\omicron\upsilon\acute{\nu}\epsilon\sigma\alpha\iota$ ;  $\acute{\alpha}\phi\rho\omicron\upsilon\acute{\nu}\omega$  to be *unkind*,  $\acute{\alpha}\phi\rho\omicron\upsilon\acute{\nu}\epsilon\sigma\alpha\iota$ ;  $\delta\upsilon\sigma\tau\upsilon\chi\acute{\iota}\omega$  to be *unfortunate*,  $\delta\upsilon\sigma\tau\upsilon\chi\epsilon\sigma\alpha\iota$ .

35. Some are augmented both in the beginning and in the middle, as  $\epsilon\iota\sigma\chi\acute{\epsilon}\omega$  to *disturb*,  $\eta\gamma\chi\epsilon\sigma\alpha\iota$ ;  $\alpha\sigma\eta\chi\acute{\epsilon}\omega$  to *correct*,  $\eta\gamma\eta\chi\epsilon\sigma\alpha\iota$ ; and a few either in the beginning or the middle, as  $\alpha\sigma\eta\chi\acute{\epsilon}\omega$  to *open*, 1 aor.  $\eta\sigma\eta\chi\acute{\epsilon}\alpha$ , and (Attic)  $\alpha\sigma\eta\chi\acute{\epsilon}\alpha$ .

36. Prepositions in composition with a verb beginning with a vowel<sup>3</sup> lose their final vowel, as  $\pi\alpha\rho\omicron\upsilon\sigma\omega$ ,  $\pi\alpha\rho\acute{\eta}\kappa\omicron\upsilon\sigma\alpha\iota$  (except  $\pi\epsilon\rho\acute{\iota}$ ,  $\pi\rho\acute{\omicron}$ , and sometimes  $\alpha\mu\phi\acute{\iota}$ , and  $\epsilon\pi\acute{\iota}$ ); and if the verb begins with an aspirate breathing, the prepositions change their last tenuis into its corresponding aspirate, as in  $\alpha\phi\alpha\epsilon\acute{\iota}\rho\acute{\omega}$ , compounded of  $\alpha\phi\acute{\omicron}$  and  $\alpha\epsilon\acute{\iota}\rho\acute{\omega}$ ,  $\epsilon\phi\acute{\iota}\sigma\tau\eta\mu\iota$  of  $\epsilon\pi\acute{\iota}$  and  $\acute{\iota}\sigma\tau\eta\mu\iota$ .

37. Compounds with  $\epsilon\kappa$  change it into  $\epsilon\acute{\iota}$  before the augment, as  $\epsilon\kappa\phi\acute{\epsilon}\rho\omega$ ,  $\epsilon\acute{\iota}\xi\phi\epsilon\sigma\alpha\iota$ ; compounds with  $\epsilon\upsilon$  and  $\sigma\acute{\upsilon}\nu$ , which either change or cast off  $\upsilon$ , receive the  $\upsilon$  again before the augment, as  $\epsilon\lambda\lambda\acute{\epsilon}\omega$ ,  $\epsilon\upsilon\lambda\acute{\epsilon}\omega$ ;  $\epsilon\iota\beta\lambda\acute{\epsilon}\omega$ ,  $\epsilon\iota\beta\lambda\epsilon\sigma\alpha\iota$ ;  $\sigma\upsilon\eta\rho\acute{\alpha}\pi\tau\omega$ ,  $\sigma\upsilon\eta\tau\acute{\epsilon}\rho\alpha\pi\tau\sigma\alpha\iota$ ;  $\sigma\upsilon\sigma\tau\acute{\rho}\acute{\epsilon}\phi\omega$ ,  $\sigma\upsilon\eta\sigma\tau\acute{\rho}\epsilon\phi\sigma\alpha\iota$ ;  $\sigma\upsilon\zeta\eta\tau\acute{\iota}\omega$ ,  $\sigma\upsilon\eta\zeta\eta\tau\acute{\iota}\sigma\alpha\iota$ .

<sup>1</sup> See the above example of  $\epsilon\tau\epsilon\pi\omega$ .

<sup>2</sup> So called because it lengthens the time (tempus, —oris) of pronouncing the syllable.

<sup>3</sup> Comp. sect. i. 17.

## OF THE FUTURE.

38. [The *original* termination of the future was, no doubt, *ισω* in all cases. Then in some words *ε*, and in others *σ* was rejected, partly for euphony, partly, it may be, to distinguish different senses of the same word; and thus two forms of the future arose.]

[Verbs, whose *characteristic* is *λ*, have partly the 1st, partly the 2nd form of the future. Thus (1) *ἔλσω*, (*ἔλσαι*, Il. A. 409.) from *ἐλω*; and (2) *στελιώ*, from *στίλλω*.]

[Verbs, whose *characteristics* are *μ* and *ν*, have regularly the 2nd form.]

[The Attics, especially, contract this form *εω* into *ω*. They do this exclusively in verbs whose *characteristic* is *λ*, *μ*, *ν*, *ρ*; in the rest they have generally *σ*, but in the futures in *άσω*, *ίσω*, *όσω*, and *όσω* they frequently reject the *σ* and contract the remainder, as *καλώ*, *ολετιώ*, &c.]

[Hence, as from the first form *ισω* arose two new forms, the one in *σω*, the other in *ίω*, *ώ*, the latter being chiefly used in verbs whose *characteristic* is *λ*, *μ*, *ν*, *ρ*, the former in the rest, the grammarians have chosen to suppose the existence of two futures in each verb, deriving this latter form from the 2nd aorist; but this is entirely false. The foregoing remarks will sufficiently illustrate the *reasons* for the following rules, as, for instance, in the case of *τίπτω*, *τυπτίσω*, *τύπτω*, *τύψω*.] The future is formed from the present by changing the *characteristics*

of the first class into *ψ*, as *τίπτω*, *τύψω*;  
of the second into *ξ*, as *λίγω*, *λίξω*;  
of the third into *σ*, as *πέιθω*, *πέισω*;<sup>1</sup>

and by adding to the *characteristics* of the fourth class *ω* circumflexed, as *νίμω*, *νυμώ*. (Comp. above, 17, 4.)

39. [*Σσ* and *ττ* are considered as *γ*, *κ*, *χ*, and have *ξ* in the future, as *ταράσσω*, *ταράξω*, but] some verbs form their fut. in *σω*, as *ἀγρώσσω*, *ἀγρώσω*; and many in *ζω*, in *ξω*, as *αιάζω*, *αιάξω*; and some of these latter in *γξω*, as *κλάζω* to *clang*, *κλάγξω*. [*Ἀρπάζω*, *παίζω*, and *συρίζω*, have both forms, in *ξ* and in *σ*.]

40. The penultima<sup>2</sup> of the fut. is commonly long, except in the first class of *characteristics*, where it is *always* short, and is made so either by striking out the second of two consonants, as *τίμνω*, *τιμῶ*; or the second vowel of a diphthong, as *φαίνω*, *φανῶ*; or by using a doubtful vowel short, as *κρίνω*, *κρινῶ*.

41. Four first futures change the *breathing* of the present, as *θρίξω* from *τρέχω* to *run*; *θρίψω* from *τρέφω* to *nourish*; *θύψω* from *τύφω* to *smoke*; *ἔξω* from *ἔχω* to *have*. The three last are thus distinguished from the 1st futures of *τρέπω* to *turn*, of *τίπτω* to *smite*, and from the adverb *ἔξω* *without*, respectively.

42. *Καίω* or *εἴω* to *burn*, *κλαίω* or *κλέω* to *weep*, change in the 1st future into *ν*, as *καύσω*, *καύσω*.

## OF THE FIRST AORIST.

43. The first aorist is formed from the first future by changing *ω* into *α*, and prefixing the augment, as *τύψω*, *ἔτυψα*; *οκίσω*, *ᾠκισα*.

44. The penultima of the first aorist is commonly long, and therefore, in verbs with the fourth class of *characteristics*, *α* of the first future is changed into *η*<sup>3</sup>, as *ψαλῶ*, *ἔψηλα*; *ε* into *ει*, as *σπερῶ*, *ἔσπειρα*; and a doubtful vowel is used long, as *κρινῶ*, *ἔκρινα*.

45. A few first aorists do not preserve the *characteristic* of the first future, as *ἔθηκα* I *placed*, *ἔδωκα* I *gave*, *ἔπα* I *said*, *ἔνεγκα* I *brought*, *ἔκα* I *burnt*. [Some of these were probably originally *perfects*.]

## OF THE PRETER-PERFECT.

46. The preter-perfect is formed from the first future by changing

in the first class of *characteristics* *ψω* into *φα*,  
in the second, *ξω* into *χα*,  
in the third, *σω* into *κα*,  
in the fourth, *ω* into *κα*,

but *μω* into *μκα*, and *νω* into *κα*. And if the verb begins with a *single consonant*, or<sup>4</sup> with a *mute* before a *liquid*, the first letter of the theme must be repeated before the augment, as *τύψω*, *ῥτύφα*; *γράφω*, *γίγραφα*: but a *lenis*<sup>5</sup> is prefixed instead of an *aspirate*, as *θύσω*, *ῑθύκα*: and to a double

<sup>1</sup> [In verbs pure, when a diphthong precedes, the rule holds, as *οἰ-ω* *οἰ-σω*. But verbs in *έω*, *δω*, *ού*, *ύω*, take the long vowel instead of the short one; or rather *έσω*, *έδσω*, *έδσω*, become, as in the augment, *ήσω* and *ήδσω*. But *τέλω*, *ἀρέω*, *ξίω*, *αἰέωμαι*, *ἀλέω*, *ἐμέω*, *νυέω*, take the short termination; *καλέω*, *αἰνέω*, *δέω*, *ποθέω*, *πονέω*, have both; *θέω*, *νέω*, *πλέω*, *πνέω*, *ρέω*, *χέω*, make *ένω*. When *δω* is preceded by *ε*, *ι*, *λ*, *ρ*, it makes *άσω*, except *χράω*, *χρόμαι*, and *γλάω*. *Οω* makes *όσω* in verbs not derivative.]

<sup>2</sup> I. e. the last syllable but one.

<sup>3</sup> And if the verb had, in the present, which was lost in the first future, that letter is *subscribed*, as *φαίνω*, *φανῶ*, *ῥήρω*; and sometimes *α* is preserved long, as *κεράοινω*, *κεράνῶ*, *ἐκράνα*.

<sup>4</sup> These verbs have *α* prefixed to the perfect, notwithstanding they begin with a mute before a liquid, as *γνώω* *έω* *κνωω*, *ἔγνωκα*; *γομφίζω*, *έω* *make κνωω*, *ἔγομφισα*; *τηρηορέω* *έω* *ωαίω*, *ἔτηρηόρηκα*.

<sup>5</sup> A *lenis* is likewise used in any syllable of the preterperfect, whenever an *aspirate* begins the next syllable, as *θάπτω* *έω* *bury*, *ῑάψω*, *ῑέταφα*; *τρέφω* *έω* *nourish*, *ῑρέψω*, *ῑέτρεφα*.

consonant, namely, ζ, ξ, ψ, or to any other two consonants but a mute followed by a liquid<sup>1</sup>, only ε is prefixed, as ψαλῶ, ἔψαλκα; σκάψω, ἔσκαφα. If ρ begins the verb, it is doubled with ε, as ῥίψω, ῥήρφα.

47. If the temporal augment have place, it is used in the perfect and pluperfect throughout all the moods.

[The regular ending of the perfect seems to have been κα from σω, which remains in all words whose futures are in ασω, εσω, ησω, οσω, ωσω, and generally in verbs in λω and ρω. The future in ξω being, as has been shown, really, either γωσ, κωσ, or χωσ, and that in ψω, βωσ, πωσ, or φωσ, probably formed also originally γκα, χκα, βκα, &c.; where, however, κ had the force of an aspiration, and was omitted after changing the preceding tense into an aspirate, which will be seen, from considering the conjugation of the perf. pass.: and verbs in μω and νω, in forming the perf., either suppose a future in ησω and make ηκα, or change the ν before κ, or reject it. The following rules are more precise:]

48. Verbs of two syllables of the fourth class change ε of the first future into α, as στίλλω, στείλω, ἰσταλέα.

49. Verbs of two syllables in εινω, ινω, and υνω cast away ν of the future from the perfect, as κτείνω, κτείνω, ἔκτακα; θύνω, θυνῶ, τίθυκα. Others change ν<sup>2</sup> into γ, as φαίνω, φανῶ, πέφαγκα; ραλύνω, ραλύνω, μεμόλυγα.

50. Perfects in ηκα often cast off the first vowel of the theme, as κάμνω, καμῶ, ἐέμνηκα, for αέμνηκα.

#### OF THE PRETER-PLUPERFECT.

51. The preter-pluperfect is formed from the perfect by changing α into ειν, and prefixing ε if the perfect begins with a consonant, as τίτυφα, ἐτετύφειν.

#### OF THE SECOND AORIST.

52. The second aorist is formed from the present by changing ω into ον, and prefixing the augment, as γράφω, ἔγραφον.

53. The penultima of this aorist is commonly short, and therefore, first, Verbs whose penultima is long<sup>3</sup> because πτ, λλ, μν, precede ω, cast away the latter consonant, as τύπτω, ἔτυπον; κάμνω, ἔκαπον.—2ndly, Verbs in ζω, σω, or ττω, if their future ends in ξω, form their second aorist in γον, as γάττω, τάξω, ἔταγον, [for here σσ, ττ, and ξ are considered as equivalent to γ, and ξω is formed from γεσω, γωσ]; if in σω, in δον, as φράζω, φράσω, ἔφραδον [because here the letter δ, though rejected in the future, existed once in the present, and must enter again into the aorist].—3rdly, The vowels and diphthongs of the present are changed thus, η, ω, αι, αυ into α, as λήθω, λησθον; γράω, ἔγραον; φαίνω, ἔφανον; παύω, ἔπαον. Ε is likewise changed into α, as τρίβω, ἔτραπον; except in ἄλγειν from λίγω, ἔβλεπον from βλέπω, ἔφλεγον from φλέγω. Εν is changed into ν, as φεύγω, ἔφυγον; and ου into ο, as ἀκούω, ἤκουον. Ει is changed into ι, as λείπω, ἔλιπον; but in the fourth class, verbs of two syllables change ε into α, as σκείρω, ἔσκαρον; of three, into ε, as ἑφύω, ἑφύλον.

54. The following verbs have the penultima of their 2nd aorist long by necessity:—1st, those of two syllables beginning with a vowel or diphthong, as ἔγω, ἔπον: εὐρίω, εὔρον:—2ndly, those where several consonants (except as in rule 53.) precede ω, as πέρθω, ἔπαρθον; δέικω, ἔδεικον:—3rdly, most contracted verbs (of which hereafter) retain their vowels and diphthongs, as δουπέω, ἔδουπον.

55. These have their second aorists irregular; βλάπτω, ἔβλαβον; καλύπτω, ἐκάλυβον; κρύπτω, ἔκρυβον; ἱσχυρίζομαι, ἔβρανον; σκάπτω, ἔσκαπον; ῥάπτω, ἔρραβον; θάπτω, ἔταβον; θρύπτω, ἔτρυβον; ῥίπτω, ἔρριβον; πλῆσσω, ἔπλαγον and ἔπληγον; σμύχω, ἔσμυγον; ψύχω, ἔψυγον. [Many of the 2nd aorists given above, as examples, do not occur; but only the 2nd aorists passive, or perfects middle, derived from them. Thus ἰσκάρην, ἰσταλὴν, ἑφθάρην, πίπραγα, πέπραδα, ἰψύγην, ἑτάφην, ἰδράβην, occur, but not the aor. 2 active.]

56. The tenses of the other moods are formed from the correspondent ones of the indicative, as in the following

TABLE OF THE COGNATE OR CORRESPONDENT TENSE IN THE ACTIVE VOICE.

|          | Indicat.  | Imperat. | Optative. | Subjunct. | Infinit.  | Particip. |
|----------|-----------|----------|-----------|-----------|-----------|-----------|
| Pres.    | τύπτω     | τύπτε    | τύπτομι   | τύπτω     | τύπτειν   | τύπτων    |
| Imperf.  | ἔτυπτον   |          |           |           |           |           |
| 1st Fut. | τύψω      |          | τύψοιμι   |           | τύψειν    | τύψων     |
| 1st Aor. | ἐτύψα     | τύψον    | τύψαιμι   | τύψω      | τύψαι     | τύψας     |
| Perf.    | τίτυφα    | τίτυφε   | τετύφοιμι | τετύφω    | τετυφέναι | τετυφώς   |
| Pluperf. | ἐτετύφειν |          |           |           |           |           |
| 2nd Aor. | ἔτυπον    | τύπε     | τύποιμι   | τύπω      | τυπεῖν    | τυπών     |

<sup>1</sup> These repeat the first consonant, although they do not begin with a mute and a liquid, namely, πωχεῖω to be poor, νενήκω to fall, πέπτικα. To which add the deponents (comp. sect. xii. 15.) νυλάω to remember, νύλαμαι; ἀπόμαι to possess, ἐέκτημαι, but we meet also with ἐέκτημαι.

<sup>2</sup> That is, they in effect retain their ν; for γ before ε is pronounced like ν.

<sup>3</sup> If a vowel comes before two consonants, the grammarians call the syllable long by position.

M. ΑΣ like the 3rd, F. ΑΣΑ like the 1st, N. ΑΝ like the 3rd, as πᾶς *all*, and participles in ας.

Sing. N. Πᾶς, πᾶσα, πᾶν, G. παντός, πάσης, παντός, &c.

Particip. N. Τύψας, ασα, αν, G. αντος, άσης, αντος, &c.

Two adjectives in ας are thus declined: —ας, αινα, αν, G. —ανος, αίνης, ανος, &c. namely, μίλ-ας *black*, τάλ-ας *miserable*.

M. ΕΙΣ like the 3rd, F. ΕΕΣΑ like the 1st, N. ΕΝ like the 3rd, as χαρίεις *gracious*.

Sing. N. Χαρί-εις, έσσα, εν, G. εντος, έσης, εντος, &c.

Note, οεις, οεσσα, οεν, are contracted into ους, ουσα, ουν, as μελιτό-εις, ούς (*honeyed*); έεσσα, ούσσα; όεν, ούν, &c.: ήεις, ήεσσα, ήεν, into ης, ησσα, ην, as τιμή-εις, ής (*honourable*); ήεσσα, ήσσα; ήεν, ήν: (comp. sect. iii. 29.) And observe further, that participles in εις form their feminine in ισα, as τυφείς *beaten*, έισα, εν, G. εντος, έσης, εντος.

M. ΟΣ like the 3rd, F. ΥΙΑ like the 1st, N. ΟΣ like the 3rd, as participle τετυφώς *having beaten*.

Sing. N. τετυφ-ώς, υια, ός, G. ότος, υίας, ότος, &c.

9. The adjectives πολύς *much*, and μέγας *great*, have their neut. sing. πολύ and μέγα, and their accus. masc. πολύν and μέγαν, but borrow<sup>1</sup> all the rest from the old words πολλός and μέγας, thus, Sing. N. πολύς, πολλή, πολύ, G. πολλού, πολλής, πολλού, &c. Sing. N. μέγας, μέγα, μέγα, G. μέγλου, μέγλης, μέγλου, &c.—N.B. *The learner should here write out, through all the cases and numbers, those of the above examples which are designedly left imperfect.*

#### OF THE ADJECTIVES OF TWO TERMINATIONS.

10. Adjectives of two terminations end in ος, ως, ας, ης, ις, ους, υς, ην, ων; and are declined after the manner of substantives, according to their termination.

11. Thus those in ος and the Attics in ως are declined like the second declension; all the others like the third.

#### EXAMPLES.

|          | Masc. and Fem.     | Neut.                  |
|----------|--------------------|------------------------|
| Sing. N. | ὁ καὶ ἡ ἑνδοξ-ος,  | καὶ τὸ ἑνδοξ-ον        |
|          | ὁ καὶ ἡ εὐγε-ως,   | καὶ τὸ εὐγε-ων (Attic) |
|          | ὁ καὶ ἡ ἀείν-ας,   | καὶ τὸ ἀείν-αν         |
|          | ὁ καὶ ἡ ἀληθ-ής,   | καὶ τὸ ἀληθ-ίς         |
|          | ὁ καὶ ἡ εὐχαρ-ις,  | καὶ τὸ εὐχαρ-ι         |
|          | ὁ καὶ ἡ διπ-ους,   | καὶ τὸ διπ-ουν         |
|          | ὁ καὶ ἡ ἀδακρ-υς,  | καὶ τὸ ἀδακρ-υ         |
|          | ὁ καὶ ἡ ἀρρή-ην,   | καὶ τὸ ἀρρή-εν         |
|          | ὁ καὶ ἡ εὐδαίμ-ων, | καὶ τὸ εὐδαίμ-ον.      |

12. These adjectives make their genitives respectively in ου, ω, αντος, εος, ους, ιτος, οδος, υος, ενος, ονος, as substantives of the like terminations.

13. Most derivative and compound adjectives in ος are thus declined with two terminations, and thus the Attics decline all adjectives in ος. Some adjectives are declined both with two and with three terminations, as αἰώνι-ος, α, ον, and ὁ καὶ ἡ αἰώνι-ος, καὶ τὸ —ον; τίρ-ην, ινα, εν, and ὁ καὶ ἡ τίρ-ην, καὶ τὸ τίρ-εν.

14. N.B. *The learner, in declining the above adjectives, should repeat the proper articles with every case, as, Sing. N. ὁ καὶ ἡ ἑνδοξος, καὶ τὸ ἑνδοξον, G. τοῦ καὶ τῆς καὶ τοῦ ἑνδόξου, D. τῷ καὶ τῇ καὶ τῷ ἑνδόξῳ, A. τὸν καὶ τὴν καὶ τὸ ἑνδοξον, &c. Sing. N. ὁ καὶ ἡ ἀληθής, καὶ τὸ ἀληθίς, G. τοῦ καὶ τῆς καὶ τοῦ ἀληθ-ίος, οὗς, D. τῷ καὶ τῇ καὶ τῷ ἀληθ-εί, εἰ, A. τὸν καὶ τὴν ἀληθ-ία, ἡ, καὶ τὸ ἀληθίς, V. masc. and fem. ὦ ἀληθής, neut. ὦ ἀληθίς. Comp. sect. iii. 32.*

#### OF ADJECTIVES OF ONE TERMINATION.

15. Adjectives of one termination end in ξ, ιν, ς, ρ, ψ, and are declined after the manner of substantives, according to their termination, but are scarcely used in the neuter gender<sup>2</sup>.

Sing. N. ὁ καὶ ἡ ἄρκ-αξ, G. αρος, rapacious  
τριγλώχ-ιν, G. ινος, three-pointed  
πολυειρ-άς, G. άδος, many-topped  
τρίσμακαρ, G. αρος, thrice-happy  
αἰθιοψ, G. οπος, swarthy.

16. Decline ἄρπαξ thus, and so the rest: Sing. N. ὁ καὶ ἡ ἄρπαξ, G. τοῦ καὶ τῆς ἄρπαγος, D. τῷ καὶ τῇ ἄρπαγι, A. τὸν καὶ τὴν ἄρπαγα, V. ὦ ἄρπαξ. Dual, N. A. V. τῷ καὶ τῇ ἄρπαγι, G. D. τοῦ καὶ τῆς ἄρπαγιν. Plur. N. οἱ καὶ αἱ ἄρπαγες, G. τῶν ἄρπάγων, D. τοῖς καὶ ταῖς ἄρπαξι, A. τοὺς καὶ τὰς ἄρπαγας, V. ὦ ἄρπαγες.

<sup>1</sup> The poets often use G. πολέος, D. πολεί, plur. N. πολέας, G. πολέων, D. πολέσι, A. πολέας, also πολλός, ἡ, ός, like φίλος.

<sup>2</sup> See Port-Royal Greek Grammar, by Nugent, p. 74, and Holmes's, p. 25.

17. The numerals εἰς one, δύο two, τρεῖς three, τέσσαρες four, are declined as follows :

Sing. N. εἰς, μία, ἓν, G. ἑνός, μιᾶς, ἑνός, D. ἐνί, μιᾷ, ἐνί, A. ἓνα, μίαν, ἓν.

So its compounds μηδείς and οὐδείς no one, &c. N. μηδείς, μηδεμία, μηδέν, G. μηδενός, μηδεμιάς, μηδέν, &c.

Dual, <sup>1</sup>N. A. V. δύο, G. D. δυοῖν and δυεῖν, D. δυοί poetic. But δύο is used for all genders and cases except the dative.

Plural, N. οἱ καὶ αἱ τρεῖς, καὶ τὰ τρία, G. τριῶν, D. τρισί, A. τοὺς καὶ τὰς τρεῖς, καὶ τὰ τρία.

Plural, N. οἱ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, G. τεσσάρων, D. τέσσαρσι, A. τοὺς καὶ τὰς τέσσαρας, καὶ τὰ τέσσαρα.

## SECTION VIII.

### OF THE COMPARISON OF ADJECTIVES, &c.

1. ADJECTIVES in Greek, as in English, have three *degrees* of comparison : the *positive*, as *great* ; the *comparative*, as *greater*, or *more great*, of two ; the *superlative*, as *greatest*, or *most great*, of many.

2. Adjectives in *ος*, after a *long*<sup>2</sup> syllable, form their comparative and superlative by changing *ος* into *στερος*, and *ωταρος*, as *pos. ἰνδοξος noble*, compar. *ἰνδοξότερος nobler*, superl. *ἰνδοξότατος noblest* ; after a *short*<sup>3</sup> syllable, into *ωτερος* and *ωτατος*, as *pos. σοφός wise*, compar. *σοφώτερος wiser*, superl. *σοφώτατος wisest*. But if the preceding syllable be *doubtful*, the comparative and superlative are formed either in *στερος* and *ωτατος*, or in *ωτερος* and *ωτατος*, as *ἴσος or ἴσος equal*, compar. and superl. *ἰσότερος and ἰσώτατος*, or *ἰσώτερος and ἰσώτατος*.

3. Adjectives in *εις*, to form the comparative and superlative, change that syllable into *εστερος* and *ετατος* ; in *ις*, *αρ*, and *ους*, take *τερος* and *τατος* ; in *ης*, *υς*, and *ας*, add to their neuters *τερος* and *τατος* ; in *ην* and *ων* add to their nominatives plural *τερος* and *τατος* ; in *ξ* change *ος* of their genitive singular into *εστερος* and *ετατος*.

#### EXAMPLES.

|                 | Posit.              |   | Compar.  | Superl. |
|-----------------|---------------------|---|----------|---------|
| In <i>εις</i> , | χαρίεις             | } | εστερος, | ετατος  |
| <i>αρ</i> ,     | μάκαρ               |   | τερος,   | τατος   |
| <i>ους</i> ,    | ἀπλοῦς <sup>4</sup> |   |          |         |
| <i>ης</i> ,     | εὔσεβ-ής, ἐς        | } | τερος,   | τατος   |
| <i>υς</i> ,     | εὐρ-ύς, ὕ           |   |          |         |
| <i>ας</i> ,     | μέλ-ας, αν          |   | τερος,   | τατος   |
| <i>ην</i> ,     | τίρ-ην, ινες        | } | τερος,   | τατος   |
| <i>ων</i> ,     | πρόφρ-ων, ονας      |   |          |         |
| <i>ξ</i> ,      | βλά-ξ, κός          |   | εστερος, | ετατος  |

4. Some adjectives in *ος* cast away *ο* or *ω* in their compar. and superl. as *γεραιός, γεραιότερος, γεραιότατος*. So *καλαιός, σχολαίος, θήριος, διξίος*.

5. The Attics compare many adjectives in *ος* by *αιτερος* and *αιτατος*, as *ἴδιος, ἰδιαίτερος, ἰδιαίτατος*. So *ἡσυχός, ἴσος, μέσος, πλησίος, ὕψιος*, &c. ; and many by *εστερος* and *ετατος*, as *αἰδοίος, αἰσώτερος, αἰδωύτατος*. So *γενναίος, σπουδαίος, ἀνιάρς*, &c. Some with both, as *ἀσμενος, ἀσμεναιότερος* and *ἀσμενίστατος*, &c. A few by *εστερος* and *ετατος*, as *λάλος, λαλίστερος, λαλίστατος*, by *σπουρε* *λάλιστατος*.

6. Adjectives in *υς* and some in *ρος* often change those endings into *ίων* and *ιστος* ; as *εὔρύς, ἑρμίων, ἐρμειστος* ; *αἰσχύρς, αἰσχίων, αἰσχιστος*. So *ἰχθρύς, οἰκτρύς, κυδρύς* ; and *μακρύς* has *μακρίων, μακρίστος*.]

7. Some also ending in *ος*, *ης*, and *ας*, form in the same way, though somewhat irregularly.

|                         |                            |                    |
|-------------------------|----------------------------|--------------------|
| Thus, <i>καλός,</i>     | <i>καλλίων,</i>            | <i>καλλίστος</i>   |
| <i>κακός,</i>           | <i>κακίων (κακώτερος),</i> | <i>κακίστος</i>    |
| <i>φίλος,</i>           | <i>φιλίων,</i>             | <i>φιλίστος</i>    |
| (also, <i>φίλτερος,</i> |                            | <i>φίλτατος</i> )  |
| <i>λάλος,</i>           | _____                      | <i>λαλίστος</i>    |
| <i>μήγας</i>            | _____                      | <i>μήγιστος</i>    |
| <i>ἐλεγχής</i>          | _____                      | <i>ἐλεγχίστος.</i> |

<sup>1</sup> In Dual, N. A. V. *ἑμφα* both, G. D. *ἑμφαῖν*. Comp. sect. v. 3. 3.

<sup>2</sup> The last syllable but one that has a *long* vowel (see sect. i. 6.) or a diphthong in it, is always *long*, as *μῆρος*, *ὀλέων* ; so if it has a short or doubtful vowel before two consonants or a double one, as *σεμνός, ἑνδοξός* ; but if it has a short vowel before a single consonant, the syllable is *short*, as *σοφός*. The *doubtful* vowels, *a, i, u*, before another vowel, are generally short ; but before a consonant, often long.

<sup>3</sup> Yet from *ἀνέλεος, σπῆν*, we have comparat. neut. *ἀνελότερον*, Mat. xxiii. 15.

**In the fourth class the fut. is circumflexed :**

|          |       |  |          |  |         |  |         |
|----------|-------|--|----------|--|---------|--|---------|
| 1st fut. | σπερῶ |  | σπεροῖμι |  | σπεριῖν |  | σπερῶν. |
|----------|-------|--|----------|--|---------|--|---------|

N.B. *The learner should repeat the table, first in the order of the tenses; thus, Indicative mood, ῥύπτω, ἔρυσπον, ῥύψω, ἔρυσα, &c.; and then in the order of the moods, as, present tense, ῥύπτω, ῥύπτε, ῥύπτομι, &c.*

## SECTION XI.

OF THE PASSIVE VOICE OF VERBS IN  $\omega$ , AND FIRST OF THE AUXILIARY  
VERB  $\epsilon\mu\iota$ .

1. As in English we have no passive voice but what is made of the participle passive joined to the auxiliary verb *to be* throughout all its variations, as *I am smitten, I was smitten, I have been smitten, &c.*; so in Greek several forms in the passive are expressed by the participle perfect and the verb *sini to be*.

2. Here follows, therefore, the irregular verb *εἶμι* to be, declined throughout, which the learner must repeat, first with the English to each word, as sing. *εἶμι* I am, *εἷς* or *εἰ* thou art, *ἐστὶ* he is; plur. *ἐσμέν* we are, *ἐστέ* ye are, *εἰσὶ* they are; and then without the English, as sing. *εἶμι*, *εἷς* or *εἰ*, *ἐστὶ*, &c. The succeeding example of the passive verb *ῥύπτομαι* must also be repeated in like manner.

**INDICATIVE MOOD.**

| Persons                 | Singular. |           |                      | Dual. |        |        | Plural. |        |       |
|-------------------------|-----------|-----------|----------------------|-------|--------|--------|---------|--------|-------|
|                         | 1.        | 2.        | 3.                   | 1.    | 2.     | 3.     | 1.      | 2.     | 3.    |
| Pres. <i>I am,</i>      | εἰμι,     | εἶ or εἰ, | ἐστί                 | ——    | ἑστών, | ἑστών  | ἑσμέν,  | ἑστέ,  | εἰσὶ  |
| Imperf. <i>I was,</i>   | ἦν,       | ἦς,       | ἦ or ἦν <sup>1</sup> | ——    | ἦτον,  | ἦτην   | ἦμεν,   | ἦτε,   | ἦσαν  |
| Fut. <i>I shall be,</i> | ἔσ-ομαι,  | ῆ,        | εἶται <sup>2</sup>   | ——    | ἔσθον, | εἶσθον | ἔσμεθα, | εἶσθε, | ὄνται |

**IMPERATIVE MOOD.**

Pres. *Be thou,* ἴσθι or ἴσο, ἴστω | ——— ἴστον, ἴστων | — ἴστε, ἴστωσαν.

**OPTATIVE MOOD, εἴθε I wish.**

Pres. & Perf. *I were*, εἰην, εἰης, εἰη — εἶητον, εἶητην, εἶημεν, εἶητε, εἶσαν  
Fut. *I may be hereafter*, εἰσόμεν, οἶο, οἶοτο — οἰμεθον, οσθοῖ, οισθην, οίμεθα, οισθε, οιντο.

**SUBJUNCTIVE MOOD, *láv* if.**

**Pres. & Perf. I be,** ὦ, ἦς, ἦ | ——— ἦτον, ἦτον | ὦμεν, ἦτε, ὦσι.

### INFINITIVE MOOD.

**Pres. εἶναι to be.**

**Fut. ἔσεσθαι** to be hereafter.

## PARTICIPLES.

|              |           |        |        |                   |               |     |     |    |
|--------------|-----------|--------|--------|-------------------|---------------|-----|-----|----|
|              | M.        | F.     | N.     |                   |               | M.  | F.  | N. |
| Pres. Being, | N. ὢν,    | ὄντα,  | ὄν.    | Fut. About to be, | N. ἰσόμεν-ος, | η,  | ον. |    |
|              | G. ὄντος, | όντης, | όντος. |                   | G. —ου,       | ης, | ου. |    |

[To these tenses may perhaps be added an imperfect middle, ἤμην.]

3. All verbs in  $\omega$  are in the *passive voice* conjugated as the following example of  $\tauύπτομαι$  I am smitten.

<sup>1</sup> [In the 1st person the Attics often use ἡ; and in the 3rd generally ἡν.]

\* By a common syncope, ἔσται.



## PASSIVE VOICE.

| Pres.     | Perf.     | 2nd Aor. |
|-----------|-----------|----------|
| τύπτομαι. | τίτυμμαι. | ἰτύπην.  |

## INDICATIVE MOOD.

| Persons   | Singular.      |       |       | Dual.                 |        |       | Plural. |       |                 |
|---|----------------|-------|-------|-----------------------|--------|-------|---------|-------|-----------------|
|   | 1.             | 2.    | 3.    | 1.                    | 2.     | 3.    | 1.      | 2.    | 3.              |
| Pres. <i>I am smitten,</i>                      | τύπ-ομαι,      | ῥί,   | εἶται | όμεθον <sup>1</sup> , | εσθον, | εσθον | όμεθα,  | εσθε, | ονται           |
| Imp. <i>I was smitten,</i>                      | ἰτύπ-ομην,     | ου,   | εἶτο  | όμεθον,               | εσθον, | εσθην | όμεθα,  | εσθε, | οντο            |
| Perf. <i>I have been —,</i>                     | τίτυ-μμαι,     | ψαι,  | πται  | μμεθον,               | φθον,  | φθην  | μμεθα,  | φθε,  | τετυμμένοι εἰσι |
| Plup. <i>I had been —,</i>                      | ἰτετυ-μμην,    | ψο,   | πτο   | μμεθον,               | φθον,  | φθην  | μμεθα,  | φθε,  | τετυμμένοι ἦσαν |
| Paulo-post-Fut.<br><i>I shall be—presently,</i> | τετύψομαι,     | ψ,    | εἶται | &c., as the Present.  |        |       |         |       |                 |
| 1 Aor. <i>I was or have</i>                     | { ἰτύ-φθην,    | { ης, | η     | —                     |        |       | ημεν,   |       |                 |
| 2 Aor. <i>I was or have</i>                     | { ἰτύπ-ην,     |       |       | —                     |        |       | ημεν,   |       |                 |
| 1 Fut. <i>I shall or will</i>                   | { τυφθ-ήσομαι, | { ψ,  | εἶται | &c., as the Present.  |        |       | ημεν,   |       |                 |
| 2 Fut. <i>I shall or will</i>                   | { τυπ-ήσομαι,  |       |       | &c., as the Present.  |        |       | ημεν,   |       |                 |

## IMPERATIVE MOOD.

| Persons         | Singular. |      |       | Dual.                 |        |       | Plural. |       |         |
|-----------------|-----------|------|-------|-----------------------|--------|-------|---------|-------|---------|
|                 | 1.        | 2.   | 3.    | 1.                    | 2.     | 3.    | 1.      | 2.    | 3.      |
| Pres. and Imp.  | τύπ-οι,   | ῥί,  | εἶται | όμεθον <sup>1</sup> , | εσθον, | εσθον | όμεθα,  | εσθε, | ισθώσαν |
| Perf. and Plup. | τίτυ-οι,  | ψαι, | πται  | μμεθον,               | φθον,  | φθων  | μμεθα,  | φθε,  | φθώσαν  |
| 1 Aor.          | τύπ-οι,   | ψαι, | πται  | μμεθον,               | φθον,  | φθων  | μμεθα,  | φθε,  | φθώσαν  |
| 2 Aor.          | τύπ-οι,   | ψαι, | πται  | μμεθον,               | φθον,  | φθων  | μμεθα,  | φθε,  | φθώσαν  |

<sup>1</sup> Two verbs, βούλομαι and σίωμαι, make the 2nd person in ει, βούλει and σίω. So εὐφρομαι, 1st fut. cf. σπρωμαι, makes εφει. [And all verbs in the Attic dialect.]

<sup>2</sup> [The existence of the 1st person dual is very doubtful.]

<sup>3</sup> After an aspirate the 2nd aorist ends in ητι, not ηθε, as αἰθετι.

OPTATIVE MOOD, εἴθε I wish.

|  | Singular.   |  | Dual. |  | Plural. |  |
|--|---|--|-------|--|---------|--|
|  | Pr. and Imp. <i>I were</i> —,<br>1 Fut. <i>I may be</i> —<br>2 Fut. <i>hereafter</i> ,<br>Paulo-post-Fut.<br><i>I may be—presently</i> ,<br>1 Aor. <i>I were</i> or<br>2 Aor. <i>I had been</i> —,<br>Perf. and Plup.<br><i>I had been</i> —, | οὐ, οὐτο<br>οἶομαι, οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ οἶσθαι,<br>οὐκ οἶμαι, οὐκ 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SUBJUNCTIVE MOOD, ἵαν if.

|   |                           |   |
|---|---------------------------|---|
| Pr. and Imp. I be —,<br>1 Aor. I have been —,<br>2 Aor. I had been —,<br>Perf. and Plup.<br>I had been —, | ῥ, ῥται<br>ῥς, ῥ<br>ῥς, ῥ | ῥπ-ωμαι,<br>τῥθ-ῶ,<br>τῥπ-ῶ,<br>τετυμμένος ῶ,<br>τετυμμένοι ῶμεν, ῥται ῥτε, ῶσι |
|---|---------------------------|---|

INFINITIVE MOOD.

|  |  |
|--|--|
| Pr. and Imp. τῥπ-εσθαι<br>Perf. and Plup. τετῥφ-θαι<br>Paulo-post-Fut. τετῥφ-εσθαι<br>1 Aor. τῥφ-ῆναι<br>2 Aor. τῥπ-ῆναι<br>1 Fut. τῥφ-ῆσθαι<br>2 Fut. τῥπ-ῆσθαι | to be smitten.<br>to have been smitten.<br>to be smitten presently.<br>to have been smitten.<br>to be smitten hereafter. |
|--|--|

PARTICIPLES.

|  | M.   |   | P. |        | N.  |
|--|--|---|----|--------|---|
|  | Pr. and Imp.<br>Perf. and Plup.<br>Paulo-post-Fut.<br>1 Fut.<br>2 Fut.<br>1 Aor.<br>2 Aor. | τετῥτόμεν-ος,<br>τετυμμέν-ος,<br>τετυμμένοι-ος,<br>τετῥθόμεν-ος,<br>τετῥθόμεν-ος,<br>τετῥφ-εις,<br>τετῥφ-εις, | ῥ  | η, ον, |   |
|  |  |   |    |        | being smitten <sup>1</sup> .<br>having been smitten.<br>about to be presently smitten.<br>about to be hereafter smitten.<br>smitten or having been smitten. |

<sup>1</sup> Or rather, *being* *be*, or *ε'* *smitten*, i. e. *now suffering under strokes*; for *being smitten* implies *having suffered*. See an excellent Grammatical Essay in Gentleman's Magazine for January 1776, p. 10, &c.

## OF THE FORMATION OF THE TENSES IN THE PASSIVE VOICE.

4. There are nine tenses in the passive voice, of which the *three principal*, namely, the *present*, the *perfect*, and the *second aorist*, are formed from the active.

## OF THE PRESENT.

5. The present tense is formed from the present active by changing *ω* into *ομαι*, as *τύπτο*, *τύπτομαι*.

## OF THE IMPERFECT.

6. The imperfect is formed from the present by changing *μαι* into *μην*, and prefixing the augment, as *τύπτομαι*, *ἔτυπτόμην*; *ἀγομαι*, *ἡγόμην*.

## OF THE SECOND AORIST.

7. The second aorist is formed from the second aorist active by changing *ον* into *ην*, as *ἔτυπον*, *ἑτίπην*.

## OF THE SECOND FUTURE.

8. The second future is formed from the third person singular of the second aorist by adding *σθαι*, and dropping the augment, as *ἑτίπη*, *τυπήσθαι*.

## OF THE PRETER-PERFECT.

9. The perfect is formed from the perfect active by changing, in the first class of

characteristics, *φα* { pure into *μαι*, as *τίτυφα*, *τίτυμμαι*;  
impure into *μαι*, as *τίτερφα*, *τίτερμαι*;

in the second, *χα* { into *γμαι*, as *λίλεχα*, *λίλεγμαι*;  
after *γ* into *μαι*, *ἤλεγχα*, *ἤλεγμαι*;

in the third, *κα* { into *σμαι*, as *πίπικα*, *πίπικσμαι*;  
into *μαι*, when the penultima of the perf. active is *long*, and the characteristic of the present is *ω* *ρωρε*, as *πεποίηκα*, *πεποίημαι*;

in the fourth, *κα* into *μαι*, as *ἑψαλκα*, *ἑψαλμαι*: but *πίφαγκα* makes *πίφασμαι*.

## EXCEPTIONS.

10. Except, in the third class, some verbs in *ω* *πωρε*, which make the perfect in *σμαι*, although the penultima of the perfect active be *long*, as *ἤκουσμαι*, from *ἀκούω* to hear, *ἐκρουσμαι* from *κρούω* to knock, *ἑπταίσμαι* from *πταίω* to stumble, *ἐκέλευσμαι* from *κελεύω* to order, *ἐκέλεισμαι* from *κλείω* to shut, *σίσσεισμαι* from *σείω* to shake, *ἔγνωσμαι* from *γνῶω* to know, *τίθραυσμαι* from *θραύω* to break.

11. In the second and third class the penultima *εν* drops its *ε*, as in *πέφυγμαι* from *φεύγω* to flee, *αἶψμαι* from *χίω*, *χεύσω* to pour.

12. From verbs in *αινω* and *υνω* the Attics form the perfect passive in *σμαι*, as *πίφασμαι* from *φαίνω*, *μεμόλυσμαι* from *μολύνω*.

13. In the first class, verbs of two syllables, which have *τρε* in the penultima, change *ε* into *α*, as *στρίψω* to turn about, *ἑστρεφα*, *ἑστραμμαι*; *τρίπω*, *τίτρεφα*, *τίτραμμαι*; *τρίφω*, *τίτρεφα*, *τίθραμμαι*. Observe, this last resumes the *θ* of the 1st future active, to distinguish it from the perfect passive of *τρίπω*.

## OF THE PERSONS OF THE PERFECT.

14. The persons of the perfect are not in all verbs formed as in *τίτυμμαι*, but variously in different verbs, as follows:

*In the first class,*

The characteristic of the perf. act. is thus changed before *μαι*, *σαι*, and *ται*: for *τίτυφμαι*, *τίτυφσαι*, *τίτερφται* are used *τίτυμμαι*, *τίτυνφαι*, *τίτυνπται*, &c.; for *τίτερφμαι*, *τίτερφσαι*, *τίτερφται* are used *τίτερμαι*, *τίτερψαι*, *τίτερπται*, from *τίρπω*. (Comp. sect. i. 10.)

*In the second class,*

For -χμαι, -χσαι, and -χται are put -γμαι, -ξαι, and -εται, as λίλεγμαi, λίλεξαι, λίλεκται, from λίγω.

*In the third class,*

For -κμαι, -κσαι, and -κται are put -σμαι, -σαι, and -σται, as πίπισμαι, πίπειςαι, πίπισται, from πείθω.

*In the fourth class,*

The characteristic of the perf. act. is altogether omitted, as in ἔψαλμαι, ἔψαλσαι, ἔψαλται, from ψάλλω; but πίφασμαι, πίφανσαι, πίφανται.

## OF FORMING THE PERSONS OF THE DUAL AND PLURAL PERFECT.

15. M before μαι in the first class, γ before μαι in the second, and σ before μαι in the third, are preserved in the first person dual and plural<sup>1</sup>, as in τετύμμε-θον and -θα from τίτυμμαι; λελέγμε-θον and -θα from λίλεγμαi; πεπίεσιμ-θον and -θα from πίπεισμαι.

16. In the second and third person dual and in the second plural the *tenues* of the third person singular are changed into their *aspirates*, as from τίτυπται, τίτυφθον, τίτυφθε; from λίλεκται, λίλεχθον, λίλεχθε; from πίφανται, πίφανθον, πίφανθε. But if the third pers. sing. end in ται pure, then σ is inserted before θον and θε; thus from νενίμηται, νενίμησθον, νενίμησθε.

17. The third person plural is formed from the 3rd person singular, if it end in ται pure, by inserting ν before ται, as from κίεριται, κίερινται.

N. B. It would be very proper for the learner in this place to write out, according to the above rules, the perfect passive γέγραμμαι from γράφω, πίπλεγμαι from πλέκω, πίπλησμαι from πλήθω, ἔσπαρμαι from σπείρω, λάλυμαι from λύω, throughout all the persons and numbers.

## OF THE PRETER-PLUPERFECT, AND MOODS OF THE PERFECT.

18. The pluperfect is formed from the perfect by changing μαι into μην and prefixing ε if the verb begin with a consonant, as τέτυμμαι, ἐτετύμην.

19. The persons of the pluperfect are formed after the analogy of the persons of the perfect, preserving the terminations as in ἐτετύμην.

20. So, as to the other moods, the perfect imperative derives its second person sing. from the second person sing. of the indicative, as τέτυψαι, τίτυψο; λίλεξαι, λίλεξο; κίερισαι, κίερισο; its other persons from the second pers. plural, as τίτυφθε, τετύφθω; λίλεχθε, λελίχθω; κίερισθε, κικρίσθω. Whence also may be deduced the perfect infinitive, as λελίχθαι, κικρίσθαι. The perfect optative and subjunctive are most usually formed by the auxiliary εἶην and ὦ; but sometimes the optative is formed from the indicative by changing μαι into μην, as λάλυμαι, λελυμένος εἶην and λελύμην<sup>2</sup>, νο, υτο, &c. α, ε, ο, take ι before μην, as ἔκταμαι, ἐκταίμην, αιο, αιτο, &c. Sometimes the perfect subjunctive is formed by changing the vowel of the indicative before μαι into ω, as ἔκταμαι, ἐκτώμαι.

## OF THE FIRST AORIST.

21. The first aorist is formed from the third person singular of the perfect by changing αι into ην, and *tenues* into their *aspirates*, and dropping the prefixed consonant, if any, as τίτυπται, ἐτύφθην; ὤρνεται, ὠρύχθην.

22. Verbs which in the perfect had changed ε into α, resume their ε in the first aorist; as ἔστραμμαι, ἐστρέφην; and those which had cast away ν, poetically take it again, as ἐκλίνθην for ἐκλίθην from κλίνω.

23. Some first aorists in the penultima have ρ for θ of the perfect, as ἐτάφθην I was buried, from θάπτω, τίδαμμαι; ἐτρέφθην I was nourished, from τρέφω, τίδαμμαι, to prevent the disagreeable concurrence of *aspirates*. Comp. p. 20, note 4.

24. Some first aorists assume σ, as ἐμνήσθην from μίμνηται; and some reject it, as ἐσώθην from σίσσωται; and some change η into ε, as εὐρίθην from εὔρηται.

<sup>1</sup> And where γ precedes the characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from ἐλέγχο, perf. pass. ἤλεχ-μαι, -γξαι, -γξται. Dual, γμεθον, γχθον, γχθον. Plur. γμεθα, γχθε.

<sup>2</sup> See more in Port-Royal Grammar, by Nugent, p. 162.

<sup>3</sup> Ἀπεκτάσθην in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed, after the same analogy, from ἀποκτείνω.

## OF THE FIRST FUTURE.

25. The first future is formed from the third person sing. of the first aorist by adding *σομαι*, and dropping the augment, as *ἰρύσθῃ, τυφθήσομαι*. (Comp. rule 8, above.)

## OF THE PAULO-POST-FUTURE.

26. The paulo-post-future is formed from the second pers. sing. of the perfect by inserting *αι*, as *τίτυψαι, τετύψομαι; πίπλεξαι, πεπλίξομαι*.

27. The tenses of the other moods are formed from the correspondent ones of the indicative, as in the following

TABLE OF THE COGNATE OR CORRESPONDENT TENSES IN THE PASSIVE VOICE.

|              | Indicat.   | Imper.  | Optat.          | Subjunct.    | Infín.      | Particip.    |
|--------------|------------|---------|-----------------|--------------|-------------|--------------|
| Pres.        | τύπτομαι   | τύπτου  | τυπτοίμην       | τύπτωμαι     | τύπτεσθαι   | τυπτόμενος   |
| Imp.         | ἐτυπτόμην  |         |                 |              |             |              |
| Perf.        | τίτυμαι    | τίτυψο  | τετυμμένος εἶην | τετυμμένος ᾧ | τετύφθαι    | τετυμμένος   |
| Plup.        | ἐτετύμην   |         |                 |              |             |              |
| P.-post-fut. | τετύψομαι  |         | τετυψοίμην      |              | τετύψεσθαι  | τετυψόμενος  |
| 1 Aor.       | ἐτύφθην    | τύφθῃτι | τυφθείην        | τυφθῶ        | τυφθῆναι    | τυφθείς      |
| 1 Fut.       | τυφθήσομαι |         | τυφθῃσοίμην     |              | τυφθήσεσθαι | τυφθῃσόμενος |
| 2 Aor.       | ἐτύπην     | τύπηθι  | τυπείην         | τυπῶ         | τυπῆναι     | τυπείς       |
| 2 Fut.       | τυπήσομαι  |         | τυπησοίμην      |              | τυπήσεσθαι  | τυπησόμενος  |

28. N. B. The learner should repeat this in the same manner as the similar table in the active voice, sect. x. 57.

## SECTION XII.

## OF THE MIDDLE VOICE OF VERBS IN Ω, AND OF THE DEPONENT VERB.

1. THE tenses of the middle voice are declined after the form of the active or passive, according to their termination; thus perf. mid. *τίτυπ-α* is declined like perf. act. *τίτυφ-α*, *ας*, *ε*, &c. and 1 fut. mid. *τύψ-ομαι* like pass. pres. *τύπτ-ομαι*, *η*, *εταί*, &c.

2. Here follows, therefore,

A TABLE OF THE COGNATE OR CORRESPONDENT TENSES IN THE MIDDLE VOICE.

|          | Indicat.                  | Imperat. | Optative.                  | Subjunct. | Infinit.                   | Particip.                     |
|----------|---------------------------|----------|----------------------------|-----------|----------------------------|-------------------------------|
| Pres.    | τύπτομαι                  | τύπτου   | τυπτοίμην                  | τύπτωμαι  | τύπτεσθαι                  | τυπτόμενος                    |
| Imperf.  | ἐτυπτόμην                 |          |                            |           |                            |                               |
| 1 Fut.   | τύψομαι<br>or<br>τυπούμαι |          | τυψοίμην<br>or<br>τυποίμην |           | τύψεσθαι<br>or<br>τυπέσθαι | τυψόμενος<br>or<br>τυπούμενος |
| 1 Aor.   | ετύψαμην                  | τύψαι    | τυψαίμην                   | τύψωμαι   | τυψασθαι                   | τυψάμενος                     |
| Perf.    | τίτυπα                    | τίτυπτε  | τετύπομι                   | τετύπω    | τετυπέναι                  | τετυπώς                       |
| Pluperf. | ἐτετύπειν                 |          |                            |           |                            |                               |
| 2 Aor.   | ἐτυπόμην                  | τυποῦ    | τυποίμην                   | τύπωμαι   | τυπίσθαι                   | τυπόμενος                     |

3. N. B. The learner should here repeat all the persons of every tense, which he will easily do if he is perfect in the terminations of the active and passive voices.

4. But the terminations of the 1st aorist, indicative, imperative, and optative, and of the 2nd [form of the] fut. being somewhat peculiar, may be learned thus:

Indic. 1 Aor. sing. *ἐτυψ-άμην*, *ω*, *ατο*. Dual, *άμεθον*, *ασθον*, *άσθην*. Plural, *άμεθα*, *ασθε*, *αντο*.

Imper. 1 Aor. sing. *τύψ-αι*, *άσθω*. Dual, *ασθον*, *άσθων*. Plural, *ασθε*, *άσθωσαν*.

Optat. 1 Aor. sing. *τυψ-αίμην*, *αιο*, *αιτο*. Dual, *άιμεθον*, *αισθον*, *άισθην*. Plural, *άιμεθα*, *αισθε*, *εστω*.

Fut. Indic. sing. <sup>1</sup> *τυπ-οῦμαι*, *ῆ*, *ῖται*. Du. *οῦμεθον*, *εἰσθον*, *εἰσθον*. Pl. *οῦμεθα*, *εἰσθε*, *οὔνται*.

<sup>1</sup> These three verbs, *ἔδω*, *πίω*, *φάγω*, do not circumflex their second future middle, and are formed as *φάγομαι*, *πρωμαι*, *ετρωμαι*; pl. *—όμεθα*, *—εσθε*, *ονται*; infín. *φάγεσθαι*, &c. Thus *ἔδομαι* is distinguished from *ἐδόσμαι*, 2 fut. mid. of *δοῦναι*: but observe it makes its 2 pers. sing. *ἔδῃ*, Att. *ἔδει*.



N.B. *It will be a very useful exercise for the learner to display other verbs in the same manner, as of the first class, τίρω, λείβω, γράφω; of the second, πλείω, λέγω, βρίσκω, δρύσσω or —τω; of the third, ἀνύτω, σπεύδω, κείθω, φράζω, τίνω; of the fourth, ψάλλω, νίμω, φαίνω, σπείρω, τίνω.*

17. In parsing a Greek verb or participle, i. e. in deducing it grammatically from its theme, the best and most natural way seems to be by naming those tenses and words *only* which, according to the above rules and the preceding tree, intervene between the theme and the word proposed, or which are necessary to account for its form: for instance, if it be required to parse the verb *τυφθήσεται*, 3d pers. sing. 1 fut. pass. indic. of *τύπτω*, let the learner proceed thus: *τύπτω*, (1 fut.) *τύψω*, (perf.) *τίτυφα*, (perf. pass.) *τίτυν-μαι*, —*ψαι*, —*ται*, (1 aor.) *ἐτύθη*, (1 fut.) *τυφθήσομαι*, *τυφθήσῃ*, *τυφθήσεται*. Again, for *τυπνίται*, 3d pers. sing. 2 fut. indic. middle of *τύπτω*; *τύπτω*, (2 aor.) *ἐτυπον*, (2 fut.) *τυπῶ*, (2 fut. mid.) *τυποῦμαι*, *τυπῇ*, *τυπνίται*. For *ἐπιποιθῆναι*, 3d pers. sing. pluperf. indic. mid. of *ποιθῶ*, let him say, *ποιθῶ*, (1 fut.) *ποισω*, (perf.) *πίπικα*, (2 aor.)<sup>1</sup> *ἔπιδον*, (perf. mid.) *πίποιθα*, (pluperf. mid.) *ἐπιποιθῆναι*, —*εις*, —*αι*. Once more, for *ἀπιστάλμενος*, particip. perf. pass. masc. sing. nom. case from the compound verb *ἀποστέλλω*, let him name *ἀποστέλλω*, (1 fut.) *ἀποστελῶ*, (perf.)<sup>2</sup> *ἀπίσταλα*, (perf. pass.) *ἀπίσταλμαι*, (particip.) *ἀπιστάλ-μενος*.

18. For the manner in which *verbal nouns* are deduced from verbs, see section vi. 8.

## SECTION XIII.

### OF CONTRACTED VERBS.

1. **VERBS** ending in *δω*, *εω*, and *οω*, are in the present and imperfect of all moods most usually *contracted*; and hence arise the contracted or circumflexed verbs; the first kind in *ῶ*, *ῆς*, *ῇ*, from verbs in *άω*; the second in *ῷ*, *ῆς*, *ῇ*, from verbs in *έω*; the third in *ῶ*, *οῖς*, *οῖ*, from verbs in *οω*.

2. In these verbs no tenses but the present and imperfect are contracted, all their other tenses being formed regularly like verbs of the third class in *ω* *πρω*.

3. The *rules of contraction* are much the same as in nouns (see sect. iii. 31): for, 1. In verbs in *άω*, if *ε* or *ω* follow *α*, the contraction is into *ω*; if any other vowel or diphthong follow it, into *α*<sup>2</sup>. 2. In verbs in *έω*, *ε* is contracted into *ε*; so into *ου*. But if a long vowel or a diphthong follows *ε*, the contraction is made by dropping *ε*. [In short words the contraction is in general only used in the case of *ε* into *ε*. Thus we say, *τρεῖς*, *ἐγρεῖ*, *πνέιν*; but *τρίω*, *χίομαι*, *τρίομεν*, *πνέουσι*, *πνέγ*, &c.] 3. In verbs in *οω*, if *ω* or *η* follows *ο*, the contraction is into *ω*; if *ε*, or *ο*, or *ου*, the contraction is into *ου*; if any other vowel or diphthong follow *ο*, the contraction is into *οι*; except in the infinitive, *οι* into *ου*, as *χρυσόειν*, *χρυσούν*, and in the 2d pers. pres. indic. pass. *χρυσόγ*, *χρυσού*.

4. These rules would of themselves enable the learner to give the *contracted* form of these verbs from the *uncontracted*, which latter is declined regularly, as in *τύπτω*. It may, however, be proper to add,

### 5. A TABLE OF THE CONTRACTED VERBS DECLINED IN THEIR PRESENT AND IMPERFECT TENSES, ACTIVE AND PASSIVE.

#### ACTIVE VOICE.

##### INDICATIVE MOOD.

##### Present Tense.

|             | Singular. |          |         | Dual.       |       |            | Plural.    |            |
|-------------|-----------|----------|---------|-------------|-------|------------|------------|------------|
| 1. τιμ-άω,  | ῶ         | αἰετ-ῆς  | αἰετ-ῇ  | ἀετ-ᾶ       | ἀετ-ᾶ | δο-ῶ       | ἀετ-ᾶ      | ἀου-ῶ      |
| 2. φιλ-έω,  | ῶ         | ἑετ-εῖς  | ἑετ-εῖ  | ἑετ-εῖ, τον | τον   | ἰο-οῦ, μεν | ἑετ-εῖ, τε | ἰου-οῦ, σι |
| 3. χρυσ-όω, | ῶ         | οἰετ-οῖς | οἰετ-οῖ | οἰετ-οῦ     |       | δο-οῦ      | οἰετ-οῦ    | δου-οῦ     |

##### Imperfect Tense.

|              |     |         |        |             |             |            |            |         |
|--------------|-----|---------|--------|-------------|-------------|------------|------------|---------|
| 1. τιμ-αον,  | ων  | αετ-ας  | αετ-α  | ἀετ-ᾶ       | ἀετ-ᾶ       | δο-ῶ       | ἀετ-ᾶ      | αον-ων  |
| 2. φιλ-εον,  | ουν | ἑετ-εις | ἑετ-ει | ἑετ-εῖ, τον | ἑετ-εῖ, την | ἰο-οῦ, μεν | ἑετ-εῖ, τε | εον-ουν |
| 3. χρυσ-οον, | ουν | οετ-ους | οετ-ου | οἰετ-οῦ     | οἰετ-οῦ     | δο-οῦ      | οἰετ-οῦ    | οον-οον |

<sup>1</sup> The 2d aorist should here be named because it is *necessary to account for the form*, i. e. in the present instance, for the characteristic, of the perf. mid. *πέποιθα*. See above 8.

<sup>2</sup> See sect. x. 32 and 48.

<sup>3</sup> [Some few verbs make *η* instead of *α*. Thus ζάω has ζῶ, ζῆς, ζῇ, ζῆς, ζῆν, &c.

χράσμαι,  
πεινάω,  
διψάω,  
χρησθαι;  
πεινήν;  
διψήν.]

## IMPERATIVE MOOD.

*Present and Imperfect.*

| Singular.      |           |  | Dual.      |            |  | Plural.   |              |  |
|----------------|-----------|--|------------|------------|--|-----------|--------------|--|
| 1. τιμ-αι, α   | αί-ά      |  | άε-ᾶ       | αί-ά       |  | άε-ᾶ      | αί-ά         |  |
| 2. φίλ-ει, ει  | εί-ει, τω |  | εί-ει, τον | εί-ει, των |  | εί-ει, τε | εί-ει, τωσαν |  |
| 3. χρύσ-οι, ου | οί-ού     |  | οί-ού      | οί-ού      |  | οί-ού     | οί-ού        |  |

## OPTATIVE MOOD, εἴθε I wish.

*Present and Imperfect.*

| Singular.           |          |        | Dual.       |             |  | Plural.     |            |             |
|---------------------|----------|--------|-------------|-------------|--|-------------|------------|-------------|
| 1. τιμ-άοιμι, ᾤμι   | άοις-ᾤς  | άοι-ᾤ  | άοι-ᾤ       | αοί-ᾤ       |  | άοι-ᾤ       | άοι-ᾤ      | άοι-ᾤ       |
| 2. φίλ-ίοιμι, οἶμι  | ίοις-οἶς | ίοι-οἶ | ίοι-οἶ, τον | ιοί-οἶ, την |  | ίοι-οἶ, μεν | ίοι-οἶ, τε | ίοι-οἶ, ειν |
| 3. χρυσ-δοιμι, οἶμι | δοις-οἶς | δοι-οἶ | δοι-οἶ      | οοί-οἶ      |  | δοι-οἶ      | δοι-οἶ     | δοι-οἶ      |

## SUBJUNCTIVE MOOD, εἰν if.

*Present and Imperfect.*

| Singular.     |         |       | Dual.     |           |  | Plural.   |          |          |
|---------------|---------|-------|-----------|-----------|--|-----------|----------|----------|
| 1. τιμ-άω, ᾧ  | άγς-ᾤς  | άγ-ᾤ  | άη-ᾶ      | άη-ᾶ      |  | άω-ᾧ      | άη-ᾶ     | άω-ᾧ     |
| 2. φίλ-έω, ᾧ  | έγς-ᾤς  | έγ-ᾤ  | έη-ᾷ, τον | έη-ᾷ, τον |  | έω-ᾧ, μεν | έη-ᾷ, τε | έω-ᾧ, σε |
| 3. χρυσ-όω, ᾧ | όγς-οἶς | όγ-οἶ | όη-ᾧ      | όη-ᾧ      |  | όω-ᾧ      | όη-ᾧ     | όω-ᾧ     |

## INFINITIVE MOOD.

Pres. and Imperf. 1. τιμ-άειν, ᾤν.

2. φίλ-είν, εἶν.

3. χρυσ-δειν, οὔν.

## PARTICIPLE.

|                 |            |         |        |               |              |               |
|-----------------|------------|---------|--------|---------------|--------------|---------------|
| 1. τιμ-άων, ᾧν  | άουσα-ᾧσα  | άον-ᾧν  | Gen. { | άοντος-ᾧντος  | αούσης-ᾧσης  | άοντος-ᾧντος  |
| 2. φίλ-έων, ᾧν  | έουσα-οὔσα | έον-οὔν |        | έοντος-οὔντος | εούσης-οὔσης | έοντος-οὔντος |
| 3. χρυσ-όων, ᾧν | όουσα-οὔσα | όον-οὔν |        | όοντος-οὔντος | οούσης-οὔσης | όοντος-οὔντος |

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

| Singular.             |       |            | Dual.        |             |      | Plural.     |            |             |
|-----------------------|-------|------------|--------------|-------------|------|-------------|------------|-------------|
| 1. τιμ-άομαι, ᾧ       | άγ-ᾤ  | άε-ᾶ       | αό-ᾧ         | άε-ᾶ        |      | αό-ᾧ        | άε-ᾶ       | άο-ᾧ        |
| 2. φίλ-έομαι, οὔ, μαι | έγ-ᾤ  | εί-ει, ται | έό-οὔ, μεθον | εί-ει, σθον | σθον | έό-οὔ, μεθα | εί-ει, σθε | έο-οὔ, νται |
| 3. χρυσ-όομαι, οὔ     | όγ-οὔ | όε-οὔ      | οό-οὔ        | όε-οὔ       |      | οό-οὔ       | όε-οὔ      | όο-οὔ       |

*Imperfect Tense.*

|                    |        |           |              |             |             |             |            |            |
|--------------------|--------|-----------|--------------|-------------|-------------|-------------|------------|------------|
| 1. ἐτιμ-αό-ω       | άου-ᾧ  | άε-ᾶ      | αό-ᾧ         | άε-ᾶ        | αί-ά        | αό-ᾧ        | άε-ᾶ       | άο-ᾧ       |
| 2. ἐφίλ-εό-ού, μην | έου-οὔ | εί-ει, το | έό-οὔ, μεθον | εί-ει, σθον | εί-ει, σθην | έό-οὔ, μεθα | εί-ει, σθε | έο-οὔ, ντο |
| 3. ἐχρυσ-οό-ού     | όου-οὔ | όε-οὔ     | οό-οὔ        | όε-οὔ       | οί-ού       | οό-οὔ       | όε-οὔ      | όο-οὔ      |

## IMPERATIVE MOOD.

*Present and Imperfect.*

| Singular.       |            |  | Dual.       |             |  | Plural.    |               |  |
|-----------------|------------|--|-------------|-------------|--|------------|---------------|--|
| 1. τιμ-άον, ᾧ   | αί-ά       |  | άε-ᾶ        | αί-ά        |  | άε-ᾶ       | αί-ά          |  |
| 2. φίλ-ιον, οὔ  | εί-ει, σθω |  | εί-ει, σθον | εί-ει, σθων |  | εί-ει, σθε | εί-ει, σθωσαν |  |
| 3. χρυσ-όον, οὔ | οί-ού      |  | όε-οὔ       | οί-ού       |  | όε-οὔ      | οί-ού         |  |



## OPTATIVE MOOD.

*Present and Imperfect.*

| Singular.        |           |           | Dual.        |             |             | Plural.     |            |            |
|------------------|-----------|-----------|--------------|-------------|-------------|-------------|------------|------------|
| 1. τιμ-αί-ψ      | αί-ψ      | αί-ψ      | αί-ψ         | αί-ψ        | αί-ψ        | αί-ψ        | αί-ψ       | αί-ψ       |
| 2. φι-εἰ-οἰ, μῆρ | εἰ-οἰ, οἰ | εἰ-οἰ, το | εἰ-οἰ, μεθον | εἰ-οἰ, σθον | εἰ-οἰ, σθην | εἰ-οἰ, μεθα | εἰ-οἰ, σθε | εἰ-οἰ, ντο |
| 3. χρυσ-οί-οι    | οί-οι     | οί-οι     | οί-οι        | οί-οι       | οί-οι       | οί-οι       | οί-οι      | οί-οι      |

## SUBJUNCTIVE MOOD.

*Present and Imperfect.*

| Singular.       |      |           | Dual.       |            |            | Plural.    |           |            |
|-----------------|------|-----------|-------------|------------|------------|------------|-----------|------------|
| 1. τιμ-έω-ω     | έω-ω | έω-ω      | έω-ω        | έω-ω       | έω-ω       | έω-ω       | έω-ω      | έω-ω       |
| 2. φι-έω-ω, μαι | έω-ω | έω-ω, ται | έω-ω, μεθον | έω-ω, σθον | έω-ω, σθον | έω-ω, μεθα | έω-ω, σθε | έω-ω, νται |
| 3. χρυσ-έω-ω    | έω-ω | έω-ω      | έω-ω        | έω-ω       | έω-ω       | έω-ω       | έω-ω      | έω-ω       |

## INFINITIVE MOOD.

Pres. and Imperf. 1. τιμ-άσθαι-ᾶσθαι. 2. φιλ-έσθαι-ῖσθαι. 3. χρυσ-όεσθαι-οὔσθαι.

## PARTICIPLE.

1. τιμ-αόμενος-ώ
  2. φιλ-εόμενος-ού
  3. χρυσ-οόμενος-ού
- } μενος, μένη, μενον.

The middle voice is contracted like the passive, it having the same present and imperfect tenses.

§ In contracted verbs the vowel before *σω* in the 1st fut. and before *σα* in the perfect, is generally long, as τιμάω, τιμήσω, τετίμηκα; φιλέω, φιλήσω, πεφίληκα; χρυσώω, χρυσώσω, κεχρύσωκα.

## EXCEPTIONS.

1. 1st, Verbs in *άω*, that have *ε*, *ι*, *λ*, or *ρ* pure, before *άω* (and some others), form their first future in *άσω* and perfect in *ακα*, as *ιάω*, *έάσω*, *έιακα*; so *κοπιάω*, *γελάω*, *εράω*.—2ndly, Some verbs in *άω* make *έσω* and *εκα*, as *αἰδέω*, *ἀρκέω*, *ἐμείω*, &c. and some of two syllables, in *έσω* and *εκα*, as *πνέω* to breathe, *πνέω* to sail, *χέω* to pour.—3rdly, Some verbs in *έω* make *όσω* and *οκα*, as *ἀρώω* to rear, *ὀρώω* to swear, *ὀνώω* to blame.

§ Contracted verbs generally want the 2nd aor., 2nd fut. and perfect middle. But

§ The second aorist, when used, is formed from the imperfect by casting away the vowel before *ω*, as *ἐτίμαον*, *ἐτιμον*; *ἐφίλειον*, *ἐφιλον*.

# A TABLE OF CONTRACTED VERBS CONJUGATED THROUGH THE TENSES OF THE INDICATIVE.

| ACTIVE VOICE.  | PASSIVE VOICE.   | MIDDLE VOICE.   |
|--|--|---|
| Pres. τιμάω-ῶ<br>Imperf. τίμασον-ων<br>1 Fut. τιμήσω<br>1 Aor. τίμησα<br>Perf. τετίμηκα<br>Pluperf. ἐτετίμηκειν<br>2 Aor. ἐτιμον<br>2 Fut. τιμῶ    | Pres. τιμάομαι-ῶμαι<br>Imperf. τίμασθην-ώμην<br>Perf. τετίμημαι<br>Pluperf. ἐτετίμημην<br>P.-p.-fut. τετιμήσομαι<br>1 Aor. ἐτιμήθην<br>1 Fut. τιμηθήσομαι<br>2 Aor. ἐτίμην<br>2 Fut. τιμήσομαι     | Pres. τιμάομαι-ῶμαι<br>Imperf. τίμασθην-ώμην<br>1 Fut. τιμήσομαι<br>1 Aor. ἐτιμησάμην<br>Perf. τίτιμα<br>Pluperf. ἐτετίμην<br>2 Aor. ἐτιμόμην<br>2 Fut. τιμούμαι      |
| Pres. φιλέω-ῶ<br>Imperf. ἐφίλειον-ουν<br>1 Fut. φιλήσω<br>1 Aor. ἐφίλησα<br>Perf. πεφίληκα<br>Pluperf. ἐπεφίληκειν<br>2 Aor. ἐφίλον<br>2 Fut. φιλῶ | Pres. φιλείομαι-οῦμαι<br>Imperf. ἐφιλεόμην-οῦμην<br>Perf. πεφίλημαι<br>Pluperf. ἐπεφίλημην<br>P.-p.-fut. πεφιλήσομαι<br>1 Aor. ἐφίληθην<br>1 Fut. φιληθήσομαι<br>2 Aor. ἐφίλην<br>2 Fut. φιλήσομαι | Pres. φιλείομαι-οῦμαι<br>Imperf. ἐφιλεόμην-οῦμην<br>1 Fut. φιλήσομαι<br>1 Aor. ἐφιλησάμην<br>Perf. πίφιλα<br>Pluperf. ἐπεφίλειν<br>2 Aor. ἐφίλομην<br>2 Fut. φιλούμαι |
| Pres. χρυσάω-ῶ<br>Imperf. ἐχρύσοον-ουν<br>1 Fut. χρυσώσω<br>1 Aor. ἐχρύσωσα<br>Perf. ἐεχρύσωκα<br>Pluperf. ἐεχρύσωκειν                             | Pres. χρυσόομαι-οῦμαι<br>Imperf. ἐχρυσόομην-οῦμην<br>Perf. ἐεχρύσωμαι<br>Pluperf. ἐεχρυσώμην<br>P.-p.-fut. ἐεχρυσώσομαι<br>1 Aor. ἐχρυσώθην<br>1 Fut. χρυσωθήσομαι                                 | Pres. χρυσόομαι-οῦμαι<br>Imperf. ἐχρυσόομην-οῦμην<br>1 Fut. χρυσώσομαι<br>1 Aor. ἐχρυσασάμην  |

10. The other moods are easily formed from the indicative.

11. The formation of the tenses is the same as in *τύπτω* throughout all the voices.

## SECTION XIV.

### OF THE SECOND CONJUGATION, OR OF DECLINING VERBS IN *μι*.

1. The conjugation of verbs in *μι* flows from the contracted verbs in *αω*, *εω*, and *οω*.

2. These verbs, though rarely used in the present, imperfect, and second aorist, are, however, declined after a peculiar manner in those three tenses, their other tenses being formed nearly as verbs in *ω*.

### OF THE FORMATION OF VERBS IN *μι*, AND OF THEIR TENSES.

3. Verbs in *μι* are formed from verbs in *αω*, *εω*, *οω*, [*ωω*, &c.] by changing the termination *ω* into *μι*, and the short characteristics *α*, *ε*, *ο*, into their long ones *η*, *η*, *ω*; and by prefixing the reduplication of the first consonant with *ι*, unless the verb begins with a double or two consonants, and then *ι* only is prefixed; thus,

ἴστημι *to set*, from *στάω*; (1 fut.) *στήσω*, (perf.) *ἴστακα* <sup>1</sup>.

τίθημι *to place*, from *τίω*; (1 fut.) *θήσω*, (perf.) *τίθεικα*.

δίδωμι *to give*, from *δύω*; (1 fut.) *δώσω*, (perf.) *δίδωκα*.

<sup>1</sup> Sometimes ἔστηκα. See Port-Royal Grammar, by Nugent, p. 212.

4. Some verbs in  $\mu$  have a letter inserted after the reduplication, as  $\pi\acute{\iota}\mu\pi\lambda\eta\mu$  *to fill*, from  $\pi\acute{\lambda}\omega$ ,  $\tau\acute{\iota}\mu\tau\eta\mu$  *to burn*, from  $\pi\acute{\rho}\omega$ .

5. Some are without a reduplication, as  $\phi\eta\mu$  *to speak*,  $\sigma\beta\eta\mu$  *to extinguish*,  $\delta\lambda\omega\mu$  *to take*, [and all whose radical form is more than dissyllable, as  $\delta\epsilon\acute{\iota}\kappa\nu\mu$ , &c.]

6. Sometimes, though very rarely,  $\epsilon$  is used in the reduplication instead of  $\iota$ , as  $\tau\acute{\iota}\theta\nu\eta\mu$  *to die*, from  $\theta\acute{\nu}\alpha\omega$ .

7. The preter-imperfect tense is formed from the present, by changing  $\mu$  into  $\eta\nu$  and prefixing the augment, unless the verb begins with  $\iota$ , as  $\tau\acute{\iota}\theta\eta\mu$ ,  $\tau\acute{\iota}\theta\eta\nu$ ;  $\acute{\iota}\sigma\tau\eta\mu$ ,  $\acute{\iota}\sigma\tau\eta\nu$ .

8. But observe that this imperfect is not so often used as another formed, as it were, from  $\acute{\iota}\sigma\tau\acute{\alpha}\omega$ ,  $\tau\acute{\iota}\theta\omega$ ,  $\delta\acute{\iota}\delta\omega$ , namely,  $\acute{\iota}\sigma\tau\omega\nu$ ,  $\alpha\varsigma$ ,  $\alpha$ ;  $\tau\acute{\iota}\theta\omega\nu$ ,  $\epsilon\iota\varsigma$ ,  $\epsilon$ ;  $\delta\acute{\iota}\delta\omega\nu$ ,  $\omicron\upsilon\varsigma$ ,  $\omicron\upsilon$ . So likewise for the second person singular of the imperative is used  $\acute{\iota}\sigma\tau\alpha$ ,  $\tau\acute{\iota}\theta\epsilon$ ,  $\delta\acute{\iota}\delta\omicron\upsilon$ .

9. The second aorist is formed from the imperfect, by rejecting the reduplication, as  $\tau\acute{\iota}\theta\eta\nu$ ,  $\acute{\iota}\theta\eta\nu$ ;  $\acute{\iota}\sigma\tau\eta\nu$ ,  $\acute{\eta}\nu$ ; but  $\epsilon$  before two consonants is changed into  $\epsilon$ , as  $\acute{\iota}\sigma\tau\eta\nu$ ,  $\acute{\iota}\sigma\tau\eta\nu$ .

10. The present passive is formed from the present active, by changing  $\mu$  into  $\mu\alpha\iota$ , and the *long* vowel before  $\mu$  into a *short* one, as  $\acute{\iota}\sigma\tau\eta\mu$ ,  $\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ ;  $\tau\acute{\iota}\theta\eta\mu$ ,  $\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$ ;  $\delta\acute{\iota}\delta\omega\mu$ ,  $\delta\acute{\iota}\delta\omicron\mu\alpha\iota$ . Except  $\acute{\epsilon}\gamma\mu\alpha\iota$ , and some others.

11. The perfect passive always has the penultima *short*, except the Boeotic  $\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$ <sup>1</sup>.

12. Verbs in  $\mu$  have no second future, perfect middle, nor second aorist passive; and indeed so great is their imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following,  $\acute{\iota}\sigma\tau\eta\mu$ ,  $\tau\acute{\iota}\theta\eta\mu$ ,  $\delta\acute{\iota}\delta\omega\mu$ , and  $\acute{\iota}\eta\mu$  *to send*.

### 13. A TABLE OF VERBS IN $\mu$ DECLINED IN THEIR PRESENT, IMPERFECT, AND SECOND AORIST TENSES, ACTIVE, PASSIVE, AND MIDDLE.

#### ACTIVE VOICE.

##### INDICATIVE MOOD.

| Singular. |  |   | Dual.                       |   | Plural.                    |   |   |
|-----------|--|---|-----------------------------|---|----------------------------|---|---|
| Pres.     | 1. $\acute{\iota}\sigma\tau\text{-}\eta\mu\iota$ <sup>2</sup> ,  | $\eta\varsigma$ , $\eta\sigma\iota$         | $\acute{\alpha}\text{-}$    | } $\tau\omicron\nu$ , $\tau\omicron\nu$ | $\acute{\alpha}\text{-}$   | } $\mu\epsilon\nu$ , $\tau\epsilon$                     | $\acute{\alpha}\sigma\iota$                     |
|           | 2. $\tau\acute{\iota}\theta\text{-}\eta\mu\iota$ ,               | $\eta\varsigma$ , $\eta\sigma\iota$         | $\epsilon\text{-}$          |   | $\epsilon\text{-}$         |   | $\epsilon\acute{\iota}\sigma\iota$ <sup>3</sup> |
|           | 3. $\delta\acute{\iota}\delta\text{-}\omega\mu\iota$ ,           | $\omega\varsigma$ , $\omega\sigma\iota$     | $\omicron\text{-}$          |   | $\omicron\text{-}$         |   | $\omicron\upsilon\sigma\iota$                   |
|           | [4. $\delta\acute{\epsilon}\iota\kappa\nu\text{-}\eta\mu\iota$ , | $\upsilon\varsigma$ , $\upsilon\sigma\iota$ | $\eta\text{-}$              |   | $\eta\text{-}$             |   | $\eta\upsilon\sigma\iota$                       |
| Imp.      | 1. $\acute{\iota}\sigma\tau\text{-}\eta\nu$ ,                    | $\eta\varsigma$ , $\eta$                    | $\acute{\alpha}\text{-}$    | } $\tau\omicron\nu$ , $\tau\eta\nu$     | $\acute{\alpha}\text{-}$   | } $\mu\epsilon\nu$ , $\tau\epsilon$ , $\sigma\alpha\nu$ |   |
|           | 2. $\tau\acute{\iota}\theta\text{-}\eta\nu$ ,                    | $\eta\varsigma$ , $\eta$                    | $\epsilon\text{-}$          |   | $\epsilon\text{-}$         |   |   |
|           | 3. $\delta\acute{\iota}\delta\text{-}\omega\nu$ ,                | $\omega\varsigma$ , $\omega$                | $\omicron\text{-}$          |   | $\omicron\text{-}$         |   |   |
|           | [4. $\delta\acute{\epsilon}\iota\kappa\nu\text{-}\nu\nu$ ,       | $\upsilon\varsigma$ , $\upsilon$            | $\eta\text{-}$              |   | $\eta\text{-}$             |   |   |
| 2 Aor.    | 1. $\acute{\iota}\sigma\tau\text{-}\eta\nu$ ,                    | $\eta\varsigma$ , $\eta$                    | $\eta\tau\omega\nu$ ,       | $\acute{\eta}\tau\eta\nu$               | $\eta\mu\epsilon\nu$ ,     | $\eta\tau\epsilon$ ,                                    | $\eta\sigma\alpha\nu$                           |
|           | 2. $\acute{\iota}\theta\text{-}\eta\nu$ ,                        | $\eta\varsigma$ , $\eta$                    | $\epsilon\tau\omicron\nu$ , | $\acute{\epsilon}\tau\eta\nu$           | $\epsilon\mu\epsilon\nu$ , | $\epsilon\tau\epsilon$ ,                                | $\epsilon\sigma\alpha\nu$                       |
|           | 3. $\acute{\iota}\delta\text{-}\omega\nu$ ,                      | $\omega\varsigma$ , $\omega$                | $\omicron\tau\omicron\nu$ , | $\acute{\omicron}\tau\eta\nu$           | $\omicron\mu\epsilon\nu$ , | $\omicron\tau\epsilon$ ,                                | $\omicron\sigma\alpha\nu$                       |

##### IMPERATIVE.

|              |   |   |  |                    |  |
|--------------|---|---|--|--------------------|--|
| Pres. & Imp. | 1. $\acute{\iota}\sigma\tau\text{-}\alpha\theta\acute{\iota}$ <sup>4</sup> , $\acute{\alpha}\text{-}$     | $\alpha\text{-}$  | } $\tau\omicron\nu$ , $\tau\omega\nu$  | $\alpha\text{-}$   | } $\tau\epsilon$ , $\tau\omega\sigma\alpha\nu$ |
|              | 2. $\tau\acute{\iota}\theta\text{-}\epsilon\tau\acute{\iota}$ , $\acute{\iota}\text{-}$                   | $\epsilon\text{-}$  |  | $\epsilon\text{-}$ |  |
|              | 3. $\delta\acute{\iota}\delta\text{-}\omicron\theta\acute{\iota}$ , $\acute{\omicron}\text{-}$            | $\omicron\text{-}$  |  | $\omicron\text{-}$ |  |
|              | [4. $\delta\acute{\epsilon}\iota\kappa\nu\text{-}\theta\theta\acute{\iota}$ , $\theta\text{-}$            | $\upsilon\text{-}$  |  | $\upsilon\text{-}$ |  |
| 2 Aor.       | 1. $\sigma\tau\acute{\eta}\text{-}\theta\acute{\iota}$ , $\sigma\tau\acute{\eta}\text{-}\tau\omega$ , &c. | 2. $\theta\acute{\epsilon}\varsigma$ , $\theta\acute{\epsilon}\text{-}\tau\omega$ , &c. | 3. $\delta\acute{\omicron}\varsigma$ , $\delta\acute{\omicron}\text{-}\tau\omega$ , &c. formed as the present <sup>5</sup> . |                    |  |

<sup>1</sup> The penultima, however, of the first aorist  $\tau\acute{\iota}\theta\eta\nu$  is shortened.

<sup>2</sup> The learner must observe the different force in the different parts of this verb. The following tenses are transitive:—

Pres.  $\acute{\iota}\sigma\tau\eta\mu$ , *I make to stand.*  
 Imperf.  $\acute{\iota}\sigma\tau\eta\nu$ , *I did make to stand.*  
 Fut.  $\sigma\tau\eta\sigma\omega$ , *I will make to stand.*  
 Aor. 1.  $\acute{\delta}\sigma\tau\eta\sigma\alpha$ , *I established.*

The following are intransitive:—

Aor. 2.  $\acute{\delta}\sigma\tau\eta\nu$ , *I stood.*  
 Perf.  $\acute{\delta}\sigma\tau\eta\kappa\alpha$ , *I have taken my stand, or I am fixed or established.*

<sup>3</sup> Ionic or Poetic; in Ionic and Attic prose  $\tau\acute{\iota}\theta\epsilon\alpha\sigma\iota$ .

<sup>4</sup> In prose, in the second person singular, the forms  $\tau\acute{\iota}\theta\epsilon\iota$ ,  $\acute{\iota}\sigma\tau\eta$ ,  $\delta\acute{\iota}\delta\omicron\upsilon$ ,  $\delta\acute{\epsilon}\iota\kappa\nu\omega$  are used.]

<sup>5</sup> [In the third person plural, for  $\theta\acute{\epsilon}\tau\omega\sigma\alpha\nu$ , &c. the forms  $\theta\acute{\epsilon}\tau\omega\nu$ ,  $\sigma\tau\acute{\alpha}\nu\tau\omega\nu$ ,  $\delta\acute{\omicron}\nu\tau\omega\nu$ , are common; and similar forms may be observed in many other imperatives.]





A TABLE OF THE VERBS IN  $\mu$  CONJUGATED THROUGH THE TENSES OF THE INDICATIVE MOOD.

| ACTIVE VOICE. |                     |  | PASSIVE VOICE. |            |  | MIDDLE VOICE. |           |  |
|---------------|---------------------|--|----------------|------------|--|---------------|-----------|--|
| Pres.         | ἵστημι              |  | Pres.          | ἵσταμαι    |  | Pres.         | ἵσταμαι   |  |
| Imperf.       | ἵσταν               |  | Imperf.        | ἱσάμην     |  | Imperf.       | ἱσάμην    |  |
| 1 Fut.        | στήσω               |  | Perf.          | ἵσταμαι    |  | 1 Fut.        | στήσομαι  |  |
| 1 Aor.        | ἵστησα              |  | Pluperf.       | ἱσάμην     |  | 1 Aor.        | ἵστησάμην |  |
| Perf.         | ἵστηκα              |  | 1 Aor.         | ἱστάθην    |  | 2 Aor.        | ἱσάμην    |  |
| Pluperf.      | ἱστήκειν            |  | 1 Fut.         | σταθήσομαι |  |               |           |  |
| 2 Aor.        | ἵσταν               |  | P.-p.-fut.     | ιστάσομαι  |  |               |           |  |
| <hr/>         |                     |  |                |            |  |               |           |  |
| Pres.         | τίθημι              |  | Pres.          | τίθεμαι    |  | Pres.         | τίθεμαι   |  |
| Imperf.       | τίθην               |  | Imperf.        | τιθίμην    |  | Imperf.       | τιθίμην   |  |
| 1 Fut.        | θήσω                |  | Perf.          | τίθεμαι    |  | 1 Fut.        | θήσομαι   |  |
| 1 Aor.        | τίθηκα <sup>1</sup> |  | Pluperf.       | τιθείμην   |  | 1 Aor.        | τιθήκαμην |  |
| Perf.         | τίθεικα             |  | 1 Aor.         | τιθήν      |  | 2 Aor.        | τιθείμην  |  |
| Pluperf.      | τιθείκειν           |  | 2 Fut.         | τεθήσομαι  |  |               |           |  |
| 2 Aor.        | τίθην               |  | P.-p.-fut.     | τεθείσομαι |  |               |           |  |
| <hr/>         |                     |  |                |            |  |               |           |  |
| Pres.         | δίδωμι              |  | Pres.          | δίδομαι    |  | Pres.         | δίδομαι   |  |
| Imperf.       | ίδιδων              |  | Imperf.        | ιδιδόμην   |  | Imperf.       | ιδιδόμην  |  |
| 1 Fut.        | δώσω                |  | Perf.          | δίδομαι    |  | 1 Fut.        | δώσομαι   |  |
| 1 Aor.        | ίδωκα <sup>1</sup>  |  | Pluperf.       | ιδιδόμην   |  | 1 Aor.        | ιδωκάμην  |  |
| Perf.         | δίδωκα              |  | 1 Aor.         | ιδόθην     |  | 2 Aor.        | ιδόμην    |  |
| Plup.         | ιδεδώκειν           |  | 1 Fut.         | δοθήσομαι  |  |               |           |  |
| 2 Aor.        | ίδων                |  | P.-p.-fut.     | δεδώσομαι  |  |               |           |  |

## SECTION XV.

### OF IRREGULAR VERBS IN $\mu$ .

TABLES FOR CONJUGATING THE MOST USUAL IRREGULAR VERBS IN  $\mu$ .

1. For *εἰμι* to be, see sect. xi. 2.

2. [*Εἰμι* to go<sup>2</sup>.

#### ACTIVE VOICE.

##### INDICATIVE.

|             |            |      |        |       |        |       |                |
|-------------|------------|------|--------|-------|--------|-------|----------------|
| Pres. εἰμι, | εἶς or εἰ, | εἴσι | ἵπον,  | ἵτων  | ἵμεν,  | ἵτε,  | ἴασι           |
| Imp. ᾗεν,   | ᾗεις,      | ᾗει  | ᾗιρον, | ᾗίτην | ᾗιμεν, | ᾗιτε, | ᾗισαν          |
|             |            |      |        |       |        | or    |                |
|             |            |      |        |       | ᾗμεν,  | ᾗτε,  | ᾗισαν or ᾗσαν. |

Of this imperfect there exists another form also in common use, *ᾗια* or *ᾗα*, which was probably originally the Ionic form, as *ἔα*, *ἦα*, for *ἦν* from *εἰμι*. There is also another imperfect found in the old poets, viz. *ἴον* (*ᾗιον*, *ᾗον*).

##### IMPERATIVE.

|                  |     |       |      |      |        |
|------------------|-----|-------|------|------|--------|
| Pres. ἴθι or εἰ, | ἴτω | ἵπον, | ἵτων | ἵτε, | ἴωσαν. |
|------------------|-----|-------|------|------|--------|

<sup>1</sup> The first aorist active, *ἵθηκα* and *ἰδωκα* (whence 1 aor. mid. *ἰθηκάμην* and *ἰδωκάμην*) are irregular, (see sect. x. 45.) and not declined beyond the indicative.

<sup>2</sup> In the present *εἰμι* always signifies, *I will go*.

## OPTATIVE.

Pres. *ῖοιμι* or *ῖοίην*.

## SUBJUNCTIVE.

Pres. *ῖω*, *ῖῃς*, &c.

## INFINITIVE.

Pres. *ῖναι*.

## PARTICIPLE.

Pres. *ῖόν*, *ῖούσα*, *ῖόν*.In composition the infinitive has often the form *εἶναι*.

## MIDDLE VOICE.

## INDICATIVE.

Pres. *ἵμαι*, *ἵσαι*, &c.Imperf. *ἵμην*, &c.Fut. 1. *ἵσσομαι*Aor. 1. *ἵσάμην*

These two chiefly occur in the old poets.

## INFINITIVE.

Pres. *ἵσθαι*.

The other tenses are scarcely used. *ἵμι* to go is declined in the same manner: but in prose are principally used of the compound verb *ἀπῖμι*, 3 pers. plur. pres.<sup>1</sup> *ἀπίασιν* in the indicative, *ἄπιεν* in the subjunctive, and *ἀπίνειν* in the infinitive.

3. *ἵμι*<sup>2</sup>, from *ἵω* to send.

## ACTIVE VOICE.

## INDICATIVE MOOD.

|   |              |             |  |                |              |  |                          |                |                            |
|---|--------------|-------------|--|----------------|--------------|--|--------------------------|----------------|----------------------------|
| Pres. <i>ἵμι</i> ,  | <i>ῖης</i> , | <i>ῖῃσι</i> |  | <i>ῖερον</i> , | <i>ῖερον</i> |  | <i>ῖμεν</i> ,            | <i>ῖετε</i> ,  | <i>ἵῃσι</i> or <i>ἰᾶσι</i> |
| Imp. <sup>3</sup> <i>ῖην</i> ,  | <i>ῖῃς</i> , | <i>ῖῃ</i>   |  | <i>ῖερον</i> , | <i>ῖετην</i> |  | <i>ῖμεν</i> ,            | <i>ῖετε</i> ,  | <i>ῖεσαν</i>               |
| 1 Aor. <i>ῖεα</i> (for <i>ῖσα</i> ), <i>ῖεας</i> , <i>ῖεκε</i> , &c.  |              |             |  |                |              |  | 1 Fut. <i>ῖσω</i> ,      | <i>ῖσεις</i> , | <i>ῖσει</i> , &c.          |
| 2 Aor. <i>ῖν</i> , <i>ῖς</i> , <i>ῖ</i> , are not used. In the plural |              |             |  |                |              |  | Perf. <i>ῖκα</i> ,       | <i>ῖκας</i> ,  | <i>ῖκε</i> , &c.           |
| <i>ῖμεν</i> , <i>ῖτε</i> , <i>ῖσαν</i> or <i>ῖμεν</i> , &c.           |              |             |  |                |              |  | Plup. <i>ῖκειν</i> , &c. |                |                            |

## IMPERATIVE.

Pres. } *ῖεθι* or *ῖει*, *ῖτω*, &c. | 2 Aor. *ῖς*, *ῖτω*, &c.  
 Imp. }

## OPTATIVE.

Pres. } *ῖείην*, *ῖείῃς*, *ῖείῃ*, &c.  
 Imp. } *ῖίην*, *ῖίῃς*, *ῖίῃ*, &c.  
 2 Aor. }

## SUBJUNCTIVE.

Pres. *ῖῶ*, *ῖῷς*, *ῖῷ*, &c.  
 2 Aor. *ῖῷ*, *ῖῷς*, *ῖῷ*, &c.

## INFINITIVE.

Pres. } *ῖέναι* | 2 Aor. *ῖέναι*  
 Imp. }

## PARTICIPLE.

Pres. *ῖίς*, *ῖίσα*, *ῖέν* | 2 Aor. *ῖίς*, *ῖίσα*, *ῖέν*

## PASSIVE VOICE.

*ῖμαι* to be sent is formed, through all its tenses, like *τιθῆμαι*. The 1st aor. is *ῖθην*, or with the sign. *εἰθην*.

<sup>1</sup> So *ἀπίασιν*, Heb. ix. 6.<sup>2</sup> It is declined like *τιθῆμαι*, only as an irregular reduplication.<sup>3</sup> Also *ῖον*, *ῖετ*, *ῖε*; whence in composition, from *ἀφῖμι*, *ῖφτε*, Mark i. 34.

## MIDDLE VOICE.

## INDICATIVE MOOD.

1 Aor. *ἡκάμην, ἦκω, ἦκατο, &c.*  
 2 Aor. *ἔμην, ἔσο, ἔτο* | *ἔμεθον, ἔσθον, ἔσθην* | *ἔμεθα, ἔσθε, ἔντο*  
 Or, with augment, *εἰμην, &c.*

## IMPERATIVE.

2 Aor. *ἔσο, ἔσθω* | *ἔσθον, ἔσθων* | *ἔσθε, ἔσθωσαν*

## SUBJUNCTIVE.

2 Aor. *ᾤμαι, ᾤ, ᾔται, &c.*

## INFINITIVE.

2 Aor. *ἔσθαι*

## PARTICIPLE.

2 Aor. *ἔμενος, ἐμίνη, ἔμενον*

"*Ἴημι to desire* is found only in the passive pres. *ἔμαι*, and Imperf. *ἔμην*."

4. *Ἦμαι*, from *ἔω to sit*.

## INDICATIVE MOOD.

Pres. *ἦμαι, ἦσαι, ἦται* | *ἦμεθον, ἦσθον, ἦσθον* | *ἦμεθα, ἦσθε, ἦνται*  
 Imp. *ἦμην, ἦσο, ἦστο* | *ἦμεθον, ἦσθον, ἦσθην* | *ἦμεθα, ἦσθε, ἦντο*

IMPERAT. *ἦσο, ἦσθω, &c.* | INFINIT. *ἦσθαι* | PARTICIP. *ἦμενος*.

So the compound *κάθημαι to sit*, which is more used.

## INDICATIVE MOOD.

Pres. *κάθ-ημαι, ησαι, ηται* | *ἡμεθον, ησθον, ησθον* | *ἡμεθα, ησθε, ηνται*  
 Imp. *καθ-ημην, ησο, ητο* | | 1 Fut. *καθήσομαι*

## IMPERATIVE.

Pres. } *κάθ-ησο, ἡσθω* | *ησθον, ἡσθων* | *ησθε, ἡσθωσαν*  
 Imp. } *κάθου, Attic* |

OPTATIVE. *καθοίμην, κάθοιτο* | SUBJUNCTIVE. *κάθωμαι*

INFINITIVE. *καθῆσθαι* | PARTICIPLE. *καθήμενος*.

5. *Ἔννυμι*, from *ἔω to put on, εἶμαι I am clothed*.

## ACTIVE VOICE.

## INDICATIVE MOOD.

1 Fut. *ἔσω or ἔσσω* | 1 Aor. *ἔσσα, &c.*

## INFINITIVE.

1 Aor. *ἔσαι*.

## PASSIVE VOICE.

## INDICATIVE MOOD.

Perf. *εἶμαι, εἶσαι, εἶται, &c.*

[The perf. had also the form *ἔσμαι*; for we find imp. *ἔσσο*, plup. *ἔστο*.]

PARTICIP. Perf. *εἰμένος* | 1 Aor. Mid. *ἑσάμην*.

[N.B. The compound *ἀμφιέννυμι* has fut. *ἀμφίσω*, and Attic *ἀμφιῶ*. Aor. 1. *ἡμφίσα*. Perf. pass. *ἡμφίεμαι, ἡμφίεσαι, ἡμφίεσται, &c.*]



## SECTION XVI.

## OF DEFECTIVE VERBS.

1. [A great number of Greek verbs are used only in some tenses, while the tenses which are wanting are supplied by others derived from verbs of similar sense proceeding from the same original and obsolete form, or even from verbs entirely different and agreeing only in signification. Thus verbs in *άνω* have only the pres. act. and imp. act. and pass.; their other tenses are derived from the forms which are the basis of those in *άνω*. Again, in *όρώω*, only the imperf. *ιώραν* and perf. *ιώρακα* are used. For the fut. we have *όψομαι* from *όπτομαι*; for the aorist, *είδον* from *είδω*; for the aor. pass. *ώφθην*. These verbs are wrongly called *anomalous* (or *irregular*) by the grammarians, because they choose to derive all their discordant parts from one determinate present tense, though not according to common rules. I have, however, called them here simply defective, adding the tenses from other verbs, commonly used to supply their defects.]

A LIST<sup>1</sup> OF THE MOST COMMON DEFECTIVE VERBS IN THEIR MOST USUAL TENSES, TOGETHER WITH THE OBSOLETE VERB OR VERBS WHENCE THOSE TENSES ARE FORMED.

## A.

|           |   |
|-----------|---|
| To admire | * <i>Αγαμαι</i> , [or <i>άγάμαι</i> , (Hesiod, Theog. 619.) whence] 1 fut. <i>άγάσομαι</i> , 1 aor. <i>ήγασάμην</i> ; 1 aor. pass. <i>ήγάσθην</i> .]  |
| break     | * <i>Αγνυμι</i> , [from the obs. <i>άγω</i> .] 1 fut. <i>άξω</i> , Att. <i>ιάξω</i> , whence <i>κατεάξω</i> , Mat. xii. 20; 1 aor. <i>ίαξα</i> , [ <i>άξαμι</i> , <i>άξω</i> ,] whence <i>καρίαξα</i> , John xix. 32; 2 aor. [pass.] <i>ιάγην</i> ; perf. <i>ίαγα</i> <sup>2</sup> , whence <i>κατίαγα</i> .  |
| bring     | * <i>Αγω</i> , 1 fut. <i>άξω</i> , perf. <i>ήχα</i> , Att. <i>άγήοχα</i> , 2 aor. <i>ήγον</i> , Att. <i>ήγαγον</i> , imperf. <i>άγαγε</i> , infin. <i>άγαγείν</i> . [The 1st aor. <i>ήξα</i> in the simple verb is not used by good writers, but the compounds occur. In the passive we have perf. <i>ήγμαι</i> , aor. <i>ήχθην</i> , fut. <i>άχθήσομαι</i> .]  |
| bring     | * <i>Αδω</i> , 1 fut. mid. <i>άσομαι</i> ; 1 aor. act. <i>ήσα</i> .   |
| take      | <i>Αίρώ</i> , 1 fut. <i>αιρήσω</i> , 2 aor. <i>είλον</i> , 2 fut. <i>είλω</i> ; 2 aor. mid. <i>είλόμην</i> , 2 fut. <i>είλούμαι</i> , from <i>άω</i> . [It has the other tenses, <i>ήρηκα</i> , <i>ήρημαι</i> , <i>ήρίθην</i> .]  |
| [lift up  | <i>Αίρω</i> } The first is noticed for the two forms of aor. mid. <i>άρόμην</i> for <i>ήρόμην</i> and <i>Αίρω</i> } <i>ήράμην</i> , both in Homer. In the other moods, only <i>άροίμην</i> , <i>άρωμαι</i> , <i>άρίσθαι</i> . In Attic, the forms <i>ήρόμην</i> , &c. are usual, as in the active <i>ήρα</i> , &c. <i>άίρω</i> is only used in the indicative. From it come <i>άίρεσις</i> , <i>ήερμένος</i> , <i>άωροτο</i> , which occur in various writers.] |
| perceive  | <i>αισθάνομαι</i> , 1 fut. mid. <i>αισθήσομαι</i> ; 2 aor. <i>ήσθόμην</i> ; perf. pass. <i>ήσθημαι</i> , from <i>αισθίομαι</i> [and <i>αίσθομαι</i> ].  |
| keep off  | * <i>Αλέξω</i> , 1 fut. <i>άλεξήσω</i> , 1 aor. <i>ήλίξησα</i> ; but 1 aor. infin. [mid.] <i>άλίξασθαι</i> [from <i>άλίξω</i> .]  |
| wander    | * <i>Αλημι</i> and <i>άλάλημι</i> , infin. <i>άληναι</i> , part. <i>άλεις</i> ; pres. pass. <i>άλάλημαι</i> and <i>άλημαι</i> , perf. <i>ήλημαι</i> and <i>άλήλημαι</i> , from <i>άλάω</i> .  |
| be taken  | * <i>Αλίσκομαι</i> , 1 fut. <i>άλώσομαι</i> : the following tenses have a passive signification, perf. <i>ήλωκα</i> and <i>έαλωκα</i> , from <i>άλόω</i> ; 2 aor. <i>ήλων</i> and <i>έαλων</i> , imper. <i>άλωθι</i> , opt. <i>άλοιην</i> , subj. <i>άλώ</i> , infin. <i>άλώναι</i> , part. <i>άλόους</i> , from <i>άλωμι</i> .   |
| consume   | * <i>Αναλίσκω</i> , 1 fut. <i>ανάλώσω</i> , [1 aor. <i>ανήλωσα</i> and <i>ήνάλωσα</i> .] perf. <i>ανήλωκα</i> and <i>ήνάλωκα</i> ; perf. pass. <i>ανήλωμαι</i> , [from <i>ανάλωω</i> . The 2nd <i>a</i> being long, the Attics give no augment.]  |
| sie       | * <i>Αμαρτάνω</i> , 1 fut. <i>άμαρτήσομαι</i> , perf. <i>ήμάρτηκα</i> , [ <i>ήμάρτημαι</i> , <i>ήμαρτήθην</i> .] 2 aor. <i>ήμαρτον</i> , <i>ήμβροτον</i> , poet. from <i>άμαρτίω</i> [and <i>άμάρτω</i> ].  |
| clothe    | * <i>Αμφίβηννυμι</i> , 1 fut. <i>άμφίσιω</i> , 1 aor. <i>ήμφισα</i> ; perf. pass. <i>ήμφιςμαι</i> , particip. <i>ήμφιςμένος</i> , Mat. xi. 8.   |
| read      | * <i>Αναγινώσκω</i> , imperf. <i>άνεγίνωσκον</i> , perf. <i>ανέγνωκα</i> , 2 aor. <i>άνεγνων</i> ; 1 fut. mid. <i>άναγνώσομαι</i> , from <i>άναγνώω</i> and <i>άνάγνωμι</i> , which see in Lexicon.   |
| refuse    | * <i>Αναίνομαι</i> , 1 aor. mid. <i>ήνρνάμην</i> .  |

<sup>1</sup> This is by no means intended as a complete Catalogue of all the anomalous verbs observed by grammarians, much less of all the tenses wherein they are to be found in the poetic and other dialects; but is principally designed to assist the readers of the Attic writers, especially of the N. T. For more particular information concerning the *anomalous* verbs. Dr. Busby's Prose Grammar, and Maittaire's Græcæ Linguae Dialecti may be consulted.

<sup>2</sup> The sense of this tense is passive, *I am broken*.]

|                   |   |
|-------------------|---|
| <i>To [please</i> | Ἀνδίνω from ἤδω, whence the tenses also come. Aor. ἔαδον, opt. ἄδοιμι, subj. ἄδω, inf. ἀδεῖν, part. ἀδών, perf. ἔαδα. The fut. ἀθήσω (Herod. v. 39.) comes from ἀδεῖω. Thus also the perf. ἀθηκα. (See Eustath. p. 1721. 80.) Ἄδω is found in Plutarch.]      |
| <i>open</i>       | Ἀνοίγω, [imperf. ἀνίωγον,] 1 fut. ἀνοίξω, 1 aor. ἤνοιξα, Att. ἀνίψα; [perf. act. ἀνίψα;] perf. mid. ἀνίψα; perf. pass. ἀνίψγμαι, 1 aor. ἀνίψθην.  |
| <i>[order</i>     | Ἀνώγω, fut. ἀνώξω, perf. ἀνωγα, (without augment in Attic writers,) plup. ἠνώγειν, imper. ἀνωχθι, ἀνώχθω, and also ἀνωγε, ἀνωγίτω, &c. Matthias thinks that this verb arose from the perfect ἀνωγα, which might be derived from the 2nd fut. form of ἀνάσσω.] |
| <i>deprive</i>    | Ἀπαυράω, 1 aor. ἀπηύρα for ἀπηύρησα, 2 aor. ἀπηύρον.  |
| <i>be hated</i>   | Ἀπειχθάνομαι or ἀπιχθόμαι, 1 fut. ἀπειχθήσομαι, 2 aor. ἀπηχθόμεν; perf. pass. ἀπήχθην.  |
| <i>destroy</i>    | Ἀπόλλυμι. See δάλλω.  |
| <i>please</i>     | Ἀρίσκω, 1 fut. ἀρίσω, 1 aor. ἤρεσα; perf. pass. ἤρεσμαι, [1 aor. ἠρίσθην from ἄρω.]   |
| <i>increase</i>   | Αὔανω and αὔω, 1 fut. αὔήσω, 1 aor. ἠύησα and ἠέξα; perf. pass. ἠέξην, 1 aor. ἠύήθην from [αὔω].  |
| <i>grieve</i>     | Ἀχθομαι, 1 fut. ἀχθήσομαι and ἀχθίσομαι; 1 aor. pass. ἤχθισθην.   |

## B.

|                  |  |
|------------------|--|
| <i>go</i>        | Βαίνω, [1 aor. ἔβησα,] perf. act. βέβηκα; 1 fut. mid. βήσομαι, 2 aor. ἔβην; imper. βῆθι, βᾶθι, and βᾶ [in compounds,] (as if from βᾶω,) [opt. βαίην, subj. βῶ, infin. βῆναι, part. βᾶς. There is (chiefly in the poets) a shortened form of the perfect; thus we find βέβηκα, βεβᾶσι, βεβῶς. It appears that from βᾶω arose several forms, βεβᾶω and βεβᾶζω, (which the Attics used instead of βῆσω and ἔβησα, in a transitive sense,) βῆμι and βαίνω, only used in the pres. and imperf. The compounds have sometimes a passive, as, perf. παραβέβηκα, 1 aor. παρεβᾶθην.] |
| <i>cast</i>      | [Βάλλω, fut. βαλῶ, (βαλλήσω occurs,) 2 aor. ἔβαλον, perf. βίβληκα; pass. aor. ἔβληθην. Homer uses tenses as if from a verb βλήμι. Βολίω is derived from this.]   |
| <i>live</i>      | [Βίωω, fut. βιώσομαι, 1 aor. ἐβίωσα, 2 aor. ἐβίων, imper. βιωθι, opt. βιώην, infin. βιώναι, part. βιούς. The 1 aor. act. is intransitive, the same tense middle is transitive.]  |
| <i>germinate</i> | Βλαστάνω, 1 fut. βλαστήσω, 2 aor. ἐβλαστον, [perfect βεβλάστηκα] from βλαστῖω.   |
| <i>feed</i>      | Βόσκω, 1 fut. βοσκήσω, 1 aor. ἐβόσκησα, from βοσκήω.   |
| <i>will</i>      | Βούλομαι, 1 fut. βουλήσομαι, perf. βέβουλα; perf. pass. βεβούλημαι, 1 aor. ἐβουλήθην, from βουλίομαι.  |
| <i>eat</i>       | Βρώσκω and βιβρώσκω, 1 fut. βρώσω, perf. βέβρωκα, from βρώω; 2 aor. ἔβρων, from βρώμι. [This verb has also in the pass. βέβρωμαι, fut. βεβρώσομαι, aor. 1. ἔβρωθην, fut. βρωθήσομαι.]  |

## Γ.

|                               |  |
|-------------------------------|--|
| <i>marry</i>                  | Γαμῖω, 1 fut. γαμήσω, 1 aor. ἐγάμησα, perf. γεγάμηκα; also 1 aor. ἔγημα, and 1 aor. mid. ἐγημάμην, from γάμω.  |
| <i>be begotten or be born</i> | [Γίνομαι, γίνω, an old verb, (preserved in the Latin <i>gigno, genui</i> ), has two derivatives, as it appears to have had two significations, <i>I beget</i> and <i>I am</i> , or <i>I am born</i> . Thus γίνομαι, 1 aor. ἐγενάμην, <i>I beget</i> , and]   |
| <i>be born or be</i>          |  |
|                               | [Γίνομαι or γίγνομαι, which is used only in the present and imperfect. But there are various tenses derived from the old verb still in use. Fut. γενήσομαι, perf. γένημαι, 1 aor. ἐγενήθην, and again, 2 aor. ἐγενόμεν, perf. γίγονα. The form γίγαα comes from another old form of the verb γάω.] |
| <i>grow old</i>               | Γηράσκω, 1 fut. γηράσω, 1 aor. ἐγήρασα or ἔγηρα; infin. γηράναι, part. γηράς, from γήρημι.   |
| <i>know</i>                   | Γινώσκω and γινώσκω, 1 fut. mid. γνώσομαι; 1 aor. act. ἔγνωσα, [in compounds,] perf. ἔγνωκα, 2 aor. ἔγνων, [which is used in all moods and numbers,] from γνόω and γνῶμι; perf. pass. ἔγνωμαι. [The 2 aor. mid. occurs in <i>Æschylus</i> συγγνοῖτο, 3 pers. sing. opt.]                           |
| <i>wake</i>                   | Γρηγορέω. See ἔγρηγορέω.   |

## Δ.

|             |   |
|-------------|---|
| <i>bite</i> | Δάσκω, 1 fut. δήξομαι, perf. διέδηχα, 2 aor. ἔδακον; perf. pass. διέδημαι, 1 aor. ἰδήχθην, from δήκω. |
|-------------|---|

|                 |  |
|-----------------|--|
| <i>To fear</i>  | Δεῖω, 1 fut. δείσω, perf. διδεκα; perf. mid. διδοικα for δίδουκα for sound's sake, [and also δέδια, which makes in the plural δίδιμεν, δίδετε, and we find in the 3rd pers. of the pluperf. ἰδίδισαν.] pres. imper. δίδιθι, from δίδιμι. |
| <i>show</i>     | Δεικνύω and δεικνυμι, 1 fut. δείξω, perf. δέδειχα; perf. pass. δέδειγμαι, [1 aor. pass. ἰδείχθην.]   |
| <i>ask</i>      | Δίωμαι, 1 fut. διήσομαι; perf. pass. δεδήμαι, 1 aor. ἰδείθην, from δέωμαι.   |
| <i>see</i>      | Δίρακω, 2 aor. ἰδρακον; perf. mid. διδωρεκα, [pass. aor. ἰδράκην and ἰδέρχθην, in active senses.]  |
| <i>see</i>      | [Διδράσκω, fut. δράσομαι, perf. διδρακα, 2 aor. ἰδρᾶν, ᾶς, ᾶ, &c., 3rd pers. pl. ἰδρᾶν, imp. δρᾶθι, opt. δρᾶϊν, subj. δρῶ, δρῆς, inf. δρᾶναι, part. δράς.]   |
| <i>think</i>    | Δοκίω, 1 fut. δοκήσω and δόξω, 1 aor. ἰδόκησα and ἰδοξα, perf. δέδοκηκα; perf. pass. δίδογμαi, from δόκω.  |
| <i>be able</i>  | Δύναμαι, δύνασαι and δύνω, (Rev. ii. 2.) imp. ἰδυνάμην, Att. ἡδυνάμην, 1 aor. ἰδυνήσάμην; perf. pass. δεδύνημαι, 1 aor. ἡδυνήθην, also ἰδυνάσθην and ἡδυνάσθην.  |
| <i>go under</i> | Δύνω and δύω, 1 fut. δύσω, perf. διδυκα, 2 aor. ἰδυν. [In the pass. we have ἰδύθην; pres. mid. (in an intransitive sense) δύομαι, fut. δύσομαι, aor. ἰδυσάμην.]  |

## E.

|                 |  |
|-----------------|--|
| <i>promise</i>  | Ἐάω, 1 fut. εἰσώ, 1 aor. εἶσα, perf. εἶακα and ἔακα.   |
| <i>caution</i>  | Ἐγείρω, 1 fut. ἐγερῶ, 1 aor. ἤγειρα, perf. ἐγήγερεκα; perf. pass. ἐγήγερμαι for ἤγερμαι.   |
| <i>watch</i>    | Ἐργηγορέω, 1 fut. ἐργηγορήσω, 1 aor. ἐργηγόρησα, perf. ἐργήγορεκα for ἐργηγόρηκα; perf. pass. ἐργηγόρημαι; perf. mid. ἐργήγορα, every where dropping the augment.  |
| <i>ask</i>      | Ἐδω, perf. ἰδήδοκα; perf. pass. ἰδήδισμαι; perf. mid. ἔδηδα, 2 fut. ἔδομαι for ἰδοῦμαι. [Ἐσθίω in pres. is common.]  |
| <i>is</i>       | Ἐζώμαι, 2 fut. mid. ἰδοῦμαι. See Καθίζομαι.  |
| <i>will</i>     | Ἐθέλω. See θίλω.   |
| <i>accustom</i> | Ἐθω, perf. mid. εἰωθα for εἶθα, particip. εἰωθός, -νία, -ός  |
|                 | [Ἐίδω has two senses: (1.)   |
| <i>see</i>      | 2 aor. ἰδον, (or, in Homer, ἰδον,) imp. ἰδέ, opt. ἰδοίμι, subj. ἰδῶ, inf. ἰδεῖν, part. ἰδών. There is a passive and a middle in old writers in the sense of <i>appear</i> or <i>reasonable</i> , and the tenses are ἰδομαι, imp. ἰδόμην, imper. ἰδοῦ, 1 aor. mid. εἰσάμην. Then (2.) |
| <i>know</i>     | [It is not found in the present. There are two forms of the future, εἰδήσω and εἰσομαι. For the present, the middle perfect is used, and this is made up either of irregular forms, or from parts of ἰσθμι. The following table will be useful.]                                     |

| Indicative.   |          |       | Imperative.  | Optative. | Subj. | Infinitive. | Part. |
|---------------|----------|-------|--------------|-----------|-------|-------------|-------|
| οἶδα,         | οἶσθα,   | οἶδε  | ἴσθι,        | ἴστω      | εἰδῶ  | εἰδέναι     | εἰδώς |
| ἴστον,        | ἴστον,   | ἴστον | ἴστον,       | ἴστων     |       |             |       |
| ἴσμεν,        | ἴστε,    | ἴσασι | ἴστε,        | ἴστωσαν   |       |             |       |
| Plup. or imp. |          |       |              |           |       |             |       |
| ᾔδειν,        | ᾔδεις    | ᾔδει  | ᾔδειτον, &c. |           |       |             |       |
| Att.          | or       | or    | or Attic     |           |       |             |       |
| ᾔδη,          | ᾔμεισθα, | ᾔδειν | ᾔστον, ᾔστην | ᾔσμεν,    | ᾔστε, | ᾔσαν.]      |       |

|                   |   |
|-------------------|---|
| <i>be like</i>    | Εἶκω, perf. mid. οἶκα and ἰοικα, pluperf. οἶκειν and ἰώκειν, part. οἶκώς and εἰκώς.   |
| <i>drive away</i> | Ἐλαύνω, 1 fut. ἐλάσω, [and Att. ἐλῶ,] 1 aor. ἤλασα, perf. ἤλακα, Att. ἐλήλακα; perf. ἐλήλαμαι and ἤλασμαι, 1 aor. ἤλάθην and ἤλᾶσθην, part. ἐλαθεῖς, from ἐλάω, [ἐλᾶν occurs in Hom., ἐλα as imperative in Pindar.]   |
| <i>hope</i>       | Ἐλπίζω, 1 fut. ἐλπιζομαι, perf. mid. Att. ἐλπιζα, pluperf. ἐλπίκειν and ἐώλπειν.  |
| <i>speak</i>      | Ἐπω, 1 aor. εἶπα, 2 aor. εἶπον, imper. εἰπέ, opt. εἰποιμι, subj. εἰπῶ, infin. εἰπεῖν, part. εἰπών, preserving the augment throughout the moods. [We find ἀπειπάμην. Ἐπω is not used, and cannot be the base, as then εἰ would be the augment, and improperly retained.] |
| <i>follow</i>     | [Ἐπομαι, aor. act. ἔσπον, aor. mid. ἐσπόμην. It loses σ in the other moods, σπείω, σπείσθαι, and so in the compounds.]  |
| <i>put on</i>     | Ἐννυμι. See among the irregulars in μι.   |
| <i>say</i>        | Ἐρίω, 1 fut. ἐρίσω, † Ion. ἐρίω, Att. ἐρῶ, † perf. εἶρηκα; perf. pass. εἶρημαι, [aor. pass. ἐρήθην, fut. ῥηθήσομαι,] post-paulo-fut. εἰρήσομαι; pres. mid. ἔρομαι to ask, 1 fut. ἐρήσομαι, 1 aor. εἶρησάμην, ἡράμην, 2 aor. ἡρόμην and εἰρόμην.                         |
| <i>come</i>       | Ἐρχομαι, [imp. ἤρχομην,] 1 fut. ἐλεύσομαι, 2 aor. act. ἤλθον, by syncope for ἤλυθον, imper. ἴθι, subj. ἔλθω, perf. mid. ἤλυθα, Att. ἐλήλυθα, pluperf. ἐληλύθειν, from ἐλεύθω. [For the future tense, in good Attic, εἰμι, I will go, is found.]                         |

|         |  |
|---------|--|
| To find | Εύρίσκω, 1 fut. εὐρήσω, perf. εἶρηκα, 2 aor. εὐρον <sup>1</sup> , imper. εὐρέ; perf. pass. εἶρημαι, 1 aor. εὐρέσθην; 1 aor. mid. εὐρησάμην and εὐράμην, part. εὐράμενος, 2 aor. εὐρόμην.   |
| have    | *Εἶχω, imp. εἶχον, 1 fut. ἔξω and σχήσω, perf. ἔσχηκα, 2 aor. ἔσχον, imper. σῆς, optat. σχοίην, subj. σχῶ, infin. σχεῖν, part. σχών; perf. pass. ἔσχημαι, 1 aor. ἐσχίσθην; 1 fut. mid. ἔξομαι and σχήσομαι, 2 aor. ἐσχόμην, imper. σχοῦ, opt. σχοίμην, infin. σχίσθαι, part. σχόμενος, from σχίω [which is imaginary]. |
| [place  | *Ἔω, 1 aor. εἶσα, fut. mid. ἔσομαι, aor. εἰσάμην, Att. εἰσάμην.]   |

## Z.

|      |   |
|------|---|
| live | Ζάω [ζῶ], ζῆς, ζῆ, imperat. ζῆ and ζῆθι, opt. ζάιην and ζήην (from ζῶμι), infin. ζῆν, part. ζῶν, imp. ἔζην (from ζῆμι) [and ἔζων], 1 fut. ζήσω, 1 aor. ἔζησα. |
| gird | Ζωννύω and Ζώννυμι, 1 fut. ζώσω, (John xxi. 18.) perf. ἔζωκα; perf. pass. ἔζωσμαι, 1 aor. ἐζώσθην, as if from ζῶω.  |

## [H.

|     |  |
|-----|--|
| sit | *Ἦμαι (really perf. pass. from ἦω I sat) for εἶμαι. In 3rd plur. we have ἵσται for ἵνται, and in plup. ἵατο for ἵντο, imp. ἦσο, part. ἥμενος. The comp. κάθημαι is more common: opt. καθοίμην, subj. κάθωμαι, imperf. ἐκαθήμην.] |
|-----|--|

## Θ.

|           |   |
|-----------|---|
| bury      | Θάπτω, 1 fut.θάψω, 2 aor. ἔταφον, perf. τέταφα; perf. pass. τίθαμαι, 1 aor. ἱτάφθην.  |
| will      | Θέλω and θέλω, imp. ἔθελον and ἤθελον, 1 fut. θελήσω and ἰθελήσω, 1 aor. ἰθέλησα and ἠθέλησα.   |
| be amazed | Θήγω, 2 aor. ἔταφον; perf. mid. τίθηπα.   |
| die       | Θνήσκω, 1 fut. θνήξω and τεθνήξω, perf. τίθνηκα, part. τεθνηκώς, 2 aor. ἔθανον; 2 fut. mid. θανούμαι. [For the perfect, we find in common use these forms in the plural, τίθναμεν, —ατε, —ᾶσι. Then ἱτίθνασαν, and infin. τεθνάναι, opt. τεθνάειν, imper. τίθναθι, part. τεθνηκώς, and in neut. τεθνεώς. From τίθνηκα comes the Attic verb τεθνήκω, fut. τεθνήξομαι.] |

## I.

|                |  |
|----------------|--|
| come to<br>fly | *Ἰκνίομαι, 1 fut. ἴξομαι, 2 aor. ἰκόμην; perf. pass. ἴγμαι, from ἴκω.  |
|                | *Ἰπτημι, 1 fut. πτήσω, 2 aor. ἔπτην, and (more used) pres. mid. ἵπταμαι, 1 fut. πτήσομαι, 2 aor. ἱπτάμην and ἱπτόμην, subj. πτώμαι, infin. πτάσθαι, part. πτάμενος and πτόμενος; perf. pass. πίπταμαι, from πτάω. [The original verb is πέτομαι, aor. ἐπετόμην, by sync. ἱπτόμην; whence arose the form ἵπτημι in grammars, which is never used in Greek.] |
| [know          | *Ἰσμι. This verb is regularly conjugated like ἴστημι, but only used in particular parts. Thus, in the present, the singular is only found in Doric writers. In the imperative the contracted form ἴσθι, ἴστω, &c., is used for ἴσασθι, &c.]  |

## K.

|        |  |
|--------|--|
| sit    | Καθίζομαι, 2 fut. καθιδοῦμαι; 1 aor. pass. ἐκαθίσθην.  |
| burn   | Καίω, 1 fut. καύσω, 1 fut. mid. καυσοῦμαι, (2 Pet. iii. 10.) 1 aor. ἔκα, perf. pass. ἐκαύμαι, 1 aor. ἐκαύθην, 1 fut. καυθήσομαι, 1 fut. subj. καυθήσωμαι, (1 Cor. xiii. 3.) 2 aor. ἐκάην, part. καίς.                                  |
| call   | Καλέω, 1 fut. καλέσω, perf. ἐκέληκα for ἐεκάληκα. [The verb is regular in other parts.]  |
| labour | Κάμνω, 1 fut. καμῶ, perf. ἐκέμυκα for ἐεκάμυκα, 2 aor. ἔκαμον, [fut. καμοῦμαι.]  |
| lie    | Κεῖμαι, [pres. κείμαι, κείσαι, κείται, imperf. ἐκείμην, ἐκεισο, ἐκειτο, &c., imperat. κείσο, κείσθω, &c., opt. κείομην, subjunct. κίωμαι, infin. κείσθαι, part. κείμενος, fut. κείσομαι.]  |
| [reach | Κεχάνω, fut. κικήσω, 1 aor. mid. ἐκίχησάμην, 2 aor. ἐκίχον: also ἐκίχην, opt. κίχειν, subjunct. κίχῶ.]   |
| kill   | Κτείνω, fut. κτενῶ, 1 aor. ἔκτεινα, perf. ἔτακα, ἔταγκα rarely, 2 aor. ἔκταν, from κτῆμι. [It has also the 2nd aor. ἔκτανον. It appears to have had a middle aor. from ἔκταν, as we find κτάμενος and κτάσθαι in Homer <sup>2</sup> .] |

<sup>1</sup> There is a difference of opinion as to the use of the augment. Some contend for ἦρον, &c.

<sup>2</sup> [The verbs κεράννυμι, κορύννυμι, and κρεμάννυμι form regularly, as κέρω, κορέω, and κρεμάω. So afterwards κτεάννυμι, and others.]

## A.

|                |  |
|----------------|--|
| <i>To shew</i> | Ααγχάνω, perf. εἰληχα, [fut. λήξομαι,] 2 aor. ἔλαχον, from λήχω; perf. mid. λείλογχα.  |
| <i>take</i>    | Ααμβάνω, 1 fut. λήψομαι, perf. ἔλαψα, 2 aor. ἔλαβον, infin. λαβεῖν; perf. pass. λείλημαι, Att. εἰλημαι, 1 aor. εἰλήφθην, (so κατεῖλήφθην, John viii. 4.) infin. ληφθῆναι, from λήβω, [aor. mid. ἐλαβόμην. <sup>1</sup> ] |
| <i>lie hid</i> | Ααυθάνω, 1 fut. λήσω and λήσομαι, [1 aor. ἔλησα,] 2 aor. ἔλαθον; perf. pass. λείλημαι, 1 aor. ἐλήσθην; perf. mid. λείληθα, 2 aor. ἐλαθόμην, from λήθω.   |

## M.

|                                 |  |
|---------------------------------|--|
| <i>be mad</i>                   | Μαίνομαι, 1 fut. μανοῦμαι, 1 aor. ἐμηνάμην, perf. μέμνηα; 2 aor. pass. ἐμάνην.   |
| <i>learn</i>                    | Μαυθάνω, perf. μεμάθηκα, 2 aor. ἔμαθον; perf. pass. μεμάθημαι; 1 fut. mid. μαθήσομαι, 2 aor. ἐμαθόμην, from μαθεῖω, [or μήθω.]                       |
| <i>fight</i>                    | Μάχομαι, 1 fut. μαχέσομαι and μαχήσομαι, 1 aor. ἐμαχεσάμην and ἐμαχησάμην, 2 fut. μαχοῦμαι; perf. pass. μεμάχημαι, from μαχίομαι.                    |
| <i>divide</i>                   | Μεῖρομαι, perf. mid. μέμωρα, poet. ἔμωρα; perf. pass. εἰμαρμαι or μέμαρμαι, [aor. ἔμωρον.]   |
| <i>delay</i>                    | Μέλλω, imp. ἐμellon, Att. ἡμellon, 1 fut. μελλήσω, 1 aor. ἐμίλλησα, from μελλέω.   |
| <i>[be concerned to remain]</i> | Μέλω, μέλωμαι, fut. μελήσω, μελήσομαι, perf. μεμίλημαι (in Homer μέμβλομαι), aor. ἐμελήθην.]   |
| <i>mix</i>                      | Μίνω, poet. μίνω, 1 fut. μείνω, 1 aor. ἐμεινα, perf. μεμίνηκα, as if from μινέω; perf. mid. μέμονα.  |
| <i>remind</i>                   | Μιγνύω and μίγνυμι, 1 fut. μίξω, 1 aor. ἐμίξα, perf. μέμιχα; perf. pass. μέμιγμαi, 1 aor. ἐμίχθην, 2 aor. ἐμίγην, from μίγω.                         |
|                                 | Μιμνήσκω, 1 fut. μνήσω, 1 aor. ἐμνήσα; perf. pass. μέμνημαι, 1 aor. ἐμνήσθην; [fut. μνησθήσομαι,] 1 fut. mid. μνήσομαι, 1 aor. ἐμνήσαμην, from μνάω. |

## [N.]

|                   |   |
|-------------------|---|
| <i>distribute</i> | Νέμω, fut. νεμῶ and νεμήσω, aor. ἐνειμα, perf. νενέμηκα, aor. pass. ἐνεμήθην or ἐνεμίθην. |
| <i>swim</i>       | Νέω, fut. νέυσομαι or νευσσομαι, aor. ἐνευσα.]  |

## O.

|                    |  |
|--------------------|--|
| <i>small</i>       | Ὀζω, 1 fut. ὄσω and ὀζήσω, perf. mid. ὀδωδα.   |
| <i>open</i>        | Οἶγω. See above Ἀνοίγω.  |
| <i>think</i>       | Οἶσομαι and οἶμαι, οἶε, Att. for οἶν, imp. φόμην and φῶμην, 1 fut. οἰήσομαι; perf. pass. φῆμαι, 1 aor. φήθην.  |
| <i>go</i>          | Οἶχομαι, 1 fut. οἰχήσομαι, 2 aor. φήχομην; perf. pass. φῆχμαι, [perf. mid. οἶκωχα.]  |
| <i>destroy</i>     | Ὀλλύω and ὀλλυμι, 1 fut. ὀλέσω, 1 aor. ὤλεσα, perf. ὤλεκα, Att. ὀλώλεκα. [Contracted fut. is ὀλῶ, —εῖς, —εἰ, fut. mid. ὀλοῦμαι, aor. ὠλόμην, perf. ὠλα or rather ὤλωλα.]   |
| <i>scour</i>       | [Ὀμνύω and ὀμνυμι, fut. ὀμόςσω, mid. ὀμοῦμαι, εἰ, εἴται, (the Attics use only the fut. mid.) aor. ὤμοσα, perf. ὀμώμοκα, perf. pass. ὀμώμομαι (or according to Buttman ὀμώρομαι), 1 aor. ὀμόθην, aor. mid. ὀμοσάμην.] |
| <i>[speak off]</i> | Ὀμόρηνυμι, fut. ὀμώρῃω, aor. mid. ὀμωρέαμην.]  |
| <i>help</i>        | Ὀνημι and ὀνίνημι, 1 fut. ὀνήσω, 1 aor. ὤνησα; 1 fut. mid. ὀνήσομαι, 1 aor. ὤνησάμην, [pres. pass. ὀναμαι, imp. ὀνήμην, aor. ὠνάμην.]  |
| <i>evade</i>       | Ὀρω [or ὀρυνυμι], 1 fut. ὄρσω, 1 aor. ὠρσα; perf. mid. ὄρωρα and ὠρορα, [perf. pass. ὠρμαι.]   |
| <i>[small]</i>     | Ὀσφραίνομαι, fut. ὀσφρήσομαι, aor. ὠσφρόμην.]  |
| <i>see</i>         | Ὀφείλω, 1 fut. ὀφειλήσω, 2 aor. ὤφειλον or ὀφελον.   |

## II.

|               |   |
|---------------|---|
| <i>suffer</i> | Πάσχω, perf. mid. πίπονθα, from πίνθω; 1 fut. mid. πείσομαι for πήσομαι; 2 aor. act. ἔπαθον, from πῆθω.   |
| <i>be</i>     | Πηγνύω and πήγνυμι, 1 fut. πήξω, 1 aor. ἐπηξα; 2 aor. pass. ἐπάγην; [1 aor. pass. ἐπήχθην, perf. pass. πίπηγμαι,] 1 fut. mid. πήξομαι, 1 aor. ἐπήξάμην, [perf. πίπηγα.] |

<sup>1</sup> [The Ionians have λελάβεκα, and as if from λάμβω, λάμψομαι, ἐλάμφθην, λέλαμμαι.]

|                  |   |
|------------------|---|
| <i>To drink</i>  | Πίνω, 2 aor. ἔπιον, from πίνω; 1 fut. πῶσω, perf. πίπωκα; perf. pass. πίπομαι, 1 aor. ἐπόθην, from πώω. [The pres. mid. πίομαι is used for the fut., though πιούμαι occurs.]                        |
| <i>sell</i>      | Πιπράσκω, 1 fut. πράσω, perf. πίπρακα; pres. pass. πιπράσκομαι, perf. πίπραμαι, 1 aor. ἐπράθην, [fut. πεπράσσομαι <sup>1</sup> .]   |
| <i>fall</i>      | Πίπτω, perf. πέπιτωκα from πτώω, 1 aor. ἔπεσα, (Rev. i. 17.) 2 aor. ἔπεσον; 2 fut. mid. πεσοῦμαι, from πέρω. [Matthiæ thinks the first form of the aor. was ἔπετον. See Pind. Ol. viii. 60. et al.] |
| <i>ask, hear</i> | Πυνθάνομαι, 1 fut. πύσομαι, 2 aor. ἐπυθόμην, from πεύθομαι; perf. pass. πέπυσμαι.<br>[We may add here two verbs which form alike.]  |
| <i>fill</i>      | Πίμπλημι, } The 3rd pers. plur. of the present, and the penult of the infinitive  |
| <i>burn</i>      | Πίμπρημι. } in each is in a short. The following is the formation, πίμπλημι, πλῆσω, ἐπλησα, πίπληκα, πίπλημαι, ἐπλήσθην, and so the other.]   |

## P.

|                   |   |
|-------------------|---|
| <i>work</i>       | Ψέζω, [other forms are ἐρῶ and ἔργω,] 1 fut. ῥέξω and ἔρξω by transposition, 1 aor. ἔρξα; perf. mid. ἔργα for ἔρρογα, [perf. pass. ἔργμαι, (possibly Il. E. 89.)] |
| <i>flow</i>       | Ψέω, 1 fut. ῥέυσσομαι, 1 aor. ἔρρευσα, perf. ἔρρύηκα; 2 aor. pass. ἔρρύην, from ῥύτω, [fut. ῥυήσομαι.]  |
| <i>break</i>      | Ψήγνυω and ῥήγνυμι, 1 fut. ῥήξω, [1 aor. ἔρρηξα,] perf. mid. ἔρρωγα, 2 aor. pass. ἔρράγην, [fut. ῥαγήσομαι.]  |
| <i>strengthen</i> | Ψωννύω and ῥώννυμι, 1 fut. ῥώσω; perf. pass. ἔρρωμαι, imp. ἔρρωσο farewell, part. ἔρρωμένος, [1 aor. ἔρρωσα, 1 aor. pass. ἔρρώσθην.]                              |

## Σ.

|                               |  |
|-------------------------------|--|
| <i>extinguish</i>             | Σβεννύω and σβίννυμι, 1 fut. σβίσω, 1 aor. ἔσβεσα, perf. ἔσβηκα; [perf. pass. ἔσβεσμαι, aor. ἔσβισθην,] 2 aor. ἔσβην, infin. σβῆναι, from σβίω and σβῆμι <sup>1</sup> .          |
| <i>move</i>                   | Σεύω, aor. ἔσενα; pres. pass. σέυομαι, perf. ἔσσυμαι, 1 aor. ἐσύθην; 1 aor. mid. ἔσυνάμην. [There is a 2 aor. act. ἐσύην or ἐσύην.]  |
| <i>[dissipate]</i>            | Σκεδάννυμι, fut. σκιδάσω, Att. σκιδῶ, 1 aor. ἰσκίδασα, perf. pass. ἰσκίδασμαι, 1 aor. ἰσκειδάσθην. Another form is σκιδνάω.]   |
| <i>pour out as a libation</i> | Σπίνδω, 1 fut. σπείσω; 1 aor. ἔσπισα, perf. pass. ἔσπισμαι, 1 aor. ἰσπίσθην; 1 fut. mid. σπείσομαι, 1 aor. ἰσπισάμην.  |
| <i>strow</i>                  | [Στορέννυμι, στόρνυμι (from στορίω), and στρώννυμι (from στρώω), fut. στορίσω (Buttmann gives also στρώσω), aor. ἰστόρεσα and ἔστρωσα, perf. pass. ἔστρωμαι, 1 aor. ἰστορίσθην.] |

## T.

|                         |   |
|-------------------------|---|
| <i>cut</i>              | Τίμνω, 1 fut. τεμῶ, [1 aor. ἔμνηξα, from τμήγω,] perf. τίμηκα, 2 aor. ἔταμον; perf. pass. τίτμημαι, from τμάω. [There is an aor. ἔταγον and ἔτάγην, from τμήγω.]  |
| <i>bring forth</i>      | Τίττω, 1 fut. τίξω [or τίξομαι], 2 aor. ἔτεκον; perf. mid. τίτοκα, from τίκω.   |
| <i>pierce</i>           | Τιτράω and τιτραίνω, 1 fut. τρήσω, 1 aor. ἔτρησα [and ἐτίτρηνα]; perf. pass. τίτρημαι, from τράω.   |
| <i>wound</i>            | Τιτρώσκω, 1 fut. τρώσω, 1 aor. ἔτρωσα, perf. τίτρωκα, [perf. pass. τίτρωμαι, 1 aor. ἔτρώθην.]   |
| <i>[endure or dare]</i> | Τλάω or τλήμι, fut. τλήσομαι, aor. ἔτλην, imp. τλήθι, opt. τλαιν, subjunct. τλῶ, infin. τλήναι, part. τλάς, perf. τίτληκα.]   |
| <i>nourish</i>          | Τρέφω, 1 fut. θρέψω, 1 aor. ἔθρεψα, [perf. τίτροφα,] perf. pass. τίθραμμαι, 2 aor. ἔτράφην.   |
| <i>run</i>              | Τρέχω, 1 fut. θρίξω, 1 aor. ἔθρεξα, perf. δεδράμηνκα, 2 aor. ἔδραμον; 2 fut. mid. δραμοῦμαι, [perf. pass. δεδράμηνμαι, perf. mid. διδρόμα, from δρίμω.]   |
| <i>be, obtain</i>       | Τυγχάνω, 1 fut. τυχήσω, 1 aor. ἐτύχησα, perf. τετύχηκα, 2 aor. ἔτυχον, from τυχήω; perf. act. τίτευχα, and 1 fut. mid. τεύξομαι, from τεύχω. [The pres. imperf. and sometimes 2 aor. are used in the first sense, but not the other parts of the verb.] |
| <i>[make ready]</i>     | Τεύχω is regular, except that it has in perf. pass. and 1 aor. pass. τίτυγμαι and ἐτύχθην, as πέφυγμαι, &c. from φεύγω.]  |

<sup>1</sup> [Matthiæ makes fut. act. περάσω. Buttmann says that there is neither future nor aorist.]<sup>2</sup> [The perfect and 2 aorist are intransitive.]

## Υ.

*To promise* Ὑπασχίνομαι, 1 fut. ὑποσχήσομαι, 2 aor. ὑπέσχομην; perf. pass. ὑπέσχημαι; 1 aor. ὑπέσχιθην, from ὑποσχήνομαι.

## Φ.

*eat* Φάγω, fut. φάγομαι, 2 aor. ἔφαγον. In other parts, derivatives from ἐσθίω or ἰδῶ are used, as perf. ἰδήδοκα, perf. pass. ἰδήδισμαι, perf. mid. ἰδήδα, 1 aor. pass. ἠδέσθην, and fut. ἰδομαι.]

*carry, bring* Φέρω, fut. οἴσω, from οἶω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον; perf. pass. ἐνήνεγκα, 1 aor. ἐνήχθην, from ἐνέγκω; perf. mid. ἐνήνοχα, whence προσηνένοχα, (Heb. xi. 17.) as if from ἐνέκω. [Fut. pass. ἐνεθήσομαι or οἰσθήσομαι<sup>1</sup>.]

*flee* Φεύγω, 1 fut. φεύξω, φεύξομαι, and φευξοῦμαι, 2 aor. ἔφυγον; perf. mid. πέφευγα.

*say* Φημί. This verb is conjugated like ἴστημι, but only used in a few parts; viz.,

| Indicative. |       | Imperative. | Optative. | Subjunctive. | Infinitive. | Participle. |
|-------------|-------|-------------|-----------|--------------|-------------|-------------|
| Pres.       | φημί  | φαθί        | φαίην     | φῶ           | φάναι       | φάς         |
| Imp.        | ἔφην  |             |           |              |             |             |
| Fut.        | φήσω  |             |           |              |             |             |
| 1 Aor.      | ἔφησα |             | φήσαιμι   | φήσω         | φήσαι       | φήσας       |

N.B. In the imperfect 2nd pers. sing. ἔφησθα is used more commonly. In the optative, φαίμεν, &c. are used for φαίημεν. In the middle voice the forms φάο (imperat.), φάσθαι, φάμνος, and ἰφάμην are found. In the passive some perfect forms, as περάσθω, *let it be said or have been said*, πεφασμένος. By aphæresis ἦμι, ἦν, &c., are often used for φημί, ἔφην, &c.]

*present* Φθάνω, imperf. ἐφθανον, 1 fut. φθάσω, 1 aor. ἐφθάσα, perf. ἐφθᾶκα, from φθάω; 2 aor. ἐφθην, [and φθίσομαι, from φθίμι, like ἔτλην.]

*produce, spring up* Φύω, 1 fut. φύσω, 1 aor. ἔφυσα, perf. πέφυκα; perf. mid. πέφυκα, 2 aor. ἔφυν, infin. φύναι, part. φύς, from φύμι.

## Χ.

*rejoice* Χαίρω, imperat. χαῖρε χαῖλ, fut. χαίρησω, [aor. ἐχαίρησα, perf. κειχάρηκα, perf. pass. κειχάρημαι,] 2 aor. pass. ἐχάρην; subj. χαρῶ, infin. χαρῆναι, fut. χαρήσομαι.

*gape* Χάσκω, 2 aor. ἔχανον; 1 fut. mid. χανοῦμαι, perf. ἐχίγηνα, from χαίνω poetic.

[*hold* Χανδάνω, 2 aor. ἔχασον, perf. ἐχάνδα, fut. χείσομαι.]

*pour* Χίω, 1 fut. χεύσω, 1 aor. ἐχυσσα, ἔχευα, and ἔχεα; infin. χίαι, 1 aor. mid. ἐχέαμην, perf. ἐχίχκα, perf. pass. ἐχίχμαι, 1 aor. ἐχύθην, 1 fut. χυθήσομαι, from χύω.

*heap up* Χωννύω and χώννυμι, 1 fut. χώσω, 1 aor. ἔχωσα; perf. pass. ἐχώσμαι, 1 aor. ἐχώσθην, from χόω or χώω, [and so is conjugated]

[*colour* Χρώννυμι.]

## Ω.

*drive* ὠθώ, and more usually ὠθίω, 1 fut. ὥσω and ὠθήσω, 1 aor. ὥσα; [perf. ὥκα,] perf. pass. ὥσμαι, 1 aor. ὥσθην; 1 fut. mid. ὠσθήσομαι, 1 aor. ὠσάμην and ὠθήσάμην.

*buy* ὠνόμαι, 1 fut. ὠνήσομαι, perf. pass. ὠνημαι and ὠνήμαι, 1 aor. ὠνήθην and ὠνήθην.

12. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

## SECTION XVII.

## OF IMPERSONAL VERBS.

1. An *impersonal* verb is a kind of defective which has only one person, namely, the *third person singular*, and in participles only the *neuter gender*.

<sup>1</sup> [The Ionians put an ε in all the parts formed from ἐνέγκω, as 1 aor. ἐνέγεκα, perf. pass. ἐνήνεγμαι, 1 aor. ἐνήχθην.]

2. Most impersonals are also very defective in their tenses : but in the forming of them let the learner name their principal tenses, if used, as in *συμβαίνει* it *happens* ; if not, their other tenses.

| Pres.             | 1 Fut.             | Perf.             |
|-------------------|--------------------|-------------------|
| <i>Συμβαίνει.</i> | <i>συμβήσεται.</i> | <i>συμβέβηκε.</i> |

3. The most usual impersonals *active* are as follow :

1. *Ἀνέκει* and *προσέκει* it is *fit*, imp. *ἀνέκε* and *πρόσέκε*, particip. *ἀνῆκον* and *προσῆκον*.
2. *Δεῖ* it *becometh*, imp. *ἴδει*, opt. *δίοι*, 1 fut. *δεήσει*, 1 aor. *ἰδίσαι*, infin. *δεῖν*, *δεήσειν*, *δεῖσαι*, particip. *δίων*, *δεήσον*, *δεήσαν*. Compounds, *ἀποδεῖ*, *ἐνδεῖ*, *καταδεῖ*, *προσδεῖ*.
3. *Δοκεῖ* it *seemeth*, imp. *ἰδοκεῖ*, 1 fut. *δόξει*, 1 aor. *ἰδοξε*, subj. *δόξῃ*, part. *δοκοῦν*. Compounds, *μεταδοκεῖ*, *συνδοκεῖ*.
4. *Μίλει* it is a *concern*, imperf. *ἐμελε*, 1 fut. *μελήσει*, 1 aor. *ἐμήλησε*, particip. *μέλον*. Compound, *μεταμίλει*.
5. *Πρέπει* it *becometh*, imperf. *ἐπρεπε*, infin. *πρέπειν*, particip. *πρέπον*.
6. *Χρή* it *becometh*, imperf. *ἰχρήν* or *χρήν*, 1 fut. *χρήσει*, infin. *χρήναι*. Compounds, *ἀπόχρη*, &c.
7. Several compounds of the verb *ἵστί*, as *ἔξεστι* it is *lawful*.

4. There are also impersonals *passive*, as

1. *Ἐνδίδχεται* it *may be*.
2. *Εἰμαρται* it is *decreed by the Fates*, perf. pass. Attic from *μείρω* to *decide*.
3. *Πίπρωται*, the same, pluperf. *πίπρωτο*, particip. *πεπρωμένος*, by syncope from *πιρατώ* to *define, determine*.

5. Besides the foregoing impersonals, some verbs neuter, and all verbs *passive*, or that signify *passively*, in their third persons may be used *impersonally*, as *φιλεῖ* it *loves* or *is wont*, *φαίνεται* it *appears*, *ἐπιτρέπεται* it is *permitted*, *γέγραπται* it is *written*.

## SECTION XVIII.

### OF ADVERBS AND INTERJECTIONS.

#### OF ADVERBS.

1. An adverb is an indeclinable particle added to a verb (*ad verbum*) or adjective, "to denote some *modification* or *circumstance* of an action or quality," as *καλῶς* *well*, in *καλῶς ἀναγινώσκει* he *reads well*.

2. Adverbs in Greek are either *primitive*, as *νῦν* *now*; or *derivative*, either from nouns, as *πάνν* *altogether*, *ἀνδρῶν* *manfully*; or from verbs, as *ἀναφανδῶ* *openly*, *κρύβδην* *secretly*.

3. Adverbs in *ως* are derived from [the nominatives of adjectives in *ος*], and the genitives of adjectives [which increase] by changing *ος* into *ως*, as from *ἀληθῶν*, *ἀληθῶς* *truly*; from *ὀξίων*, *ὀξίως* *sharply*.

4. Some adverbs form *degrees of comparison*, thus :

1. When the *positive* adverb is formed [as in § 3.] the *comparative* adverb is [similarly] formed from the comparative, and the *superlative* from the superlative, by changing *ν* into *ς*, thus :

From adjective *σοφός* *wise*, is formed adv. *σοφῶς* *wisely*;  
 From comparat. *σοφώτερος* *wiser*, adv. *σοφωτέρως* *more wisely*;  
 From superlat. *σοφώτατος* *wisest*, adv. *σοφωτάτως* *most wisely*;  
 So from *ταχύς* *swift*, adv. *ταχίως* *swiftly*;  
 From comparat. *ταχύτερος* *swifter*, adv. *ταχυτέρως* *more swiftly*;  
 And from superlat. *ταχύτατος* *swiftest*, adv. *ταχυτάτως* *most swiftly*.

2. If the positive adverb ends in *ω*, so does the comparative and superlative, as *ἀνν* *upwards*, comparat. *ἀνωτέρω*, superlat. *ἀνωτάτω*.

#### OF ADVERBIAL PARTICLES.

5. A in composition *denies, collects, or increases*, as *ἀχαρις* *unthankful*, *ἅπαντες* *all together*, *ἄξυλος* *full of wood*.

6. The syllabic adjections, *δε*, *σε*, *ζε*, denote *to* a place, as *οἰκαδε* (*to*) *home*, *οὐρανόσε* *into heaven*, *Ἀθήναζε* *to Athens*; *θεν* and *θι* *from* a place, as *οὐρανόθι* *from heaven*; *θι*, *οι*, *σι*, *χου*, *χη* *in* a place as *οὐρανόθι* *in heaven*, *οἰκοι* *at home*, *Ἀθήνῃσι* *in Athens*, *πανταχοῦ* and *πανταχῇ* *every where*.

7. *Αρι*, *ερα*, *ζα*, *λα*, *βου*, prefixed to words, heighten their signification, as *δηλος* *manifest*, *ἀρίδηλος* *very manifest*.



8. *Νη* and *νε* deprive, as *νήπιος* an *infant*, from *νή* *not*, and *ἔπω* to *speak*.

9. *Εὖ* in composition has a *good* sense, denoting *easiness* or *kindness*; *δυσ*, an *ill* one, signifying *difficulty* or *ill will*, as *εὐάλωτος* *easy to be taken*, *δυσάλωτος* *hard to be taken*; *εὐμένης* *beneficent*, *δυσμήτης* *malevolent*.

#### OF INTERJECTIONS.

10. Under adverbs in Greek are comprehended *interjections*, that is, words thrown into (interjecta in) a sentence to express some *emotion of mind*, as of joy, *ιοῦ*, *ho!* of grief, *ιοῦ*, *ωῦ*, *oh!* of laughter, *ἰ. ἰ. ha! ha! ha!* of approving, *εἰα* *O brave!* *εὖγε* *well done!* of condemning, *ὦ*, *φεῦ*, *O fy!* of admiring, *ὦ*, *βαῖ*, *πάπα*, *αἰβοῖ*, *O wonderful!* of deriding, *ιοῦ* *ah!* of calling, *ὦ* *ho!* of grief, *οὐαὶ* *wo!*

## SECTION XIX.

### OF CONJUNCTIONS.

1. A **CONJUNCTION** is an indeclinable particle that joins together (conjunct) sentences and sometimes single words<sup>1</sup>.

2. In Greek they may be distinguished into

1. Copulative, as *καί*, *τε*, *and*, *also*, &c.
2. Disjunctive, *ή*, *ήτοι*, *ήγουν*, *either*, *or*, &c.
3. Concessive, *καίπερ*, *though*, *although*.
4. Adversative, *οἱ* *but*, *ἀλλά* *but*, *ὅμως* *yet*.
5. Causal, *γάρ* *for*, *ἵνα*, *ὅπως*, *that*, *to the end that*, *ἐπειδήπερ* *since*.
6. Conclusive or illative, *ἀρα*, *ὅν*, *therefore*, *διόπερ* *wherefore*.
7. Conditional, *εἰ*, *άν*, *if*.

## SECTION XX.

### OF PREPOSITIONS.

1. A **PREPOSITION** is an indeclinable particle put before (*præposita*) verbs in composition, and nouns in construction.

2. "Most prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations<sup>2</sup>."

3. The prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς* *into*, *ἐκ* *out of*, *ἐν* *in*, *πρός* *to*, *σύν* *with*; and twelve of two syllables, *ἀμφί* *round about*, *ἀνά* *through*, *ἀντί* *instead of*, *ἀπό* *from*, *διά* *by*, *ἐπὶ* *in*, *upon*, *κατά* *according to*, *μετά* *with*, *παρά* *from*, *αἰ*, *περί* *concerning*, *about*, *ὑπέρ* *above*, *over*, *ὑπό* *under*.

4. The prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφί* *about*, *concerning*, *near*, (not used in the New Testament,) is in the Greek writers joined with three cases, the genitive, dative, and accusative.

## SECTION XXI.

### OF SYNTAX, AND FIRST OF CONCORD.

1. **SYNTAX**, from the Greek word *σύνταξις* *composition*, is that part of grammar which teaches how to compose words properly in sentences.

2. Syntax may be distinguished into two parts, *concord*, or *agreement*; and *government*. [The following remarks deserve the attention of those who wish to have a clear notion of the elements of the philosophy of grammar.]

<sup>1</sup> See the *Encyclopædia Britannica* in Grammar, No. 115, &c.

<sup>2</sup> Bishop Lowth's Introduction to English Grammar, p. 97, 2nd edit. But compare *Encyclopædia Britannica* in Grammar, No. 128, &c.

[In every proposition there must be at least two fundamental ideas : (1) The *subject*, i. e. the thing or person of which any thing is asserted ; and (2) The *predicate*, i. e. that which is asserted of that person or thing, or which, in other words, expresses the action or quality, the condition, which is ascribed to the subject. The *subject* and *predicate* are connected, and thus formed into a proposition by the *copula*, which is always a verb. Sometimes the copula has a proper verb, as *εἰμι*, which contains no idea itself ; sometimes the *copula* and *predicate* are united in one verb, as in the verbs which express a condition by themselves, as *Κύρος τίθνηται*, *Cyrus is dead*<sup>1</sup>. Sometimes the condition or action expressed by the verb requires to be determined by a relation in which it stands to a person or thing ; and hence arises the determination of the oblique cases which are governed by the verb. Of this we shall speak below. The verb, whether it be the *copula* alone, or a *copula* with the predicate, is determined as to person and number by the subject. Now in propositions which are independent of any other, the subject is in the nominative (except in the case of the acc. and infin.) ; and from the two last considerations arises what is called the first concord in common grammar.]

## OF THE FIRST CONCORD.

3. The verb agrees with its nominative case in number and person, as *ἐγὼ γράφω* *I write*, *ἄνθρωποι λίσσονται* *men say*.

4 The nominative case to a verb is found by asking the question *who?* or *what?* with the verb, as in the sentence just given ; *men*, answering to the question *who say?* is the nominative case to the verb *say*.

5. All nouns are of the *third* person, except such as are joined with the pronouns *I*, *thou*, *we*, or *ye*.

6. A neuter noun plural has *generally*<sup>2</sup> a verb singular, as *πάντα ἐγένετο* *all things were made*, *ζῶα τρέχει* *animals run*. [But even in Attic (in which this construction is most common) it often does not take place, and especially when the neut. plur. signifies *living persons*, or even where animate creatures are to be understood.]

7. Two or more nominatives, of whatever number, generally have a verb plural, and if the nominatives differ in person, of the most *worthy*<sup>3</sup> person, as *σπέρμα καὶ καρπὸς διαφέρουσι*, *seed and fruit differ* ; *ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν*, *I and thou will do right things*. [But (1) their verb is not always in the plural, but is frequently governed by the nearest substantive, especially if this be a singular, or a neuter plural, as in Homer, Il. H. 386. *ἠνώγει Πριάμῳ τε καὶ ἄλλοι* (see also Eur. Supp. 146. Thuc. i. 29.) ; and sometimes when the sing. or neut. plur. is the more remote. We may add, that a plural verb is often given to a dual subject, see Il. E. 275. and sometimes a dual verb to a plural subject, which only relates to two persons or things.]

8. A noun of *multitude*, though singular in form, may have a verb plural, as Luke viii. 37, *ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος*, *all the multitude asked him*. Comp. John vii. 49. and Rule 15. below. [Il. B. 278. Herod. ix. 23. This is done very often with *ἑκάστος*.]

9. A verb placed between two nominatives of different numbers may agree with either, as *ἔθνος πολυανθρωπιάτων ἐστίν*, or *εἰσιν*, *Ἀραβες*, *the Arabians are a most populous nation*.

10. The primitive pronouns, whether of the first or second person, are generally omitted before a verb, (unless some emphasis or distinction be intended,) as *γράφω* *I write*, *λίσσεται* *thou sayest*.

11. The nominative case of the third person is also often omitted, especially before such verbs as *these*, *λίσσονται*, *φασί*, *they say* ; *εἰσθασί*, *φιλοῦσι*, *they are wont*, &c., understand *ἄνθρωποι* *men*. So before verbs of *nature*, as *ἐβρόντησε* *it thundered*, *ἠστραψε* *it lightened*, i. e. *Θεός* *God*, or *οὐρανός* *heaven*.

## OF THE SECOND CONCORD.

12. [The adjective is properly determined in gender and number by (i. e. in the same number and gender as) the substantives with which it is put as an epithet or predicate. (It is an epithet when, with the substantive, it constitutes a whole, which would be imperfect without it ; and a pre-

<sup>1</sup> [Here in English, *Cyrus is the subject*, his death is *the predicate*, and these ideas are connected by the copulate *is*.]

<sup>2</sup> By no means always ; see Mark v. 13. John x. 27. 1 Cor. xii. 25. James ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that nouns plural (and dual), both masculine and feminine, are likewise sometimes, though rarely, joined with verbs singular in the best Greek writers. Thus Pindar, Ol. xi. 4. 5, *μελιγάρουε θυνοὶ ὑπέρτατος ἄρχαι λόγων τέλεια*, *the sweet hymns are the prelude to the discourses which follow* ; Plato, *οὐκ ἔστιν οὐτείνε ἀπέχονται συμπεσιον ἢ Κρήτες*, *there is not who abstain from feasts except the Cretans* ; Aristotle, *οὐκ ἐνεφεφόντο τοῖς μὲν αἱ τριχεῖς, τοῖς δὲ τὰ πτερά*, *on some grew no hairs, on others no feathers*. The author of the Port-Royal Grammar, who produces the passages just cited, accounts for this construction (book ix. rule 5.) by observing, that "such expressions are real *epitaphes*, (and the *epitaphis* is defined, book vii. ch. 7. to be a figure which marks some disproportion and disagreement in the parts of a sentence,) for, as when we say 'turba ruunt,' the *multitude* rush, the verb is put in the plural, because we apprehend a *multitude* by the word *turba* ; so when we say 'animalia currunt' [(ζῶα τρέχει) the verb is put in the singular, by reason we conceive an *universality* by the word 'animalia' *animals*, as if it were 'omne animal currunt,' every animal runs, or indefinitely 'animal currunt,' an animal runs." Thus my author, who shows that similar phrases are used both in the Latin and French languages ; I add, that so are they likewise in Hebrew ; see Joel i. 20. Jer. xxxv. 14. and my Hebrew Grammar, sect. viii. 21.

<sup>3</sup> In persons the first is called *more worthy* than the second, and the second than the third ; or as Mr. Holmes states it, in his Latin Grammar, p. 53. note, "I and another are *we*, *thou* and another are *ye* ; so that the verb agrees with the *first* person rather than the second, and with the *second* rather than the third."

dicate, when a new determination is subjoined to a substantive considered as perfect.) Thus *χρηστὸς ἀνὴρ, φιλαις γυναίκεσιν.*]

13. [But this rule is often violated; for the Greeks frequently refer adjectives to the substantive only in *καὶ*, and put them in the gender implied in the substantive. Thus, II. X. 84. *φιλερίων*, because *ῥέκνον* here implies a male. II. II. 280. *φάλαγγες ἐλπίομενοι*, because the troops consisted of men.]

14. [Hence, a noun of number,—singular, feminine, or neuter,—has very often an adjective masculine and plural, Luke ii. 13. *πλήθος στρατιᾶς οὐρανόθεν, αἰνούντων*, a multitude of the heavenly host, praising, &c. Luke xix. 37. *ἔπαν τὸ πλῆθος χαίροντες*, all the multitude rejoicing. See Thuc. iii. 79. Xen. Hist. Gr. ii. 3, 55.]

15. [But even without this reference to the sense the rule is violated; the fem. dual is put with the masculine, Thuc. v. 23. *ἀμφὺ τῷ πόλει*; the masc. with the fem. both singular and plural, Eur. Hec. 659. *θῆλυν σκοράν*; frequently participles masc. both singular and plural with substantive feminine, Pind. Ol. vi. 23. *ἐπὶ πυρᾶν τελεσθύντων*.]

16. [The adjective, as a *predicate*, not an *epithet*, is often put in the neuter singular, when the subject is masculine or feminine, or even in the plural, as II. B. 204. *οὐκ ἀγαθὸν πολυκοιρανίην, the rule of the many is not a good thing.* (See Virg. Ecl. iii. 80. *Æn. iv. 568.*) See Mat. vi. 25. 34. 2 Cor. ii. 6. Aristoph. Plut. 203. Long. 31, 32. Herod. ii. 68. Sometimes *χρῆμα* or *κτῆμα*, a thing, is joined to the adjective so placed.]

17. [If adjectives refer to two or more substantives, and these are of the same gender, the adjective is properly of this gender and number (yet very often in the neuter); but if they are of different genders, then the neuter plural is put when the objects are inanimate, as Herod. ii. 132. *τὸν σίγμα καὶ τὴν κεφαλὴν κεχρυσωμένα*; but with animated beings, in the masculine, if one is masculine, as Pind. Ol. ix. 66. *Πύρρα Δευκαλίων τε καταβάντε*; and very frequently it is determined both in gender and number by one only of the substantives, Thuc. viii. 63. *Στρομβιχίδην καὶ τὰς ναῖς ἀπεληλυθότα*.]

18. The Greeks, considering the substantive very frequently as the whole, and the adjective as the part, put the substantive in the genitive, and the adjective sometimes in the gender of the substantive, as *ῥθίων λεῖκοι*, for *λεῖκοι ῥθιοι*, Soph. *Æd. T.* 18. *χρηστοὶ τῶν ἀνθρώπων* the good of men, i. e. *wise of men as are good*; and even in the singular, especially in Attic, *τοῦ σίτου τὸν ἥμενον*; sometimes in the neuter, *τὸ πολλὸν τῆς στρατιῆς*, Herod. viii. 100.]

[N.B. Adjectives are often put alone in the neuter gender, or stand as substantives for any indefinite objects thought of and understood. Here the common grammars say there is an ellipse of *χρῆμα* or *χρήματα*.]

#### OF THE THIRD CONCORD.

19. The relative pronoun, *ὅς, ἥ, ὃ*, agrees with the substantive to which it refers, called its *antecedent*, in gender, number, and person; and if there be no nominative case between the relative and the verb, the relative itself will be the nominative case to the verb, as *μακάριός ἐστιν ὁ ἀνὴρ ὃς ἐλπίζει*, *bleased is the man who hopeth*.

20. But if there be some other nominative case to the verb, the relative will, as to *case*, be governed by the verb, or by some other word in the sentence, as *μακάριον τὸ ἔθνος οὗ Κύριος ὁ Θεός ἐστι· λαὸς δὲν ἐξελέξατο*, *bleased (is) the nation whose God the Lord is, the people whom he hath chosen*. In this sentence the first relative *οὗ* is, as to *case*, governed by the noun *Θεός*, (comp. rule 32.) the second relative *δὲν* by the verb *ἐξελέξατο*, (comp. rule 43.)

21. But observe that the relative and antecedent in Greek are often put in the same case, as *πιστεύουσιν—τῷ λόγῳ ᾧ* (for *δὲν*) *εἶπεν*, *they believed—the word which he spake*. John ii. 22.

22. Two or more antecedents generally have a relative plural, agreeing in gender and person with the most worthy, as *ἀνὴρ καὶ γυνή οἱ ἀγαπῶσι τὸν Θεόν*, *a man and a woman who love God*.<sup>1</sup>

23. A relative between two antecedents of different genders or numbers may agree with either, as Lucian, *πόλεις εἰσὶν οὗς φωλεοὺς νομίζεις*, *those are cities which you take for caves*. Gal. iii. 16. *τῷ στίματι σου, ὃς ἐστὶ Χριστός, τοῖς σπέρματι*, *to thy seed, which is Christ*. Eph. iii. 13. *ταῖς θλίψεσιν μου, ἧς ἐστὶ ἰῶνα ἡμῶν*, *my afflictions, which are your glory*.

24. *ὅσος, ὅσους, ὅσους, ὅσους*, *ὅσος ὡς many, ἥλικος ὡς great, ὅσος of such kind, also πόσοι ὡς many, τόσος of what number, &c. ποταπός of what country, ποσάπλάνος of how many fold*, are sometimes used after the manner of the relative, as *ἐλεφάντων ἐμβρυον (ἰστί) ἥλικον (ἰστί) ῥόσχος*, *the fetus of elephants is as big as a calf*; *χαρίζομενος οἷψ σοι ἀνδρί*, *obliging such a man as you*.

25. Relatives often agree with their antecedents, not as to their gender, but as to their sense, as Mat. xxviii. 19. *Ἔθνη—αὐτοῖς*. Rom. ii. 14. *ἔθνη—οὗτοι*. Col. ii. 19. *τὴν κεφαλὴν, ἐξ οὗ*. Rev. xvii. 16. *εἰπάτω—οὗτοι*. So in Latin, Terence, Andr. iii. 5, 1. Scelus, qui me perdidit. Horace, *Monstrum, quæ*—lib. i. ode xxxvii. 21.

<sup>1</sup> [The Greek tragedians use the masculine for the feminine, when the plural instead of the singular of a female is used, and when a chorus of women speaks of themselves.]

<sup>2</sup> [See § 7. on Adj. Most of the same observations apply to the relative.]

26. The relative is often put before the antecedent, especially when in the same case, as John xi. 6. ἔμεινεν ἐν ᾧ ἦν τόπος, *he stayed in the place in which he was*. [In fact it puts the noun often into its own case, as Xen. Anab. i. 9, 11. εἰ τίνα ὁρῶν κατασκευάζοντα ἤς ἀρχοὶ χώρας, *for τὴν χώραν ἤς ἀρχοὶ*. Hence, the nouns which should precede the relative, with a demonstrative pronoun or adjective, in the same case with these, are frequently referred to the relative, as Soph. Œd. C. 907. οὓς περ οὗτος τοὺς νόμους εἰσὶν ἔχων, *τούτοις ἀρμολύονται*; and this construction is united with the preceding, *ibid.* 334. (ἡλθον) ἐὼν ὥπερ εἶχον οἰκετῶν πιστῷ μόνῳ. Sometimes the substantive, even when standing first, takes the case of the relative which follows, as Herod. ii. 106. ῥὰς σήλας ῥὰς ἴστα—Σίσωστρις, αἱ πλευνεὶς οὐκ εἰ φαίνονται περμουσαι. So in Virg. Urbem, quam statuo, vestra est.]

27. A verb, an adjective, or a relative, sometimes agrees with a preceding infinitive mood, or a sentence; and in such instances the verb is put in the third person, and the adjective or relative in the neuter gender, as ξυρεῖν τὸν λέοντα οὐκ ἐστὶν ἀσφαλές, *to shear a lion is not safe*; μὴ μεθύσκεσθε οἶνον, ἐν ᾧ (neut.) ἐστὶν ἀσωτία, *be not drunk with wine, in which (being drunk with wine namely) is profigacy*. Eph. v. 18. [We may add also, that very frequently the relative refers to a thing generally, and is then also put in the neuter, as in Soph. Œd. T. 542. τυραννίδα θηρῶν ἀπλήθει ἀλίσκεται, *a thing which*.]

### OF GOVERNMENT.

28. Government is that part of syntax which respects the cases of nouns and pronouns.

#### OF APPPOSITION.

[29. Apposition is when a substantive or pronoun personal is accompanied by another substantive without a conjunctive particle, and in the same case and number, serving to explain the former, or supply any definition, as ἡ δὲ μί' (μοῖρα) ἐκ πίτρης προρέει, *μήγα πῆμα θεοῖσιν*. But very often the number is not the same, as in Soph. Œd. C. 472. κρατῆρές εἰσιν, *ἀνδρὸς ἐχχειρος τέχνη*. Eur. Hipp. 11. Ἰππόλυτος, Πιθίως παιδεύματα: sometimes the case is changed; for example, the gen. is used when the apposition refers to pronouns possessive, as in Homer, Il. Γ. 180. δαῖρ ἐμὸς ἔσπε κυνώπιδος: and so in adjectives derived from proper names, where the proper name includes a definition, Il. B. 54. Νεστορέη παρὰ νηὶ Πυληγενέος βασιλῆος, *the ship of Nestor, the king, &c.*]

30. Two or more substantives belonging to the same thing are put in the same case by apposition, as Παῦλος ἀπόστολος, *Paul an apostle*; Τιμοθῆν τέκνον, *to Timothy (my) son*; Ἀσωπος πόλις, *the town Asopus*.

31. The proper name of a place, particularly of a town, is sometimes put with its appellative in the genitive, as Ἀθηνῶν πόλις, *the city of Athens*.

#### [ON THE NOMINATIVE.]

[32. (a) Verbs not constituting a complete predicate, but requiring another word, are generally the passives signifying *to be called, named, or chosen for any thing, to appear, to be considered, to be known*. There are also some not passive, signifying *being or becoming, or conveying the same idea as εἶμι, μένω, πέφυκα, κατέστην, &c.*, and these all have the additional word in the nominative.]

[(b) Hence also with ἀκούω, when signifying *to be called*, and with ὀνομάζω ἐπὶ τινι and ὀνομαζέω, referring to a subject, the nominative is put. The additional words may be either substantives or adjectives.]

[(c) With verbs also which have a perfect signification, a second nominative is put as a predicate to be explained by ὥς ας. Thus Soph. El. 130. ἡκετε παραμύθιον, *ye are come as a comfort*.]

[(d) A more precise definition is sometimes in the nominative, δίκαια μναῖ εἰσφορά, *ten minas as tribute*.]

[(e) The nominative is used also in exclamations.]

#### ON THE GENITIVE.

[N.B. The other relations which the verb in the predicate requires to be adjoined, either according to its nature, or in certain combinations, are expressed by what are called the oblique cases, i. e. those which must be dependent on other words.]

[33. The genitive may stand not only with the predicate, but with any word of the proposition, and expresses relation in general. Each idea of relation takes the noun by which this relation is determined in the genitive.]

[34. In many cases where the substantive is joined with others in the genitive, in the question *whom*, the Greek agrees with the Latin and English. The most common case is when the genitive signifies the thing or person in which another is, or which belongs to another, as the subject of the

action, the situation, as οἰκία Πέτρου, *Peter's house*, &c. But frequently the genitive expresses the object of an action or feeling expressed in another noun, as πόθος υἱοῦ, *regret with respect to the son*, or *for the son*; ἀνδρὸς εὐμένεια, *good-will towards a man*. The following cases must be noticed where relation is expressed by the genitive.]

[A. To words of all kinds other words are added in the genitive, which show the respect in which the sense of those words must be taken; the genitive then signifies *with regard to*.]

[(a) Thus with verbs; in the phrases ὥς, ὅπως, πῶς, οὕτως ἔχει, *to be qualified or endowed in any way*; ὥς τις εὐνοίας ἢ μνήμης ἔχει, *as each was with respect to benevolence or memory*, i. e. *as each wished well to a party, or remembered the past*; καλῶς ἔχειν μίθης, *to be pretty well as to drunkenness*, i. e. *to be pretty drunk*.]

[(b) And with other verbs, ἐπιγεσθαι ἄρμος, *to be in haste with respect to the battle*; σφάλλεσθαι ἱλπίδος, *to be deceived with respect to hope*, i. e. *to be disappointed*.]

[So κατὰ γὰρ τῆς κεφαλῆς, *I am broken as to my head*, or *my head is broken*, &c.]

[(c) Again, with adjectives, to give a more exact definition, ἀπαις ἀρρίνων παίδων, *childless with respect to sons*. So Soph. El. 36. ἀσκεὺς ἀσπίδων. This is very common.]

[(d) So with adverbs, πρὶς ἀρετῆς ἀνήκειν, *to carry it far with respect to virtue*; πόρρω τῆς ἡλικίας, *far advanced with respect to age*.]

[(e) Hence the neuters τοῦτο, τοσούτο, τόδε, with a preposition, take a genitive as a definition; ἐνέπισσον ἐς τοῦτο ἀνάγκης, *they came to this with respect to necessity*, i. e. *into such necessity*.]

[(f) Hence the genitive is put with verbs (a), or substantives (b), or absolutely (c), where otherwise περί would be used. Thus, τῆς μητρὸς ἤκω τῆς ἐμῆς φράσεων, *about to speak about my mother* (a); ἀγγελία τῆς Χίου, *the relation concerning Chios* (b); τῆς σῆς φρενός, *ἐν σου δέδοικα*, *as to what regards your turn of mind*.]

[(g) The genitive, in the same way, also illustrates words and propositions, εἰ τίρας ἡδὲν ἵσται τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, *if there is to be no end, viz. with respect to deliverance from danger*.]

[Some of the above cases may be rare. In the following the genitive regularly occurs, and is founded on the sense *with respect to*.]

[35. B. Words expressing relation, but requiring another word as the object of this relation, take this object (which, however, must not be passive) in the genitive.]

[Thus (a), adjectives, with an active sense, derived mostly from verbs active, have a genitive where the verbs have an accusative; ἀνθρώπων οὐ δηλήμονες, *not mischievous with respect to men*, i. e. *which do not harm men*; δολιθριοί φίλων, *destructive to friends*. Many adjectives in -ικός, and many compounded with a privative, have this government. So participles sometimes; τόξων εἰδώς, *skilful with respect to bows*.]

[(b) Words which express a situation or operation of the mind, a judgment of the understanding which is directed to an object without affecting it. Thus the adjectives experienced, ignorant, remembering, desirous, as τῆς θυσίας οὐκ ᾔδαίης, ἀλλ' ἔμπειρος, *not ignorant with respect to the sacrifice, but experienced*.]

[And the verbs to recollect or forget, to remind, to be careful or careless (with the adjective and substantive corresponding to them), to consider, reflect, understand, or long for any thing, as

Μνήσασθε ἀλεῖης<sup>1</sup>, *be mindful as to courage*, i. e. *remember your courage*.

Ἐέλωντες Διὸς οὐκ ἀλίγουσιν, *are careless as to Jupiter*.<sup>2</sup>

Εὐθυμοῦ τῶν εἰδόντων, *consider with respect to those who know*.<sup>3</sup>

Ἦ θοοὶ τοὶ τοιχοῦντες, *they perceived them fortifying*.<sup>4</sup>

Μὴ μέγαλιν ἐπιθυμῶν, *not to be desirous of great things, not eager with respect to*.]

[Hence also many verbs of sense take a genitive, as τῆς φωνῆς ἀκούω, *I hear the voice*, and ὡς ὀσφραίντο τῶν καμήλων, *when they smell the camels*.]

[(c) Words which indicate fulness or deficiency, because the word which shows of what any thing is full or empty, shows the respect in which the signification of the governing word must be taken. Thus in adjectives:

Πῶλις μισθῇ ἐμπόρων, *full with respect to merchants*.

Πλούσιος βιότοις, *rich with respect to the means of livelihood*.

Ἐρημος φίλων, *deserted as to friends*.

Γυμνὸς στολισματος, *naked as to garment*.]

[And verbs,

Δαῖων ἡ πόλις ἔγμεν, *the city was full of lawsuits*.

Κορίσασθαι τινας, *to satisfy one's self as to any thing*; and so to enjoy or be pleased with, in the sense of to have enough of.

Οἶκος ἐνδύμενος οἰκετῶν, *a house needy as to domestics*.

Ἄλσος ἤρημωσε λιόντος, *he made the grove desert as to the lion*, i. e. *took away the lion*.]

[(d) Hence also the verbs to bereave, deliver or clear, escape, keep off or hinder, desist from; any verb expressing distance or separation, to repulse, to make a way for, to cease or make to cease, and all implying deficiency in either a direct or remote sense, have a genitive, as

<sup>1</sup> [Sometimes these adjectives take περί with a genitive, and sometimes the accusative; ὁ ταῦτ' ἐπιστήμων, *he who knew or was acquainted with these things*.]

<sup>2</sup> [These verbs have sometimes the genitive with περί, sometimes the accusative, as Τούτῳ οὐ μένουνται.]

<sup>3</sup> [ἐπιθυμῶν to spare, and φυλάττωμαι to guard, both contain the idea to be careful about, and therefore take the genitive.]

<sup>4</sup> [Both these classes of verbs take the accusative also.]

Ἀποστερεῖν τινὰ τινος, *to deprive one of any thing.*  
 Τυράννων ἡλευθερώθησαν, *they were delivered from tyrants.*  
 Οὐκ ἀλύξεται μόνον κακίστου, *ye shall not escape from the worst fate.*  
 Εἰρηγασθαι τῶν νομίμων, *to be hindered from what is lawful.*  
 Ἀπέχων τῶν ἀργυρείων τρία στάδια, *to be three stadia distant from the silver-mines.*  
 Τὴν Ἀσίαν διορίζων τῆς Αἰβύτης, *separating Asia from Africa.*  
 Κῆρις ἀμυνε παιδός, *he repelled death from his son.*  
 Ἐληξαν φόβου, *they ceased from slaughter.]*

[Let it be remarked, (1.) that although every word cannot be instanced, the principle here noticed explains many constructions; (2.) that verbs in their derivative sense, though perhaps not having the same reference, retain the construction admitted in their proper sense; (3.) that substantives and adverbs having the same significations as the above adjectives, admit the genitive, as ἔλις τῶν γενηκότων, *enough of dead persons*; χωρίς, &c.; (4.) that some of these words occasionally admit other constructions.]

[(e) This signification, *with respect to*, shows why the comparative and words involving a comparison require the genitive.

Μεῖζων πατρός, *greater with respect to his father.*

Δεύτερος οὐδενός, *second with regard to none.*

Τῶν ἐπιθυμιῶν ἠττημένους, *overcome by their passions, i. e. worsted, made inferior to.]*

[In the following verbs a comparison is also implied, though indirectly.

[(1.) *To surpass or to be surpassed by*, as  
 Περιμένοιο ἀν τῆς τοῦ βασιλέως δυνάμεως, *you would surpass the king's power.*  
 Ἀπολείπεται Ἀλεξάνδρου, *he is inferior to Alexander.]*

[(2.) *To rule (i. e. be lord or superior over)*;  
 Κραίνειν ἢ ἀρχειν στρατοῦ, *to rule the army*; and so κυριεύειν, κοιρανεῖν, τυραννεύειν, &c.  
 (but these verbs have frequently a dative or an accusative.)]

[(3.) *To obey or disobey*;  
 Ἐμοῦ πειθόμενοι, *obeying me.]*

[(4.) Hence adjectives and substantives which imply *rule* or the contrary (and thus superiority and inferiority) have a genitive, as

Τῆς ἡδονῆς ἱγκρατής, *master over pleasure.*

So ἦττων, καρτερός, ἀκρατής; and ἡττα τοῦ πόματος, *defeat by means of drinking*; ἱγκράτεια ρίγους, *mastery over cold, &c.]*

[(5.) Again, words referring to *value* imply a comparison; and hence all such, as well as those, *to buy, sell, &c.*, which contain a determination of value, have a genitive. Thus ἄξιος (properly equivalent) and ἀντάξιος; as ἱατρός πολλῶν ἀντάξιος ἄλλων, *a physician is as good as (is worth) many others*; ἀξίως τῆς ἀδικίας, *(let them be punished) in a manner worthy of their crime*; and again, πῶσον ἀν πρίμιον; *for how much would you buy?* Whence the genitive occurs in many combinations, χρυσὸν ἀνδρός ἰδίξατο, *she received gold for her husband.]*

[(6.) There is, lastly, a comparison in words expressing a difference, as ἕτερος, ἄλλος, διάφορος, ἄλλοιός, ἀλλότριος, διαφέρω; ἄλλοιον ἐπιστήμης, *different from knowledge*; ἀνὴρ διαφέρει τῶν ἄλλων ζώων, *a man differs from other animals.]*

[(f) The genitive also expresses the cause, and is then rendered on account of, where relation is clearly implied, as with verbs; ζηλῶ σε τοῦ νοῦ, *I admire you on account of or with respect to your sense*; οὐ μεγαίρω τοῦδ' σοι δωρήματος, *I do not envy you on account of or with respect to this gift*; and with adjectives, θανάτου τοῦ σοῦ μελῖα, *wretched on account of or with respect to your death*. Hence the genitive stands alone in exclamations, φεῦ τοῦ ἀνδρός, *alas! the man!* ὦ Ζεῦ τῆς λεπτότητος, *O Jupiter! his acuteness!* And with substantives; μελιδήματα πατρός, *grief on account of his father*; τὸ Τροίας μῖσος, *hatred on account of Troy.]*

[Hence too, in prayers, the thing appealed to as the cause of granting the prayer is put in the genitive, λίσσομαι Θίμιστος, *I pray you by Themis, for the sake of Themis*: and so λιταὶ θεῶν, *entreaties by the gods.]*

[And again, the genitive is put with verbs to begin, τοῦ ζῆν ἀπὸ λύπης ἀρχόμενον, *beginning life with pain.]*

[C. The second great relation expressed by the genitive is that of a whole to its parts; and this is common in other languages, as εἰς τοῦτων, unus horum, &c. Observe these cases: (a) with art. and relative, τῶν ὄντων τὰ μὲν ἴσθιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of all things existing, some are in our power, some not*; Βωιωτῶν οἱ μὴ βουλόμενοι, *those Boeotians who were unwilling*; τὸ νοσούντων τειχίων, *the weak part of the wall* (this construction of the participle is very common): with relatives, παραλαβὴν Θηβαίων οὗς λογισάμενος εἶπον, *taking those of the Thebans whom.* (b) With substantives, (1.) the country as the whole is the genitive when a city of it is mentioned, Οἰνὴ τῆς Ἀττικῆς, *Enoe, a city of Attica*; (2.) the class to which a thing mentioned belongs, is on the same account in the genitive, τροχὸς τῶν κεραμεύων, *a wheel of the class of the earthen, i. e. an earthen wheel.]*

[(c) With verbs; (1.) with εἶναι, ἀς αὐτὸς ἤθελε τῶν μενόντων εἶναι, *one of those who remained at home* (where εἰς is often added); and (2.) with verbs of all kinds, when the action refers to a part

only of the object, as *ἔτεμον τῆς γῆς*, laid waste a part of the country; *λαβόντα τῶν ταινιῶν*, some of the fillets.]

[(d) With adverbs of place, *πόθι φρονός ἐμας* properly in what part of my mind; *ἔν' εἰ κακοῦ*, in what situation of evil; and of time, as *ὀψὲ τῆς ἡμέρας*, in a late part of the day.]

[(e) We must observe, too, that for the same reason a genitive is put with many verbs signifying any participation, as *μίττεισι, μίττειν*, &c. Thus, *ἐύλαβε μόχθων*, take a part in the labours. So *προσῆκει, τι προσῆκει μοι Κορινθίων*; what are the Corinthians to me? *Μεταδιδόναι* to impart; *χρὴ τοῦ βάρους μεταδιδόναι τοῖς φίλοις*, give your friends a share in your grief. So the verbs to enjoy, i. e. to have a share in; *ἀπολαύειν τοῦ αγαθοῦ*, to enjoy the good. And hence the verb *γεύομαι* to taste has the gen. And *ὀζω* to smell of, and *πνίω* to breathe of, have the gen. for the same reason: *ταύτ' ὀζει θέρους*, every thing smells of summer, has a part of the summer smell; *μύρων πνίεις*, you breathe of perfumes. Since verbs signifying to impart, receive, give, have a gen., it appears that hence verbs signifying to obtain, receive, have the same case, as *θνητοῦ σώματος ἔτυχες*, you have a mortal body; *ὡς δώρων λάχρ*, that he may get gifts; and so *εὐρεῖν, ἐληγονομῆν* (the thing inherited; and again, the person from whom one inherits). The construction of the verbs to take, or take hold of (in general verbs middle) with the gen. arises from this cause; *ἐτέρων ἡγεμόνων λαβόμενος*, taking (some) of other leaders, i. e. taking other leaders; (and hence the same verbs have the gen. with other meanings, as *to blame*; *ἐπελάβετο τοῦ ψηφίσματος*, blamed the decrees; i) *ἐξέμεθα αὐτοῦ*, we shall keep hold of him; *λμὴν ἔχειται τοῦ σήματος*, borders on; *τῆς αὐτῆς γνώμης ἔχομαι*, persevere in; *ἄπτεσθαι αὐτῶν*, to touch them; whence other verbs of touching, as *ψάω, θιγγάνω*, have a gen. The part seized is often in the gen. with these verbs, *ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην*, took him by the girdle. Hence, perhaps, the verbs of contrary sense, to let go, to miss, &c., have the gen., and these are usually middle verbs; *τῆς παιδὸς οὐ μὐήσομαι*, I will not let the girl go; so *ἀφίσθαι* (the actives of both verbs have the acc.), *προῖσθαι, ἀμαρτάνειν*.]

[(f) The substantive marking the class from which the superlative takes the chiefest as a part, is in the genitive; *ἡ μεγίστη τῶν νόσων ἀναίδεια*, impudencis is the greatest of diseases: and hence the gen. is put with verbs, adjectives, and adverbs, derived from superlatives, or expressing preferableness; *πάντων διακρίπεις*, you excel all, i. e. are the first of all; *διακρῆπεις θνητῶν ἔρυσαν*, and *ἔλογα πάντων*, chiefly of all.]

[36. D. The genitive marks the person or thing to which any thing belongs, whether property, quality, habit, duty, &c., and those from which any thing arises. Probably there is here the notion of the relation of the quality, &c., to its possessor.]

[(g) Property, *τὰ τῶν οἰκούντων τὴν πόλιν οἰκία τῶν καλῶς βασιλεύοντων ἐστί*, the property of the citizens belongs to good kings. So *ἴδιος*, &c., and *ἱερὸς*; as *ἱερὸς τοῦ Νείλου*, sacred to the Nile, i. e. made his sacred property. *Εἶναι, γίγνεσθαι* especially signify to belong to; *ἐστί τοῦ βασιλῆος*, it is the king's; *ἐαυτοῦ εἶναι*, to be his own master; *ἐστί τοῦ λόγοντος*, he gives himself up to the speaker. *Εἶναι* also expresses quality, power, custom, duty, &c. (*ἀνοίας ἐστί*, it is the quality or part of folly; *πολλοῦ πόνου ἐστί*, it is a business of great labour); ability, (*παντὸς ἀνδρὸς ἐστὶν ἐλπίσθαι*, every one can tell); habit or part, *ἐστὶν ἅρα δικαίου ἀνδρὸς*; is it the part of a just man?]

[(h) The gen. with demonstrative pronouns shows in whom a quality is found, as *οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀρεσίως*, I do not approve this in a prince; *τοῦτο ἱκανῶ Ἀγησιλάου*, I praise this in Agésilas. So *θαυμάζω*, &c.; and hence these verbs have sometimes a gen. of the object; *σοῦ θαυμάζω*, I wonder at you; *ἀγαμὶ τῆς ἀρετῆς*, I admire their virtues.]

[(i) The gen. again expresses the person or thing from which any thing proceeds: *ἤκουσα τοῦ ἀγγίλου*, I heard from the messenger; *μαθόντες τοῦ κατασκοποῦ*, having learnt from the spy; *πατρός ἦντο Καμβύσου*, he was born from Cambyses as his father.]

[(d) The gen. expresses the material from which the thing is made, as *στέφανος ποίας*, a crown of herbs.]

[(e) And the author of what is implied in the substantive, *Ἦρας ἀλατείαι*, the wanderings (of Io) caused by Juno.]

[37. E. The gen. is put with verbs compounded with prepositions which govern the gen. when the prep. might be separated from the verb, and set before the case, without altering the meaning of the verb, but not else; e. g. we cannot say *ἀντιλέγειν τινός*, to contradict any one; for *λέγειν ἐντι τινός* is, to speak in the place of any one.]

[F. The gen. determines place and time, in answer to where? when? &c.]

[Where? *λαίᾳς χειρὸς οἰκοῦσιν*, on the left hand.]

[When? *ἤξει βαιού χρόνον*, he will come in a short time; *τοῦτο ἔσται ἡμερῶν ὀλίγων*, within a few days; and this last signification is common.]

[Since? *ποίου χρόνου πεπόρθηται πόλις*, since what time?]

[How long? *ἔξ ἑτῶν ἄλουντος*, for six years, during six years.]

[G. Lastly, the word governing the gen. is often omitted, as *υἱὸς, οἶκος*, &c. *Θουκυδίδης ὁ Ὀλέρου*, the son of; *ἐν Κροίσου*, in the house of Croesus.]

#### ON THE DATIVE.

[38. The dative in Greek (A), as in other languages, answers to the question *cui?* or *to whom?* as *ἐδόναι τι τινι*, to give any thing to any one; *φίλος τινι, ἐχθρὸς τινι*, &c., friendly to any one, &c.; and (B) answers to the Latin ablative.]

[39. A. The following cases may be especially noted:]

[The verbs to *order* or *exhort*, to *rule*, *obey* or *disobey*, to *yield*, i. e. to *give an order*, &c., to *yield obedience* to, &c., generally have the dative, (though *κελεύω* has also the acc. and infin., and *νοθεῖν*, *παρακαλεῖν*, *προτρέπειν*, *παροξύνειν*, *παρορμᾶν*, &c. only the acc.; *ὑπακούειν* again the gen. and dat.) and so *ὑποπηγῶσιν* (which seems to mark the same feeling of subordination as the verbs to *yield*, &c.) and *λατρεύειν*, to *serve*, have the dative.]

[Again, verbs of *meeting*, being in the way of, being *troublesome* to (obvius esse, molestus esse alicui), have usually the dat. (though *ἐντυγχάνω* and *συντυχ.* have also a gen., and *ἐμποδίζω* sometimes an acc.), as *τῷ ἐντυγχάνω*; *whom did I meet?*]

[Verbs of *reproaching*, *condemning*, *rebuking*, have often a dat. of the person (exprobrare alicui aliquid, to object a thing to a person), and acc. of that in which the reproof consists, and sometimes the dat. alone, as *τοῦτό μοι ἐμίμην*, *you blamed me for this*; so *ἐπιτιμᾶν*, *ἐπικαλεῖν*. But *μίμφομαι* has also an acc., and so has *λοιδορεῖν*, though the middle takes the dat.]

[40. Verbs of *helping*, *assisting*, *injuring*, have both dat. and acc., though *ἀρήγειν*, *ἀμύνειν*, *ἁλίζειν*, *βοηθεῖν*, *ἱπικουρεῖν*, *λυσitelεῖν* only the dat.; *ὠφελεῖν* has both; *βλάπτω* and *ὀνίνημι* only the acc.]

[Verbs and adjectives signifying *useful*, *injurious*, *inimical*, have a gen. as well as dat.]

[41. Words signifying *equality*, *similitude*, *resemblance*, on the contrary, have the dat., and hence *ὁ ἀνὸς ἐστὶν ὁ αὐτὸν φίλον νομίζειν τῇ πόλει*, *let him reckon the same person his friend whom the city reckons its friend*; and so *εἰς*, as *ἐμοὶ μιᾶς ἐκ μητρός*, *from one mother with me*; and *τοιούτους*, as *λόγους τῷ σῶι κατακρίνοντι τοιούτους*, *words such as he who condemned you to death would speak*; and so *ἴσος*, where in English we have *as, than, with*, *ὃ τύπτει τὰς ἴσας πληγὰς ἐμοί*, *as many strokes as I*. This rule applies to the adverbs *ἴσως*, *ὁμοίως*, &c., and to verbs to *suit*, *fit*, *become*, &c., *πρέπειν*, *ἀρμόττειν*, *λοικνῆναι*, and hence to the adverb *εἰκότως*. We may add, that all adjectives of a similar meaning with *ὁμοιος*, as *ἀδελφός* *akin*, *conformable to*, and *ἐξυμνός*, take a dative. But *ἴσος* and *ὁμοιος* have sometimes the gen. also.]

[(a) 42. The dative also expresses that an action takes place with reference to a person or thing; especially to signify for the *advantage*, *good*, or *pleasure* of any one; as *ὃ τόνδε πλοῦν ἱστειλαμεν*, *for whom we undertake this expedition*, (and hence arise the phrases, *τιμωρεῖν* and *ἀμύνειν τὴν τι*, as *τιμωρήσεις Πατρόκλην τὸν φόνον*, *venge the murder for Patroclus*; and so with verbs to *fear*, as *δεῖδεν τινί*, *to fear for any one*;) and in *honour* of; as *ὀρχησάμενοι θεοῖσιν*, *dancing in honour of the gods*. (b) Indeed, generally, a reference to a person or thing may be said to be implied in all verbs, which can admit such a reference; and in this case it is expressed by the dative; *ἀξίως ἵσθι θανάτου τῇ πόλει*, *he deserves death with regard to the state*, i. e. *he deserves that the state should condemn him*; *θεὸς ἐκωλύει με*, *τῷδε δ' οἴχομαι*, *the god saves me, but as far as he is concerned, I am undone*; *Ὀδυσσεὺς Ὀμήρῳ λοιδορεῖ*, &c., *Ulysses in Homer*, &c. (c) And thus the dat. is put with verbs and adjectives, where *for* is used in English, as *ῥάδιος*, *χαλεπός*, *ἀγαθός*, *καλός*, *εὐχρηστος*, *αἰσχρός*, *ἡδύς*, and others, where the dat. expresses the person or thing, with reference to which one of those predicates is applied as an object. (d) Hence we may explain the dat. (especially with *ὥς*) when put to show that a proposition is affirmed to be true only with respect to a certain person, as *μακρὰν ὥς γέροντι προὔσταλῃς ὁδόν*, *you have come a long way for an old man*; and when expressing a judgment, as *εἰ ἐγὼ ἐτίμησα τοῖς φρονούσιν ὦ*, *I have honoured you, according to the judgment of those who understand*; and very often in the phrase *ὥς ἐμοί*, *in my opinion*. (e) And the dat. of the participle (in definitions of a property, distance, situation, &c.) which expresses the action with respect to which the definition is applied, as *ἀπὸ Ἐλεφαντίνης ἄνω ἵοντι*, *ἀναντὶς ἵσθι χωρίον*, *when one goes up from, &c.*; (f) And in definitions of time, when an action has taken place, since a certain person has done this or that, as *ἡν ἡμάρ δεύτερον πλεοντὶ μοι*, *the second day since I had been sailing*.]

[(g) Hence, too, feeling of any kind is expressed by the dative, as *ποθοῦντι προύφανης*, *thou comest as I hoped*; especially with *εἶναι* and *γίγνεσθαι*, as *τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περι τῶν Ἑλισσίων*, *Nicias expected the events in Segesta*.]

[(h) Hence also the dat. is often put for the gen. in other languages, and partly because the dat. implies reference or respect to a thing; for the Greeks understand a person or thing in relation to the action expressed in the verb or adjective, and others take it with relation to a substantive. Thus *δυσπάρσθη αὐτοῖς ἡ ταῖς*, *their ranks*, &c.; *Ἰλιάς καλὸν ἵσθι ποίημα τῷ Ὀμήρῳ*, *Homer's Iliad is, &c.*; *πατρία ὑμῖν οἰκία*, *your paternal house*. Probably this relation is the basis of the construction of *εἶναι*, *ὑπάρχειν*, &c. to *be*, with the dat., and of passives with the dat., instead of *ὑπὸ* and gen., as *Τέλλῳ παῖδες ἦσαν*, *Tellus had children*; and *προσκόλοισι φυλάσσεται*, *he is guarded by his attendants*.]

[(i) Again, the dat. expresses *direction* of an action to an object either real or imaginary, as *Ἀθήνῃ χεῖρας ἀνίσχον*, *they lifted up their hands to Minerva*; and hence, verbs of *praying*, (as in prayer the eyes or hands were lifted up,) of *looking up to*, (*ἀναβλέπω*, *ἐμβλέπω*,) have a dative. Indeed the dative alone expresses this, as *συνελέχθησαν ταῖς θυσίαις*, *they assembled for the sacrifices*. Hence, verbs compounded with *ἐπὶ* and *πρὸς* in this sense have a dat., though the prepositions alone govern the acc. in the same sense, as *ταῖς πράξεσι ταῖς ἀνταῖς ἐπιχείρησαν*, *they set to work on the same actions*; and *προσβάλλειν τῷ τείχει*, *to set on or attack the fortifications*; and so have verbs compounded with other prepositions when they express this direction.]

[(k) Verbs compounded with prep. governing the dat. also govern the dat. if the prep. can be separated without altering the sense, and those compounded with *περί*, where it has no influence on the construction, as *περιβάλλειν συμφοραῖς*, &c.]



[(1) Observe, that substantives derived from verbs governing the dat. have often a dat., as *δοσε ἀνθρώποισιν*, a gift to man.]

[43. B. The dative is used like the ablative in Latin, and thus answers several questions.]

[(a) Wherewith! where companionship is expressed. Verbs compounded with *σύν* and *μετά*, if the prep. can be separated from the verb, or repeated; verbs of *following*, as *ἵπασθαι*, *ἀκολουθεῖν*, *ἐκπεῖν*, and adjectives and adverbs derived from them or agreeing with them in meaning, as *ἔξης*; verbs of *contending* or *being connected with*, *contending*, have a dative. The words expressing an army, *fleet*, &c., when constituting an accompaniment, are in the dat., as *ἀφικόμενοι τῷ στόλῳ* *τούτῳ*, *coming with the fleet*; and when the word expressing this accompaniment has *αὐτός* with it, both are in the dat., as *αὐτοῖς ἵπποις ὄντες*, *going together with our horses*.]

[(b) Whereby! when an instrument is expressed, as *ὀνοῖν ὀφθαλμοῖν ὁρᾶν*, *to see by means of or with two eyes*; and even with subet., as *κινήσεις τῷ σώματι*, *motions with the body*. Hence, *χρησθαι* to use has a dative, and in the same sense it is put with verbs with which in Latin and English no mean is signified, as *τεκμαίρεσθαι τοῖς πρόσθεν ὡμολογημένοις*, *to infer from what was granted*; *μαντεύονται ῥάβδοις*, *they prophesy by the help of rods*; and so *σταθμαῖσθαι*.]

[(c) From what! whence! where an affection of the mind, &c. is given as a motive, as *εὐνοίᾳ ἀδῶ*, *I speak from good-will*.]

[(d) The dat. also expresses the external cause, with passives, where it gives the cause, not the person, by which an action is effected, as *χρήμασιν ἐπαιρόμενος*, *dated by riches*; with any verbs, when it is rendered on account of, as *μόνοι ἐπ'αγίας οὐκ ἐξυβρίζομεν*, *we alone are not insolent on account of our success*; and with many passives and neutrals, where it expresses the sense, occasion, or object of an action, as *τοῖς πεπραγμένοις αἰσχυνόμενοι*, *being ashamed in consequence of what had been done*.]

[(e) The dative expresses the manner or kind of an action, as *βιά εἰς οἰκίαν παρῆναι*, *to go in with force*; *ἐξηρίωσαν αὐτὸν φυγῇ*, *punished him with banishment*.]

[(f) The dat. expresses frequently with respect to, in this sense, *ποσι ταχύς*, *swift with respect to my feet*, the feet being the instrument of speed; and hence we have the dative with verbs of *distinguishing* one's self or *excelling*, as *προίχειν ἀρετῇ*.]

[(g) The dat. gives the measure of excess, as *ἐναντ' ἡμετέρῳ*, *older by a year*.]

[(h) The dat. answers the question when! and where!]

[When! *τῇ δ' ἡμέρᾳ ἀπῆλλαγμαί φόβου*, *in this day I have been released*, &c. So *τρεῖς ἡμέραι*, &c.]

[Where! *Μαραθῶνι μὲν ὅτε ἦμεν*, *when we were at Marathon*.]

#### ON THE ACCUSATIVE.

[44. The accusative in Greek, as in other languages, marks the immediate object affected by the verb, as *λαμβάνω τὴν ἀσπίδα*, *I take my spear*; and this wants no farther illustration. But there are some particular cases. Practice, indeed, alone can teach us all the cases where a word which in other languages is the remote object, and introduced by a preposition, is the immediate object in Greek, as *ἀνὰ θεοὺς*, *by the gods*, *ἠμῶσι τοὺς θεοὺς*.]

[45. A. But some may be particularised.]

[(a) Πείθω, ὑβρίζω, ἀδικέω, several verbs signifying to *assist* or *profit*, and to *injure*, *ἀμείβεσθαι* to *recompensate*, *προσκυνέω* (but not in the N. T.). Verbs of flattering, *φθάνω* to *anticipate*, *λανθάνω*, *ἀποδιδράσκω*, *ἐκλείπω*. Verbs expressing the emotion of *shame*, *fear*, *pity*, as *αἰσχύνομαι*, *ἐπικτεῖρω*, &c.<sup>1</sup> have an accus.]

[(b) Verbs properly intransitive sometimes become transitive, and take an accusative, as *αἱ πηγαὶ μίλι*, *the fountains flow with honey*. So *ἀίσσω*, *βαίνω*, *ζῶ*, *λάμπω*, *σπεύδω*.]

[(c) Intransitive verbs often take an accusative of the particular substantive, which expresses their meaning as an abstract, as

*Κινδυνεύσω τοῦτον τὸν κίνδυνον*, *I will run this risk*.

*Ζῇ βίᾳ ἡδιστὸν*, *he lives a very pleasant life*.]

[(d) The Greeks often put that word in the accusative, which, according to the laws of thought and speech, is the remote object; thus in the verbs to *do*, to *speak*, the action done, and word spoken, are the near objects, and the remote ones are they to whom any thing is said or done: yet (1.) by the Greeks these remote objects are put in the accusative, as if they were the near ones, thus *κακῶς ποιεῖν τινά*, *to do harm to any one*; *κακῶς λῑγειν τινά*, *to speak ill of any one*. And, as in some verbs, two near objects may be thought of, as *ἐγὼπαι τὸν παῖδα*, *or I wrap the mantle round the child*, both may be put in the accusative: and (2.) this is the case in Greek, as *τί ποιήσω αὐτόν*; *what shall I do to him?* where one is the accusative of the person, and the other of the thing; so *πράττω*, *δράω*, *ἔρδω*, *λῑγω*, *εἰπεῖν*, *ἀγορεύω*, *ἑρωτάω*, (for we may ask a person and ask after a thing,) verbs of asking or requiring, as *Θηβαίους χρήματα ἔρπταν*; *of taking away any thing from one*, as *τὴν θῑὸν τοὺς στεφάνους ἐπισυλήκασι*, *they deprived the goddess of the crowns*; of teaching, as *δεδάσκεσσι τοὺς παῖδας σωφροσύνην*; of putting on or putting off, as *ἐνέδυσε τὸν παῖδα τὸν χιτῶνα*, *he put the vest on the boy*; of concealing, as *οὐ σε ἀποκρύψω τὰς ἐμὰς δυσπραγίας*; and the

<sup>1</sup> [And so some neuter verbs expressing an emotion, though, even without indicating the object, they convey a perfect idea, as *θνησκοντας οὐ χαίρομεν*, *do not rejoice at the death of*, &c., and so *ἀγῶμαι*, *θαρήσκω*, *δυσχεραίνω*, &c.]

following, αἰτιάσθαι, ἀναμνῆν, ἀπολογεῖν, κωλύειν, πείθειν, ρίσασθαι, chiefly because many verbs may be referred sometimes to a person, and sometimes to a thing, as κωλύειν ἄνθρωπον and κωλύειν πρᾶγμα<sup>1</sup>.]

[N.B. Instead of a verb active, we find sometimes the substantive from which it is derived, with ποιῆσθαι in the accusative, as θαῦμα ποιούμενος τὴν ἔργασίαν τοῦ σιδήρου, *wondering at the working of iron*; and in the same way, too, we have two accusatives, from a circumstance noticed above, as ὤρκωσαν πάντες τοὺς μεγίστους ὅρκους, *they made them all take the strongest oaths*, and ἐμὲ τὴν τῶν παίδων παιδείαν ἱπαιδεύειν, *he gave me the education of, &c.*]

[Again, (3.) the remote object is in the accusative, when it signifies only a *part, condition, or definition*, as

Καλὸς ἐστὶ τὸ σῶμα, *he is beautiful in his body.*

Σύρος ἦν τὴν πατρίδα, *he was a Syrian by country.*]

[And hence the Latins have their *de humerosque deo similis*. The Greeks sometimes put *κατὰ*.]

[(4.) Verbs which properly have not a substantive of this sort in the accusative, take this case, as often as a pronoun or other common expression takes the place of any express definition, as

Τί χρώμαι αὐτῷ; *for what shall I use it?*

Οὐκ οἶδα ὅτι σοι χρώμαι, *I know not for what I shall use you.*

Πάντα εὐδαιμονεῖν, *to be happy in every thing.*]

[(5.) And hence (i. e. from the two last remarks) we may explain the double accusative in some cases, when *not the person but thing* is the more remote object, as

Ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle at Marathon.*

Τὰ μέγιστα ὠφελήσετε τὴν πόλιν, *ye will benefit the city in the highest degree.*

Πολλὰ με ἡδίκηκεν, *he injured me in many things or much.*]

[(6.) The accusative, which expresses *duration or distance*, belongs to this class, as

Πολὸν χρόνον παρέμεινεν, *he remained a long time.*

Τὰ πολλὰ καθύει, *he sleeps the most part of his time.*

Ἀπῆχει δέκα σταδίου, *it is ten stadia distant.*]

[46. It will not be difficult now to comprehend the adjective and pronoun neuter, which in Greek are put in the accusative, to express what other languages signify by a preposition and case, or an adverb, as

Τούναντίον οὗτος πᾶν τούναντίον ἰβούλετο μὲν, οὐκ ἠδύνατο δέ, *his wishes were exactly in the opposite way, but, &c.*

Τὸ λεγόμενον<sup>2</sup> ἄλλ' ἢ, τὸ λεγόμενον, κατόπιν ἰορτῆς ἤκομεν, *but, according to the proverb, we have come after the feast.*

Τὸ τοῦ ποιητοῦ<sup>3</sup> ἄλλα γάρ, τὸ τοῦ ποιητοῦ, ἔργον οὐδὲν ὄντιδος, *but, as the poet says, no work is a disgrace.*]

[B. Adjectives, &c. derived from verbs which govern the accusative, sometimes retain this case, as σὲ οὐδεὶς ἀθανάτων φύξιμος, *none of the gods escapes thee*; πολλὰ ξυνίστορα, *knowing many things.*]

[We need not observe that one accusative (of the thing) is retained in the pass. of verbs governing two; but, as in Greek, verbs which in the active take a dative of the person, can in the passive be referred to this person as a subject, so they have the thing in the accusative, as οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, *who were entrusted with the watch*, for οἷς ἡ φυλακὴ ἐπιτίτραπτο, as in Latin, *inscripti nomina regum, flores, &c.*]

[C. Lastly, the accusative is put *absolutely*, i. e. without being governed by another word, verb, adjective, or preposition.]

[(a) As an apposition to a whole proposition, as Ἐλῖνην κτάνωμεν, Μενελάω λύπην πικράν, i. e. ὃ (τὸ κτείνειν Ἐλ.) Μεν. λύπην πικρὰ ἔσται.]

[(b) The substantive which contains the leading idea of the proposition, is sometimes put at the beginning in the accusative, unconnected with the rest of the proposition, as μητέρα δ', εἰ οἱ θυμὸς φόρμῳ γαμίσσθαι, Ἀψ ἴτω εἰς μέγαρον, i. e. *with regard to thy mother, let her go.*]

[(c) The accusative is often put in exclamations, as ὦ ἐμὲ δαίλιον, *O wretched me!*]

[(d) Sometimes it is determined by a verb understood. Often in emphatic addresses λέγω or καλῶ is understood, as σὲ τὴν νεύουσιν ἐς πίδακον κᾶρα, φῆς, ἡ καταργῇ, *I speak to you who are inclining your head to the ground: with ὄνομα, κληθός, ὕψος, εὖρος, and others, ἔχω is understood very often.*]

## GENERAL RULES.

47. Verbs compounded with prepositions generally govern the same cases as those prepositions, as Luke xiii. 12. ἀπολῦσαι τῆς ἀσθενείας, *thou art loosed from thy infirmity*; Acts xiv. 22.

<sup>1</sup> [Matthias observes, that as pronouns of the neuter gender are put in the accusative with all verbs, instead of their proper case, we cannot decide that a verb governs two accusatives from merely finding one, and an accusative of a pronoun. We find such with ἐλέγχω, ἐπισπέρχω, ἐκφοβέω, ἐγκωμιάζω, προσαναγκάζω. The second accusative may be often explained by a preposition, as τὰς σπονδὰς προκαλοῦνται *invite to a truce*; and so ἀποκρίνεσθαι τι *to answer to any thing*, ἀναγκάζειν τι *to force to any thing*, as τοῦτο ἀναγκάζει με, *χρησθᾶν τινι τι to use any thing for any thing*; and especially verbs of dividing, where *eis* is to be supplied.]

ἰμνέειν τῇ πίστει, to persist in the faith; Mat. xv. 3. παραβαίνειν τὴν ἐντολὴν, ye transgress the command.

48. Verbs of *filling, separating, depriving, estimating, exchanging, absolving, condemning, admonishing, appearing*, besides a genitive of the more distant substantive governed by a preposition understood, and having the signs *with, from, of, or for* before it in English, require an accusative of the nearer, as Luke i. 53. πεινῶντας (ἀνθρώπους namely) ἐνέπλησεν ἀγαθῶν, he hath filled the hungry with good things; Demosth. Θηβαίους παύσει τῆς ὕβρεως, it will make the Thebans cease from their insolence. Comp. above, rule 35. B. (c) (d) 44.

49. Verbs of *giving, saying, showing, comparing, joining, agreeing, contriving*, and such like, govern an accusative of the nearer substantive, with a dative of the more distant, which latter may have in English the signs *to, for, or with* before it; as Eph. iv. 27. μὴτε δίδοτε τόπον διαβολῇ, neither give place to the devil; Herodian, γυναικὶ θάνατον ἐμχανᾶτο, he contrived death for the woman.

N.B. Thus have I selected the most common and useful rules of *government* in the Greek language: but these are very far from comprehending *all* that might be given upon such an extensive, and indeed almost inexhaustible subject. *Government*, in the best writers, is so extremely *various*, that it seems impossible to reduce it within any certain rules; and it must be confessed, that it is often different from those here laid down<sup>1</sup>.

#### OF INFINITIVES AND PARTICIPLES.

50. The infinitive is put after verbs, substantives, and adjectives, as in English; thus βουλόμεθα γινῶσθαι, we desire to know; ἔξουσιν γενέσθαι, power to become; ἄξιος κληθῆναι, worthy to be called.

51. Instead of the infinitive is frequently used the participle agreeing with the nominative case of the preceding verb, especially with verbs of *persevering, desisting, remembering, knowledge, and affection*, as ἐπαύσατο λαλῶν, he ceased to speak or speaking; μνήμην ποιήσας, I remember to have done; αἰσθάνομαι διαμαρτῶν, I perceive I was mistaken.

52. The infinitive mood is often governed by a noun or pronoun in the accusative case going before, to which noun or pronoun in English is or may be prefixed the conjunction *that*, as Mark x. 49. εἶπεν αὐτὸν φωνηθῆναι, he ordered that he should be called, or as we also say in English, he ordered him to be called.

53. The infinitive with the neuter article *τό* is used as a noun in all cases, and is often joined with prepositions, as *τὸ φρονεῖν, being wise, or wisdom; ἀπὸ τοῦ μάχεσθαι, from fighting; ἐν τῇ χρησθῆναι, in using*. Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.

54. The infinitive, when thus applied, admits a noun in the accusative case before it, as John i. 49. πρὸ τοῦ σε φιλιπποῦ φωνῆσαι, before that Philip called thee, or before Philip's calling thee; John ii. 24. διὰ τὸ αὐτὸν γινώσκειν πάντας, because of his knowing all men.

55. A participle of whatever tense, with the article, is in meaning equivalent to the relative *ὃς* and the verb of the same tense, as *ὁ αἰτῶν, he who asketh; ὁ λαλήσας, he who spoke*.

56. Participles govern the same cases as their verbs, as οὐκ ἔστι πένης ὁ μηδὲν ἔχων, ἀλλ' ὁ πολλῶν ἐπιθυμῶν, he is not poor who has nothing, but he who desires many things.

57. The verbal noun neuter in *τεον*, denoting *necessity*, admits the case of its verb, and moreover a dative of the agent, as γραπτέον ἐμοὶ ἐπιστολήν, I must write a letter, or, more literally, there is to be written by me a letter<sup>2</sup>.

#### OF THE CONSTRUCTION OF ADVERBS AND INTERJECTIONS.

58. Adverbs govern cases.

59. Derivative adverbs take after them such cases as the words they come from, as ἀξίως τοῦ γένους, worthily, i. e. in a manner worthy of his birth; κυκλόθεν τοῦ θρόνου, round about the throne.

60. Many adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also adverbs of the comparative and superlative degrees, are joined with a genitive, as τοιούτων ἄδην ἔχομεν, we have enough of such persons; πόρρω τῆς πόλεως, far from the city; χωρὶς αὐτοῦ, without him. Comp. above, rule 34. A.

61. Adverbs which denote *accompanying* or *collecting* have a dative, as ἅμα αὐτοῖς, together with them; θεοῖς ὁμοῦ, with the gods, i. e. assisting.

62. Adverbs of *separating* are followed by an accusative, the preposition *πρὸς* by being understood, as πρὸς Δία, by Jove; κατὰ τὸν Πλούτωνα, by Pluto.

<sup>1</sup> Yet it may be hoped, that what is here given will be sufficient for beginners; and we refer, for further information, to the sources from which we have derived the above rules, namely Matthiæ's and Buttman's Grammars.]

<sup>2</sup> Comp. Lexicon under βλητέον.

63. Two or more negative adverbs in Greek deny more strongly, Luke xxii. 18. *οὐ μὴ πίνω, I will by no means drink*; verse 16. *οὐκίτις οὐ μὴ φάγω, I will by no means any more eat*; Heb. xiii. 5. *οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω, I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53<sup>1</sup>.

64. Interjections are joined with different cases, especially the genitive, and frequently with several cases together, as *αἰ μοι τῶν ἀγρῶν, woe to me for my fields!* *ἔνεκα, on account of,* being in such expressions understood before the genitive.

#### OF THE CONSTRUCTION OF CONJUNCTIONS AND PREPOSITIONS.

65. The conjunctions *ἐάν* if; *ἐπειδὴν* since; *ἵνα, ὅρα, ὅπως, that, to the end that*; *ὅταν, ὁπότεν* when; *κἄν* and *ἄν* for *although*, are joined with a subjunctive.

66. *Ὅπως* and *πῶς* how, with an indicative.

67. *Ὅτι* that has an indicative, and sometimes an optative and subjunctive; so its compounds *διότι* and *καθότι*.

68. *Ἐπεὶ* and *ἐπειδὴ* after that, since, an indicative, and more rarely an infinitive.

69. *Ὅς* that, an indicative, sometimes an optative and subjunctive, and more rarely an infinitive.

70. *Ὡς* so that, an infinitive, sometimes an indicative.

71. *Ἐἰ* if, an indicative, sometimes an optative or subjunctive.

72. *Ἄν* if, a subjunctive, sometimes an optative and indicative.

73. For the construction of the PREPOSITIONS the reader is referred to the following lexicon.

## SECTION XXII.

### GENERAL OBSERVATIONS FOR RENDERING GREEK INTO ENGLISH.

1. Every *finite*<sup>2</sup> verb hath a nominative case with which it agrees, either expressed or understood.

2. Every adjective has a substantive expressed or understood.

3. Every relative has, in like manner, an antecedent expressed or understood.

4. Every genitive is governed by a substantive, or by a preposition expressed or understood.

5. Every dative either has in itself the force of *acquisition*, i. e. denotes the person or thing to or for which any thing is or is done, or is governed by some preposition expressed or understood.

6. Every accusative is governed by a verb transitive, or by a preposition expressed or understood.

7. In rendering Greek into English let the learner remember, *in general*, that the nominative case (if expressed) with its adjective, or the words connected with it, is to be taken before the verb, then the verb itself, and the adverb (if any) which qualifies its signification; next the accusative case after a transitive verb, or the nominative after a neuter one, or the infinitive mood; and lastly, the genitive or dative case with or without a preposition, or an accusative with one. Words expressive of the time *when* are usually to be taken towards the beginning of the sentence. A vocative case (if any) is to be thrown in where most ornamental; and the relative, with the words connected with it, to be ranged after its antecedent. *Dependent sentences*, which are connected with the principal one by a conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

8. After all, use will be the best master in directing the order in which English words translated from the Greek may be most properly and elegantly placed.

## SECTION XXIII.

### OF DIALECTS, AND PARTICULARLY OF THE ATTIC.

1. By *dialects* are meant the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language. Thus in England the dialect of the North<sup>3</sup> differs from that of

<sup>1</sup> See Vigerus, de Idiotism. cap. vii. sect. xii. reg. 2. and Hoogveen's note 43.

<sup>2</sup> That is, every verb not in the infinitive mood.

<sup>3</sup> These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

the South, and the West-country man has a dialect distinct from both : but all *England* being subject to one government, the dialect of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks ; for as they were divided into a number of *distinct sovereign states*, the authors who flourished under those several governments wrote in the dialect of the country wherein they lived ; as the Italians did a few centuries ago.

2. The Greek dialects, which are preserved in the writings that are come down to us, are principally the Attic, the Ionic, and the Doric<sup>1</sup>. To these some add the Æolic, the Boeotic, and the Poëtic : but as for the two former, there is but little that has escaped the ravages of time, except so far as the Æolic agrees with the Doric ; and the poets that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three dialects first mentioned.

3. The inspired writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar ; but of the *dialects* they chiefly use the Attic, which, being that of the inhabitants of Athens and its neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact ; not but that the sacred penmen have occasionally interspersed the other dialects in their writings : but as they have done this sparingly, I shall here take notice only of the Attic, and content myself with noticing the few other dialectical forms in their proper places in the Lexicon.

4. The following then are

#### THE GENERAL PROPERTIES OF THE ATTIC DIALECT.

1. The ATTICS love *contractions* ; hence the contracted nouns and verbs belong principally to their dialect.—2. But they are not only fond of contracting syllables in the same word, but likewise blend different words by *apostrophe*, as τ' αὐτό for τὸ αὐτό, τὰ μὰ for τὰ ἡμὰ, τοῦτ' ἐστὶ for τοῦτό ἐστι, αἰ γὰρ for αἰ ἀγαθὰ, τοῦ ὅτι for τοῦ ὅτι, μή ὅτι for μή ἔστι, or by Crasis, as κἀγὼ for καὶ ἐγώ, αἶψα for καὶ ἡμῶι, τοῦναντίον for τὸ ἐναντίον, τοῦνομα for τὸ ὄνομα.—3. They change σ into ξ, ρ, α ρ, as ξυμένος, θαρσύνειν, τήμερον, θάλαττα, for σμένος, θαρσύνειν, σήμερον, θάλασσα. But in preterfects passive they use σ for μ, as μεμάρσμαι for μεμάρμαι.—4. In nouns they change σ into ε, and ο into ω, as λέως a people, νῆος a temple, for λαός and ναός. See sect. iii. 17. In the genitive of contracted nouns they use φθεις, βασιλῆως, for φθιος, βασιλῆος, and indeed almost their whole declension of contracted nouns in ις and ε is peculiar. See sect. iii. 32, 2.

5. They use these *syllabic adjectives*, οὐν and γε, as οὐκ οὐν ποί, οὐμνοῦν by no means, ἔγωγε I, ἐγὼ ἴσως, adding γε throughout all cases. They often postfix ε to some adverbs, as συνί ποε, οὐχί πο, οὕτως πο, for σύν, οὐχ, οὕτως ; and to some pronouns, ἐκινούσι, οὐτοσί, for ἐκείνος, οὗτος ; τούτοι, τούτοις, for τούτους, τούτων ; τούτοις and τούτι, for τούτο ; ταῦτι for ταῦτα. But we meet not with ε thus added to pronouns in the New Testament.

6. In verbs. In the pluperfect indicative they change ε into ι, as ἐτετύφεσαν for ἐτετύφεισαν. So Rev. vii. 11, ἐστηκισαν for ἐστήκεισαν.—In futures of more than two syllables in ισω they often reject σ, as in ἀφορίω for ἀφορίσω, Mat. xiii. 49. xxv. 32 ; διακαθαρίω for διακαθαρίσω, Mat. iii. 12 ; ἰσχυρίω for ἰσχυρίσω, Luke xii. 44. Comp. Mat. xii. 21. Luke i. 48.—In the syllabic augment of verbs they often change ε into η, as ἡμελλον for ἔμλλον, Luke vii. 2. xix. 4, et al. So in compounds ἀκονίζω, Mat. iv. 11, et al. for διακονίζω to minister ; ἀπῆλانون for ἀπολαύω to enjoy. In perfects they change λε and με into ει, as εἰληπα (Rev. ii. 27. iii. 3, et al.) for λίληπα ; εἰμαρμαι for ἔμαρμαι. In pluperfects they cast off the prefixed ε, as Mark xv. 7, πεποιήκεισαν for ἐπεποιήσαντες ; John xi. 57, διδούκεισαν for ἰδεδούκεισαν ; Mark xiv. 44, δίδωκει for ἰδεδώκει ; Mark xv. 10, παρεδούκεισαν for παρεδιδούκεισαν. So Lucian, Θεῶν Κρίσις, § 4, ed. Leedes, whom see, ἀποβλάθει for ἀπέβλεβλῆκει.—In the temporal augment they put ε before ω, thus ἔωρων, John vi. 2 ; ἔωρεκα, John i. 34, et al. for ὥραον, ὥρεκα ; and sometimes before ο, ω, and η, as ἐόλπα for ἤλπα, from ἔλω to hope ; ἐόικα (James i. 6. 23.) for εἴκα, from εἶκω to be like ; ἔηκα for ἦκα I have sent ; they resolve η into εα, as in 1 aor. ἔαξα for ἦξα, from ἄγω to break ; they change ε into η, as ἔαλον, for εἰκαλον, from εἰκάλω to liken ; they sometimes prefix the two first letters of the present in the perfects active and middle of verbs beginning with α, ο, ε, as from ἀγείρω to gather, perf. act. ἔηρεκα, Attic ἀγῆγερκα ; from ἀκούω, perf. mid. ἦκοα, Attic ἀκήκοα, Acts ix. 13. John iv. 42, et al. from ἄλλωμι perf. ὤλεκα, Attic ὀλόλεκα, so in perf. mid. ὤλεκα ; from ἱλάωμι or ἱλάω perf. ἦλεκα, Attic ἱλήλεκα ; but in the second aorist the augment is prefixed with a like reduplication, as from ἄγω to bring, 2 aor. ἤγον, Attic ἤγαγον ; whence imper. ἀγάγε, infin. ἀγαγεῖν. This Attic use of the second aorist of ἄγω and its compounds is very common in the New Testament.—In verbs of two syllables in the first and second class they change ε in the penultima of the perfect active into ο, as πίπτω to send, perf. πίπεκα, Attic πίπομφα ; βρίσκω to seek, perf. βέβριχα, Attic βέβριχα.—In imperatives, in the 3rd pers. plur. for —εωσαν and —αωσαν they use οντων and οντων, as τυπτόντων, τυφάντων, for τυπτίσων, τυφάτωσαν ; in the passive and middle, ων for —ων, as τυπτίσθων, τυφάσθων, for τυπτίσθωσαν, τυφάσθωσαν.—In optatives, they often use the second and third persons singular and the third person plural of the Æolic 1st aorist, ρύψια, α, ε, —αν ; thus Luke vi. 11, ποιήσαν ; and in the present after a contracted syllable they change μ into ν, as τιμῶμι, φς, φ, Attic τιμῶν, ης, η ; φιλοῖμι, οἰς, οἰ, Attic φιλοῖν, ης, η ; and changing οι into φ, φιλοφν, ης, η. So in the third sort of verbs in μι they have δῶν, ης, η, for δῶμι, ης, η, 2 aor. opt. of δίδωμι. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14.—In the contracted

<sup>1</sup> See Maittaire de Dialectis, Introduct. p. i. ii. Strabo, lib. viii. ad init.

verbs, *ζῶω to live, διψᾶω to thirst, πεινᾶω to hunger, χρᾶσθαι to use*, they contract by η, as ζῆς, ζῆ, ζῆν, for ζῆς, ζῆ, ζῆν. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. χρῆται for χρᾶται, 1 Tim. i. 8. For ἵσθι or ἐνισθι they often use ἐνι.

## SECTION XXIV.

### A GRAMMATICAL PRAXIS ON THE FIRST CHAPTER OF ST. JOHN'S GOSPEL, THE GREEK WORDS BEING PLACED IN THE ORDER OF THE ENGLISH.

1. IN the beginning was the Word, and the Word was with God, and the Word was God.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ ὁ Λόγος ἦν Θεός.

Ἐν a preposition governing a dative case. See Lex. Ἀρχῇ, a N. fem. sing. of the first declension, like τιμή, dat. case, governed by the prep. ἐν. Ἦν, a V. neuter or substantive, indic. imperf. 3rd pers. sing. from the irregular V. εἶμι, by § xi. 2, agreeing with the nominative case Λόγος, of the third person, by § xxi. 3—5. Ὁ, the article masc. sing. nom. case, agreeing with Λόγος. Λόγος, a verbal N. masc. sing. from λόγια, perf. mid. of λέγω to speak, (see § vi. 8.) of the second declension, nom. case to the V. ἦν. Καί, a conjunction. Πρὸς, a prep. governing an accusative case. See Lex. Τόν, the article masc. sing. accusative case, agreeing with Θεόν. Θεόν, a N. masc. sing. of the second declension, like λόγος, accusative case, governed by the prep. πρὸς. Θεός, a N. masc. sing. nom. case, governed by the V. ἦν, by § xxi. 32. (a)

2. The same was in the beginning with God.

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

Οὗτος, a demonstrative pronoun, (see § ix. 5.) nom. case to the V. ἦν.

3. All things were made by him, and without him not even one thing was made, which was made.

Πάντα ἐγένετο δι' αὐτοῦ, καὶ χωρὶς αὐτοῦ οὐδὲ ἓν ἐγένετο, ὃ γέγονεν.

Πάντα, a N. adj. neut. plur. nom. case, agreeing with χρήματα things understood, by § xxi. 10. [N. B.] from nom. masc. sing. πᾶς an adj. of three terminations by § vii. 8. Ἐγένετο a V. mid. indic. 2 aor. from the obsolete γένω, (see anomalous verbs under γίνομαι, § xvi. 9.) 3rd pers. sing. though joined with the nominative neut. plur. χρήματα understood, by § xxi. 6. Δι', put by apostrophe, § i. 17, for διὰ, a prep. governing a gen. See Lex. Αὐτοῦ, a pronoun relative, § ix. 8, gen. case, governed by prep. διὰ. Χωρὶς, an adv. governing the gen. αὐτοῦ, § xxi. 35, B. (d) (3.) Οὐδὲ, not even. See Lex. Ἐν, a numeral N. neut. sing. from masc. εἷς, by § vii. 17, agreeing with N. neut. sing. χρήμα understood, (by § xxi. 16.) nom. case to the V. ἐγένετο. Ὁ, a pronoun relative, neut. sing. agreeing with χρήμα understood, and nom. case to the V. γέγονεν, by § xxi. 19. Γέγονεν, a V. mid. indic. perf. 3rd pers. sing. from the obsolete V. γένω, agreeing with the pronoun relative ὃ of the 3rd person (see anomalous verbs under γίνομαι); for γέγονι, the final ν being added by § i. 18.

4. In him was life, and the life was the light of men.

Ἐν αὐτῷ ἦν ζωὴ, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, a pron. rel. dat. case, governed by the prep. ἐν. Ζωή, a N. fem. of the first declension, like τιμή, nom. case to V. ἦν. Τό, the article neut. nom. case, agreeing with φῶς. Φῶς, a N. sing. of the third declension, like σῶμα, governed by the V. ἦν; sing. nom. τὸ φῶς, gen. τοῦ φωτός, &c. Τῶν, the article masc. plur. gen. case, agreeing with the N. ἀνθρώπων. Ἀνθρώπων, a N. masc. plur. gen. case, of the second declension, like λόγος, governed by the N. φῶς, by § xxi. 34.

5. And the light shineth in the darkness, and the darkness did not receive it.

Καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ, καὶ ἡ σκοτία οὐ κατέλαβεν αὐτό.

Φαίνει, a V. act. indicative present, 3rd pers. sing. from the theme φαίνω, like ῥύπτω, agreeing with φῶς; φαίνω, φαίνεις, φαίνει, &c. Σκοτία, a N. fem. sing. of the first declension, like φίλια, dat. case, by § iii. 8, governed by prep. ἐν. Οὐ, an adverb. Κατέλαβεν, a V. act. indicat. 2 aor. from the obs. V. καταλήβω, (see λαμβάνω among the anomalous verbs, § xvi. 9.) 3rd pers. sing. (ν being added by § i. 18.) agreeing with σκοτία. As to the augment in κατέλαβεν, see § x. 32. Αὐτό, a pron. relative, neut. sing. accus. case, governed by the transitive κατέλαβεν, by § xxi. 44.

6. There was a man sent from God, John the name to him.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὄνομα αὐτῷ.

Ἀνθρωπος, a N. masc. sing. of the third declension, like λόγος, nom. case, governed by the V. ἐγένετο, here used impersonally by § xvii. 5. Ἀπεσταλμένος; see § xii. 17. Παρά, a prep. governing a gen. Ἰωάννης, a N. masc. sing. of the first declension, like Ἀρχιεπίσκοπος, (by § iii. 5, 7.) nom. case to V. ἦν understood. See § xxi. 32 (b). Ὄνομα, a N. neut. sing. of the third declension, like

<sup>1</sup> This mark § denotes section of the Grammar.

ἄνθρωπος, nom. case, governed by V. ἦν understood; sing. N. τὸ ὄνομα, gen. τοῦ ὀνόματος, &c. Αὐτῷ to him; see § xxi. [42 (A).]

7. The same came for witness, that he might witness concerning the light, that all might believe through him.

πιστεύουσι δι' αὐτοῦ.

Ἦλθεν, a V. act. indic. 2 aor. 3rd pers. sing. (ν being added by § i. 18.) of the obsol. V. ἔλθω, by syncope for ἤλθεν; see under anomalous V. ἔρχομαι, § xvi. 9. Εἰς, a prep. governing an accus. see Lex. Μαρτυρίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by prep. εἰς. Μαρτυρήσῃ, a V. act. subjunct. 1 aor. 3rd pers. sing. from the contracted V. μαρτυρέω, agreeing with αὐτός he understood by § xxi. 11. comp. § xxii. 1, and governed of conjunct. ἵνα by § xxi. 64. μαρτυρίῃ, (1 fut.) μαρτυρήσω, (1 aor.) ἡμαρτύρησα (1 aor. subj. μαρτυρήσω, γς, γ). Πάντες, a prep. governing a genitive; see Lex. Πάντες, a N. adj. masc. plur. nom. case, agreeing with ἄνθρωποι men, understood. Πιστεύουσι, a V. act. subj. 1 aor. 3rd pers. plur., agreeing with ἀνθρώπων understood, and governed of conjunct. ἵνα.

8. He was not that light, but was sent that he might witness concerning that light.

Ἐστὶς ἦν οὐκ τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

Ἐστὶς, a demonstrative pronoun by § ix. 5, 7. Τό, the article neut. sing. nom. case, used *definitely* *emphatically*; see Lex. under 'Ο I. II. Ἀλλ', by apostrophe for ἄλλα by § i. 17.

9. That was the true light, which enlighteneth every man coming into the world.

Ἦν τὸ ἀληθινόν τὸ φῶς, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

Ἦν, a V. indic. imperf. 3rd pers. sing. from εἶμι, agreeing with ἐκεῖνο understood. Ἀληθινόν, a N. adj. of three terminations, like καλός, § vii. 4. neut. sing. nom. case, agreeing with φῶς; sing. nom. ἀληθινός, ἡ, ὅν, &c. 'Ο, a pron. relative neut. sing. agreeing with φῶς, and nom. case to V. φωτίζει by § xxi. 19. Φωτίζει, a V. act. indic. pres. 3rd pers. sing. from the theme φωτίζω, agreeing with pron. relative ὃ. Πάντα, a N. adj. of three terminations, masc. sing. accus. case from nom. τὰς, agreeing with ἄνθρωπον by § xxi. 12, 13. Ἀνθρώπον, a N. masc. sing. accus. case from nom. ἄνθρωπος, of the second declension, like λόγος, governed by the transitive V. φωτίζει by § xxi. 44. Ἐρχόμενον is a participle pres. from the deponent anomalous V. ἔρχομαι, and may be either the masc. sing. accus. case, agreeing with ἄνθρωπον, or rather the neut. sing. nom. case, agreeing with φῶς; comp. John xii. 46. iii. 19. Κόσμον, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the prep. εἰς.

10. He was in the world, and the world was made by him, and the world did not know him.

Ἦν ἐν τῷ κόσμῳ, καὶ ὁ κόσμος ἐγένετο δι' αὐτοῦ, καὶ ὁ κόσμος οὐκ ἔγνω αὐτόν.

Ἔγνω, a V. act. indic. 2 aor. from the obsol. V. γινῶμι, of the third kind of verbs in μι, like ἴδωμι (see § xiv. 13. and § xvi. and γινώσκω among the anomalous verbs, § xvi. 9.) 3rd pers. sing. agreeing with κόσμος.

11. He came unto his own, and his own did not receive him.

Ἦλθε εἰς τὰ ἴδια, καὶ οἱ ἴδιοι οὐ παρέλαβον αὐτόν.

Ἰδια, a N. adj. of three terminations, like ἅγιος, § vii. 5. neut. plur. accusative case, agreeing with αἰματά dwellings understood; sing. nom. ἴδιος, α, ον, &c. see Lex. under ἴδιος I. Ἰδιοι, a N. adj. masc. plur. nom. case, agreeing with ἄνθρωποι understood. Παρέλαβον, a V. act. indic. 2 aor. from obsol. V. παραλήβω, (see λαμβάνω among the anomalous verbs, § xvi.) 3rd pers. plur. agreeing with ἄνθρωποι understood.

12. But as many as received him, he gave power to them to become the children of God, διδοὺς αὐτοῖς ἐξουσίαν υἱοῦσθαι τέκνα Θεοῦ, to them that believe on his name.

τοῖς πιστεύουσιν εἰς αὐτὸ τὸ ὄνομα.

καὶ, a conjunction. Ὅσοι, an adj. masc. plur. nom. case, agreeing with ἄνθρωποι understood. ἔλαβον, a V. act. indic. 2 aor. from the obsol. λήβω, 3rd pers. plur. agreeing with ἄνθρωποι understood. ἔδωκεν, a V. act. indic. 1 aor. by § x. 45. from the V. in μι δίδωμι, 3rd pers. sing. agreeing with αὐτός he understood. Ἐξουσίαν, a N. fem. sing. of the first declension, like φιλία, accus. case, governed by the V. ἔδωκεν by § xxi. 48. Αὐτοῖς, a pron. rel. masc. plur. dat. case, governed by ἔδωκεν by § xxi. 48. Γενίσθαι, a V. mid. infin. 2 aor. from the obsol. V. γαίνομαι, (see under γίνομαι, § xvi.) governed by ἐξουσίαν; see § xxi. 50. Τέκνα, a N. neut. plur. from sing. τέκνον, of the second declension, like ζύλον, § iii. 16. nom. case following the verb γενίσθαι by § xxi. 52. α. Τοῖς πιστεύουσιν, to those who believe; see § xxi. 54. Πιστεύουσιν, a participle active pres. masc. plur. from the theme πιστεύω, dative case (by § iii. 28, 3.) agreeing with ἀνθρώποις understood, which is governed by ἔδωκεν. Ὄνομα, a N. neut. sing. of the third declension, like

1 If ἐρχόμενον referred to ἄνθρωπον, I think the Greek would have been τὸν ἐρχόμενον.

σῶμα, accus. case, governed by prep. ἐκ. Αὐτοῦ, his or of him, a pron. rel. masc. sing. gen. case, governed by ὄνομα; see § xxi. 34.

13. Who were born not of bloods, nor of the will of the flesh, nor of the will of man,

Οἱ ἰγεννήθησαν οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, but of God.

ἀλλ' ἐκ Θεοῦ.

Οἱ, a pron. rel. masc. plur. agreeing with ἄνθρωποι understood, nom. case to the V. ἰγεννήθησαν by § xxi. 19. Ἐγεννήθησαν, a V. pass. indic. 1 aor. 3rd pers. plur. agreeing with the relative οἱ, from the theme γεννάω; γεννάω, (1 fut.) γειννήσω, (perf.) γειννήσκα, (perf. pass.) γειννήσμαι, —σαι, —ται, (1 aor. pass.) ἰγεννήθην, —ης, —η, &c. Ἐκ or ἐξ, a prep. governing a gen. see Lex. Αἱμάτων, a N. neut. plur. from nom. sing. αἷμα, of the third declension, like σῶμα, gen. case, governed by prep. ἐκ. Θελήματος, a N. neut. sing. of the third declension, like σῶμα, gen. case, governed by prep. ἐκ, from nom. θέλημα. Σαρκός, a N. fem. sing. from nom. σάρξ, of the third declension, like δελφίν, gen. case, governed by the N. θελήματος by § xxi. 34. sing. nom. ἡ σάρξ, gen. τῆς σαρκός, &c. Ἀνδρός, a N. masc. sing. gen. case from nom. ἀνὴρ (by § iii. 25.), of the third declension, like δελφίν, governed by the N. θελήματος.

14. And the Word was made flesh and tabernacled among us (and we beheld his glory, Καὶ ὁ Λόγος ἰγένειο σὰρξ καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἰθεασάμεθα αὐτοῦ τὴν δόξαν, the glory as of the only-begotten of the Father) full of grace and of truth.

δόξαν ὡς μονογενοῦς παρὰ Πατρός) πλήρης χάριτος καὶ ἀληθείας.

Ἐσκήνωσεν, a V. act. indic. of the third kind of contracted verbs, in ω namely, 1 aor. (by § xiii. 6. compared with § x. 43.) 3rd pers. sing. agreeing with λόγος understood. Ἡμῖν, a pron. of the 1st pers. plur. from sing. ἐγώ, dat. case by § ix. 3. governed by prep. ἐν. Ἰθεασάμεθα, a V. deponent, 1 aor. 1 pers. plur. from the theme θέσθαι, ῶμαι, agreeing with ἡμεῖς, the pron. plural of the 1st person understood, by § xxi. 10. θεάομαι, (1 fut.) θεάσομαι, (1 aor.) ἰθεασ-άμεθα, ω, ατο, &c. Δόξαν, a N. fem. sing. accusative case from nom. δόξα, of the first declension, like μούσα, governed of the transitive verb ἰθεασάμεθα. Ὡς, an adverb. Μονογενοῦς, a N. adj. contracted of two terminations, like ἀληθής, § vii. 10, 14, agreeing with the gen. νιού ων understood, governed of the N. δόξαν. Πατρός, a N. masc. sing. gen. case by § iii. 25, from nom. πατήρ, of the third declension, like δελφίν, governed by the prep. παρὰ. Πλήρης, a N. adj. contracted of two terminations, like ἀληθής, masc. sing. nom. case, agreeing with λόγος. Χάριτος, a N. fem. sing. gen. case from the nom. χάρις, of the third declension, like δελφίν, governed by the adj. πλήρης by § xxi. [34. A. c.] IV. 4. Ἀληθείας, a N. fem. sing. gen. case from the nom. ἀλήθεια, of the first declension, like φιλία, governed by the adj. πλήρης understood.

15. John witnesseth concerning him, and cried, saying, This was he of whom I spake; He

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων, Οὗτος ἦν ὃν εἶπον Ὁ that cometh after me is become before me, for he was before me.

ἰρχόμενος ὀπίσω μου γέγονεν ἔμπροσθέν μου, ὅτι ἦν πρότερός μου.

Μαρτυρεῖ, a V. act. indic. pres. 3rd pers. sing. agreeing with the nom. case Ἰωάννης, contracted like φίλῳ; μαρτυρῶ, ῶ; εἰς, εἰς; ἐν, εἰ. Κέκραγε, a V. mid. perf. 3rd pers. sing. agreeing with Ἰωάννης, from the theme κραῶ, of the third class of characteristics by § x. 17. forming the 1st fut. in ἐω, and the 2nd aorist in γον, according to § x. 39, 53, κραῶ, (1 fut.) κρέξω, (2 aor.) κέκραγον, (perf. mid.) κέκραγα, ας, ε. Λέγων, a partic. act. pres. masc. sing. nom. case, from the theme λέγω, agreeing with Ἰωάννης; see § x. 12. Ὁν, a pron. rel. masc. sing. agreeing with the antecedent αὐτός or ἄνθρωπος understood, accus. case, governed by the V. εἶπον by § xxi. 20. Εἶπον, a V. act. indic. 2 aor. 1st pers. sing. from the theme ἔπω, with the irregular augment i after e by § x. 20. Μοῦ, a primitive pron. of the 1st pers. gen. case (by § ix. 3.) governed by the adv. of order ὀπίσω according to § xxi. 59. So μοῦ by ἔμπροσθεν. Ὅτι, the neut. of compound relative ὅστις by § ix. 13, used as a conjunction; see Lex. Πρώτος, properly an irregular superlative from the preposition πρό by § viii. 10, 6. for πρότατος, but here used in a comparative sense, and governing the genitive μου accordingly; see § xxi. 35. B. (e). viii. 1.

16. And from his fulness all we have received, and grace upon grace.

Καὶ ἐκ αὐτοῦ τοῦ πληρώματος πάντες ἡμεῖς ἰλάβομεν, καὶ χάριν ἀντὶ χάριτος.

Πληρώματος, a N. neut. sing. of the third declension, like σῶμα, gen. case governed by the prep. ἐκ. Ἐλάβομεν, a V. act. indic. 2 aor. 1st person plural from obsolete λήβω, agreeing with ἡμεῖς. Χάριν, a N. fem. sing. accus. case (by § iii. 26.) from the nom. χάρις, of the third declension, like δελφίν, governed by the transitive V. ἰλάβομεν understood.

17. For the law was given by Moses, grace and truth was by Jesus Christ.

Ὅτι ὁ νόμος ἰδόθη διὰ Μωσίου, ἡ χάρις καὶ ἡ ἀλήθεια ἰγένετο διὰ Ἰησοῦ Χριστοῦ.

Νόμος, a verbal N. masc. sing. from νίνομαι, perf. mid. of νίμω to distribute, (see § vi. 8.) nom. case to V. ἰδόθη. Ἐδόθη, a V. pass. 1 aor. 3rd pers. sing. agreeing with νόμος, from the V. ἐν μι δίδωμι; δίδωμι, (1 fut.) δώσω, (perf.) δίδωκα, (perf. pass.) ἰδίδ-ομαι, —σαι, —ται, (1 aor.) ἰδόθ-ην, —ης, —η. Μωσίου, an heteroclitite N. masc. sing. gen. case, see § v. 6. governed by prep. διά; Ἰησοῦ, an heteroclitite N. masc. sing. gen. case, see § v. 3, 4. governed by the prep. διά; Χριστοῦ, a verbal N.



masc. sing. from *ἐκρίσται*, 3rd pers. perf. pass. of *κρίω* to anoint, (see § vi. 8.) gen. case, put in apposition with Ἰησοῦ by § xxi. 29.

18. No one ever hath seen God, the only-begotten Son, who is in the bosom of the Father, Ὁὐδείς πώποτε ἑώρακε Θεόν, ὁ μονογενὴς Υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, he hath declared him.  
καὶ ἐξηγήσατο.

Ὁὐδείς, a N. adj. of three terminations, like εἷς, § vii. 17. masc. sing. nom. case, agreeing with ἄνθρωπος understood. Ἐώρακε, a V. act. indic. perf. from the theme ὁράω, of the first kind of contracted verbs in αω, 3rd pers. sing. agreeing with ἄνθρωπος understood, ὁράω, (1 fut.) ὁράσω, (perf.) ἄτις ἑώρακα, -ας, -ε. Comp. § xiii. 6. Υἱός, a N. masc. sing. of the second declension like λόγος, nom. case to V. ἐξηγήσατο. Ὁ ὢν who is, see § xxi. 55. Ὡν, a particip. pres. from the irregular V. εἰμι, by § xi. 2. masc. sing. nom. case, agreeing with υἱός. Κόλπον, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by prep. εἰς. Ἐκείνος, a demonstrative pron. (by § ix. 7.) masc. sing. nom. case, put in opposition to υἱός. Ἐξηγήσατο, a V. deponent, 1 aor. 3rd pers. agreeing with υἱός, from the theme ἐξηγίομαι, σῶμαι, compounded of ἐξ and ἡγίομαι, (see Lexicon,) ἐξηγίομαι, (1 fut.) ἐξηγήσομαι, (1 aor.) ἐξηγησάμην, -ατο.

19. And this is the witness of John, when the Jews sent priests and Levites  
καὶ αὕτη ἰστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτι οἱ Ἰουδαῖοι ἀπίστευαν ἱερεῖς καὶ Λευῖταις  
ἐκ Ἱερουσαλὴμ, ἵνα ἰρωτήσωσιν αὐτόν, Τίς εἶ σύ;

Αὕτη, a demonstrative pron. fem. sing. from masc. οὗτος by § ix. 5. agreeing with μαρτυρία understood. Ὅτι ὡς, a conjunction. Ἰουδαῖοι, a N. masc. plur. of the second declension, like λόγος, nom. case to V. ἀπίστευαν. Ἀπίστευαν, a compound V. act. indic. 1 aor. 3rd pers. plur. agreeing with Ἰουδαῖοι, from the theme ἀποστήλλω; ἀποστήλλω, (1 fut.) ἀποστείλῃ, (1 aor.) ἀπέστειλα, -ας, -ε, &c. Ἱερεῖς, a N. masc. plur. of the third declension, contracted like βασιλεῖς, (see § iii. 32, 3.) accus. case, governed by the transitive V. ἀπίστευαν. Λευῖταις, a N. masc. plur. from the nom. sing. Λευῖτης, of the first declension, like Ἀγχίσης, (see § iii. 7, 10.) accus. case, governed by ἀπίστευαν. Ἱερουσαλὴμ, a neut. plur. genitive case, governed by the prep. ἐκ, from nom. Ἱερουσαλὴμ, γὰρ. Ἰνα, a conjunction governing a subjunctive mood by § xxi. 65. Ἰρωτήσωσιν, a V. act. subjunct. 1 aor. 3rd pers. plur. agreeing with αὐτοὶ they understood, from the contract V. ἰρωτάω; ἰρωτάω, (1 fut.) ἰρωτήσω, (1 aor.) ἠρωτήσα, (subj.) ἰρωτήσ-ω, -ης, -ῃ, &c. Τίς, a pron. interrogative, masc. sing. (by § ix. 10, 12.) nom. case, governed by the V. εἶ by § xxi. 32. (a). Εἶ, a V. neut. pres. 2nd pers. sing. from the irregular V. in μι εἰμι by § xi. 2. agreeing with pron. of 2nd pers. σύ.

20. And he confessed, and did not deny, but confessed, that I am not the Christ.

καὶ ὁμολόγησε, καὶ οὐκ ἡρνήσατο, καὶ ὁμολόγησε, ὅτι ἐγὼ εἰμι οὐχ ὁ Χριστός.  
Ὁμολόγησε, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with αὐτός he understood, from the theme ὁμολογέω, (compounded of ὁμοῦ and λόγος, see Lexicon,) a contracted V. like φιλέω; ὁμολογέω, (1 fut.) ὁμολογήσω, (1 aor.) ὁμολόγησ-α, -ας, -ε; see § x. 34. Ἠρνήσατο, a V. deponent, 1 aor. 3rd pers. sing. agreeing with αὐτός he understood; ἀρνίομαι, σῶμαι, (1 fut.) ἀρνήσομαι, (1 aor.) ἠρνήσ-αμην, -ω, -ατο. Ὁ, the article, masc. sing. nom. case, used *emphatically*; see Lexicon under ὁ II.

21. And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that

καὶ ἠρώτησαν αὐτόν, Τί οὖν; Εἶ σὺ Ἠλίας; καὶ λέγει, εἰμι οὐκ. Εἶ σὺ ὁ  
Προφήτης; καὶ ἀπεκρίθη, Οὐ.

Τί οὖν; what then? art thou, namely; so τί is a pron. interrogative, neut. sing. (by § ix. 10, 12.) nom. case, governed by the V. εἶ understood. Οὖν, a conjunction. Ἠλίας, a N. masc. sing. of the first declension, like Αἰνίας, nom. case, governed by the V. εἶ. Λέγει, a V. act. indic. pres. 3rd pers. sing. agreeing with αὐτός he understood, from the theme λέγω, like τύπτω, pres. λέγ-ω, -εις, -ει. Προφήτης, a N. masc. sing. of the first declension, like Ἀγχίσης, nom. case governed by the V. εἶ. Ἀπεκρίθη, a V. pass. 1 aor. sing. 3rd person, agreeing with αὐτός he understood, from the theme ἀποκρίνω, see Lex. ἀποκρίνω, (1 fut.) ἀποκριῶ, (perf.) ἀποκρίκα, (perf. pass.) ἀποκρί-μαι, -σαι, -ται, (1 aor. pass.) ἀπεκρίθ-ην, -ης, η.

22. They said therefore to him, Who art thou? that we may give an answer to them who sent  
Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα δῶμεν ἀπόκρισιν τοῖς πέμψασιν  
ἡμᾶς: What sayest thou concerning thyself?

ἡμᾶς Τί λέγεις περὶ σεαυτοῦ;

Εἶπῶ, a pron. rel. masc. sing. dat. case, governed of the V. εἶπον, put *acquisitively* by § xxi. 38. and  
ἡμᾶς, a V. act. subj. 2 aor. 1 pers. plur. from the V. in μι δίδωμι, governed by the con-  
junction ἵνα, and agreeing with the pron. of the 1st pers. plur. ἡμεῖς understood by § xxi. 10.  
λέγω, (2 aor.) εἶπον, (2 aor. subj.) δῶ, δῶς, δῶ, &c. Ἀποκρισιν, a N. fem. sing. of the third  
declension, contracted like ὄψις, accus. case, (by § iii. 26.) governed by the V. δῶμεν by § xxi. 44.  
Τοῖς πέμψασιν, to those who have sent; πέμψασιν, a particip. act. 1 aor. masc. plur. dat. case, (by

§ iii. 28, 1. and § vii. 8.) governed by the V. δῶμεν by § xxi. 38. from the theme *πέμπω*, of the first class of characteristics by § x. 17. *πέμπω*, (1 fut.) *πέμψω*, (1 aor.) *ἐπέμψα*, (particip.) *πέμψ-ας, -ασα, -αν, &c.* see § vii. 8; *ν* is added at the end by § i. 18. Ἡμᾶς, a primitive pron. of the 1st pers. plur. accus. case, from the sing. *ἐγώ*, (by § ix. 3.) governed by the particip. act. *πέμψαντι* by § xxi. 5. *Τί*, a pron. interrog. neut. sing. accus. case, governed by the transitive V. *λέγεις*. *Σαυροῦ*, a compound pron. gen. case, (by § ix. 9.) governed by prep. *ἐπὶ*.

23. He said, I *sm* the voice of *one* crying in the wilderness, make straight the way of the Lord, as the Prophet *Isaiah* said.  
Ἐφη, Ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου,  
καθὼς Προφήτης Ἰσαίας εἶπεν.

Ἐφη, a V. 2 aor. 3rd pers. sing. agreeing with *αὐτός* *he* understood, from the irregular V. in *μ* *φημί*; see § xv. 4, 8. *Φωνή*, a N. fem. sing. of the first declension, like *τιμή*, nom. case governed by the V. *εἰμί* understood. *βοῶντος*, a particip. act. pres. from the contracted V. *βοάω* like *τιμάω*, (see § xiii. 5.) gen. case, agreeing with *τινός* of *one* or *ἀνθρώπου* understood, which is governed of the N. *φωνῇ* by § xxi. 34. Ἐρημος is properly an adjective of two terminations, like *ἰνδοξος*, § vii. 11. dat. case, agreeing with *χώρα* a *country* understood, a N. fem. of the first declension, dative case governed by the prep. *ἐν*. *Εὐθύνετε*, a V. imperative, 1 aor. 2 pers. plur. agreeing with *ὑμεῖς* *ye* understood, from the theme *εὐθύνω*, a V. of the fourth class of characteristics; *εὐθύνω*, (1 fut.) *εὐθύνω*, (1 aor.) *εὐθύνα*, (1 aor. imperat.) *εὐθύν-ον, -άτω, &c.* see § x. 26, 40, 44. Ὁδόν, a N. fem. sing. of the second declension, like *λόγος*, accus. case, governed by the transitive verb *εὐθύνετε*. *Κυρίου*, a N. masc. sing. of the second declension, like *λόγος*, gen. case, governed by the N. *ὁδόν*. *Καθὼς*, an adv. see Lex. Ἰσαίας, a N. masc. sing. of the first declension, like *Αἰνίας*, nom. case, put in apposition with *προφήτης* by § xxi. 29.

24. And they who were sent were of the Pharisees.

Καὶ οἱ ἀπεισθαλμῖνοι ἦσαν ἐκ τῶν Φαρισαίων.

Ἀπεισθαλμῖνοι, particip. plur. of *ἀπεισθαλμένος*, for which see § xii. 17. agreeing with *ἀνθρώποι* *men* understood, nom. case to V. *ἦσαν*. ἦσαν, a V. indic. imperf. 3rd pers. plur. agreeing with *ἀνθρώποι* understood, from the irregular verb *εἰμί* by § xi. 2. *Φαρισαίων*, a N. masc. plur. of the second declension, like *λόγος*, gen. case, governed by the prep. *ἐκ*.

25. And they asked him, and said to him, Why then baptizest thou, if thou art not the Christ, nor Elias, nor that Prophet?  
καὶ ῥώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ εἰ οὐχ ὁ Χριστός, οὔτε Ἠλίας, οὔτε ὁ Προφήτης;

*Τί* *why*, used adverbially, but it is properly the neuter singular of the interrogative pron. *τίς*, accus. case, governed of the prep. *διὰ* understood, q. d. *διὰ τί; for what?* *Βαπτίζεις*, a V. act. indic. 3rd pers. sing. from the theme *βαπτίζω*, agreeing with *σὺ* understood. *Οὔτε*, a conjunction; see Lex.

26. John answered them, saying: I baptize with water, but there standeth *one* among you whom ye do not know.

Ὁ Ἰωάννης ἀπεκρίθη αὐτοῖς, λέγων Ἐγὼ βαπτίζω ἐν ὕδατι, δὲ ἴστηκεν μῖσος you whom ye do not know.  
ὑμῶν ὃν ὑμεῖς οὐκ οἰδατε.  
*Ἀὐτοῖς*, a pron. rel. masc. plur. dat. case, governed by the V. *ἀπεκρίθη* by § xxi. [38. A.] Ὑδατι, an heteroclitite N. neut. sing. dat. case, governed by the prep. *ἐν*, from the N. *ὕδ-ωρ*, (Gen. -*αρος, τό*, by § v. 5. Ἔσθηκεν, a V. act. indic. perf. 3rd pers. sing. (with *ν* added) from the V. in *μ* *ίστημι*, (by § xiv. 3. and note,) agreeing with *τίς* understood. *Μῖσος* *the midst*, (see Lex.) a N. adj. masc. sing. of three terminations, like *καλός*, § vii. 4. nom. case, agreeing with *τίς* understood. Ὑμῶν, a pron. of the 2nd pers. plur. (by § ix. 3.) gen. case, governed by *μῖσος* by § xxi. [35. B. (d) 1]. Οἰδατε, a V. mid. indic. perf. 2 pers. plur. agreeing with *ὑμεῖς*, from the anomalous V. *εἶδω*, which see in § xvi.

27. This is he who cometh after me, who is become before me, whose shoe's latchet I am not worthy that I should loose.  
αὐτός ἐστιν ὁ ἐρχόμενος ὀπίσω μου, ὃς γίγονεν ἐμπροσθέν μου, οὗ [αὐτοῦ] τοῦ ὑποδήματος τὸν ἱμάντα ἐγὼ εἰμι οὐκ ἀξίος ἵνα λύσω.

Ὁ *this* or *of whom*, a pron. rel. gen. case, governed of the N. *ὑποδήματος*, according to § xxi. 20, 33. *Αὐτοῦ* *his* is here redundant, (see Lex. under *αὐτός* I.) Ὑποδήματος, a N. neut. sing. from the nom. *ὑπόδημα* of the third declension, like *σῶμα*, gen. case, governed by the N. *ἱμάντα*, compounded of *ὑπό* and *ἔδω*; see Lex. ἱμάντα, a N. masc. sing. of the third declension, like *δελφίν*, accus. case, governed by the transitive V. *λύσω*; sing. nom. *ἱμ-ας*, gen. -*άντος, &c.* Ἀξίος, an adjective of three terminations, like *ἀγιος*, § vii. 5. masc. sing. agreeing with *ἐγώ*, nom. case following the verb *εἰμί* by § xxi. 32. (a.) Λύσω, a V. act. subj. 1 aor. 1st pers. sing. agreeing with *ἐγώ* understood, from the theme *λύω*; λῡω, (1 fut.) *λύσω*, (1 aor.) *ἐλύσα*, (1 aor. subj.) *λύσω, &c.* governed by the conjunction *ἵνα* by § xxi. 65.

<sup>1</sup> [Matthie thinks that this construction of *μέσος, μεσώ, and μεταξύ*, is derived from that of verbs implying separation.]

28. These things were done in Bethabara beyond the Jordan, where John was baptizing.

Ταῦτα γίνετο ἐν Βηθαβάρᾳ πέραν τοῦ Ἰορδάνου, ὅπου Ἰωάννης ἦν βαπτίζων.

Ταῦτα, a demonstrative pron. neut. plur. from masc. sing. οὗτος by § ix. 5. agreeing with the neut. N. plur. χρήματα things understood by § xxi. 16. Βηθαβάρᾳ, a N. fem. sing. of the first declension by § iii. 7. dat. case, governed by prep. ἐν. Πέραν, an adv. of place, joined with a genitive. Ἰορδάνου, a N. masc. sing. from the nom. Ἰορδάνης, of the first declension, like Ἀγχίσης, genitive case. Ὅπου, an adv. Ἦν, a verb indic. imperf. 3rd pers. sing. agreeing with Ἰωάννης, from the irregular verb εἶμι by § xi. 2.

29. On the morrow John seeth Jesus coming unto him, and saith, Behold the

Τῇ ἑαυτίρῳ ὁ Ἰωάννης βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ

Lamb of God, who taketh away the sin of the world.

Ἄμνός τοῦ Θεοῦ, ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου.

Τῇ, the article sing. fem. dat. case, by § xxi. 43. (h.) agreeing with dat. ἡμέρᾳ day understood; see § i. 2. Ἐαυτίρῳ, an adv. see Lex. βλέπει, a V. act. indic. pres. like τυπῶ, 3rd pers. sing. agreeing with nom. case Ἰωάννης. Ἰησοῦν, an heteroclite N. masc. sing. accus. case, governed by the transitive V. βλέπει. Ἴδε; see Lex. Ἄμνός, a N. masc. sing. of the second declension, like λόγος, nom. case, governed by the V. ἰσθί this or he is understood. αἶρων, a partic. act. pres. masc. sing. from the theme αἶρω, nom. case, agreeing with ἄμνός. Ἀμαρτίαν, a N. fem. sing. of the first declension, like φιλία, (see § iii. 8.) accus. case, governed by the participle αἶρων by § xxi. 55.

30. This is he concerning whom I said, After me cometh a man who is become before

Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς γίγνεται ἐμπροσθέν μου, ἐπεὶ ἦν πρῶτός μου.

Ἀνὴρ, a N. masc. sing. of the third declension, like δελφίν, nom. case to V. ἔρχεται; sing. nom. ὁ ἀνὴρ, gen. τοῦ ἀνδρός and ἀνδρός; see § iii. 25.

31. And I did not know him, but that he might be manifested to Israel, for this cause I

Κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἐγὼ

am come baptizing with water.

ἦλθον βαπτίζων ἐν ὕδατι.

Κἀγὼ, by an Attic crasis for καὶ ἐγὼ and I; see § xxiii. 4, 2. Ἦδειν, a V. act. indic. pluperf. 1st pers. sing. from the anomalous V. εἶδω or εἰδῶ (which see in § xvi.); Attic ᾔδειν, εἰς, εἰ. φανερωθῇ, a V. pass. subj. 1 aor. 3rd pers. sing. agreeing with αὐτός he understood, from the contracted V. φανερῶ, like χρυσῶ; φανερῶ, (1 fut.) φανερῶσω, (perf.) πεφανέρωκα, (perf. pass.) πεφανέρωμαι, σαι, ται, (1 aor.) ἐφανερῶσθην, (1 aor. subj.) φανερωθῶ, ῆς, ῆ. Ἰσραὴλ, an heteroclite (apote or undeclined) N. masc. sing. used here as a dative, as appears from the dative article τῷ prefixed, and so governed by the V. φανερωθῇ by § xxi. 38. Τοῦτο, a pron. neut. sing. accus. case from Nom. masc. οὗτος by § ix. 5. agreeing with πρᾶγμα affair, cause, understood, a N. neut. sing. third declension, governed by the prep. διὰ.

32. And John witnessed, saying, That I saw the Spirit descending as a dove from

Καὶ Ἰωάννης μαρτύρησεν, λέγων, Ὅτι τεθίκαμι τὸ Πνεῦμα καταβαῖνον ὡς περὶ περιστέρην ἐξ

heaven, and it remained upon him.

οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

Ὅτι; see Lex. under ὅτι II. 1. Τεθίκαμι, a V. deponent perf. 1st pers. sing. from the theme θέωμαι, ὅμαι, agreeing with ἐγὼ understood; θεάσμαι, (1 fut.) θεάσομαι, (perf.) τεθίκαμι. Πνεῦμα, a N. neut. sing. of the third declension, like ὄμα, accus. case, governed by the transitive V. τεθίκαμι, and derived from πνέιναι, perf. pass. of πνίω to breathe; see § vi. 8. Καταβαῖνον, a partic. act. pres. neut. sing. accus. case, agreeing with πνεῦμα, from the V. καταβαίνω, compounded of κατὰ and βαίνω. Ὅσχι, an adverb; see Lex. Περιστέρᾳ, a N. fem. sing. of the first declension by § iii. 8. accus. case, governed by the V. τεθίκαμι understood; see § xxii. 6. Οὐρανοῦ, a N. masc. sing. of the second declension, like λόγος, gen. case, governed by the prep. ἐξ. Ἐμεινεν, a V. act. indic. 1 aor. 3rd pers. sing. (ν being added) agreeing with αὐτόν it understood, of the fourth class of characteristics; μένω, (1 fut.) μείνω, (1 aor.) ἔμεινα, ας, ε. Ἐπ' for ἐπὶ, a prep. (see Lex.) by § i. 17.

33. And I did not know him, but he who sent me to baptize with water, he said to me,

Κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνος ἐπὶ μοι, ὅς ἐστιν ὁ ἁγίος Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν ἁγίῳ Πνεύματι.

Ἐπ' for prep. ἐπὶ by § i. 17. Ἄν, indefinite, -soever; see Lex. Ἰδης, a V. act. subj. 2 aor. (or 2 fut.) 2 pers. sing. from the anomalous V. εἶδω, agreeing with σὺ thou understood, and governed,

as to mood, by the conjunction *ἀν*. Ἀγίω, a N. adj. of three terminations by § vii. 5. neut. sing. dat. case, agreeing with Πνεύματι; ἄγι-ος, α, ον, &c.

34. And I saw and witnessed that this is the Son of God.

Κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

35. On the morrow John was standing again, and two of his disciples.

Τῇ ἑπαύριον Ἰωάννης εἰσῆκει πάλιν, καὶ δύο ἐκ τῶν αὐτοῦ μαθητῶν.

Εἰσῆκει, a V. act. indic. pluperf. Attic, 3rd pers. sing. agreeing with Ἰωάννης, from the theme ἴστημι. Πάλιν, an adv. Δύο, a N. of number, dual nom. case to V. εἰσῆκειν, or rather, as a dual V. is never used in the N. T., to εἰσῆκεισαν understood. Μαθητῶν, a N. masc. plur. of the 1st declension, like κριτής, (see § iii. 10.) gen. case, governed by the prep. ἐκ.

36. And having looked on Jesus walking, he saith, Behold, the Lamb of God.

Καὶ ἰμβλίψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε, ὁ Ἀμνὸς τοῦ Θεοῦ.

Ἰμβλίψας, a particip. act. 1 aor. masc. sing. nom. case, agreeing with αὐτός he understood, from the V. ἰμβλίπω, compounded of ἰν and βλίπω (see Lex. under ἰν III. and ἰμβλίπω); ἰμβλίπω, (1 fut.) ἰμβλήσω, (1 aor.) ἰνέβλησα, (see § x. 37.) particip. ἰμβλίψας, ασα, αν, &c. Ἰησοῦ, an heteroclitite N. (by § v. 3, 4.) dat. case, governed by ἰμβλίψας by § xxi. [42, i.] Περιπατοῦντι, a particip. act. pres. from the V. περιπατῶ, of the second kind of contracted verbs, like φιλέω, masc. sing. dat. case contracted, and agreeing with Ἰησοῦ; περιπατ-έω, ὦ, particip. περιπατ-έων, ὦν; ἰουσα, οὔσα; ἰον, οῦν; gen. ἰόντος, οὐντος, &c.

37. And the two disciples heard him speaking, and they followed Jesus.

Καὶ οἱ δύο μαθηταὶ ἤκουσαν αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

Ἦκουσαν, a V. act. indic. 1 aor. 3rd pers. plur. agreeing with N. masc. plur. nom. case μαθηταί, from the theme ἀκούω, a V. of the third class of characteristics by § x. 17, ἀκούω, (1 fut.) ἀκούσω, (1 aor.) ἤκουσα, ας, ε, &c. Αὐτοῦ, a pron. demonstrative, masc. sing. gen. case; see § xxi. 35. B. (b)'. Λαλοῦντος, a particip. act. pres. from the theme λαλέω, of the second kind of contracted verbs, like φιλέω, masc. sing. gen. case, agreeing with pron. αὐτοῦ; λαλ-έω, ὦ, particip. λαλ-έων, ὦν; ἰουσα, οὔσα; ἰον, οῦν; gen. λαλ-ίοντος, οὐντος, &c. Ἠκολούθησαν, a V. act. indic. 1 aor. from the theme ἀκολουθίω, of the second kind of contracted verbs, like φιλέω, 3rd pers. plur. agreeing with αὐτοὶ they understood; ἀκολουθίω, (1 fut.) ἀκολουθήσω, (1 aor.) ἠκολούθησα, ας, ε, &c. Ἰησοῦ, dat. case, by 43. B. (a).

38. And Jesus being turned, and seeing them following, saith to them, What

Δὲ ὁ Ἰησοῦς στραφείς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί seek ye? And they said to him, Rabbi (which, being interpreted, is called master), where ζητεῖτε; Δὲ οἱ εἶπον αὐτῷ, Ῥαββὶ (ὃ ἐρμηνεύμενον, λέγεται διδάσκαλε), ποῦ dwellest thou?

μένεις;

Στραφείς, a particip. pass. 2 aor. from the V. στρίφω, (by § x. 53, 3, and § xi. 7.) masc. sing. nom. case, agreeing with Ἰησοῦς; στρίφω, (2 aor.) ἔστραφον, (2 aor. pass.) ἑστράφην, particip. στραφείς, εἶσα, ἰν, &c. Ζητεῖτε, a V. act. indic. pres. from the contracted V. ζητέω, 2nd pers. plur. agreeing with ὑμεῖς ye understood; ζητέω, ὦ; εἰς, εἰς; εἰ, εἰ, &c. Οἱ; see Lex. under Ὁ VIII. Ῥαββὶ, a Hebrew word, and indeclinable; see Lex. Ὁ, a pron. rel. neut. sing. agreeing with ῥῆμα word understood, or with the word ραββὶ put τεχνικῶς, as the grammarians speak, nom. case to V. λέγεται. Ἐρμηνεύμενον, a particip. pass. neut. sing. from the V. ἐρμηνεύω, nom. case, agreeing with the relative ὃ. Λέγεται, a V. pass. pres. from the theme λέγω, 3rd pers. sing. agreeing with pron. relat. ὃ (see § xxi. 19); λέγω, pass. λίγεται, η, εται. Διδάσκαλε, a verbal N. masc. sing. of the second declension, like λόγος, voc. case, from the present tense of the V. διδάσκω; see § vi. 8. Ποῦ, an adv.; see Lex.

39. He saith to them, Come ye and see. They came and saw where he dwelleth, and λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει, καὶ they abode with him that day, for it was about the tenth hour.

Ἔμειναν παρ' αὐτῷ τὴν ἐκαινὴν ἡμέραν, διὲ ἦν ὡς δεκάτῃ ὥρᾳ.

Ἔρχεσθε, an anomalous V. depon. imperat. pres. 2 pers. plur. agreeing with ὑμεῖς understood, from the theme ἐρχομαι, imper. ἐρχ-ου, ἰσθῶ, &c. Ἴδετε, an anomalous V. act. imperat. 2 aor. 2nd pers. plur. agreeing with ὑμεῖς understood, from the theme εἶδω, 2 aor. εἶδον, imperat. ἰδ-ε, ἰτω, &c. Παρ', a prep. for παρά by § i. 17. Ἠμέραν, a N. fem. sing. of the first declension, (by § iii. 5, 8.) accus. case, by § xxi. 45. (d.) (6.) Ὡς, an adv. Δεκάτῃ, a N. adj. of three endings, like καλός, fem. sing. nom. case, agreeing with ὥρα; δέκατος, η, ον. Ὥρα, a N. fem. sing. of the first declension, like ἡμέρα, nom. case, governed by the neuter V. ἦν.

40. One of the two who heard from John, and followed him, was Andrew,

Εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ, ἦν Ἀνδρέας, the brother of Simon Peter.

ὁ ἀδελφὸς Σίμωνος Πέτρου.

<sup>1</sup> As the expression of perception generally requires the *genitive*, so the separate operations of it by the senses take the same.

*ἄνδρ*; see § vii. 17. *Ἀνδρίας*, a N. masc. sing. of the first declension, like *Αἰνίας*, nom. case, governed by the neuter V. *ἦν*. *Ἀδελφός*, a N. masc. sing. of the second declension, like *λόγος*, nom. case, put in apposition with *Ἀνδρίας* by § xxi. 29. *Σίμωνος*, a N. masc. sing. of the third declension, like *δελφίν*, gen. case, governed by the N. *ἀδελφός* by § xxi. 34. sing. nom. *ὁ Σίμων*, gen. *τοῦ Σίμωνος*, &c. *Πέτρου*, a N. masc. sing. of the second declension, like *λόγος*, gen. case, put in apposition with *Σίμωνος*.

41. He first findeth his own brother Simon, and saith to him, We have found  
*Οὗτος πρῶτος εὕρισκε τὸν ἴδιον τὸν ἀδελφὸν Σίμωνα, καὶ λέγει αὐτῷ, Εὕρηκαμεν*  
 the Messiah, which, being interpreted, is the Christ.  
*τὸν Μεσσίαν, ὃ μεθιερμηνεύμενόν ἐστι ὁ Χριστός.*

*Εὕρισκει*, a V. act. indic. pres. 3rd pers. sing. from the theme *εὕρισκω*, agreeing with *οὗτος*. *ἴδιον*, a N. adj. of three terminations, like *ἄγιος*, masc. sing. accus. case, agreeing with *ἀδελφόν*. *Εὕρηκαμεν*, a V. act. indic. perf. 1st pers. plur. agreeing with *ἡμεῖς* understood, from *εὕρισκω*; *εὕρισκω*, (1 fut.) *εὕρησω*, (perf.) *εὕρηκα*, *ας*, *ε*, &c. *Μεσσίαν*, a N. masc. sing. of the first declension, like *Αἰνίας*, accus. case, governed by the transitive V. *εὕρηκαμεν*. *Ὁ*, a pron. rel. neut. sing. agreeing with the neut. N. *ῥῆμα* understood, or with *Μεσίαν*, put *τεχνικῶς* (as the grammarians speak), nom. case to V. *ἐστὶ* by § xxi. 19. *Μεθιερμηνεύμενον*, a particip. pass. pres. neut. sing. nom. case, agreeing with the relative *ὃ*, from the compound V. *μεθιερμηνεύω*, which from *μετά* and *ερμηνεύω*; see Lex. *Χριστός*, a verbal N. masc. sing. of the second declension, like *λόγος*, nom. case, governed by the neuter V. *ἐστὶ*, derived from *εἰχρίσται*, 3rd pers. perf. pass. of *χρίω*; see § vi. 8. and Lex. in *Χριστός*.

42. And he brought him to Jesus, and Jesus having looked on him said, Thou art  
*Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, δὲ ὁ Ἰησοὺς ἰμβλίψας αὐτῷ εἶπε, Σὺ εἰ*  
*Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ ἐληθῆσθ* *Κηφᾶς, ὃ ἱερμηνεύεται Πέτρος.*  
*Ἦγαγεν*, a V. act. indic. 2 aor. 3rd pers. sing. agreeing with *αὐτός* understood, from the theme *ἄγω*; *ἔγω*, 2 aor. *ἤγον*, and with the Attic reduplication *ἤγαγον* by § xxiii. 4, 6. *ἤγαγον*, *ες*, *ε*, and *ν* being added by § i. 18. *ἤγαγεν*. *Ἰωνᾶ*, a N. masc. sing. of the first declension, like *Θωμᾶς*, (see § iii. 12.) gen. case, governed by the N. *υἱός*. *Κληθῆσθ*, a V. pass. indic. 1 fut. 2nd pers. sing. agreeing with *σὺ*, from the theme *καλέω*, &c. *Κηφᾶς*; see Lex.

43. On the morrow Jesus would go forth into Galilee, and findeth Philip, and  
*Τῇ ἑπαύριον ὁ Ἰησοὺς ἠθέλησεν ἔξελθῆν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκε Φίλιππον, καὶ*  
*εἰπὶ αὐτῷ, Ἀκολουθε μοι.*  
*ἠθέλησεν*, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with *Ἰησοὺς*, from the theme *θέλω*, of the second kind of contracted verbs, like *φίλιω*. *ἔξελθῆν*, a V. act. infin. 2 aor. from the obsolete V. *ἐξελεθῶ*, compounded of *ἐξ* and *λεῖθω*, see Lex., governed by the V. *ἠθέλησεν* by § xxi. 50. *ἐξελεθῶ*, (2 aor.) *ἐξήλυθον*, (2 aor. inf.) *ἐξέλυσθαι*, and by syncope *ἐξελεθῆν*; see § xvi. under *ἔρχομαι*. *Γαλιλαίαν*, a N. fem. sing. of the first declension, like *φιλία*, accus. case, governed by the prep. *εἰς*. *Φίλιππον*, a N. masc. sing. of the second declension, like *λόγος*, accus. case, governed by the transitive V. *εὕρισκει*. *Ἀκολουθε*, a V. act. imperat. 2nd pers. sing. agreeing with *σύ* understood, from the theme *ἀκολουθέω*, of the second kind of contracted verbs, like *φίλιω*, *ἀκολουθεῖω*, *ω*; imperat. *ἀκολουθε-ε*, *ε*.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.

*Δὲ ὁ Φίλιππος ἦν ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρίου καὶ Πέτρου.*  
*Βηθσαϊδᾶ*, an heteroclitite N. aptote, or undeclined, by § v. 3. *Πόλεως*, a N. fem. sing. of the third declension, contracted like *δφς*, gen. case, Attic, see § iii. 32, 2. governed by the prep. *ἐκ*.

45. Philip findeth Nathanael, and saith to him, We have found him whom Moses in the  
*Φίλιππος εὕρισκε τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Εὕρηκαμεν ὃν Μωσῆς ἐν τῷ*  
*νόμῳ ἔγραψε, καὶ οἱ Προφῆται, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, τὸν Υἱὸν τοῦ Ἰωσήφ.*  
*Ναθαναήλ*, *Ναζαρέθ*, *Ἰωσήφ*, heteroclitite nouns undeclined, by § v. 3, 1. *Μωσῆς*, an heteroclitite N. masc. sing. (see § v. 6.) nom. case to V. *ἔγραψεν*. *Ἐγραψεν*, a V. act. indic. 1 aor. 3rd pers. sing. agreeing with *Μωσῆς*, from the theme *γράφω*, of the first class of characteristics, like *ῥάπτω*. *Προφῆται*, a N. masc. plur. of the first declension, like *κριτής*, nom. case to V. *ἔγραφαν* described understood. *Ἰησοῦν*, an heteroclitite N. masc. sing. accus. case, put in apposition with *αὐτόν* understood.

46. And Nathanael said to him, Can any good thing be from Nazareth? Philip saith

*Καὶ Ναθαναήλ εἶπεν αὐτῷ, Δύναται τι ἀγαθὸν εἶναι ἐκ Ναζαρέθ; Φίλιππος λέγει*  
 to him, Come and see.

*αὐτῷ, Ἐρχου καὶ ἴδε.*

*ἔνεται*, an anomalous V. depon. indic. pres. 3rd pers. sing. agreeing with *χρῆμα* understood, and

declined, like ἵσταμαι pass. of ἵστημι, δύναμαι, δύνασαι, δύναται. Ἀγαθόν, a N. adj. of three terminations, neut. sing. nom. case, agreeing with χρῆμα understood; see § xxi. 16. Ἐλναι, a V. infin. from the irregular V. εἰμί, governed by the V. δύναται by § xxi. 50.

47. Jesus saw Nathanael coming to him, and saith concerning him, Behold, Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε, an Israelite indeed, in whom guile is not. Ἰσραηλῖτης ἀληθῶς, ἐν ᾧ δόλος ἰστί οὐκ.

Ἰσραηλῖτης, a N. masc. sing. of the first declension, like ἐπιστής, nom. case, governed by the V. ἰστί understood. Ἀληθῶς, an adv. from ἀληθής. Δόλος, a N. masc. sing. of the second declension, like λόγος, nom. case to V. ἰστί.

48. Nathanael saith to him, Whence knowest thou me! Jesus answered and said to him, Ναθαναὴλ λέγει αὐτῷ, Πόθεν γινώσκεις με; Ὁ Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ, Before that Philip called thee I saw thee, being under the fig-tree.

Πρὸ τοῦ Φιλιππον φωνῆσαι σε εἶδόν σε, ὄντα ὑπὸ τὴν συκῆν.

Πόθεν, an adv.; see Lex. Γινώσκεις, a V. act. indic. pres. 2nd pers. sing. agreeing with σὺ understood from the theme γινώσκω. Πρὸ, a prep. governing a genitive; see Lex. Πρὸ τοῦ, &c. see § xxi. 52—54. Φωνῆσαι, a V. act. infin. governed by the accus. N. Φιλιππον, 1st aor. from the theme φωνίω, of the second kind of contracted verbs, like φιλέω. Σὺ, a primitive pron. of the 2nd person, accus. case, governed by the transitive V. φωνῆσαι, from the N. σὺ by § ix. 3. ὄντα, a particip. pres. from the irregular V. εἰμί to be, accus. case, agreeing with the pron. σέ; εἰμὶ, particip. ὢν, ὄσα, ὄν, gen. ὄντος, &c. Συκῆν, a N. fem. sing. of the first declension, contracted like γαλήν, by § iii. 13. accus. case, governed by prep. ὑπὸ; sing. nom. ἡ συκίη, ἡ; gen. τῆς συκῆς, ἧς, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of God, thou art the Ναθαναὴλ ἀπεκρίθη, καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ King of Israel.

Βασιλεὺς τοῦ Ἰσραήλ.

Βασιλεὺς, a N. masc. sing. of the third declension, contracted by § iii. 32, 3. nom. case, following the neuter V. εἶ.

50. Jesus answered, and said to him, Because I said to thee, I saw thee underneath the Ἰησοῦς ἀπεκρίθη, καὶ εἶπεν αὐτῷ, Ὅτι εἰπόν σοι, Εἶδόν σε ὑποκάτω τῆς fig-tree, believest thou? Thou shalt see greater things than these.

συκῆς, πιστεύεις; Ὅφει μείζω τούτων.

ὑποκάτω, an adv. of place, governing a gen. see § xxi. 60. Πιστεύεις, a V. act. indic. pres. 2nd pers. sing. agreeing with σὺ understood, from the theme πιστεύω. Ὅφει, a V. mid. or depon. 1 fut. 2nd pers. sing. (by note on τύπτω, § xi. 3.) from the theme ὀπτω or ὀπτομαι; ὀπτομαι, (1 fut.) ὀψομαι, εἰ, &c. Μείζω, a N. adj. of the comparative degree, irregular from the positive μέγας, (by § viii. 6.) neut. plur. accus. case, contracted (by § viii. 11.), agreeing with χρήματα things understood. Τούτων, a demonstrative pron. neut. plur. from masc. sing. οὗτος, gen. case, agreeing with χρημάτων things understood, gen. case.

51. And he saith to him, Verily, verily, I say to you, From henceforth ye shall see heaven

Καὶ λέγει αὐτῷ, Ἀμήν, ἀμήν, λέγω ὑμῖν, Ἀπ' ἄρτι ὀψεσθε τὸν οὐρανὸν opened, and the Angels of God ascending and descending upon the Son of ἀνευγότα, καὶ τοὺς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ Man.

Ἀνθρώπου.

Ἀμήν, Heb.; see Lex. Ἀρτι, an adv. of time; see Lex. under ἄρτι 5. Οὐρανός, a N. masc. sing. of the second declension, like λόγος, accus. case, governed by the transitive V. ὀψεσθε. Ἀνευγότα, a particip. mid. perf. after the Attic form, (by § x. 22. and § xxiii. 4, 6.) masc. sing. accus. case, agreeing with the N. οὐρανόν; ἀνοίγω, perf. mid. ἀνίγω, particip. ἀνευγ-ός, νία, ὅς; gen. ὅτος, νίας, ὅτος, &c.; see ἀνοίγω in § xvi. Ἀγγέλους, a N. masc. plur. of the second declension, like λόγος, accus. case, governed by the transitive V. ὀψεσθε understood. Ἀναβαίνοντας, a particip. act. pres. from the theme ἀναβαίνω, compounded of ἀνά and βαίνω, (see Lex.) masc. plur. accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατά and βαίνω; see Lex.

# GREEK AND ENGLISH LEXICON

TO THE

## NEW TESTAMENT.

**A, α, Alpha.** The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Alaph*, but in form approaching nearer to the *Alaph* of the Samaritans and Phœnicians<sup>1</sup>. *Phitarch* (in Sympos. lib. ix. qu. 2) informs us, that this name *Alpha* in Phœnician signified an α, as *Alaph* likewise does in Hebrew.

I. **A, Alpha**, being the first letter of the Greek alphabet, is applied to [whatever is *first*, whether in time or rank (see Buxt. Lex. Talmud. p. 106), and hence to] Christ as being the *beginning* or *first*, occ. Rev. i. 8. 11. xxi. 6. xxii. 13. Observe that in Rev. i. 11, the words Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ— are omitted in twenty MSS., three of which are ancient, in the Vulg., and several other ancient versions, and in some printed editions, and are accordingly rejected by Mills, Wetstein, and Griesbach. [By these expressions many of the ancients conceive that our Lord's eternal divinity is described (see Areth. Cæsar. in Apoc. p. 888, and others, with a reference to Is. xlv. 6), and they are followed by the modern orthodox writers in general. See Eichhorn's Commentary on these passages. The reader may also consult the following works: Amstel. Diatr. Philol. qua τὸ α et ω appellatio Christi in Apoc. exponitur. Upsal, 1755, 4to. Nicolaus, Disquis. de Mose Alpha dicto. L. Bat. 1763. 8vo.]

II. As a Particle used in composition.

1. It denotes *negation* or *privation*, from ἀρετὴ or ἀρετῶν, *without*, and in this application called *negative* or *privative*, as in ἀσεβής *ungodly*, from α neg. and σέβω *to worship*; ἀόρατος *invisible*, from α neg. and ὁρατός *visible*. The α, when

compounded with words beginning with a vowel, frequently takes a ν after it for the sake of sound, as in ἀναμάρτητος *being without sin*, from α neg. and ἀμαρτῶν *for ἀμαρτάνων* *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in ἀνέιζω *to fix* (the eyes) *attentively*, from α intens. and εἶνω *to fix*. Α thus applied is, perhaps, from the Heb. ה *emphatic*, or an abbreviation of ἄγαν *very much*, which from Heb. תָּמַח *to be lifted up, increased*. [On the intensive power of α, see Valcken. ad Adonias. p. 214. Blomf. ad Prom. 904. Kidd, Critical Review, lxxxviii. p. 129. Porphyry, Quest. Homer. p. 49.]

3. It imports *collecting* or *assembling*, from ἀμα together (which see), and is called *collective* or *congregative*, as in ἅπας *all together*, from α collect. and πᾶς *all*; ἀδελφός *a brother*, from α collect. and δελφύς *a womb*.

ἈΒΑΔΔΟΝ. Heb.—*Abaddon*, Heb. מְחַרְחַר destruction, *perdition*, a N. from the V. חָרַח *to destroy*. occ. Rev. ix. 11. So the LXX render מְחַרְחַר by ἀπώλεια, Job xxvi. 6. xxviii. 22, & al. Comp. Ἀπολλύων under Ἀπολλύω III.

ἄΒΑΡΗΣ, ἴος, οἷς, ὁ, ἡ, καὶ τὸ δβάρης, from α neg. and βάρος *a burden, charge*. Not burdensome, not chargeable. occ. 2 Cor. xi. 9. Comp. Βάρος V.

ἈΒΒΑ. Heb.—*Father* or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under Ἐβραῖς) for the pure Hebrew אב father or אבא my father. So the Chaldee Jews used אבא for the father or my father<sup>2</sup>. occ. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6. [Ἀππας and ἄππα seem to Alberti of the same origin as ἄββα. See Spanheim on Callim. Hymn. in Dian. 6.]

<sup>1</sup> Concerning the resemblance between the Phœnician and Greek letters, in name, order, power, and form, see Herodotus, v. 58; Montfaucon's Palæographia Græca, A. 1. 2. 3; Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters, p. 97, &c., and his Structure of the Greek Tongue, p. 219, &c.; and Encyclopædia Britannica, in ALPHABET, Plate IX.

<sup>2</sup> See my Chaldee Grammar, sect. iii. 14, and sect. iv. 3.

\**Ἀβυσσος*, ου, ὁ, ἡ, καὶ τὸ *ἄβυσσον*, from *a* intens. and the Ionic *βυσσός*, for *βυθός* the *deep* (which see). In Herodotus, iii. 23, *χωρεῖν ἐς ΒΥΣΣΟΝ* signifies to sink to the bottom, as in water. So Homer, II. xxiv. 80, speaking of Iris plunging to the bottom of the sea, *Ἡ δὲ—ἐς ΒΥΣΣΟΝ ὄρουσεν*.

I. *Very* or *exceedingly deep*; for the profane writers use this word as an Adjective. See Scapula's Lexicon. [So Deut. xxxiii. 13.]

II. In the N. T. *ἄβυσσος*, ου, ἡ, an *abyss*, a *deep*. It denotes

1. *The common receptacle of the dead*. Comp. under *Αἰδής* III. occ. Rom. x. 7. [on which passage see Lowth, de Sacra Poesi Heb. p. 200, ed. Michaelis.]

2. *Hell, the place of eternal punishment*. occ. Luke viii. 31. comp. Rev. ix. 1. 2. 11. xi. 7. xvii. 8. xx. 1. 3; and on the texts in Rev. see Vitringa on Rev. and Bp. Newton on Prophecies, vol. iii. 8vo. [In this sense it occurs in Euripides, Phœn. 1632.] This word in the LXX commonly answers to the Heb. *צָרוּר*, which generally denotes an *abyss of waters*. [It occurs in this sense Gen. i. 2. vii. 11. Job xxviii. 14. Deut. xxxiii. 13, &c.; and the MS. Lexicon, Bibl. Coisl. p. 499, and the Lex. Cyrill. MS. Brem. explain the word to mean, an *infinite collection of waters*, as do Hesychius and Suidas.]

✠ *Ἀγαθοεργίω*, ὤ, from *ἀγαθός* good, *merciful*, and *ἔργον* a *work*.—To do good, that is, works of mercy or charity. occ. 1 Tim. vi. 18.

*Ἀγαθοποιῶ*, ὤ, from *ἀγαθός* good, and *ποιῶ* to do. + Zeph. i. 13. +

I. To do good. occ. Mark iii. 4. Luke vi. 9. 35. Acts xiv. 17.

II. To do good to, to benefit. occ. Luke vi. 33.

III. To do well, act rightly. occ. 1 Pet. ii. 15. 20. iii. 6. 17. 3 John ver. 11.

✠ *Ἀγαθοποιῶ*, ας, ἡ, from *ἀγαθοποιῶ*.—Well-doing. occ. 1 Pet. iv. 19. This word is used in Clement's 1 Ep. to Corinth, § 2 and 3, in the sense of doing good. [Its proper meaning is *ἡ ἀγαθοῦ ἔργου προθυμία* a zeal for good works.]

✠ *Ἀγαθοποιός*, οῦ, ὁ, from *ἀγαθοποιῶ*.—A well-doer, a person acting rightly. occ. 1 Pet. ii. 14. Sir. xli. 20. [*ἀγαθοποιός* γυνή in Sir. xlii. 14, is used in a bad sense—a woman who entices men by kindnesses.]

*Ἀγαθός*, ἡ, ὄν, q. *ἀγαστός* admirable, from *ἀγάζομαι* to admire, which from *ἀγᾶω*, -ομαι, the same; or else *ἀγαθός* may be derived immediately from *ἀγᾶω* or *ἀγαμαι* to admire.—This is a very general and extensive word, like the Heb. *טוֹב*, to which it usually answers in the LXX.

I. *Good*. Mat. xix. 17. [This is the general sense of the word, which Schleusner, I think, raises sometimes higher than is necessary, or than his instances bear him out in, viz. *what is entirely perfect of its kind, and of the highest excellence*. In Mat. xix. 16. John i. 47. 2 Thess. ii. 16, nothing of this kind seems implied. The strongest instances are Mat. xix. 17. James i. 17.] Neut. plur. *ἀγαθὰ*, *τά*, good things, Luke i. 63. xii. 18, 19. xvi. 25. [See also Prov. xi. 10. Eur. Phœn. 906. Joseph. Antiq. ii. 3, 2. Hence the word denotes *prosperous, fortunate, happy*, Is. lxiii. 7. Job xvii. 15. 1 Macc. x. 55, and *cheerful*, Ps. lxxiii. 14. Zech. viii. 19. Eedr.

(2)

ix. 12. In Sirach xiii. 25, *καρδία ἐν ἀγαθός* is perhaps for *καρδία ἀγαθή* in this sense.] So Herodotus, iii. 135, and ix. 81, used not only by the LXX, but likewise by Polybius, Xenophon, and Josephus (cited by Kypke on Luke xii. 19), and by the two latter particularly applied to the *fruits of the earth*: [in which sense it occurs, Gen. xiv. 20. Wisdom ii. 6. Luke xii. 18, 19.]

II. *Bountiful, kind, benevolent, merciful*. Mat. xx. 15. [*Bountiful* or *liberal*, i. e. Does my liberality to others provoke you to envy? See Xenoph. Cyr. iii. 3, 4, and D'Orrill. ad Charit. p. 722.] Rom. v. 7. [*Kind* or *benevolent*. 1 Thess. iii. 6. *Good natured*. 1 Pet. ii. 18. Tit. ii. 5. See Casaub. Epp. p. 79. Xen. Œcon. xi. 6. Hence τὸ ἀγαθόν denotes *benevolence*. 1 Thess. v. 15. Rom. xii. 21. Gal. vi. 10. Phil. i. 6. Philem. 14. It is put for Christianity, as the highest instance of God's benevolence, in Rom. xiv. 16.]

III. *Profitable, useful*. Eph. iv. 29.

IV. *Fertile, good*, as land. Luke viii. 8. So Plutarch, de Lib. Educand. p. 2, *ἐπὶ τῆς γεωργίας, πρῶτον μὲν ἈΓΑΘὴΝ ὑπάρχει δὲ τὴν γῆν*. In agriculture, first, the land must be good.

V. *Pure, unpolluted*. Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

*Ἀγαθωσύνη*, ης, ἡ, from *ἀγαθός*.

I. [*Kindness* and *benevolence*. Rom. xv. 14. Gal. v. 22. Eph. v. 9. So Nehemiah ix. 25. In the LXX the word seems often to signify the happiness arising from another's kindness, and thence happiness generally. See Neh. ix. 35. Judg. viii. 35. 2 Chron. xxiv. 16.]

II. *Goodness* in general. occ. 2 Thess. i. 11.

*Ἀγαλλίασις*, εως, ἡ, from *ἀγαλλιάω*.—*Exultation, leaping for joy, exultative joy*. occ. Luke i. 14. 44. Acts ii. 46. Heb. i. 9. Jude ver. 24. The LXX several times use this word for the Heb. *שִׂמְחָה*. [In Acts ii. 46, it seems to signify *singing for joy*, and in this sense it is also frequently found in the LXX. See Ps. xxix. 6. xlvii. 1. lxii. 6.]

*Ἀγαλλιάω*, ὤ, (Luke i. 47) and more commonly *ἀγαλλιάομαι*, ὠμαι, pass. and mid. from *ἀγαν* very much, and *ἄλλομαι* to leap, or rather from the Heb. *שָׂא*, or in Hiph. *שָׂאָה* to exult, which the LXX frequently render by *ἀγαλλιάομαι*.

I. To exult, leap for joy, to show one's joy by leaping and skipping. So the word denotes *exultative* or *ecstatic joy and delight*, John v. 35. Acts xvi. 34. Hence it is sometimes put after *χαίρειν*, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. To be transported with desire, to leap forward with joy, in order to meet the object of one's wishes, gesture. occ. John viii. 56, where see Doddridge, Bp. Pearce, and Campbell, and Blackwall's Sacred Classics, vol. i. pp. 46—48 8vo edit.

[III. To be pleased with any thing. John v. 35 and so to boast of it in LXX. 2 Sam. i. 20. Sirach xxx. 3.

IV. To celebrate and sing the praise of. Luke i. 47. x. 21. Acts ii. 26. See on this word, Fiches ad Well. p. 238. Bergl. ad Alciph. p. 56.]

✠ *Ἀγάμος*, ου, ὁ, ἡ, from a neg. and *γάμος*



*marriage*. — *Single*, whether unmarried or widowed. occ. 1 Cor. vii. 8. 11. 32. 34. 37. See *Sex. Symp.* ix. 7.

† *Ἀγανακτῶ*, ὤ, from *ἀγαν* *very much*, and *ἀγανά*, properly, *to be heavily loaded, pressed with a great weight*, and thence *to be oppressed in mind, to be grieved, take ill, resent, gravor, gravatē fero* (see *Scapula*), which from *ἀγθος* *a weight, burden, also grief*. Comp. under *προσεχθίζω*. — *To be vexed or filled with indignation or resentment, to resent deeply, to be indignant, to stomach*. occ. Mat. ii. 24. xvi. 8. Mark x. 14. 41. xiv. 4. Luke xii. 14. [It is used either absolutely, or with *ἐν*, *ῥη*, and *πρός*, and in the Book of Wisdom, v. 23, with *κατά*.]

† *Ἀγανάκτησις*, *εὐς*, ἡ, from *ἀγανακτῶ*. — *Indignation, resentment*. occ. 2 Cor. vii. 11. *†Thuc.* ii. 41.†

† *ἈΓΑΠῆ*, ὤ, ἡ, †from *ἀγάπη*.†  
I. *To love in general*. Mat. xxii. 37. 39, et al. freq.

II. *To desire, long for*. 2 Tim. iv. 8. comp. 1 Pet. iii. 10. Ps. xxxiv. 12. xl. 16. This word in the LXX most commonly answers to the Heb.

*אַהַב*.

[III. *To prefer*. Mat. vi. 24. John xiii. 23. Rom. ix. 13. Hence *οὐκ ἀγαπῶν* is *to neglect*. Rev. xii. 11. — Schleusner chooses to give as additional meanings of the word, (1) *To do good to, citing* Luke vii. 5. John xiv. 21. 23, &c. (2) *To do one's duty to from love*, citing Eph. v. 25. Col. iii. 19. Whence he says *ἀγαπῶν τὸν Θεόν* always means *to worship God with piety*; and (3) *To address with kind words*, citing Mark x. 21. Ps. lxxviii. 36, &c. In all these cases he appears to me to give only what he imagines to be the probable effect of the love, while the writers merely state the existence of the love itself. He gives, of course, analogous meanings to the word *ἀγάπη*.]

*Ἀγάπη*, ἡς, ἡ.  
I. *Love, charity*, see Luke xi. 42. Rom. v. 5. & 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous but, I fear, common notion, of *atonement* for sins by *almsgiving*. This N. in the LXX usually answers to the Heb.

*אַהַב*.

II. *Ἀγάται*, ὧν, αἱ, *love-feasts, feasts of charity*. occ. Jude ver. 12. comp. 1 Cor. xi. 21. 33. These *love-feasts* used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common donations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, et seq. See Cave's *Prim. Christ.* pt. 1. chap. 11, and Seider's *Thesaurus* in *ἀγάται*, II. 3. Pliny, I think, must be understood to speak of these *agapae* when, in his famous 97th letter to Trajan, he says of the Christians in Bithynia, of which he was governor, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to God (*quasi Deo*), and taken their sacramentum, morem sibi discendendi fuisse, rursus convivendi ad capendum cibum, promiscuum et innoxium, "they usually departed and came together again to take an innocent repast in

common:" which passage further shows, that the Bithynian Christians kept their *ἀγάται* after the celebration of the eucharist. [The *ἀγάται* lasted till the 4th century, and were then abolished by the council of Laodicea, in its 28th canon, in consequence of the luxury which had been substituted for the ancient and frugal method of celebrating these feasts.]

† *Ἀγαπήτός*, ἡ, ὅν, from *ἀγαπῶ*.

[I. *Beloved, well-beloved*. Acts xv. 25, et al. freq.

II. *Only*, used with regard to Christ as the only Son of God. Mat. xiii. 17. Luke ix. 35. xx. 13. This sense is frequent in the LXX. Gen. xxii. 2. Judg. xi. 34. Jer. vi. 26, and is often used to render the Heb. *יחיד*. The Greek lexicographers especially give to this word the explanation *μονογενής*, or *only-born*. See Hesychius in voce, Poll. iii. c. 2, and Zonar. col. 14, the Schol. on Homer, II. ε. 401. Lucian Catapl. c. 10, and Dan. Heina. Exerc. SS. lib. ii. c. 1.]

† *Ἀγγαρεύω*, from *ἄγγαρος*, below. — *To press or compel another to go somewhere, or to carry some burden*. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This word is derived from the Persians, among whom the king's messengers or letter-carriers were called *ἄγγαροι* or *angari*. Thus Suidas, under the word *ἄγγαρος*, οὗτος ἱκάδουν οἱ Πέρσαι τῶν βασιλέων ἀγγίλους. And Hesychius, ἄγγαρος, ἡ λίξις Περσική—σημαίνει δὲ καὶ τοὺς ἐκ διαδοχῆς βασιλικοὺς γραμματοφόρους. Thus Herodotus tells us, viii. 98, that the Persian post was called *ἄγγαρήιον*. And Josephus, Ant. xi. 6, § 2, says, that on Esther's marriage the king of Persia dispatched τοὺς ἀγγάρους λεγόμενους, the *angari*, as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persian name *ἄγγαρος* seems to be from the Heb. *רַגְלָא* *a letter* (γ or ς being inserted before γ, as usual); though there is a passage in Xenophon which would almost tempt one to deduce it from the Heb. *קַרְנָא* *a crane*, on account of their prodigious speed: for, speaking of these *ἄγγαροι*, Cyroped. lib. viii. p. 497, edit. Hutchinson, 8vo, he observes, *φασι τινες ΘΑΥΤΟΝ ΤΩ'Ν ΤΕΡΑ'ΝΩ'Ν ταύτην τὴν πορείαν ἀνύειν*. "Some say they perform this journey more expeditiously than cranes." But Michaelis says that the Persian word "*ἄγγαρεύω*" is from Pers. *hangar* (or *kanjar*) *a dagger*, worn as a mark of authority by the couriers in Persia, who have the power of forcing the proprietors of horses at every post station to supply them as often as they have need, and to accompany them on the road." Chardin, *Travels*, vol. ii. p. 242, 12mo, says, "Ces couriers sont fort reconnoissables à leur equipage; ils portent le poignard," &c. Introduction to N. T. translated by Marsh, vol. i. p. 169, where see also Marsh's Note, i. p. 429. Whichever of the above etymologies be right, these Persian messengers had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of Persia, as just observed from Chardin, officers not unlike the ancient *angari*; they are called *chappars*, (ultimately, perhaps, from the Heb. *צָפַץ* *to be active, nimble*), and serve to carry

despatches between the court and the provinces<sup>1</sup>. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir John Chardin's *Travels*, vol. i. p. 257, and Mr. Hanway's, vol. i. p. 262. [Reland, *Diss. Misc.* viii. p. 125. Stanl. ad *Æschyl. Pers.* 247. Brisson. de *Persar. Principatu*, i. § 138.]

From the Persic name *άγγαρος*, the Greeks, after they became acquainted with the affairs of Persia, formed the verb *άγγαρεύω*, the passive of which, *άγγαρεύεσθαι*, is used in Josephus, *Ant. lib. xiii. cap. 2, § 3*, where Demetrius, the son of Seleucus, in a letter to Jonathan the high priest and the people of the Jews, says, *Κελεύω δὲ μὴδ' ΑΓΓΑΡΕΥΕΣΘΑΙ τὰ Ἰουδαίων ὑποζύγια*—"I order moreover that the beasts of the Jews be not *pressed*." But, no doubt, the Romans, in our Saviour's time, often *pressed* not only their beasts but themselves for the public service. The N. *άγγαρία* is used by Arrian, *Epictet. lib. iii. cap. 26, p. 359*, edit. Cantab. (iv. 1, 79. Schw.)

*Άγγείον*, *ου, τό*, from *άγγος* the same, or immediately from the Heb. *קַיִס* *a basin*.—*A vessel of any kind.* occ. *Mat. xiii. 48. xxv. 4.*—In the LXX [as Numb. iv. 9] it generally answers to the Heb. *קַיִס* *a vessel*, [and is used in classical authors, as Xen. *Æcon.* viii. 11. ix. 2.]

*Άγγέλια*, *ας, ή*, from *άγγίλλω* *to tell, deliver a message*.—*A message, or commandment delivered as a message.* occ. 1 John iii. 11. [and so in *Ælian*, V. H. i. 21. In the LXX simply *message*. *Prov. xii. 26. xxvi. 16.*]

*ΆΓΓΕΛΑΟΙ*, *to tell, deliver a message*. This V., though common in the Greek writers, occurs not in the N. T., but is here inserted on account of its derivatives.

*Άγγελος*, *ου, ό*, from *άγγίλλω*.—"A name not of *nature* but of *office*," says Austin in Leigh's *Crit. Sacr.* "*Άγγελος* in the LXX usually answers to the Heb. *מַלְאָכִים*, which is of the same import.

I. *A human messenger, a legate, an agent.* *Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25.* It is spoken of the *preachers of the Gospel*, *Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7, "Άγγελος Σατάν ἵνα με κολαφίζῃ, "That the agent of Satan," i. e. one of those whom, in the preceding chapter (ver. 15), St. Paul had styled διακόνους ministers of Satan, "might buffet me."* *Comp. 2 Cor. x. 10.* [In a sense somewhat similar to this, as *agent or spy*, Schleusner explains the difficult passage 1 Cor. xi. 10, *διὰ τῶν ἀγγέλων*, "on account of those who are sent to watch you." See Heuman's *Disquisitio Exegetica περὶ τῶν ἀγγέλων*, 1 Cor. xi. 10. *commentatorium.*]

II. *The bishop or president of a particular church.* *Rev. i. 19. ii. 1, et al. Comp. Gal. iv. 14. 2 Cor. v. 20<sup>2</sup>.*

III. *A created intelligent angel, whether good,*

as *Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15<sup>3</sup>, with Mat. xviii. 10, and Luke xv. 10;—or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in *Rev. viii. 13*, the Alexandrian, and another ancient MS., and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of *αἰετοῦ* for *ἀγγέλων*; and that reading is embraced by Mill and Weiststein; and received into the text by Griesbach.*

IV. "*Άγγελος Κυρίου*, the angel, agent, or personator, of the Lord. This was evidently a *human form* surrounded with *light or glory*, with or in which Jehovah was present. And thus the expression is used, *Acts vii. 30.* (comp. ver. 32, and *Exod. iii. 2—6.*) *Luke ii. 9. Acts xii. 7.* (comp. ver. 11. 17.) *Mat. xxviii. 2.* (comp. ver. 3, 4.) [and perhaps *Luke xii. 8, 9.* (comp. *Mat. x. 32.*)]

*Άγγελος* or *ό Άγγελος*, the angel, when alone, is sometimes used in this sense. See *Acts vii. 35. 38.* (comp. *Exod. xix. 3. 9. 20.*) *John v. 4.* And sometimes *άγγελος Κυρίου* seems plainly used for a *created intelligent angel*, as *Luke i. 11.* (comp. ver. 19. 26. 35<sup>4</sup>.)

V. "*Άγγελοι, ου, οι*, the created agents or angels of material nature; that is, the *fire, light, and spirit*, or *gross air*, by which Jehovah acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators, instruments of action or visibility.* *Comp. Heb. i. 6*, with *Ps. xcvi. 7* (see the LXX); *Heb. i. 7*, with *Ps. civ. 4<sup>5</sup>*; and *Heb. ii. 2. Acts vii. 53. Gal. iii. 19* with *Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγή*.—Since, as very learned<sup>6</sup> and excellent men have observed, it appears to have been the Apostle's direct design in *Heb. i.* to prove that the Son was superior to the angels, in opposition to the Simonians and Cerinthians of that time, who attributed the formation of the world to angels, and who looked upon Jesus as a mere man, and, as such, inferior to angels; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word *άγγελοι* angels, in this first chapter to the Hebrews, of the material agents of nature, is it not evident that the Simonians, Cerinthians, and other ancient Gnostics, and their successors the Valentinians, so far as they understood them

<sup>1</sup> In *Acts xii. 15*, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a guardian angel to attend and watch over him. (See Bp. Bull's *English Works*, vol. ii. p. 501.) But as there is no reason to think that these persons spoke by Divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the angel who delivered him from prison, not as his own peculiar angel, but as the angel of the Lord, ver. 11. [The same notion is alluded to *Mat. xviii. 10.* See Lightfoot on the above passage of *Acts*, and *Doughty Anal. Sacra N. T. Exc.* lvii. p. m. 94. Perhaps, also from the Jewish notion of an angel presiding over every department and particular in nature, the expressions *Rev. ix. 11. xiv. 18. xvi. 5*, may be explained.]

<sup>2</sup> On this very difficult subject of angels, the reader would do well to consult Bate's excellent inquiry into the Similitudes; though he will find that in the expositio of several of the above texts I do not concur with the learned writer.

<sup>3</sup> See Campbell's Preliminary Dissertations to the *Gospels*, p. 370, &c.

<sup>4</sup> Bishop Bull, *Opera*, p. 64 and 320, edit. Grabe. *Watt's Importance of the Doctrine of the Trinity*, p. 49 2d edit. *Comp. Vitringa, Observ. Sacr. lib. v. cap. x & xiii.*

<sup>1</sup> See New and Complete Dictionary of Arts, in CHAM-PAGNE.

<sup>2</sup> See Scott's *Christian Life*, vol. ii. pt. 2, ch. 7, sect. 9, p. 421, &c.

selves, meant by their *angels* or *æons* no other than these *material agents*? Accordingly, Irenæus (Adv. Hær. lib. ii. cap. 19. p. 140, edit. Grabe) charges the Gnostics, and particularly the Valentinians, with having stolen the genealogies of their *æons* from the Theogonia of the heathen poet Antiphanes: "*Unde ipsi assumunt sibi fabulam, quasi naturali disputatione commentum, solummodo demutantes eorum nomina.*" "From whom," says he, "they borrowed their fable, and forged a *physical disquisition*, as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud comicos,*" &c. "And they are convicted of publishing for their own, not only what the *comic* poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called philosophers; and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the *motley fiction*, introducing a doctrine in one respect indeed *new*, because at present it is palmed upon the world by new artifices, but yet a doctrine *old* and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for Christianity then goes on to support this charge, heavy as it is, by an induction of particulars.—Epiphanius, in like manner, treating of the more ancient Gnostics, the predecessors of Valentinus, and from whom he derived most of his heresy, says, "that the Greek poets, and their *fables*, gave rise to all the sects!" implying, no doubt, that these elder Gnostics likewise borrowed the *genealogies* of their *angels* or *æons* from the old Greek poets, such as Orpheus, Hesiod, Antiphanes, Philistion, &c., who, it is certain, in their *theogonies* or *genealogies of the gods*, meant only to describe the *parts* or *conditions of material nature*, particularly of the *heavens*, and their operations on each other. Thus, then, the Gnostic doctrine of *æons* or *angels*, of their making the world, and of the religious regard due to them, revived, *only under other names* (as Irenæus repeatedly observes), the vilest abominations of *physical heathenism*; and not only so, but by blasphemous jargon set aside the *essential divinity of the Son of God*. For further satisfaction on this subject, the reader will do well to consult Irenæus, as above cited; Vossius's note on ΣΥΓΓΡ., in Ignatius's Epist. to Magnesians, § 8, vol. ii. p. 131, edit. Rassel; Gale's Court of Gent. pt. iii. book 2, chap. 1, § 7, p. 123, &c., and Cave's Life of Titus, p. 60, 61. It should, however, be remarked, that Enfield, whom see in Hist. of Philo. vol. ii. book 3, ch. 3, deduces the Gnostic heresies among Christians from the Eastern or Zoroastrian philosophy, especially from the Oriental doctrine of *emanation*; and of Irenæus in particular he observes, vol. ii. p. 296, 297, that though "he employed his learning and industry in refuting the Gnostic heresies which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy, with the doctrine of Christ, it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental

than the Greek philosophy, did not perceive the true origin of the heresies which he undertook to refute."

Άγε, an adv. of *compellation* or *address*, properly the imperative 2d pers. sing. present of the V. άγω to lead, go. comp. Άγω VI.—Come, come now. occ. Jam. iv. 13. v. 1. Wetstein, on Jam. iv. 13, shows that the best Greek writers, particularly Homer, apply this word in like manner where *several* persons are addressed.

Άγέλη, ης, ή, from the V. άγω to drive, or perhaps from the Heb. צֶמֶד a bullock or steer; for in the ancient language of Homer, άγέλη is scarcely ever applied but to a *herd of the beeve kind*. See Dammii Lexicon?—A herd, a drove. In the N. T. it is only applied to swine. occ. Mat. viii. 30, 31, 32. Mark v. 11. 13. Luke viii. 32, 33. [1 Sam. xvii. 34.]

Άγενεαλόγητος, ου, ό, η, from a neg. and γενεαλογία, to trace a genealogy.—Without a genealogy, or pedigree, having no genealogy, i. e. from any *sacerdotal* family, as the Levitical priests had, namely from that of Aaron, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. Άγενεαλόγητος can hardly refer to Melchisedec's having no genealogy or pedigree recorded in the Scriptures, because his being άγενεαλόγητος is mentioned as one instance of his *resemblance to Christ*, whose genealogy is particularly traced both by St. Matthew and St. Luke, but who was not however descended from the *sacerdotal* line, but sprung from Juda, of which tribe Moses spoke nothing concerning *priesthood*, Heb. vii. 14.

Άγενής, έος, ους, ό και η, και τό άγενές, from a neg. and γένος birth.—Base, ignoble, occ. 1 Cor. i. 28. [Plut. Vit. Parall. Peric. c. 24. In Greek writers the word is used either for one who has no children, or one who is degenerate.]

Άγιάζω, from άγιος holy.

I. To separate, set apart, consecrate, or sanctify, from a common to a *higher* or *sacred* use or purpose. Mat. xxiii. 17. 19. John x. 36<sup>2</sup>. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14. [2 Tim. xi. 21. See Gen. xi. 3. Lev. xxvii. 26.]

II. To esteem or reverence as holy or sacred, and, when applied to God, as *infinitely separated* from, and superior to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. To purify, cleanse from pollution, whether ceremonially, as under the Levitical dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10. 14. 29. Comp. ver. 2, and ch. ii. 11. ix. 14. [Hence it may signify, according to Schleusner, to offer up as a victim. John xvii. 19. See Chrysost. Homil. lxxii. on John. But there is, I think, with deference to Schleusner, no reason for giving a different sense to the word in this verse from that which must be assigned to it in v. 17, where the same phrase occurs. He explains v. 19 thus, "I offer up myself as a victim, that they may be ready to offer themselves as victims for the faith." He and Kopp give the same sense to ήγιασμένη in Rom. xv. 16, and cite a similar use of the word from Dionys.

<sup>2</sup> [Here Parkhurst is mistaken. It is applied to horses, II. xix. 281.]

<sup>3</sup> See Dr. George Campbell's Translation and Notes.

<sup>1</sup> Hæres. xxvii. tom. I. p. 98, edit. Colon. Conf. Hæres. xxi. p. 165.

Halic. vii. 72. From this meaning arises also another, to *expiate*, to *redeem*, to *be the author of forgiveness of sins*, as in Eph. v. 26. Heb. x. 10. xiii. 12. See also especially Heb. ii. 11, which Schleusner translates "The Redeemer and the redeemed are from one common origin"—with reference to Christ's human nature.]

IV. To *sanctify*, *make holy*, *separated from sin*, and so *consecrated* to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Thess. v. 23. comp. Rev. xxii. 11.

[V. In the LXX, To *celebrate*, *make known*, or *proclaim*. See Joel i. 14. ii. 15. Comp. below ἁγίος.]

Ἀγιασμός, οὗ, ὁ, from ἁγιάσμαι perf. pass. of ἁγιάζω.—*Sanctification*, *sanctity*. Rom. vi. 19. 1 Thess. iv. 3, 4. [2 Thess. ii. 13. 1 Pet. i. 2. It refers, in the N. T., exclusively to the moral nature. In 1 Cor. i. 30, Schleusner says, it is the *author and promoter of sanctity*. Judg. xvii. 3. 2 Mac. ii. 17.]

\*Ἀγιος, α, ου, from a neg. and γῆ the earth, q. d. *separated from earth*; or rather from ἄγιος a *thing sacred*, *purity*, which from ἄζω, to *venerate*. So the Latin *suspicio* means both to *look up*, and to *honour*.

I. *Holy*, *set apart*, or *separated for sacred purposes*, or for the *service of God*<sup>1</sup>. Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xxi. 28. Rom. xi. 16. 1 Cor. iii. 17. Eph. iii. 5.—In 1 Thess. iii. 13, ἁγίους seem to denote the *holy angels*, by whom Christ shall be attended at the day of judgment. Comp. Mat. xvi. 27. xxv. 31. Jude ver. 14, and Macknight's note on 1 Thess.

II. *Holy*, *sacred*, *separated at an infinite distance* from all creatures. John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called ὁ ἅγιος πνεῦμα *Holy Aleim*, ὁ ἅγιος, Josh. xxiv. 19, and ὁ ἅγιος *Holy Ones*, Prov. ix. 10. xxx. 3. [The Scripture (of the O. T.) is called ἁγία Rom. i. 2, probably as proceeding from this Holy Spirit. The epithet is constantly applied to our Saviour in this sense, Acts iii. 14. iv. 2. Luke iv. 34. 1 John ii. 20.]

III. *Holy*, *sanctified*, *separated from sin*, and *consecrated to God*, Mark vi. 20. 1 Cor. vii. 34. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. 2 Pet. iii. 12. 1 John ii. 20. From the 1st and 3d senses of this word Christians are very frequently in the N. T., particularly in St. Paul's Epistles, called ἁγίοι, *holy*, *saints*. [See Acts ix. 13. (comp. v. 14.) 32, 41. xxvi. 10. Rom. i. 7. viii. 27. xii. 13. xvi. 15. 1 Cor. vi. 1, 2. vii. 14. Rev. xiii. 7. xx. 6. Chrysostom (Hom. i. in Ep. ad Rom. i. 7) says, ἁγίους δὲ τοὺς πιστοὺς καλεῖ πάντας, and (Hom. x. in Ep. ad Heb.) πᾶς πιστὸς ἅγιος, καθὼς πιστὸς ἵσθι, καθὼς κοσμηδὸς ὁ τις. To this meaning Schleusner refers the ἁγιον φίλημα in Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. See 1 Mac. i. 48. (comp. x. 39.) Eccles. iv. 15. 1 Sam. xxi. 4.] In Rev. xv. 3, the Alexandrian and seventeen later MSS., together with several ancient versions and printed editions, for ἁγίων

read ἰθὺν, which reading is embraced by Wetstein, whom see. [From this sense arises another—*Requiring holiness*, as in Rom. vii. 12. 2 Pet. ii. 21, the law and commandment are called ἁγία. And this seems the sense of κλησὶς ἁγία in 2 Tim. i. 9. See Dan. xi. 28. 30.]

IV. \*Ἅγιον, τό, a *place set apart to sacred purposes*, a *holy place*. Heb. ix. 1. [See Josephus A. J. iii. 6, 4.] Ἅγία, ῥά, the *holy of holies*, or *second tabernacle*. Heb. ix. 8. 24, 25. x. 19. xiii. 11. It is the same as the ἁγία ἁγίων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.) as ἁγία likewise is Heb. x. 19. [The word ἁγιος occurs in this sense, Acts vii. 33. 2 Pet. i. 18. and of Jerusalem, Mat. iv. 5. xxvii. 53. Rev. xi. 2. xxi. 2. Τὸ ἅγιον is generally the *temple*, δῶμα being understood. Eccles. iv. 13. In Heb. ix. 8. 12. 24. x. 19, Schleusner says we must understand *heaven*. See Schöttg. Hor. Hebr. p. 1216. \*Ἅγιον ἁγίων occurs in the LXX. Exod. xxvi. 33.]—Ἅγιος and its derivatives in the LXX usually answer to the Heb. קדש, which is of the same meaning.

Ἅγιότης, ητος, ἡ, from ἁγιος.—*Holiness*. occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23. 2 Mac. xv. 2.

Ἀγιώσυνη, ης, ἡ, from ἁγιος.—*Sanctification*, *sanctity*, *holiness*. occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where Πνεῦμα ἁγιώσυνης seems an Hebraical expression for Πνεῦμα ἁγίων the *Holy Spirit*. See Doddridge's Note, and comp. Luke i. 35. [Bretschneider says, "πν. ἁγ. is that πνεῦμα which made Jesus an object of worship and veneration. Others" (he means Schleusner) "explain this phrase, 'the Divine Majesty,' and refer to the LXX, Ps. cxlv. 45. In the other places Œcumenius (on 2 Cor. vii. 1) and Theophylact (on 1 Thess. iii. 13) explain the word by σωφροσύνη."]

\*ΑΓΚΑ'ΑΗ, ης, ἡ. It is usually deduced from ἀγκή the same, but seems rather a derivative from the Heb. קָנָה to be *crooked*, as is likewise the adjective ἀγκύλος *crooked*.—*The arm*, when *bent*. It is sometimes, though rarely, used in the singular by the profane writers (as by Lucian in Dial. Nept. et Nereid. ἔχουσα καὶ τὸν ὕδωρ ἐκ' ΑΓΚΑ'ΑΗΣ, "and having her son upon her arm"); but in the N. T. it occurs only in the plural, Ἀγκαλαί, ὧν, αἱ. *The arms* considered as *bent* or *crooked* to receive any thing. occ. Luke ii. 28. [See Prov. v. 29.]

\*ΑΓΚΙΣΤΡΟΝ, ου, τό, from the Heb. קִרְכָּי, to encompass.—*A hook*, from its *curve* form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. קֶשֶׁת, Job xl. 25. Isa. xix. 8. [Hab. i. 15. and for *any hook*, 2 Kings xix. 26.]

\*ΑΓΚΥΡΑ, ας, ἡ.

I. *An anchor*, from its *curve* form. occ. Acts xxvii. 29, 30. 40. On v. 13, see Bos, p. 10, or Blair, Obs. in N. T., p. 345.

II. It is metaphorically applied to *evangelical hope*, which, amid all the waves and storms of temptations and calamities, preserves the be-

<sup>1</sup> [This is the definition of St. Chrysostom, Hom. lxxiii. in Joh. evangelia ἁγία καὶ τῇ Θεῷ ἀνακείμενα. Cyrill. Alex. ad Joh. x. 34, says, τὰ ἀφορεζόμενα εἰς θείων Θεῶν. See Macrob. Saturn. iii. c. 3 & 7.]

\* From which word may likewise be derived the Greek words ἀγκάλ the arms when bent, ἀγκών the bend of the arm, ἀγκύρις a valley, hollow, and the Latin uncus curved, crooked, uncinus a hook.

livers steady and safe. occ. Heb. vi. 19, where see Wetstein. [and Suicer in voce. Eur. Hec. 29.]

ἄγναθος, ου, ὁ, ἡ, from a neg. and γνάω, to smooth cloth by carding, which see under γναφός.—Unfulled, which hath not passed the hands of the fuller, and “which is consequently much harsher than what has been often washed and worn, and, therefore, yielding less than that, will tear away the edges to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76.” Doddridge. occ. Mat. ix. 16. Mark ii. 21. comp. Luke v. 36.

ἄγνεια, ας, ἡ, from ἀγνός chastity.—Chastity, purity. occ. 1 Tim. iv. 12. v. 2. [See Græv. ad Hesiod, Op. 733. In the LXX its sense is wider. 2 Chron. xxx. 19.]

ἄγνίζω, from ἀγνός pure.

I. To purify externally, ceremonially, or Levitically. occ. John xi. 55. [See Numb. xxxi. 23. Ex. xix. 10<sup>1</sup>.]

II. Ἀγνίζομαι, to be separated, or to separate oneself by a vow of Nazaritship. occ. Acts xxi. 34. 36. xxiv. 18. Comp. Numb. vi. 2, 3, 5, where in the LXX both the V. ἀγνίζομαι and the N. ἀγνισμός answer to Heb. חָטָא.

III. To purify internally and spiritually. occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Ἀγνισμός, ου, ὁ, from ἡγνισμαι perf. pass. of ἀγνίζω.—Purification. occ. Acts xxi. 26. [Bretschneider says, chastity. Schleusner refers it to the execution of the various rites to be performed by those under a vow. See Dion. Hal. Ant. R. iii. 22. Num. viii. 8.]

Ἀγνοῖω, ὦ, from a neg. and νοῖω to conceive in the mind, to know, γ being inserted for the sake of the sound; or rather from a neg. and obol. γνῶ to know.

I. Not to know, to be ignorant. Acts xlii. 27. Rom. i. 13. x. 3. 2 Cor. ii. 11. vi. 9. Gal. i. 22, et al. freq. Acts xvii. 23, Whom therefore ye worship ἀγνοοῦντες, without knowing Him, do I declare unto you. [In the passage 1 Cor. xiv. 38, Schleusner renders the word to doubt, and refers to Phavorinus. Bretschneider says, ἀγνοῖω is there to be ignorant or unskilful. In the LXX it denotes to sin, Hos. iv. 16; to act foolishly, Num. xii. 11.]

II. Not to understand. Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. To err, sin through ignorance. Heb. v. 2. In this last sense the LXX use it several times for the Heb. חָטָא, and ἁμᾶ to err, deviate. [So Bretschneider, citing Eccus. v. 18. Polyb. v. 11, 5.]

Ἀγνόημα, ατος, τό, from ἀγνοῖω.—An error, sin of error or ignorance. occ. Heb. ix. 7. [In LXX Gen. xliii. 12, Schleusner gives, “fortasse error est commissus.” But on this important word see Archbishop Magee on the Abatement, vol. i. p. 341, and foll.]—In the LXX it answers to the Heb. חָטָא.

Ἀγνοια, ας, ἡ, from ἀγνοῖω.—Ignorance, want of knowledge. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14. [In the two last it refers to

ignorance of true religion.]—In the LXX it answers to the Heb. חָטָא, [and περὶ guilt, περὶ error, and ὑπερ transgression. See 2 Chron. xxviii. 15. Lev. xxii. 14. Gen. xxvi. 10.]

Ἀγνός, ἡ, ὁν, from ἀγος purity, which see under ἀγος.

I. Chaste, pure. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17. 1 Tim. v. 22. [Prov. xix. 13.]

II. Pure, clear from sin or guilt. occ. 2 Cor. vii. 11. xi. 2. 1 Pet. iii. 2. 1 John iii. 3, in which last passage it is applied to Christ, who was separate from sinners, without sin, spot, or blemish. Comp. Heb. iv. 15. vii. 26. 1 Pet. i. 19. ii. 22. Prov. xx. 9.—This word and its derivatives in the LXX usually answer to the Heb. טָהוֹר pure, clean, and נָקִי separate, holy.

Ἀγνότης, ητος, ἡ, from ἀγνός.—Purity. occ. 2 Cor. vi. 6.

Ἀγνός, adv. from ἀγνός.—Purely, sincerely. occ. Phil. i. 16.

Ἀγνοια, ας, ἡ, from ἀγνοῖω, or rather from a neg. and γνῶσις knowledge.—Ignorance. occ. 1 Cor. xv. 34. 1 Pet. ii. 15. [and see Job xxxv. 16. Wisd. xiii. 1. In the passage of Peter, Schleusner translates ἀγνοια as false accusations from ignorance, and so Bretschn.]

Ἀγνοστος, ου, ὁ, ἡ, from a neg. and γνωστός known.—Unknown. occ. Wisd. xviii. 3. 2 Mac. i. 19. ii. 7. Acts xvii. 23. Lucian, or whoever was the author of the dialogue entitled Philopatris, makes one of the interlocutors swear, Νῆ τὸν ἈΓΝΩΣΤΟΝ ἢ Ἀθήνας, “By the unknown God in Athens!” § 13, who is again mentioned § 29. (See pp. 997. 1013, tom. ii. edit. Bened.)—But for a more particular illustration of the text, I refer the reader to Whitby, Doddridge, Wetstein, and Bishop Pearce on the place, and to Ellis’s Knowledge of Divine Things, from Revelation, &c., ch. iv. p. 242, et seq. 1st edit.<sup>3</sup>

Ἀγορά, ας, ἡ, “a place, εἰς ὃν ἀγείρεται ὁ λαός, in which the people assemble,” says Eustathius, plainly deducing it from ἀγείρω to gather together, which is an evident derivative from the Heb.

רָצוּ of the same meaning. [A place of public concourse; hence a forum, where justice was administered, Acts xvi. 19.—where addresses to the people were made, Acts xvii. 17. (in this case in the Ceramicus of Athens. See Olearius de Gestis Pauli in Urbe Ath. apud Iken. Nov. Thes. T. ii. p. 662.)—where objects of traffic, especially food, were exposed to sale. See Suidas and Phavorinus. Hence it means these objects themselves, as the Scholiast on Arist. Ach. 21, says, καὶ ἀβρά τὰ ὄνια σημαίνει, to which words, copied by Suidas and then by Phavorinus, the latter adds, ἥτοι τὰ πωρασκόμενα. In Ezek. xxvii. 12, it is the traffic or fair in the forum. In Mark vii. 4, some translate, they do not eat meat bought in the forum, which is a German idiom also, vom markte essen, to eat of the market. See Xen. Cyrop. vi. 2, 11. Plut. Pyrrh. 12. Casaub. ad Polyb. p. 183, ed. Gronov. Cuper. Obs. iii. 20. Krebs, Obs. Flav. p. 85. Some, however, with

<sup>1</sup> [On the Jewish Rites of Purification, see Lightf. Hor. Heb. p. 1078.]

<sup>2</sup> [See Lightf. H. H. p. 369, and Michael. Jus Mosaic. part iii. p. 1.]

<sup>3</sup> [See Gell. N. A. ii. 28. Minuc. Octav. c. 6. Dieterich. Lex. Phil. N. T. p. 30. Dougt. Anal. Sacr. N. T. Exc. 38. Some render the word foreign, as ignotus in Latin. Virg. Æn. v. 798. ix. 486.]

our translation, here supply *γενόμενοι*, and as in Herod. ii. 78, *ἔπειδ' ἀπὸ δέικνον γίνωνται*, construe, *and after being at the forum*. See Herod. vi. 129, and Fisch. ad Well. iii. p. 108. Lastly, it means *any public place of meeting*, as the streets, &c. Mat. xi. 16. (to this meaning Bretschn. refers Mat. xx. 3; but Schl. says that the labourers for hire in Judea went to the market-places, which were always near the gates.) xxiii. 7. Mark vi. 56. xii. 38. Luke vii. 32. xi. 43. xx. 46. Job ii. 3. See too Eccl. xii. 4, 5.]

*Ἀγοράζω*, from *ἀγορά* a market-place.

I. To buy. Mat. xiii. 44. xiv. 16, et al. freq. [It is properly to frequent the forum (see Salmas. de Usur. p. 339, and Schol. Aristoph. Eq. 1370. Ach. 720. Hesychius and Phavorinus); and as we have seen that in the forum traffic was carried on, hence it is to buy, and it is construed usually with an accus. and gen. of the price, or sometimes with *ἐν* and *ἐκ*. See in LXX, Gen. xli. 57. Deut. ii. 6. Isaiah lv. 1. As slaves were bought and sold in the forum among other things, the word, say Schl. and Bretschn., came to signify also to redeem, and to be used of those slaves who were bought at a fixed price and set at liberty. Whence]

II. It is applied to our redemption by the precious blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

*Ἀγοραῖος*, or *Ἀγόραος*, *οὔ, ὁ, ἡ*, from *ἀγορά* a market-place.

I. In general, of or belonging to the market-place or forum.

II. *Ἀγοραῖοι*, *οἱ*, loose fellows spending their time idle in the market-place. occ. Acts xvii. 5, where see Wetstein.

III. Judicial, forensic, comp. *Ἀγορά*. occ. Acts xix. 38. *Ἀγόραοι* (*ἡμίραι* namely) *ἀγορῶνται*, the forensic or court (days) are holden. This interpretation, which is that of Casaubon (on Theophrast. Eth. Char. vi.) and Grotius, seems the best. To confirm it, those learned writers observe, that the *dies fasti* among the Romans were the days for judicial proceedings. For *ἀγόραοι ἀγορῶνται* we should say in English, the courts are sitting, or are holden.

*Ἀγορεύω* (in composition *ἀγορεύω*), from *ἀγορά* an assembly of men, concio.—Properly, to speak in or to a public assembly, and thence simply to speak. This V. occurs not in the N. T., but is inserted on account of its derivatives.

*ἈΓΡΑ*, *αἷ, ἡ*, perhaps from the Heb. *אָרַץ* to collect.—A capture or catching; spoken of fishes, a draught. occ. Luke v. 4. 9.

*Ἀγράμματος*, *οὔ, ὁ, ἡ*, from a neg. and *γράμμα* a letter, learning.—Illiterate, unlearned. occ. Acts iv. 13. comp. John vii. 15. [This is its sense in profane authors. See Xen. Mem. iv. 2. 20. Arrian, D. E. ii. 14, 15. Perhaps in the N. T. it means ignorant of the Scriptures, which were called *τὰ γράμματα*.]

*Ἀγρῶνις*, *ῶ*, from *ἀγρός* the field, and *ἀλιζομαι* to abide, which see.—To abide in the field, or in the open air; when spoken of men, it

usually implies the night<sup>1</sup>. See Bochart, vol. ii. 452, 453; but comp. Wolfius, Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40. [Græv. Lectt. Hesiod. c. xv. p. 82, and Suicer.]

*Ἀγρεύω*, from *ἀγρα* a taking, a capture.

I. To take or catch, as beasts, birds, or fishes. In this sense it is used by the profane writers, [but does not often occur, Herod. ii. 96. Xen. An. v. 3. 9. Job x. 16. Prov. vi. 26.]

II. Figuratively, to catch, ensnare, in discourse or talk. occ. Mark xii. 13. [So in Latin, *captare*, Martial. ix. 90.]

*Ἀγρύλαιος*, *οὔ, ἡ*, from *ἀγριος* wild, and *ἔλαια* the olive-tree.—The wild olive-tree. occ. Rom. xi. 17. 24. [This tree was barren, whence St. Paul likens the former state of the Gentiles to it.]

*Ἀγρός*, *α, οὔ*, from *ἀγρός* the field.

I. Belonging to the field, wild. occ. Mat. iii. 4. Mark i. 6, in which passages it is applied to honey, which, in Judea, was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Judg. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxi. 16. Hence it is so often called a land flowing with honey. But see Bochart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in *μίλι*.

II. Of animals, as opposed to tame ones, and hence wild, fierce, turbulent, tempestuous. Jude ver. 13. So Wisd. xiv. 1, *ἀγρία κύματα*. See also Wetstein.

*Ἀγρός*, *οὔ, ὁ*, from the verb *ἀγείρω*, because the necessities of life are there and thence collected. See Eccles. v. 9.

I. The field. Mat. vi. 28. 30.

II. A field, a particular spot of cultivated ground. Mat. xiii. 24. 27. 44. xxvii. 2. 8.—*Ἀγροί, οἱ*, lands, fields. Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. *Ἀγροί, οἱ*, the country, in distinction from cities or villages. Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

*Ἀγρυπνίω*, *ῶ*, from a neg. and *ὑπνός* sleep; or, according to the learned Dupont on Theophrastus, p. 284, from *ἀγρα* in the sense of taking away, depriving (as in *ποδάγρα*), and *ὑπνός* sleep.

I. To abstain totally from bodily sleep, to watch, wake, be awake. Comp. *Ἀγρυπνία*. On 2 Cor. vi. 5, Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, *καὶ τὰς νύκτας ἈΓΡΥΠΝΕΙΣ*, "and you lie awake o' nights."

II. To watch spiritually, be watchful and attentive to spiritual things. occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. *שָׁכַח* to wake, watch. Isaiah xxix. 20. Wisd. vi. 15.

*Ἀγρυπνία*, *αἷ, ἡ*, from *ἀγρυπνίω*.—Total abstinence from sleep, watching. occ. 2 Cor. vi. 5. xi. 27. [Xen. Cyr. v. 3. 16. Mem. iv. 5, 9, 4.]

*ἈΓΩ*, from the Heb. *אָוַן* to bring, carry, remove.—*ἄγω* to bring, and *ἄγω* to break, coincide in the present and first fut. *ἄξω*. But as to the aorists we may always observe this difference: the 1st aor. *ἔξα, ἄξον, ἄξαιμι*, is always from *ἄγω* to break; and the 2d aor. *ἤγον, ἤγαγον*, is always from *ἄγω* to bring. Though *ἄγω* to

<sup>1</sup> [Suidas says that when used in this sense the accent is thrown back. Bretschneider says, that *ἀγοραῖοι* here are pleaders, and translates, "let the pleaders be brought, and the judges be present."]

<sup>2</sup> [The capture is put for the thing caught, as in Plin. N. H. x. c. 40. Add *Æl. Hist. An. l. 3, 18.*]

<sup>3</sup> [Hesych. *οἱ ἐν ἀγρῷ νυκτεπείροντες*, and so Phavorinus.]  
<sup>4</sup> [In Ecclesiastic. xxxiv. 1. xxxviii. 26, 27. xlii. 9, it implies anxious care.]

bring be used in the fut. ἀῖω, yet we shall scarcely ever find the 1st aor. ἤξα, ἄξω, in this signification, but always in that other of *breaking*<sup>1</sup>. Comp. καράω.

I. Transitiuely, to bring, lead gently, and without violence. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. To bring, carry, drag, or hurry away by force and violence. Mat. x. 18. Mark xiii. 11. Luke iv. 29. xxi. 12. Acts vi. 12. xvii. 5. 19, et al. [So in Soph. Ant. 392. Hom. Iliad ix. 589, and in Latin *ducere*, Plin. Ep. x. 97.]

III. To lead, rule, govern. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6. 1 Cor. xii. 2.

IV. To lead, entice. Rom. ii. 4. Polyb. v. 15.

V. To spend, hold, or celebrate a particular time or solemnity. See Mat. xiv. 6 (and Wetstein there). Acts xix. 38. On Luke xxiv. 21, Wetstein shows that the Greek writers<sup>2</sup> apply the phrase ἀγειν ἡμέραν or ἡμέρας to persons spending or passing a day or days; and from Eustathius Iam. he cites, ΤΡΕΙΣ ΤΑΥΤΑΣ ἡμέρας ἄγεις σημερον, "you are to-day spending three days, or the third day." Hence it may perhaps be best, with Beza, to refer the V. ἀγει, in Luke, to Him who was expected to deliver Israel. So Kypke, whom see.

VI. Intransitiuely, to carry or convey one's self; to go, go away. Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, et al. Hom. II. vi. 252.—Heumann, on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers, Kypke, among other passages, cites from Arrian, Epictet. lib. iii. cap. 23, p. 315, ἄγωμεν ἐπὶ τὸν ἀνδράκατον, "let us go to the proconsul;" and from Polybius, lib. vii. c. 3, p. 704, ἄγωμεν τοίνυν, ἔφη, πάλιν τὴν αὐτὴν ὁδόν, "Let us go back again, says he, the same way we came."

[VII. To lead or set on his journey, like προρίπω, Acts xi. 25. xvii. 15. xxiii. 10. It may be added, that in Acts xx. 12, and Luke xxii. 54, the sense is rather to lead away; and in John xix. 4. 1 Thess. iv. 14. Acts xix. 38, to lead out or bring forward.]

Ἀγωγή, ἡς, ἡ, from ἀγω to lead.—Course of life, manner of leading or spending it. Comp. ἀγω V. occ. 2 Tim. iii. 10, where Raphaelus shows that Polybius often uses ἀγωγή for a course or manner of life, particularly in the phrases ἄγειν ἄγωγήν, and ἄγειν ἄγωγήν τοῦ βίου, to keep a course or manner of life. See also Wetstein. [2 Macc. iv. 16. Est. ii. 20.]

Ἀγών, ὄνος, ὁ, from the V. ἀγω, implying force or violence. Comp. ἀγω II.

I. Strife, contention, contest for victory or mastery, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers, but to this St. Paul plainly alludes<sup>3</sup>, 1 Tim. vi. 12. 2 Tim. iv. 7,

<sup>1</sup> Dupont on Theophrast. Char. Eth. p. 354, edit. Needham.

<sup>2</sup> [See Aristoph. Nub. 626. Plut. 62, where the sense is to pass, and Ael. V. H. ix. 5. Plut. Sympos. viii. 1. 2 Macc. i. 9. Esth. ix. 17, to celebrate. See Palair. in Bibl. Brem. Nov. ch. III. p. 214.]

<sup>3</sup> Thus also doth Epictetus, Enchirid. cap. 75, "If any thing, whether laborious or agreeable, glorious or inglorious, present itself, remember ὅτι νῦν ὁ ἀγὼν, καὶ ἡδὴ κέραια τὰ Ὀλύμπια, that now is the time of contest, now the Olympics are come."

and applies the word to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, et seq. Arrian uses the phrase ἄγων ἄγωνίζεσθαι, Epictet. lib. i. cap. 9; and before him Plato, Apol. Socrat. § 23, ἄγων ἄγωνίζομενος.

II. A race, a place to run in. occ. Heb. xii. 1; where Wetstein cites Dionysius Hal. and Euripides using the same expression, ἄγων ἄγων τρεῖς ἡμέρας or δαπέδον.

III. A struggle, contest, contention. occ. Phil. i. 30. Col. ii. 1. 1 Thess. ii. 2.—The word occurs only in the above-cited texts.

Ἀγωνία, ας, ἡ, from ἀγών.

I. Bodily strife, struggle or contest, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense. [Xen. Cyrop. xi. 3.]

II. Violent struggle, or agony, both of body and mind. Thus likewise used in the profane writers; see Wetstein. occ. Luke xxii. 44. [Dem. de Cor. c. xi. 2 Macc. iii. 14. Jos. A. J. vi. 6, 2.]

Ἀγωνίζομαι, from ἀγωνία, strife, struggle.

I. To strive, struggle, contend, fight. occ. John xviii. 36. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7. 2 Macc. viii. 16. xiii. 14.

II. To strive, endeavour earnestly, both bodily and mentally, q. d. to agonize. occ. Luke xiii. 24. Col. i. 29. iv. 12. [Dan. vi. 15. 1 Macc. vii. 21.]—This V. occurs only in the above-cited texts.

Ἀδάπανος, ου, ὁ, ἡ, from ἀ neg. and δαπάνη expense. [Ἀδαπάνως occurs Eur. Orest. v. 1175.]—Without expense or charge, not chargeable. occ. 1 Cor. ix. 18.

Ἀδελφή, ἡς, ἡ, from ἀδελφός, which see.

I. Properly, a sister by the same mother, an uterine sister. See Luke x. 38, 39. John xi. 1. 3.

II. A sister in general. Mat. xix. 29. Mark x. 29. [A half-sister. Gen. xx. 12.]

III. A near kinswoman, a female cousin. Mat. xiii. 56. Mark vi. 3<sup>4</sup>. [So in Latin soror. See Periz. Anim. c. 3. p. 107.]

IV. A sister in the common faith, a Christian woman. Rom. xvi. 1. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. ἀδελφός VI.

Ἀδελφός, ου, ὁ, from a collect. and δελφός a womb<sup>5</sup>, which from Heb. הָיָה to distil, on account of the periodical evacuation<sup>6</sup>.

I. A brother by the same mother, an uterine brother. Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35. [Schleusner gives also a brother from the same parents, referring to Mat. xxii. 25, and iv. 18. That the word may be so used cannot be doubted,

<sup>4</sup> [See Græv. on Hesiod. Clipp. v. 312, and Lydi Agonist. 88. c. 27. Thucyd. v. 50. But in this place of the Hebrews, the race itself, not the place, is signified.]

<sup>5</sup> [Parkhurst classes Mat. xii. 50. Mark iii. 35, here very absurdly; and Schleusner, with not less absurdity, makes a new head, one who is loved as a sister, for these passages with Rom. xvi. 1. 1 Tim. ii. 2. The sense which Schleusner gives is not in the word but the context. The Hebrews called any object of love הָיָה. Prov. vii. 4. Job xvii. 14.]

<sup>6</sup> So Hesychius: Ἀδελφοί οἱ ἐκ τῆς αὐτῆς δελφώος γεγονότες δελφίς γὰρ ἡ μήτηρ λέγεται. "Ἀδελφοί are those who are born of the same womb, for the womb is called δελφός." [Hence brothers and sisters. Andoc. de Myst. p. 24, ed. imp. Orat. 99, tom. iv. perhaps Mat. xii. 49.]

<sup>7</sup> Dilatantur vasa uteri, ita ut sanguinem ipsum in cavitatem uteri stillent." Boerhaave, Iustit. Med. § 665, edit. tert.

and that it is so used in the LXX, as Gen. iv. 2. x. 21, is true, but it is absurd to fix any decided sense on the word in Mat. xxii. 25, and there can be only conjecture in the other passage.]

II. *A brother, though not by the same mother.* Mat. i. 2. [xiv. 3. Mark vi. 17. Luke iii. 1. 19. Gen. xlii. 16. 1 Kings ii. 7.]

III. *A near kinsman, a cousin.* Mat. xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56. Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55, James, and Joseph, and Judas, are called the ἀδελφοί of Christ, but were, most probably, only his *cousins* by the mother's side; for James and Joseph were the sons of Mary, Mat. xxvii. 56, and James and Judas the sons of Alphaeus, Luke vi. 15, 16, which Alphaeus is, therefore, probably the same with Cleopas, the husband of Mary, sister to our Lord's mother. John xix. 25. See Bp. Pearson on the Creed, Art. III., and Macknight on the Apostolical Epistles, vol. iii. p. 190<sup>1</sup>.

IV. *A brother, one of the same race or nation.* Acts ii. 29. iii. 17. 22. vii. 23. 25. ix. 17. xiii. 26. Rom. ix. 3. [Heb. vii. 5. Deut. xv. 2. Exod. xxii. 25. See Phil. de Charit. p. 701.]

V. *A brother, one of the same nature.* It is used nearly as the word ὁ πλησίον *a neighbour*. Mat. v. 22—24. vii. 3, 4. [xviii. 15. 21. 35, and Heb. viii. 11. Gen. xxxi. 23. Levit. xix. 17.]

VI. *A brother in the common faith, a son of God through Christ, and co-heir of eternal life.* 1 John ii. 9—11, et al. freq. In the LXX it generally answers to the Heb. *אָבִי*, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T. [This sense extends further, and is generally one of the same religion. Acts xxii. 5. xxviii. 21. It is used in the case of Christians. Mat. xxiii. 8. xxv. 40. Acts vi. 3. ix. 30. x. 1. xi. 21. 1 Cor. v. 11. xv. 6. Sometimes the words ἐν Κυρίῳ are added, Phil. i. 14, an expression long used in the Church. See Suicer, Thes. Eccles. tom. i. p. 86. I should refer to this head several passages to which Schleusn. gives the sense of *colleague*, as 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Eph. vi. 21. Phil. iv. 21, though the last passage seems (from the expression ἀγιοι in ver. 22 applied to *all* the believers in Rome) strong in his favour. In Mat. v. 47, the sense is, *friends in general*.—On the ellipse of this word, as in Luke vi. 18. Acts i. 13. (comp. Jude, ver. 1.) and perhaps Tob. iv. 20, see Bos, p. 18, ed. Schæf. and Sturz. de Nom. Gr. Pr. i. p. 13. On the word in general, see Fessel. advers. S. lib. v. c. xi.]

ⲁⲃⲉⲗⲟⲩⲥ, η̅, from ἀδελφός.—*A brotherhood, society of brethren, i. e. of Christians.* Comp. ἀδελφός VI. occ. 1 Pet. ii. 17. v. 9. [Cyp. Ep. 24. So φιλότης or φίλοι, &c. in good Greek<sup>2</sup>.]

Ἀδελος, ου, ὁ, η̅, καὶ τὸ ἀδελον, from a neg. and δῆλος *manifest*.

I. *Not manifest, not apparent, concealed.* It is applied to graves *overgrown with grass or weeds*, and thus *concealed*, as no doubt the graves of the poor frequently were, however carefully those

of the rich might be kept and beautified. Comp. κοινάω. occ. Luke xi. 44. Comp. Num. xix. 16. [Ps. li. 7. Polyb. iii. 19, 2. 54, 5.]

II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8. [See Polyb. vi. 56, 11. viii. 3. 2. 2 Macc. vii. 34.]

ⲁⲃⲉⲗⲟⲩⲥ, η̅, from ἀδελος.—*Uncertainty, inconsistency.* occ. 1 Tim. vi. 17. [Polyb. xxxvi. 4, 2. See Vorst. Phil. S. p. 271.]

ⲁⲃⲉⲗⲟⲩⲥ, adv. from ἀδελος.—*Uncertainly, without attending to the prescribed marks or lines, or rather (considering that the expression οὐκ ἀδῆλως seems to be put in opposition to ἀπὸ ἀίρων beating the air) not manifestly, without being exposed to the view of the spectators and judges of the race.* Comp. Macknight. But Bp. Pearson observes, that the Syriac renders ὡς οὐκ ἀδῆλως by *not as to a thing unknown*; and the Vulg. has, *non quasi in incertum, not as to a thing uncertain*; and adds, "I think I have expressed the true meaning in rendering it, *not as to an uncertain goal*." occ. 1 Cor. ix. 26. ["Non in incertum eventum." Sch. and Bretsch. to the same effect<sup>3</sup>.]

ⲁⲃⲉⲗⲟⲩⲥ, ὦ, from the verbal N. ἀδῆμων *depressed and spent with labour or fatigue*, which from ἡδῆμαι pret. pass. of the V. ἀδῶ to faint, or be spent with fatigue.—*To faint, be spent, depressed, and almost overwhelmed with sorrow, or labour of mind.* occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See Wetstein, Kypke, and Elmer (tom. ii. p. 268), on Mat., who produce many instances of the use of this verb by the Greek writers.

Ἀίδης, ου, ὁ, q. Ἀΐδης (as the word is spelt in Homer<sup>4</sup> and Hesiod<sup>5</sup>) *obscure, dark, invisible*, from a neg. and ἰδεῖν to see. See Plut. de Is. et Os. p. 382.

I. *The invisible receptacle or mansion of the dead* in general. occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12. 15.) Acts ii. 27. 31. 1 Cor. xv. 55. [Gen. xxxvii. 34. Numb. xvi. 30. 1 Kings ii. 9. Ezek. xxxii. 26.]—Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word, corresponding to ἄδου (ἄδην LXX Vatic.), is *ἡσὺ infernus*, that to ψυχὴν is *ἡσὺ the body, or animal frame*. Observe the phrases εἰς ἄδου or ἕως ἄδου are elliptical, for εἰς or ἕως οἴκου or τόπου ἄδου, *in or to the house or place of the grave*. See Bos, p. 113, ed. Schæf. Hence,

II. *The invisible place or state of separate souls, the unseen world of separate spirits*, whether of torment, occ. Luke xvi. 23 (where see Wetstein), or, in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see Vitringa.

III. *Πύλαι ἄδου, the gates of hades, or of the grave.* occ. Mat. xvi. 18. This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea to this day. These sepulchres Bp. Lowth has described with his usual accuracy and elegance, Praelect. vii. De Sacra Poësi Heb. p. 130, &c. edit. Gotting. The phrase πύλαι ἄδου an-

<sup>1</sup> [The opinions of the Fathers to this effect are given by Suicer, l. p. 84. See a Diss. by Tillander on this subject (Upsal. 1772). *Frater* is thus used in Latin. See Curt. vi. 10, 24.]

<sup>2</sup> [In 1 Macc. xii. 10. 17, it means *brotherly love*.]

<sup>3</sup> [Schleusner, however, suggests that ἀδῆλως may be for ἀκλῶς, as in Dion. Halic. Antiq. Rom. x. c. 45. See Poll. Onom. vi. c. 55, § 209.]

<sup>4</sup> Il. ix. 312, ἀδῶας πύλῃων, "the gates of hell."

<sup>5</sup> Theogon. 311, ἀδῶας κῆνα χαλκῶσαντες, "the brass-throated dog of hell."



swers to the Heb. *שַׁעַר צַדִּיק* the gates of the sepulchre, for which the LXX use it, Isa. xxxviii. 10. (comp. Ps. cvii. 18. Wisd. xvi. 13.) and the full meaning of our Lord's promise in the latter part of Mat. xvi. 18 seems to be, that his Church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave. Comp. 1 Cor. xv. 54, 55.—The expression *πίλαι ἄδου* is by no means peculiar to the *Hebraical* or *Hellenistic* style. Grotius, Whitby, and Wetstein, on Mat. xvi. 18, show that it is used by the old Greek poets, particularly by Homer, Theognis, Euripides, and Theocritus, and was no doubt derived to them from the East. [Schleusner understands this place differently. As *ἄδης* implies sometimes the place of the wicked, he thinks the phrase here stands for the power of the devil and all the wicked, which Christ promises shall have no effect; and Chrysostom understands the whole of the dangerous persecutions hanging over the Christians. See Valck. ad Eur. Hipp. 1445, p. 321. Bretschneider, on Wisd. i. 14, takes *ἄδης* for the devil.]

[IV. A low and miserable state. Mat. xi. 23. Luke x. 15. Ps. xxix. x. xlviii. 16.]

[V. Death itself, as 1 Cor. xv. 55, where, however, it seems only a bold personification. Schleusner thinks it is *he who has the kingdom of hades*, and refers to Wisd. i. 14.] See Song of Sol. viii. 6. Ecclus. xiv. 12.—“Our English or rather Saxon word *hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *hades*, and denotes a concealed or unseen place; and this sense of the word is still retained in the *Eastern*, and especially in the *Western*, counties of England; to *hade* over a thing is to cover it. See Lord King's History of the Creed, ch. iv.”—Dodridge on Rev. i. 18. *Hell* is used for the Heb. *שֶׁהוֹם* or Greek *ἄδης* in Ps. xlix. 14. lv. 16. lxxviii. 2. lxxxix. 47, according to the old English translation retained in our Liturgy. See also Leigh's Crit. Sacr. in “*Ἀδης*, and Junius's Etymolog. Anglican. in *Heile* and *Hels*.”

*Ἀδιακρίτος*, *ov, o, h, from a neg. and διακρίνω* to distinguish.—*Making no partial distinctions, free from partial regards, impartial*. occ. James iii. 17. [For examples of passive adjectives taking an active meaning, see Hemst. ad Lucian. i. p. 179.]

*Ἀδιάλειπτος*, *ov, o, h, from a neg. and λείπω* to intermit, which see.—*Unceasing, continual, without intermission*. occ. Rom. ix. 2. 2 Tim. i. 3.

*Ἀδιάλειπτος*, adv. from *ἀδιάλειπτος*.—*Continually, without intermission*. occ. Rom. i. 9. 1 Thess. i. 3. ii. 13. v. 17. [See 1 Macc. xii. 11. 2 Macc. iii. 26. ix. 4.]

*Ἀδιαφθορία*, *ac, h, from a neg. and διαφθορά* corruption, which see.—*Incorruptness, integrity, freedom from corrupt mixtures or adulterations*. occ. Tit. ii. 7, where nine MSS., four of which are ancient, read, to the same sense, *ἀφθορίαν*. See Wetstein and Griesbach.

*Ἀδίκω*, *ω*, from a neg. and *δίκη* right, justice.

I. Intransitively, to act unjustly, do wrong, sin.

<sup>1</sup> [In this sense the word does not occur elsewhere. In Prov. xxv. 1, it is which cannot be separated.]

Acts xxv. 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. [Sometimes with a rather stronger sense, to commit a crime. See 2 Cor. vii. 12. (comp. Eurip. Androm. 673.)]

II. Transitively, to act unjustly by any one, to do wrong to or injure him. Mat. xx. 13. Acts vii. 24, 26, 27. xxv. 10. Philem. ver. 18, et al.

III. To hurt, damage, harm. Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3, et al. On Rev. vi. 6, Wetstein shows that the V. is in this sense applied to the earth or land by the best Greek writers. †Isaiah lxxv. 25.†

*Ἀδίκημα*, *ατος, τό*, from *ἀδικῶ* to injure.—*An act of injustice, a criminal act, a crime*. occ. Acts xviii. 14. xxiv. 20. Rev. xviii. 5. [1 Sam. xx. 1. xxvi. 18. Polyb. i. 66, 6 and 8. Sometimes rather a sin, as perhaps in Rev. xviii. 11. See Is. lix. 12. Jerem. xvi. 17.]

*Ἀδίκια*, *ac, h, from ἀδικῶ* unjust.

I. *Injustice*. Luke xviii. 6<sup>2</sup>. Acts i. 18. Rom. ix. 14. 2 Cor. xii. 13.

II. *Falseness, deceitfulness*, as opposed to truth or constancy. Luke xvi. 9. comp. ver. 11. John vii. 18. Rom. ii. 8. 2 Thess. ii. 10 and 12. So in the LXX *ἀδίκια* frequently answers to the Heb. *שֶׁקֶר*, which signifies to speak or act falsely or deceitfully. comp. especially in the LXX, Deut. xix. 18. Mic. vi. 12. Ps. li. 3. Comp. under *Μαμωνᾶς*, and see Wetstein in Luke.

[III. *Any sin or vice*. Luke xiii. 27. Acts viii. 23. Rom. i. 29. ii. 8. iii. 5. vi. 13. 2 Tim. ii. 19. James iii. 6. 2 Pet. ii. 13. 1 John v. 17. So in LXX, Hos. x. 9. Ezek. xxi. 27 (32). Prov. xi. 5. Is. lviii. 6. In Ps. lxxii. 8, it is *blasphemy*. See Ps. lxxiv. 5. Eccl. xiv. 9, *ἀδίκια πονηρά* avarice and envy inverting to injustice and crime. Often *persecutions*, as Ezek. ix. 9. Is. xxxiii. 15. In the passage 1 John i. 9, Schleusner construes this word the punishment of sin. We find it so in (Theod.) Job xxi. 19, and (Symm.) Prov. xxii. 8. Bretchn. more properly says the sense is, *God will not only forgive but sanctify the sinner, i. e. will make him δίκαιος*.]

*Ἀδίκος*, *ov, o, h, and τό ἀδικον*, from a neg. and *δίκη* justice.

I. *Unjust, unrighteous, falling short of the righteousness required by the Divine law*. 1 Pet. iii. 18.

II. *Unjust, unrighteous, bad, vicious*. Mat. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. [Prov. xvii. 15. Is. lvii. 20. Ezek. xxi. 3.]

III. *Unjust, unrighteous, iniquitous, unequitable*. Luke xvi. 10. xviii. 11. [Rom. iii. 5. Heb. vi. 10.]

IV. *Deceitful, fallacious, mocking expectation*. occ. Luke xvi. 11.

*Ἀδίκως*, adv. from *ἀδίκος*.—*Unjustly, undeservedly*. occ. 1 Pet. ii. 19. [Prov. i. 11. 17. Wisd. xii. 13. 2 Macc. vii. 16.]

*Ἀδόκιμος*, *ov, o, h, from a neg. and δόκιμος* proved, approved, which see.—The word is used both in a passive and an active sense. In the former it is properly applied to metals, and refers to that part of them which, upon refining, is thrown away as drossy and worthless: so in the LXX *ἀδόκιμος* answers to the Heb. *צָרָה* dross. Is. i. 22. Prov. xxv. 4.

I. In a passive sense, *disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5—7, where see Bp. Pearce and

<sup>2</sup> [The phrase *κριτὴ τῇ ἀδίκιᾳ* is for *κριτὴ ἀδίκος*.]

Macknight. [Our version construes the word by *reprobate* in every instance except 1 Cor. ix. 27. Schleusner gives the following versions:—2 Cor. xiii. 5—7, *not genuine*. 2 Tim. iii. 8, *not possessing such faith as is right*. Rom. i. 28, *bad and perverse*. 1 Cor. ix. 27, *unworthy of such happiness*. Tit. i. 16, and Heb. vi. 8, *useless, unfit*. I agree more with Bretsch. Thus,

1. *Reprobate, rejected, or deserving rejection*. 1 Cor. ix. 27. 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Rom. i. 28.

2. *Useless, unfit*. Tit. i. 16. The passage Heb. vi. 8, may be referred to either.]

II. In an active sense, *undiscerning, undistinguishing, void of judgment*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16; on all which texts see Macknight.—The above cited are all the passages of the N. T. wherein the word occurs.

☞ ἄδολος, ου, ὁ, ἡ, from a neg. and δόλος *deceit*.—*Without deceit, sincere, pure*. occ. 1 Pet. ii. 2. ἀδόλως Wisd. vii. 14.

☞ ἁδρότης, ητος, ἡ, from ἁδρός *abundant*, which from the Heb. תָּרַב *to be magnificent*.—*Abundance, exuberance*. occ. 2 Cor. viii. 20. See Hesiod, Op. v. 471.

Ἀδυνατίω, ᾶ, from ἀδύνατος.—*To be impossible*. occ. Mat. xvii. 20. Luke i. 37. So LXX in Gen. xviii. 14. Job xlii. 2. [See Xen. Mem. i. 2, 23. iii. 5, 28.]

Ἀδύνατος, ου, ὁ, ἡ, καὶ τὸ ἀδύνατον, from a neg. and δυνατός *possible, or powerful*. It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *impotent, weak*. Acts xiv. 8<sup>1</sup>. Rom. xv. 1.

II. Passively, *impossible, not to be done*. Mat. xix. 26. Heb. vi. 18. x. 4, et al. [In the following passages Schleusner gives the meaning *difficult*. Mat. xix. 26. Luke xviii. 27. comp. 24. Heb. vi. 4. This sense is noticed and examples are given in Steph. Thes. i. p. 1058; and Schl. cites Prov. xxx. 18, where the Vulg. has *difficilia*. It need not be remarked that the affixing this sense to passages containing a doctrine which is altered by this translation is highly improper.]

Ἀιδῶ for αἰδῶ, from the Heb. נִתְּן *to confess, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions and praises* of their respective gods; and, indeed, in this appropriated sense only is the verb αἰδῶ applied in the N. T.—*To sing, utter harmoniously*. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart. [In Eph. v. 19. Col. iii. 16, it is rather to *celebrate by singing, or praise*. See Hos. vi. 2. Jer. xxx. 19.] In the LXX ᾄδοντες *singing*, once answers to the Heb. נִתְּן (from נִתְּן) *confession*. Jer. xxx. 19.

Ἄσι, from a intens. and εἶναι *to be* (see under εἶναι).

I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever, in a restrained sense, that is, at some stated times*. Mark xv. 8. [This is a common English idiom.]

III. *Very frequently, continually*. 2 Cor. iv. 11.

<sup>1</sup> [See Xen. de Venat. c. 5, § 14. Herod. vi. 136. Börner. Diss. de Actis Paul. et Barn. in Nov. Thes. Phil. 11, p. 630.]

2 Pet. i. 12. Xen. Cyrop. i. 4, 27. iii. 3, 9.—Hence the old English *aye*, ever.

ἄετος, ου, ὁ, according to some, from ἀίσσω *to rush with violence*, which is plainly from the Heb. עָרַב or Hiph. עָרַב *to hasten*; but ἀετός may rather be deduced from the Heb. עֵרָב *a bird of prey*, a derivative from the V. עָרַב *to fly or rush impetuously*. See Bochart, vol. iii. 179. *An eagle*, a well-known genus of rapacious birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49; and remark the plain allusion to the *Roman military ensigns* [which Schleusner denies<sup>1</sup>].

ἄζυμος, ου, ὁ, from a neg. and ζύμη *leaven*.

I. ἄζυμα, τά, *unleavened cakes or bread*. Luke xxii. 1. 7. Acts xii. 3. xx. 6. Also, *the feast of unleavened bread*, which lasted seven days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1. 12. See Exod. xii. 6. 18. 20. + Lev. ii. 4. + Num. xxviii. 16.

II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to Christians: *uncontaminated, sincere*. + occ. 1 Cor. v. 7. comp. ver. 8. See Suicer, i. p. 106.—This word in the LXX constantly answers to the Heb. נָקִי.

ἄη'p, ἔρος, ὁ, from the Heb. רוּחַ *to flow*, whence also the Chaldee רִיחַ Syriac רִיחַ Welsh awyr, Latin aer, and its modern derivatives, all denoting the air.—*The air, the celestial fluid surrounding the earth, and consisting of light and spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2. [xvi. 17. The following phrases occur in the N. T.]

(1) Εἰς αἶρα λαλῆν (Luc. iv. 929). 1 Cor. xiv. 9. *To speak vainly or uselessly*—of those who spoke in languages not understood. Still a German idiom: "Es ist in den Wind gesprochen." "It is spoken in the wind."

(2) Αἶρα δέπειν, *to beat the air*—either from the οὐραμαχία of the wrestlers, who, for practice or vanity, fought without an opponent (Lydius Agonist. SS. c. 15), or from boxing—to *strike the air*, i. e. instead of the adversary, *to miss your blow, do nothing*. (Virg. Æn. v. 376. 446).—In Eph. ii. 2, some translate ἀήρ by the lower sphere of air just surrounding the earth, in which the clouds fly, in Parkhurst's sense, because the Jews thought the demons lived in the lower part of the air. Others translate it by *darkness*, a sense found in classic writers. Hom. II. xii. 240. Hesiod, Theog. 119.]—The LXX twice use this word in the gen. plural, αἰρών αἶρα, to express the Heb. מְרִיבֵי הָאֵר the *conflicting airs or ethers*. See Heb. and English Lexicon in מְרִיבֵי II.

☞ Ἀθανασία, ας, ἡ, from ἀθάνατος *immortal*, which from a neg. and θάνατος *death*.—*Immortality, exemption from death*. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16. [See Wisd. viii. 14, where it is *immortal fame*.]

☞ Ἀθίμιτος, ου, ὁ, ἡ, καὶ τὸ ἀθίμιτον, from

<sup>2</sup> [The eagle is said not to feed on carcases; and there were not, some writers say, any eagles in Palestine. Hence some construe ἀετοί, as if γυναικῶν or vultures. Schleusner explains the place, "At a given opportunity there will be found persons to use it." Bretsch. says, "Where there is gross impleity, vengeance from Heaven will overtake it."]

<sup>3</sup> †The true meaning of ἄη is, *to be clear, light*. †

a neg. and θεμιτός *lawful*, from *θεμις law, right*, which seems a derivative from the Heb. *צדק complete, perfect*.

I. *Unlawful*. occ. Acts x. 28. [2 Macc. vi. 5. vii. 1.]

II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems proper to refer to the *abominable impieties* which accompanied the heathen idolatries. So Josephus, lib. iv. cap. 9, § 10, uses ἈΘΕΜΙΤΟΥΣ ἡδονάς for *unnatural pleasures*. See more in Wetstein.

Ἀθεός, ου, ὁ, ἡ, from a neg. and Θεός *God*. — *Without God*, i. e. the *true God*, an *atheist* in this sense. occ. Eph. ii. 12. So ἀθεοί is used by Ignatius for *heathen and heretics*, Epist. ad Trallian. § 3 and 10. See also Wolfius on Eph. Saicer's Thesaurus in ἀθεός i. 2, and Olivet's Theologia Græcan. at the end of the 3d tome of his edition of Cicero's Works, Genév. p. 659, &c. [In the same way the Christians were called ἀθεοί by the heathen.]

Ἀθεσμος, ου, ὁ, ἡ, from a neg. and θέσμος a *law*, which from ριθμῶ or θίω, to *fix, appoint, constitute*. — *Lawless, disregarding law and right*. occ. 2 Pet. ii. 7. iii. 17. [Often used of things than of men. See Kypke and Loesner, 3 Macc. vi. 26.]

Ἀθερίω, ᾧ, from a neg. and θερός *placed*, from ριθμῶ or θίω to *place*.

I. *To abolish, annul*. Gal. iii. 15. 1 Macc. ii. 36.

II. *To make vain, or of no effect*. Luke vii. 30. 1 Cor. i. 19. Prov. i. 25.

III. *To despise or reject*. Gal. ii. 21. Jude, ver. 8. comp. 2 Pet. ii. 10. Luke x. 16. John xii. 48. Mark vii. 9. 1 Thess. iv. 8. In Heb. x. 28, the sense is rather *to violate*. In the sense of *despising or making light of*, it occurs in LXX, 1 Sam. ii. 19. Is. xlviii. 8. Jer. ix. 2. xii. 1. 1 Chron. v. 25. Dan. ix. 7. See Polyb. xv. 1. iii. 29, and Schweigh. Lex. Polyb. p. 12, where the sense is perhaps *to violate*. I should refer also to this head the phrase ἀθερεῖν τὴν πίστιν, 1 Tim. v. 12, which means *to make light of or forsake the promise or faith*. See Polyb. viii. 2. xiv. 1. 1 Macc. xv. 27. Parkhurst thinks there is a reference to the widows breaking their former engagement to the Church, that they would not abuse its alms. In Mark vi. 26, there is difficulty. Parkhurst says, *to violate one's engagement to, to disappoint or fail one*, referring to Polyb. ix. 30, and also to Is. i. 2. xxxiii. 1. Ps. cxxxii. 11. We may add Exod. xxi. 8. Judg. ix. 24. Prov. xi. 3. Schl. translates *ei repulsum dare noluit*, and gives the Vulg. *noluit eam contridere*; the Syriac, *frustrare, privare eam*; the Arabic, *prohibere eam, or recusare*. He cites Joseph. Ant. J. xv. 2, 6, οὐδενός ἀθερήσειν ὡν αἰσῶ, and translates it, *fore ut nihil eorum, quæ petere, ei denegaret*. I should rather say, *would not reject the petitioner, with respect to any of his requests*. But in St. Mark we have an accus. alone; and I should certainly translate, as in our version, *reject*, as in many of the above passages. *To disappoint* would not be a bad version; and we find this in Ps. xiv. 6. See 1 Macc. xv. 27.]

Ἀθέρησις, εως, ἡ, from ἀθερίω.

I. *A putting away, an abolishing*. occ. Heb. ix. 26. [Expiation, Sch. and Br.]

(13)

II. *An abrogation, annulling*. occ. Heb. vii. 18.

Ἀθλίω, ᾧ, contracted from ἀεθλίω, which is derived from ἀεθλος *strife, contest*; and this may be either from a intens. or αἰ always, and θλάω to *shake or dash together, or against each other*. Thus the Heb. *קָרָן*, which generally signifies *to sport, play*, or the like, is also used, 2 Sam. ii. 14, for *conflicting, skirmishing*, plainly because the actions are of a similar kind.—*To strive, contend, be a champion*, in any of the Grecian games. occ. 2 Tim. ii. 5. From this verb these ancient champions were called ἀθληταί, in Latin *athletæ*, whence our English word *athletic*.

Ἀθλησις, εως, ἡ, from ἀθλίω.—*A fight, contest, struggle, conflict*. occ. Heb. x. 32. [See in Latin, Hor. 1 Ep. v. 8.]

Ἀθυμίω, ᾧ, from a neg. and θυμός the *mind*.—*To despond, lose courage, be discouraged*. occ. Col. iii. 21.

Ἀθώς, ου, ὁ, ἡ, from a neg. and θωή a *mulct or punishment imposed on any one*, which Eustathius derives from θίω, θῶ, to *put, impose*, as ζωή *life*, from ζῶ to *live*.

I. *Not mulcted, not punished*. It occurs not in this sense in the N. T., but frequently in the profane writers. [Aristoph. Nub. 1415.]

II. *Innocent, free from guilt*. occ. Mat. xxvii.

4. 24. Αἷμα ἀθῶον is a phrase often occurring in the LXX for the Heb. *קַדְשׁ*. See 1 Sam. xix. 5. 2 Kings xxi. 16. xxiv. 4. So ἀθῶός εἰμι — *ἀπὸ τῶν αἰμάτων*, is used by the LXX, 2 Sam. iii. 28, for the Heb. *קָדְשׁ—קַדְשׁ*.

Αἶγιος, ου, ὁ, ἡ, καὶ τὸ αἶγιον, from αἶξ, αἶγός a *goat*, which seems a derivative from the Heb. *קִזְבִּי* a *goat*.—*Of or belonging to a goat, a goat's*. occ. Heb. xi. 37. [Exod. xxv. 4. xxxv. 6. Numb. xxxi. 20.]

Αἰγιαλός, οὔ, ὁ, from αἶγω to *break* (which, in this sense, seems derived from Heb. *קָרַץ* to *squeeze*), and αἶξ the *sea*; or from αἰσσω to *rush*, and αἶξ, because the *sea rushes* against it.—*The sea-shore*. Mat. xiii. 2, et al. Acts xxvii. 39, *ἔχοντα αἰγιαλὸν with a shore* [say our translators]; but "have not all creeks shores? It should have been translated with a smooth shore, convenient for landing; that is αἰγιαλός; Hesychius, αἰγιαλός, ὁ παραθαλάσσιος τόπος, ψαμμώδης, ἡ ψηφίδας ἔχων. The Latin poets call them *bona littora et mollia*." Markland in Bowyer's Conject. [Schleusner approves this.] Xenophon, Cyri Exped. lib. 6, p. 452, edit. Hutchinson, 8vo, has Αἶγιον ΑἰΓΙΑΛΟΝ ἘΧΩΝ. † Judges v. 17.†

Ἄιδιος, ου, ὁ, ἡ, from αἰεῖ *ever, always*.

I. *Eternal, absolutely, without beginning or end*. occ. Rom. i. 20. [Wisd. vii. 26.]

II. *Eternal, in a restrained sense, or à parte post, perpetual, without end*. occ. Jude, ver. 6. [See Wisd. ii. 23. Le Clerc, Ars Crit. vol. ii. p. 130.]

Ἰδεῖν, εως, οὖς, ἡ, from a neg. and ἰδεῖν to *see, look at*, for modest persons are apt to turn away their eyes, and not look at others.

1 [Schleusner gives this version, and also to be angry with, as 1 Sam. xv. 11. 2 Sam. vi. 8. 1 Chron. xiii. 11. Xen. Anab. vi. 2, 8. Hellen. v. 2, 21.]

2 [Αἷμα ἄθῶον is an innocent man, Deut. xxvii. 25. 1 Sam. xix. 5; innocent blood, 1 Kings ii. 5. Jer. xxvii. 15. Ἄθῶος is innocent, Ps. xv. 5. xxiv. 4. xxvi. 6. lxxiii. 13; free, Gen. xxiv. 41. Numb. xxvii. 22. Josh. ii. 20; unpunished, Ex. xxi. 28.]

I. *Modesty, decency.* occ. 1 Tim. ii. 9. [3 Macc. i. 19.]

II. *Reverence, veneration.* occ. Heb. xii. 28. [and so *puor* in Latin. Terent. And. i. 5, 28.]

Αἰθίοψ, σκός, ὁ, from αἶθω to scorch, and αἶψ the aspect or countenance.—An *Ethiopian*, so called from his scorched and black countenance and skin. occ. Acts viii. 27. comp. Jer. xiii. 23<sup>1</sup>.

Αἶμα, αρός, τό, perhaps from αἶθω to be hot, or from αἶω to breathe, because it requires constant refrigeration from the external air. (Comp. Heb. and Eng. Lex. in αἶψ III.)

I. The blood, properly so called, that warm red liquor which circulates in the bodies of men and animals, and in which their natural life eminently consists. (See Gen. ix. 4, 5. Lev. xvii. 11. 14. Deut. xii. 23.) Luke xiii. 1. Heb. ii. 14. John xix. 34. Acts xv. 20. 29. xx. 28. Heb. ix. 7. 12, 13. In Col. i. 14, very many MSS., six of which are ancient, and several old versions, have not the words διὰ τοῦ αἵματος αἰσθῶν, which are accordingly rejected by Wetstein and Griesbach.

II. *Blood, killing a man, murder.* Mat. xxiii. 30. xxvii. 6. 8. 24. [Acts i. 19. In Acts ii. 19, αἶμα καὶ ρῦπ may be murders and fires. In Coloss. i. 20, we must translate, by his bloody death on the cross, literally, by the blood of his cross, i. e. shed on his cross. Heb. x. 29, the blood of the covenant, i. e. that blood which was shed to make the new covenant between God and man. It is almost needless to observe, that Schleusner gives his own view of all those passages in which the blood of Christ is mentioned. In all of these the plain sense is the true one. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. ii. 13. Heb. ix. 14. 1 John i. 7. Rev. i. 5. v. 9. We find αἶμα in the sense of murder, Ezek. xxiv. 6. 9. Ecclesiast. viii. 16.]

III. *Guilt or punishment of shedding human blood, or of killing a man.* Mat. xxiii. 35. (comp. xxvii. 25.) Luke xi. 50, 51. Acts v. 28. comp. Acts xviii. 6. xx. 26, where it is applied spiritually. [Judg. ix. 24. 2 Sam. i. 16. 1 Kings ii. 37. Ezek. xxxiii. 4.]—The profane writers, as Sophocles, Euripides [Elect. 136], and Demosthenes, use αἶμα for murder. See Scapula [and Schwarz. Comm. L. G. p. 24.]

IV. *Blood, seed, or natural descent.* Acts xvii. 26. comp. John i. 13, where see Wetstein; and comp. Σάρξ VI. Homer uses αἶμα in this sense. II. vi. 211.

Ταῦτ' ἐστι τοὶ γενεῆς τε καὶ Αἵματος εὐχόμενος εἶναι.  
I boast to be of such descent and blood.

And so, Odys. iv. 611, Menelaus says to Telemachus:—

Αἵματος εἰς ἀγαθόν.  
Thou art of good (i. e. noble or generous) blood.

[See Schol. Hom. Iliad. xix. 105. Eur. Phœn. 256. Ovid, Met. xiii. 705. Virg. Æn. i. 19. So 2 Sam. xxi. 2.]

V. Σάρξ καὶ αἶμα, flesh and blood. See under Σάρξ IX.

Ποῦς Αἰματεκχυσία, ας, ἡ, from αἶμα, αρός, blood, and ἐκχύνω to pour out, which see.—A pour-

<sup>1</sup> [Pliny (N. H. vi. 39) mentions Queen Candace as having reigned in Meroë. By Æthiopia, in Scripture, is meant Upper Æthiopia, i. e. the country between the Nile and the Arabic Gulf.]

ing out or shedding of blood, blood-shedding. occ. Heb. ix. 22.

Αἱμορροΐα, ὤ, from αἶμα blood, and ῥόος a flux, from ῥέω to flow.—To have or labour under a flux of blood<sup>2</sup>. occ. Mat. ix. 20. comp. Lev. xv. 33, in LXX and Heb. [Bartholin. de Morbis Bibl. c. 7, et Wedel. Exc. Med. Phil. cent. ii. dec. v. p. 45.]

Αἰνεσις, εως, ἡ, from αἰνέω.—Praise. occ. Heb. xiii. 15. [See Lev. vii. 13.] In the LXX it frequently answers to the Heb. מִשְׁחָה confession, and to תְּהִלָּה praise. [See Ezra x. 11. Neh. ix. 5. 2 Chron. xxix. 31.]

Αἰνέω, ὤ, from αἶνος, if it should not be rather deduced immediately from the Heb. מִשְׁחָה in the sense of alternately singing praises to God, as that Hebrew word is used, Exod. xv. 21. 1 Sam. xxi. 11. Isa. xxvii. 2. comp. Exod. xxxiii. 18.—To praise. In the N. T. it only refers to praising God. Luke ii. 13, 20, et al.—This word in the LXX most commonly answers to the Heb. מִשְׁחָה to praise, and to תְּהִלָּה to confess, attribute power to. [Judg. xvi. 24, and Pa. xcix. 4.]

Αἰνίγμα, αρός, τό, from ἀνιγμαι perf. pass. of αἰνίσσω ἀνιγισσόμενος to hint, intimate, signify with some degree of obscurity, which perhaps from the Heb. רִמְזָה, infinitive of the V. רָמַז to answer, correspond.—An *enigma*, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it. occ. 1 Cor. xiii. 12. Now (in this life) we see by means of a mirror, reflecting the images of heavenly and spiritual things, ἐν αἰνιγματι, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal, but then face to face. The apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ' ΣΤΟΜΑ λαλήσω αὐτῷ ἐν εἰδει, καὶ οὐ δι' Αἰνιγμάτων (ἀνιγμάτων Heb.), καὶ τὴν δόξαν Κυρίου εἰδέναι.

Αἶνσις, ου, ὁ, praises. [Αἶνος is properly a fabulous oration, (see Suidas and Hesiod, Op. 202.) then assent, and thence encomium or praise. See Ezra iii. 11. Pa. viii. 3. (on which see Mede,) and Herod. vii. 107.] occ. Mat. xxi. 16. Luke xviii. 43.

Αἵρεσις<sup>4</sup>, εως, ἡ, from αἰρέωμαι to choose.

I. A choice. It occurs not in the N. T. simply in this sense, but is thus used in the profane<sup>5</sup> and ecclesiastical writers, in the LXX version of Lev. xxii. 11. 21, and in 1 Macc. viii. 30.

II. A sect of heathen philosophers. Thus used by Arrian, Epictet. ii. 19: "Why do you call yourself a Stoic! Confine yourself to what you do, καὶ εὐρήσεσθαι τινος ἑσθ' Αἵρεσέως, and

<sup>2</sup> [On the absurd story of the statue erected to Christ by the woman here spoken of (mentioned by Euseb. H. E. vii. 18.) see Suicer, l. p. 116.]

<sup>3</sup> [This is also Bretschneider's interpretation. Perhaps all this was not in the Apostle's mind; ἐν αἰνιγματι, not clearly. Parkhurst's derivation and corresponding explanation of the word itself are utterly absurd. Αἰνισσόμενος is, to hint obscurely.]

<sup>4</sup> On this much controverted word, and the several texts wherein it occurs, see Dr. George Campbell's 9th Preliminary Dissertation to his Translation of the Four Gospels, part iv. p. 424, &c.

<sup>5</sup> See Herodotus, l. 11. [Soph. Aj. 265. See D'Oroville ad Charit. II. c. 4. p. 306, ed. Lips.]

you will discover of what *sect* you are; most of you Epicureans," &c. So Lucian, in *Hermotim.* tom. i. p. 580, *εἰ δὲ καὶ μόνος θίμειν τὰς Αἰρεῖ-  
σεις ἐν φιλοσοφίᾳ*, "If we suppose only ten *sects*  
in philosophy." Id. *Demonax*, p. 1004: "One  
asked *Demonax*, *τίνα Αἰρεσὶν ἀσπάζεταιται μάλ-  
λον ἐν φιλοσοφίᾳ*, what *sect* is in philosophy he  
chiefly embraced?" And *Plutarch*, de *Plac.*  
*Philos.* lib. i. cap. 3, says, "that from *Thales*,  
ἡ Ἰωνικὴ Αἰρεσις προσηγορεύθη, the *Ionian*  
*sect* was denominated."

III. *A sect, secta*, that is, a *form or mode of  
religious discipline or opinion which any one chooses,  
follows, and professes, or the persons who follow such  
form or mode.* occ. *Acts* v. 17. xv. 5. xxiv. 5. 14.  
xxvi. 5. xxviii. 22.—*Josephus*, *Ant. lib.* xiii.  
cap. 5, § 9. *Vit.* § 2, and § 38, calls the several  
sets of the Pharisees and Sadducees, &c., among  
the Jews, *αἰρέσεις*, in the same manner as *St.*  
*Luke* does in the *Acts*: hence a *sect among Chris-  
tians*, in some measure resembling those among  
the Jews and heathen, a *religious party or faction  
among Christians*, under some human leader. occ.  
*1 Cor.* xi. 19. *Gal.* v. 20. *2 Pet.* ii. 11.

*Αἰρεῖω*, from *ταίρεος* *delected*, which from *αἰρεῖω*,  
to choose. occ. *Mat.* xii. 18.—In the LXX  
it most commonly answers to the Heb. *חָרַץ* to  
choose. Comp. especially *1 Chron.* xxix. 1, in  
Heb. and LXX.

*Αἰρετικός*, οὗ, δ, from *αἰρεῖω*. Comp. *Αἰρεσις*.  
—A *founder, leader, or promoter of a religious  
faction or sect among Christians, a man factious in  
Christianity*. occ. *Tit.* iii. 10. comp. *Rom.* xvi. 17.  
*Αἰρεῖς*, ὅ, mid. *Αἰρεῖσθαι*, οὐμαι, from *αἰρεῖω* to  
take up.

I. To take, take hold on. It occurs not in this  
sense in the N. T., but frequently in the profane  
writers.

II. [In the middle voice] To choose. occ. *Phil.*  
i. 22. *9 Thess.* ii. 13. *Heb.* xi. 25. [*Xen. Cyrop.*  
iv. 5. § 2. *†2 Sam.* xv. 15.†]

*Αἰρεῖω*, from the Heb. *חָרַץ* or in *Hiph.* *חָרַץ* to  
raise up. The general meaning of the word is to  
lift, raise, or take up.

I. To lift up, as the hands [to heaven]. *Rev.*  
i. 5.—the eyes, *John* xi. 41. [*Ps.* cxxi. l. cxxiii.  
l.]

II. To lift or take up. *Mark* vi. 29. 43. *Acts*  
x. 9. *Mat.* xvii. 27. On *Luke* xix. 21, comp.  
under *τίθημι* II.

III. Applied to the mind, to suspend, keep in  
suspense. *John* x. 24. See *Suicer's Thesaurus* on  
the word, who cites from *Philostratus* ii. 4,  
*Καὶ πάλιν Αἰρεῖ δὲ λόγος ὃν εἰργασεν*, "And  
the discourse which he spoke keeps me quite in  
suspense." The learned *Elsner*, *Observ. Sacr.*  
[whom *see*] interprets the phrase *ψυχὴν αἰρεῖν*,  
*John* x. 24, by *taking away life*, as it plainly sig-  
nifies, ver. 18. (comp. LXX. in *Isa.* liii. 8.) q. d.  
"How long dost thou kill us?" i. e. with doubt and  
delay. [Schleusner approves *Parkhurst's* expla-  
nation.]

IV. To take up on one, as a yoke. *Mat.* xi. 29.

V. To take up, as a cross. *Mat.* xvi. 24.

VI. To bear or carry, as a burden. *Mat.* iv. 6.  
xxvii. 32. [Comp. *Psalm* xii. 12.] *Mark* [ii. 3.  
vi. 8.] xv. 21. *John* v. 8, 9. comp. *Luke* xxiii. 26.  
[*Gen.* xlv. 1. *Valok.* ad *Theoc.* *Adon.* p. 326.]

VII. To remove, take away. *Mat.* [xiv. 12.] xxii.  
13. *John* xi. 39. 41. comp. *Mat.* xxiv. 39; parti-  
cularly to execution, *Luke* xxiii. 18. So *Philo* in  
*Wetstein*, comp. ver. 21, and *John* xix. 15. *Acts*  
xxi. 36. [Schleusner adds many examples which  
have no difficulty, and then derives from this  
sense that of killing, to which he refers *Mat.* xxiv.  
39. *Luke* xxiii. 18. *John* xix. 15. *Acts* xxi. 36.  
1 *Macc.* v. 2, somewhat unnecessarily. He adds  
examples of the same sense, with the addition of  
*ἐκ τοῦ κόσμου* or *ἀπὸ τῆς γῆς*, *Acts* xxii. 22.  
*Phil.* in *Flacc.* p. 538, 20, ed. Mangey, and hence  
in any sense to destroy. *John* xi. 48. *2 Sam.* v. 21.]

VIII. To bear, and so take away or remove.  
Thus *Christ* is said to bear, αἰρεῖν, the sins of the  
world. *John* i. 29. *1 John* iii. 5. comp. *1 Pet.*  
ii. 24.

IX. To receive, take. *Matt.* xx. 14. *Mark* vi. 8.

X. To loose a ship, namely, from shore. *Acts*  
xxvii. 13, where it is generally thought that the  
expression is elliptical, and that ναῦν the ship,  
or ἀγκύραν the anchor, ought to be supplied. So  
*Thucydides*, i. *†52.†* has οἱ δὲ τὰς μὲν ναῦς  
"APANTEE ἀπὸ τῆς γῆς," "they loosing the ships  
from the land;" and *Plutarch* and *Polybius* use  
the phrase Αἰρεῖν Αἰγκύραν or Αἰρεῖν  
ΠΑΕ. See *Bos Ellips.* *Wolf* and *Wetstein*.

XI. To lift up or raise the voice. *Luke* xvii. 13.  
*Acts* iv. 24. [Schwarz. *Comm.* p. 29.]—In the  
LXX. this word most commonly answers to the  
Heb. *נָשָׂא*, which is applied in nearly the same  
senses.

*Αἰσθάνομαι* or *αἰσθόμαι*, from *αἰσθῶ* to per-  
ceive.

I. To perceive, properly by means of the ex-  
ternal senses, as the feeling, &c. It is often  
thus applied by the Greek writers, but not by the  
inspired penmen.

II. To perceive with the mind, understand. occ.  
*Luke* ix. 45. [*Job* xxiii. 5.]

*Αἰσθησις*, ἡ, from *αἰσθόμαι*. See the last  
word.—Perception, properly external, but in the  
N. T. it is used only for internal. occ. *Phil.* i. 9.—  
[*Αἰσθησις* here (says Schl.) means *quick percep-  
tion of truth and falsehood, all the intelligence ob-  
tained by use and practice.* See *Eliau*, V. H. i.  
12. *Arrian*, *Diss.* *Epict.* ii. 18, 8. *Phavor.* *αἰ-  
σθησις ἵστι δόναμις αἰσθητική.* *†Ezek.* xxviii. 3.†]

*Αἰσθητήριον*, οὗ, τό, from *αἰσθόμαι*.—An  
organ or instrument of sensation or perception; so  
the αἰσθητήριον of seeing is the eye—of hearing,  
the ear; but in the N. T. it is used only for the  
internal senses, or senses of the soul, correspond-  
ing to those outward ones of the body. In the  
*Definitions* ascribed to *Galen*, αἰσθητήριον is de-  
fined, τὸ αἰσθησὶν τινα πεπιστευμένον ὄργανον—  
ἥτοι ὁφθαλμός, ἢ ῥίς, ἢ γλῶττα, "the organ to  
which any sense is entrusted—either the eye, or  
the nose, or the tongue." See *Wetstein*, who also  
cites from *Galen* the very phrase, τὸ Αἰσθη-

<sup>1</sup> [Theodoret on *1 Cor.* xi. 18, and *Chrysost.* (*Homil.*  
xxvii. in *Ep.* i. ad *Cor.*) both say that the word means  
rather *phantasia* than any opinions. Schleusner, in the  
place of *St. Peter*, gives the sense *perverse opinions*.]

<sup>2</sup> See *Campbell's Preliminary Dissertations* to the *Gos-  
pels*, p. 134, &c. [Suicer, i. p. 126.]

<sup>3</sup> [This was the Jewish form of swearing. See also  
*Arnot*, *Hi. Polte.* c. 10, and *Exod.* vi. 8. *Numb.* xiii. 3.]

<sup>4</sup> [The reference to the Jewish sacrifices need hardly be  
pointed out, on which the sins of the people were laid.  
*Lev.* xvi. 21, 22.]

TH'PION 'EXEI ΓΕΓΥΜΝΑΣΜΕΝΟΝ: and in Josephus, De Maccab. § 3, we have Τὸν ἔνδον αἰσθηθῆντιον, the internal senses. occ. Heb. v. 14. [See Jer. iv. 19.]

Ἀισχροκέρδης, ὅς, οὗς, ὁ, ἡ, from αἰσχρός base, vile, and κέρδος gain.—Greedy or desirous of base or vile gain. occ. 1 Tim. iii. 3. 8. Tit. i. 7. See Wetstein, Kypke, and Doddridge on 1 Tim. and comp. under τρόπος II. [Aristoph. Pac. 622. Herod. i. 187.]

Ἀισχροκέρδως, adv. from αἰσχροκέρδης. —For the sake or love of vile gain. occ. 1 Pet. v. 2.

Ἀισχρολογία, ας, ἡ, from αἰσχρός vile, filthy, and λόγος speech, talk.—Vile, filthy, obscene talk. occ. Col. iii. 8.—This word is used in like manner for obscene or indecent discourses in Epictetus, Enchirid. cap. 55. [Xen. de Rep. Lac. c. v. § 6. See Schwarz. Lex. Polyb.]

Αἰσχρός, ὁ, ὄν, from αἰσχος, baseness, vileness; which some derive from a neg. and ἴσχω to have, as denoting what one would not have, but reject.—Base, vile, indecent, shameful. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

Ἀισχρότης, ητος, ἡ, from αἰσχρός.—Filthiness, obscenity. occ. Eph. v. 4.

Αἰσχύνη, ης, ἡ, from αἰσχος vileness.

I. Shame, the passion of shame, arising from some notion of one's own vileness. occ. Luke xiv. 9. [Ecclus. xx. 28. In a good sense, Ecclus. iv. 25. Thuc. i. 84.]

II. Ignominy, disgrace. occ. Heb. xii. 2. [Is. liii. 3.]

III. Cause of shame, somewhat to be ashamed of. occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

[Αἰσχύνομαι, pass. from αἰσχύνω to make ashamed.—I am confounded, or, I am put to shame. Phil. i. 20 (from disappointment of hope). And see (Ps. xxv. 2, 3. xxxi. 1.) 2 Cor. x. 8 (from my office). See Ecclus. xxiv. 22. 1 John ii. 28 (from blame cast on you).—In the mid., I am ashamed, or I am affected with the passion of shame. Luke xvi. 3. 1 Pet. iv. 6. †LXX. Is. xxxiii. 9.†]

Αἰτέω, ὦ, and mid. αἰτέομαι, οἶμαι.

I. [To ask, request, or beg. Mat. v. 42. Luke vi. 30. Where Krebsius (Obs. Flav. p. 116, after Casaub. ad Theoph. p. 292) says that αἰτέω is to ask as a favour, ἀπαίτειν to demand as a debt. Mat. vii. 9. (with 2 accus. as Aesch. c. Ctesiph. p. 291. Aristoph. Acharn. 475.) xiv. 7. xx. 20. Mark vi. 22–25. Eph. iii. 13. See Josh. xv. 18. 1 Sam. i. 17, for αἰτέω. Dan. ii. 49. vi. 7, for the Chaldee נִשְׁתָּ. Also especially to ask in prayer. Mat. vi. 8. vii. 7, 8. 11. xviii. 19 (here alone with a genitive of the thing). Col. i. 9. James i. 5. iv. 2, 3, as in Hebrew יִשְׁתָּ. 1 Sam. i. 20.]

II. To ask, require. Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 3. 1 Pet. iii. 15. [1 Cor. i. 21. 2 Macc. vii. 10.]

Αἶτημα, ατος, τό, from αἰτέω to ask.—A petition, a request, a thing required or asked. occ. Luke xxiii. 24. 1 John v. 15. †1 Kings iii. 5.†

Αἶτι'Α, ας, ἡ.

I. A cause, reason, excitement. Mat. xix. 3. Luke viii. 47. Acts x. 21, et al.

II. An accusation, crime, or fault. Mat. xxvii. 37. Mark xv. 26. John xviii. 38, et al. In this sense the word seems an immediate derivative

from the verb αἰτέω, to ask, require; because an accusation or crime is that for which any one is required to appear before the judges and questioned. On Mat. xxvii. 37, see Wetstein, and Suicer, Thesaur. in Atria. [Schlesinger says, crime, Mat. xix. 3. John xviii. 38. xix. 4. 6. Acts xxii. 24. xxv. 18. 2 Macc. xii. 40. Poll. viii. 7. Aelian, V. H. iii. c. 14. See Tit. i. 13. (This is quite fanciful; it is here cause.) Accusation, Acts xxv. 27. Xen. Cyrop. v. 5, 8. He thinks that atria in Mat. xxvii. 37, is title, or letters signifying the cause of Christ's death, written on a white tablet (λείψωμα), on the authority of Theophylact on Mat. xxvii. p. 175, and Zonar. Canon. xxxvi. Concil. Carthag. He fancies, again, that atria in Luke viii. 47 (simply cause) is disease, as in the Greek medical writers, and refers to Casaub. and Salmas. and Spart. Adrian. p. 80. †See LXX. Gen. iv. 12.†]

III. A condition, a case. occ. Mat. xix. 10<sup>1</sup>.

Ἀτρίαμα, ατος, τό, from αἰτιάομαι to accuse, which from atria. —An accusation. occ. Acts xxv. 7. Thuc. v. 72.

Ἀἷριον, τό, from atria, which see.

I. A cause, reason. occ. Acts xix. 40.

II. A crime, fault. occ. Luke xxiii. 4. 14. comp. ver. 22.

Ἀἷριος, ου, ὁ, ἡ, from atria. —An author, cause. occ. Heb. v. 9. [See Carpoz. Obs. Philon. on this passage, and Eunapius in Aedes. p. 37. Herodian. ii. 2, 12. Joseph. A. J. viii. i. σωτηρίας αἷριος γεγεννημένος. 2 Macc. iv. 47. 1 Esdras xxix. 22.]

Ἀἰφνίδιος, ου, ὁ, ἡ, from αἰφνης unexpectedly, suddenly, which from ἀφνης the same, a derivative from a neg. and φαίνω τῷ φαινομαι† to appear, q. d. quicker than sight.—Sudden, unexpected, unforeseen. occ. Luke xxi. 34. 1 Thess. v. 3. [Wisd. xvii. 15. Thuc. ii. 61.]

Αἰχμαλωσία, ας, ἡ, from the same as αἰχμάλωτος, which see.

I. Captivity, state of being captive. occ. Rev. xiii. 10. [Deut. xxviii. 41. Ezek. i. 1.]

II. A captive multitude. occ. Eph. iv. 8, which is a citation from Ps. lxxviii. 18, nearly according to the LXX version, wherein αἰχμαλωσίαν answers to the Heb. נָפִי, which, as Rivetus hath well observed, always denotes the captives themselves, so נָפִי נָפִי signifies<sup>2</sup> to carry away captive, and the expression ὅχμαλώτευσεν αἰχμαλωσίαν must be interpreted accordingly. [By αἰχμαλωσία here, says Schl., we must understand all the adversaries of Christianity. "Men," says Br. "in the service of sin and the devil." He refers to the Test. xii. Patr. apud Fabr. Pseud. V. T. i. p. 654, where we have (of the Messiah's war on Belial), τὴν αἰχμαλωσίαν λάβει ἀπὸ τοῦ Βελιάρ ψυχὰς ἀνίων, καὶ ἱερεῖς καρδίας ἀπειθεῖς πρὸς Κύριον.]

Αἰχμαλωτεύω, from αἰχμάλωτος. To lead or carry away captive. occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS., of which six are ancient, the old commentators, and several printed editions,

<sup>1</sup> [So in Latin cause. Cic. Agr. iii. 2. Famil. vii. 4. Martial. vii. 92. 5. See Brissou. Verb. Signif. iii. p. 101. Philost. Vit. Apoll. vi. 16. Schwarz. ad Olear. de Stylo N. T. p. 376.]

<sup>2</sup> See Heb. and Eng. Lexicon under נָפִי.

read αἰχμαλωτίζοντες. See Wetstein and Griesbach. [1 Sam. xxx. 3, 5. Amos i. 5, et al.]

Αἰχμαλωτίζω, from αἰχμάλωτος.

I. To carry away captive or into captivity. occ. Luke xii. 24. [1 Macc. x. 36. Ezek. xii. 3.]

II. Figuratively, to bring into captivity, or abduction. occ. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμάλωτος, ου, ὁ, ἡ, from αἰχμή a spear (from αἶψα, which see), and ἀλωτός taken (from the absol. V. ἀλάω to take, which see).—A captive, a prisoner taken in war, applied to spiritual captives. occ. Luke iv. 18. [Isa. lxi. 2.]

Αἰών, ὄντος, ὁ, γὰρ αἰών, always being.—It denotes duration, or continuance of time, but with great variety. Comp. Suicer, Thesaur. in αἰών.

I. Both in the singular and plural it signifies eternity, whether past or to come. See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.—Εἰς τοὺς αἰῶνας τῶν αἰώνων, for ages of ages, for ever and ever. Gal. i. 5. Rev. i. 6. 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.—Εἰς ἡμέραν αἰῶνος, 2 Pet. iii. 18, "literally, until the day of eternity. Bengel on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." Macknight.

II. The duration of this world. Mat. xxviii. 20. Comp. Mat. xiii. 39.—Ἀπ' αἰῶνος, since the duration, i. e. the beginning, of the world. Luke i. 70. Acts iii. 21. So ἔκ τοῦ αἰῶνος, John ix. 32.

III. Αἰῶνες, οἱ, the ages of the world. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. Ὁ αἰὼν οὗτος, this present life, this world, as we say, Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, κατὰ τὸν αἰῶνα τοῦ νῦν ἡμῶν, according to the course or manner of this world. Comp. Rom. xii. 2. Gal. i. 4. [Schl. says, that after considering all the passages in which αἰὼν οὗτος and αἰὼν ὁ μέλλων occur, he believes the first to mean this present life, and the second, the general state of all after the resurrection, or that of true Christians in particular. Mat. xii. 32. xiii. 40. Luke xx. 34. 1 Cor. iii. 18. Eph. i. 21. Tit. ii. 12. (See Leusden de Dial. N. T. p. 94, for a similar Rabbinical expression.) Mark x. 30. Luke xviii. 30. xx. 35. Eph. i. 21. Heb. vi. 5. These passages, he says, clearly show that the old explanation referring αἰὼν οὗτος to the time under the O. T. and αἰὼν μέλλων to the time of the Messiah, are wrong. The works of Witsius and Rhenferdus contain discussions of these phrases, and see Kopp in Exc. i. ad Epist. ad Eph. t. i. N. T. p. 381. Schleusner marks out some expressions where αἰὼν means not this life, but this system of things or universe, as Heb. i. 2, where he gives, not the absurd Socinian explanation, but "whose ministry he used in creating the universe," xi. 3. 1 Tim. i. 17; and he hence explains 1 Cor. ii. 7, comparing 2 Tim. i. 9. Tit. i. 2. On the use of αἰὼν for this life, the life of man, see Hom. Iliad. iv. 478. Eur. Phœn. 1545. Abresch. ad Æschyl. p. 436. Foes. Ecœm. Hipp. p. 10. Suid. et Hesych. in voce. Eym. M. 41, 9. 266, 10.]

V. Ὁ αἰὼν ὁ ἰρχόμενος, the world to come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So ὁ αἰὼν ὁ μέλλων, Eph. i. 21.

VI. Ἀν age, period, or periodical dispensation (17)

of Divine Providence. In Mat. xxiv. 3, it evidently refers to the Jewish age, or age under the Mosaic law. (See Whitby, Doddridge, and Macknight on that text.) But in Mat. xxviii. 20, it seems plainly to denote the age under the Messiah; for Christ had just before declared that all power was given unto him both in heaven and in earth. Comp. Acts ii. 33—36; and for this use of αἰὼν see Mat. xii. 32. 1 Cor. x. 11 (where consult Bp. Pearce). Heb. vi. 5. ix. 26, and LXX in Is. ix. 6. Συντελείας τοῦ αἰῶνος, then, in Mat. xxviii. 20, though it does not precisely signify the end of the world, is equivalent to it. See 1 Cor. xv. 24. [Rennell (in his remarks on the Unitarian version, p. 41) thinks that the word never had this meaning.]

VII. Αἰῶνες, οἱ, seems, in Heb. xi. 3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the system or world itself. Comp. Heb. i. 2, and Macknight on both texts.—Αἰὼν in the LXX generally answers to the Heb. עוֹלָם, which denotes time hidden from man, whether indefinite or definite, whether past or future. [On the word αἰὼν see Fessel. Adv. Sac. iii. c. 2. Vorst. Philol. Sac. c. ii. and Tittmann de Vestigiis Gnost. p. 210. Parkhurst does not notice, as he should have done, the indefiniteness of the word in some cases, like that of the words ever, never, always, in English. Thus Mat. xxi. 19, shall never grow. John viii. 35, doth not always abide. xiv. 16, may abide with you always here, all your lives, as in Ps. civ. 5. Baruch iii. 20. So αἰώνιος.]

Αἰώνιος, ου, ὁ, ἡ, and α, ον, from αἰών.

I. Eternal, having neither beginning nor end, Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. Eternal, without end. Mat. xxv. 41. 46. 2 Thess. i. 9, et al. freq. Philem. ver. 15. Αἰώνιον (adj.) for ever, not only during the term of his natural life (comp. עוֹלָם Exod. xxi. 6.) but through endless ages of eternal life and blessedness. [I think αἰώνιος in this place has the same sort of signification as I have noticed at the end of αἰὼν. So in Latin æternus. Cic. Catil. iv. c. 5. Ovid, Trist. v. 2, 15. Pont. i. 2, 126. Horat. 1 Ep. x. 42. Schleusner without hesitation (and this deserves remark) gives to the word, in all passages referring to the future lot of the wicked and the good, the sense of without end. That the Jews believed in the eternity of punishments and rewards, says Bretsch., appears from the Testam. Aser. apud Fabr. Pseud. V. T. t. i. p. 693, and Psalter. Salom. Ps. iii. 13, 15, 16.]

III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrah, not only because the effect thereof shall be of equal duration with the world, (comp. αἰὼν II.) but also because the burning of those cities is a dreadful emblem of that everlasting fire (τὸ πῦρ τὸ αἰώνιον, Mat. xxv. 41) which awaits the ungodly and unclean. Comp. Jude ver. 15. 2 Pet. ii. 6; and see Whitby's note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρόνοι αἰώνιοι, the ages of the world, the times since the beginning of its existence. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20, and αἰὼν II. [Ps. xxiv. 7. lxxvi. 4.]—The LXX frequently use this adj. for the Heb. עוֹלָם.

'Ακαθάρσια, ας, ἡ, from a neg. and καθαίρω, 2d person sing. pret. pass. of καθαίρω to cleanse.

I. *Uncleanness, filth*, in a natural or physical sense. occ. Mat. xxiii. 27. [Lev. v. 3. 5. Numb. xix. 13.]

II. *Moral uncleanness*. Rom. vi. 19. 1 Thess. ii. 3. iv. 7. [Lev. xvi. 34.]

III. *Any kind of uncleanness* different from whoredom, as 2 Cor. xii. 21; *any unnatural pollution*, whether acted by one's self, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27. This word in the LXX usually answers to the Heb. *תִּטְמָא* pollution.

'Ακαθάρτης, ητος, ἡ, by syncope for ἀκαθάρτου, from a neg. and καθάρτης cleanness.—*Uncleanness, filthiness*. occ. Rev. xvii. 4, according to the common editions: but observe, that the Alexandrian and twenty-one later MSS. and some printed editions, for ἀκαθάρτου read τὰ ἀκαθάρτα τῆς, which reading is embraced by Mill, Wolfius, Wetstein, and other learned men, and by Griesbach received into the text; and indeed ἀκαθάρτης does not seem to be a Greek word.

'Ακαθάρτος, ου, ὁ, ἡ, καὶ τὸ ἀκαθάρτον, from a neg. and καθαίρω to cleanse.

I. *Unclean by legal or ceremonial uncleanness*. Acts x. 14. 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ἀκαθάρτος. Comp. 2 Cor. vi. 17, in which passage ἀκαθάρτου seems ultimately to refer to all idolatrous worship, and heathen impurity. See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights and privileges of the Church, and particularly to baptism*. occ. 1 Cor. vii. 14; where see Doddridge's note. [To this head Schl. and Br. refer 2 Cor. vi. 17. See Ezra viii. 69. 1 Macc. xiii. 47.]

III. *Unclean by unnatural pollution*, Eph. v. 5. [Evil, impure from vice. Schl. refers to this head all the passages relating to unclean spirits. Mat. x. 1, &c.; as he thinks the phrase intended to express their evil and ungodly nature. See Job iii. 8. xvii. 6, 7. Luke vii. 22. Others suppose the epithet given from the Jews believing them to inhabit sepulchres and unclean places. See Baruch iv. 35. Tob. viii. 3. Is. xxxiv. 14, and Fabr. Cod. Pseud. i. p. 191. Others from the demons favouring idolatry. Bar. iv. 7. Ps. xevi. 5. 2 Cor. iv. 4. Fabr. ubi supra, p. 97. 167. 195. Others from their lewdness, Gen. vi. 2. Tob. iii. 8. vi. 14. See Zech. xiii. 2. Fabr. ubi supra, p. 732.]

ἄκαιριος, οὔμαι, from a neg. and καιρός opportunity.—*To want, or be destitute of, opportunity*. occ. Phil. iv. 10.

ἄκαιρος, adv. from καιρός, *unseasonable, which from a neg. and καιρός opportunity. Inopportunely, unseasonably, out of season*. occ. 2 Tim. iv. 2. † Ἐπιστῆθι εὐκαιρῶς ἀκαιρῶς, i. e. *quous tempore et loco*.†

ἄκακος, from a neg. and κακός evil.

I. *Free from evil or sin*. occ. Heb. vii. 26.

II. *Simple, undesigning, artless*. occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.—In the LXX ἀκακος answers to *דָּפֵן* perfect, upright, Job viii. 20, and to *יָשָׁר* simple, Prov. i. 4. viii. 5, et al.

ἄκανθα, ης, ἡ, from ἀκὴ a point or prickle, and ἀνθίω to flourish, abound.—*A thorn or brier, which abounds with prickles*. Mat. vii. 16. xiii. 7.

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xxvii. 29, et al. Galen, De Curat., has a passage very similar to Mat. vii. 16, δ γεωργὸς οὐκ ἐν ποτὶ δυνήσαιο ποιῆσαι τὸν βότον ἐκφέρειν βότρυον. "The husbandman would never be able to make the thorn produce grapes!" See Wetstein. "The Naba or Nabka of the Arabians," says Hasselquist, Travels, p. 288, "is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof, is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which the emperors and generals were used to be crowned, that there might be calumny even in the punishment."

ἄκανθινος, η, ου, from ἀκανθα.—*Thorny, made of thorns*. occ. Mark xv. 17. John xix. 5; so LXX in Is. xxxiv. 13, ἀκανθίνα ξύλα, thorny shrubs. [See Wolf. t. i. p. 403.]

ἄκαριος, ου, ὁ, ἡ, καὶ τὸ ἀκαριον, from α neg. and καρπός fruit. [LXX. Jer. ii. 6.]

I. *Unfruitful, bearing no fruit*, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. *Unprofitable*. 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. ἀλυσιταλής. [Schl. divides these passages thus:

I. *Unprofitable*. 1 Cor. xiv. 14. Mat. xiii. 22. Mark iv. 19.

II. *Not acting in compliance with the precepts of Christianity, and so losing its fruit or advantage*. Tit. iii. 14. 2 Pet. i. 8. Wisd. xv. 4. Plutarch, Philop. c. 4.

III. *Noxious*. Eph. v. 11, as neg. adj. sometimes are strong affirmatives of the opposite qualities.]

ἄκατάγνωστος, ου, ὁ, ἡ, from a neg. and κατάγνωστος blamed, which from καταγινώσκω to condemn.—*Irreprehensible, not to be condemned or blamed*. occ. Tit. ii. 8. [2 Macc. iv. 47, in a forensic sense.]

Ἀκατάκλυτος, ου, ὁ, ἡ, from a neg. and κατακλύπτω veiled, which from κατακαλύπτω to cover, hide, veil.—*Uncovered, unveiled*. occ. 1 Cor. xi. 5. 13. The LXX use this word, Lev. xiii. 45, for the Heb. *עֲרֵב* skirt of covering. [Polyb. xv. 25, τὴν Δανάην ἐλέσσαντες ἀκατάκλυτον, and see Wetst. t. ii. p. 145. Schl. cites ἀκακλυτός as the word in the LXX, but that is only the reading of the Vatican MS. See Dieterich. Lexic. Philol. N. T. p. 68.]

Ἀκατάκριτος, ου, ὁ, ἡ, from a neg. and κἀκριτος condemned, which from κατακρίνω to condemn, which see.—*Uncondemned*. occ. Acts xvi. 37. xxii. 25. [Rather, says Schleusner, *one who is punished without his cause being heard*; ἀκρίτως occurs in the same sense 1 Macc. ii. 37. xv. 33.]

Ἀκατάλυτος, ου, ὁ, ἡ, from a neg. and κατὰλυος dissolved, which from καταλύω to dissolve.—*Not to be dissolved, indissoluble*. occ. Heb. vii. 16. [Dion. Hal. x. c. 31. 2 Macc. x. 11.]

Ἀκατάκυστος, ου, ὁ, ἡ, from a neg. and κατακύνω to cause to cease, to restrain.—*That does not*

<sup>1</sup> [See nearly the same proverb in Meidan. Adag. a Rosenmüll. N. II. p. 26, and Prov. Arab. Cent. II. N. 99, p. 123, ed. Erpen.]



*come, unceasing*, as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14. [The sense seems rather here, according to the present reading, passive, *who cannot be restrained*, (ἀνὸς ἀμαρτίας. Some MSS. read ἀκαταστάτου, in which case either sense is admissible. See Polyb. iv. 7. Heliodor. i. 13. Diod. Sic. xi. 17.)]

Ἀκαταστάσια, ας, ἡ, from a neg. and καθίστασις *a setting in its place*, from καθίστημι to place, *as in its place*.—[Hence *instability*, or *constant change of place*, and thence in the N. T. it signifies (as also in Prov. xxvi. 28)] *commotion, tumult*. occ. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20. James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does Dionysius Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ἀκατάστατος, ου, ὁ, ἡ, from a neg. and καθίστασις to settle.—*Unsettled, unsteady, unstable*. occ. James i. 8. [Is. liv. 11. Hippoc. de Hum. § ii. p. 18. Poll. vi. 121.]

Ἀκατάσχετος, ου, ὁ, ἡ, from a neg. and ἐκτρέχω or ἐκτρέχω (2d aorist ἐκτρέχων) to restrain.—*Not to be restrained, unruly*. occ. James iii. 8; where see Alberti and Wetstein. [See Job xxxi. 11. 3 Macc. vi. 17. Joseph. de Bell. J. ii. 11, p. 173, ed. Haverc. Diod. Sic. xvii. 38, where see Wesseling.]

ἈΚΕΛΔΑΜΑ', Heb.—*Akeldama*, Heb. אֶלְדָּמָא *a field of blood*. It is compounded of the Heb. or Syriac אֶלְדָּמָא *a field*, and אֶלְדָּמָא *blood*. אֶלְדָּמָא is used both in Chaldee and Syriac for *a field*, (see Castell's Hept. Lex.) probably by transposition, from the Heb. אֶלְדָּמָא *a portion*; but it occurs not in the O. T. in this sense, any more than אֶלְדָּמָא from Heb. אֶלְדָּמָא *doth for blood*. This word אֶלְדָּמָא therefore must, I think, be acknowledged an instance wherein the Hebrew spoken in our Saviour's time had deviated from its ancient purity. Comp. Εἰσαίς. occ. Acts i. 19, where אֶלְדָּמָא cannot be considered as Syriac, i. e. as a name in that language wherein the ancient Syriac version is written: because that version, after saying, Acts i. 19, that *the field in the language אֶלְדָּמָא of the country was called*

אֶלְדָּמָא, adds, *whose interpretation (in Syriac, namely,) is אֶלְדָּמָא*. So in Mat. xxviii. 8, the same version renders ἀγρός αἱματος not by אֶלְדָּמָא, but by אֶלְדָּמָא [אֶלְדָּמָא]

Ἀκείρατος, ου, ὁ, ἡ, (from a and κέρω to mix (see Eusebius. v. 129. vii. 77), or κεραιζω to hurt (see Eustath. ad Iliad. ii. 855). The last is Schleusner's opinion.—*Unhurt*. (Vales. Exc. ex Diod. p. 273. Joseph. A. J. v. 1, 15.) or actively, *harming no one, free from deceit*; ὁ μὴ τίνα κεραιζών, as Eustathius says, or ἀπλοῦς (Schol. Eur. Oront. 920.) Mat. x. 16. Rom. xvi. 19. (Addit. Eccl. xvi. 4. Jos. A. J. i. 2, 2. Arrian. Epict. iii. 23.) and so Phil. ii. 15, *harming no one, harmless*, or, as Br. observes, the Apostle is advising them to avoid quarrels, though Schleusner translates it *one of pure life*.)

Ἀκλινής, ὅς, ὅς, ὁ, ἡ, from a neg. and κλίνειν to incline.—*Without inclining or giving way*,

*steady*. occ. Heb. x. 23.—[Luc. Enc. Dem. p. 913. Poll. viii. 10.]—Symmachus uses this word, Job xli. 14, or 23, for the Heb. עָמַד cannot slip or waver.

Ἀκμή, ἡς, ἡ, from ἀκμή, properly *the point or edge of a sharp instrument*; thence *the flower, vigour, or maturity, of age*, as it is often used in the profane writers. Comp. ὑπέρτατος.—*To be come to maturity, to be ripe*. occ. Rev. xiv. 18.—Thucydides, ii. 19, and Xenophon, apply this V. in the same sense to corn, Dioscorides to apples. See Wetstein, [and Schweigh. Lex. Polyb. p. 18.]

Ἀκμή, ἡς, ἡ, from ἀκμή the same.

I. *The point or edge of a sharp instrument*. It occurs not, however, in the N. T. in this sense, but is thus used 2 Macc. xii. 22.

II. *A point of time*. Thus applied by the profane writers; and hence,

III. *Ἀκμήν, the accus. case used adverbially for κατ' ἀκμήν, at this point of time, yet, still*. occ. Mat. xv. 16. On which passage Raphaelius cites Polybius applying ἀκμήν in the same manner. See also Wetstein and Kypke. [This is the explanation of the Syriac version. It must mean, *Yet, still, after so many miracles, are ye without understanding*? Others say, *very much, or altogether*, for which see Bos, Ell. p. 445. The first is the commonest sense. Xen. Anab. iv. 3, 19.]

Ἀκοή, ἡς, ἡ, from 2d aorist ἤκουον of ἀκούω to hear.

I. *The act of hearing*. Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing*. 1 Cor. xii. 17. Heb. v. 11. [2 Pet. ii. 8.]

III. *The organ or instrument of hearing, the ear*. Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is, or may be, heard; a rumour, report, relation*. Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts λόγος ἀκοῆς denotes the word of the gospel preached or published. See Macknight. This fourth sense is by some, as Krebseus, supposed to be merely *Hebraical or Hellenistical*, taken from the like application of the Heb. שְׁמוֹעַ (see 2 Kings xix. 7. Is. liii. 1, in Heb. and LXX.) In Euripides, however, Phœniss. line 826, we have βέλταρον ὡς ἈΚΟΑΝ ἰδέσθην, where the Scholiast explains ἀκοῶν by τὸ ἀκούμενον, *what is heard*.

V. *A hearing effectually so as to obey, obedience*. Gal. iii. 2. 5. So LXX in 1 Sam. xv. 22. Thus Macknight. Comp. ἀκούω V.

Ἀκολουθίω, ὦ, from a together, and κίλυθος *a way*, which from κίλλω to move quick, (from Heb. קָלִי light, quick), and εὐθεὶς straight.

I. *To follow, attend*. Mat. iv. 25. viii. 10. 19. xxi. 9, et al. freq. On Luke ix. 49, Kypke shows that the phrase ἀκολουθεῖν μετὰ τινος, which occurs also Rev. xiv. 13, is common in the Attic writers. [Parkhurst should have observed that the attendance expressed by this verb is often that of a disciple. Mat. iv. 20. 22. ix. 9. in mind, affection, and demeanour. Mat. xix. 27. Mark i. 18. viii. 34. ix. 38. John i. 41. viii. 12.]

II. *To follow, imitate, be conformed to*. [Mat. iv. 20. ix. 9.] x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26. [See 1 Kings xix. 20, 21.]

1 [See Hom. Iliad. xvi. 634. Thucyd. i. 20. Poll. iv. 17. Musgr. ad Eur. Iph. Taur. 818.]

III. *To reach in a continued train.* occ. Rev. xviii. 5, *her sins, ἠκολούθησαν*, have followed one after another till they reach *even to heaven*. But in this text the Alexandrian MS. and eighteen later ones, with several printed editions, read *ἐκολλήθησαν*; which reading is embraced by Grotius, Mill, and Wetstein, and by Griesbach received into the text; but comp. Wolfius.

‘ΑΚΟΥΩ, derived, according to some, from *ἀκή* a sharp point, on account of the *acuteness* of this sense; but rather from the Heb. *קָעַ* to *hearken, obey*; so Onkelos explains *קָעַ*. Gen. xlix. 10, by *קָעַ* shall *hearken, obey*.—It governs either a genitive both of the person and thing, or more usually an accusative of the thing.

I. *To hear, in general.* Mat. xi. 5. xii. 19. xv. 24. Mark xiv. 64, et al. freq. Acts i. 4, *ἣν ἠκούσαρι μου*, which ye have heard from me. This phraseology is not uncommon in the best Greek writers. Raphaelus has produced an instance of it from Xenophon. I add from Herodotus, ii. 104, ‘ΑΚΟΥΣΑΣ Ἀλλων, *hearing from others*; and from Plato, Apol. Socrat. § 29, p. 114, edit. Forster, *οἱ δὲ καὶ εἰθισθε ὅτις ἈΚΟΥΕΙΝ ΤΩΝ Ἀλλων*, “such things as ye have been used to hear from others.” Phædo, § 1, “H ἈΛΛΟΥ ΤΟΥ ἈΚΟΥΣΑΣ,” or *having heard (it) from any one else.* § 2, ἈΛΛΟΥ ἈΚΟΥΟΝΤΑ, “*hearing (of him) from another.*” See other instances in Kypke.

II. *To hear, hearken, or listen to.* Mat. xii. 42. xviii. 15. Luke v. 1. x. 39. xi. 31. xviii. 3. Acts xv. 12.

III. *To understand, hear with the ear of the mind.* Mat. ii. 9. xi. 15. [Rom. xi. 8.] 1 Cor. xiv. 2. John viii. 43; where observe, that Arrian uses ἈΚΟΥΣΑΙ ΔΥΝΑΣΑΙ. Epictet. lib. ii. cap. 24. On 1 Cor. xiv. 2, Kypke shows that the Greek writers likewise use *ἀκούειν* for *understanding*.

IV. *To hear effectually, or so as to perform or grant what is spoken.* Mat. xviii. 15. John ix. 31. xi. 41. [Acts vii. 24.] 1 John v. 14, 15.

V. *To obey.* Luke x. 16. xvi. 29. 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see Wetstein.

VI. *To know by hearing.* Mat. ii. 3. iv. 12. xiv. 3. Gal. i. 23. Philem. 15, et al. and hence generally to *know*. James v. 11. Mat. v. 43 (by tradition). 2 Cor. xii. 4 (by revelation).]

VII. *Passively, to be published or spread* (i. e. to be much heard of). Mat. xxviii. 14. Mark ii. 1. Luke xii. 3. Acts xi. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15.]—This word in the LXX commonly answers to the Heb. *רָעַף*, which is used in the same senses.

‘Ακρασία, *ac, ἡ*, from a neg. and κράτος strength.—*Want of power to regulate one's appetites, intemperance, incontinence.* occ. Mat. xxiii. 25. (where, however, the true reading seems to be *ἀδίκιας*. See Wetstein and Campbell.) 1 Cor. vii. 5. [Plat. Gorg. 80.]

‘Ακραής, *ioc, οὐς, ὁ, ἡ*, from a neg. and κράτος strength.—*Unable to govern his appetites, intemperate, incontinent.* occ. 2 Tim. iii. 3. [Prov. xxvii. 20. Polyb. viii. 11.]

<sup>1</sup> [Schleusner attributes this meaning also to Acts xlii. 9.]

<sup>2</sup> [Glassius (Philol. Sacr. p. 964, ed. Dath.) cites Gen. xvi. 11. Ex. ii. 24. Ps. iv. 4.]

‘Ακρατον, *ov, τό*, from a neg. and κράω to mix.—*Pure wine unmixed with water*, in a figurative sense. occ. Rev. xiv. 10, where see Wetstein.—[In LXX thrice, Jer. xxv. 15. Ps. lxxv. 8. 3 Macc. v. 2.] It denotes in Revelations the unmixed severity of Divine vengeance.

‘Ακριβεία, *ac, ἡ*, from ἀκριβής.—*Accuracy, exactness.* occ. Acts xxii. 3. Comp. under ἀκριβισταρός. + LXX. Dan. vii. 16.†

‘Ακριβισταρός, *ov, ov*, superlative of ἀκριβής.—*Most accurate or exact.* occ. Acts xxvi. 5. Josephus, in his Life, § 38, speaks in a very similar manner of the Pharisees, ΤΗΣ ΦΑΡΙΣΑΙΩΝ ΑΙΡΕΣΕΩΣ, οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἈΚΡΙΒΕΙΑ ΔΙΑΦΕΡΕΙΝ. “The sect of the Pharisees, who are thought to excel others in their exactness about their national institutions.” Comp. de Bel. lib. i. cap. 5, § 2, and lib. ii. cap. 8, § 14.

‘Ακριβιστικός, *av, av*, comparative of ἀκριβής.—*More accurate or exact.* Hence ἀκριβιστικῶς, neut. used adverbially, *more accurately or exactly.* occ. Acts xviii. 26. xxiii. 15. 20. xxiv. 22.

‘ΑΚΡΙΒΗΣ, *ios, οὐς, ὁ, ἡ*, derived, according to some, from *εἰς ἀκρον βῆναι*, going up to the top or summit, which requires great pains and diligence.—*Accurate, exact.* It occurs not in the positive form in the N. T. + LXX. Dan. iv. 25.†

‘Ακριβώς, *av, av*, from ἀκριβής.—*To learn or know by accurate or diligent inquiry.* So Vulg. diligenter didicit, and exquisierat; and Syriac, ܐܬܝܢܝܢ. Occ. Mat. ii. 7. 16. See Campbell [Xen. (Ec. xx. 10.)]

‘Ακριβώς, *adv.* from ἀκριβής.—*Diligently, accurately, exactly.* occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15. [Dan. vii. 19.]

‘Ακρις, *idos, ἡ*, from ἀκρα the top or summit, because it adheres to the top of herbs and plants, and feeds<sup>1</sup> upon them.—*The locust*, which the learned Bochart hath shown, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and modern times, and the eating of several species of which was permitted by the Divine law, Lev. xi. 21, 22, whence we may be certain they were an usual food in Judea also. See Bochart, vol. iii. 488, et seqq. Wolfii Cur. Phil. Dr. Shaw's Travels, p. 188, &c. 2d edit., and Heb. and Eng. Lexicon under *רָעַף* IV. [On the locust-eaters, a people of Æthiopia, see Phot. Bibl. p. 736. See also Ludolf. Hist. Æthiop. i. c. 13, and the Comment. on it, p. 168, and Casaubon, Ex. Antibar. xiii. 7. Some persons have, however, understood ἀκρις of a vegetable. See Olaus Cels. Hierobot. t. i. p. 229. ii. p. 72, and Suicer, i. p. 169. 169.] The LXX generally render the Heb. *רָעַף* a locust, by ἀκρις.

‘Ακροατήριον, *ov, τό*, from ἀκροάομαι to hear, which from ἀκούω to hear, *o* being inserted, as in ἀκρος (which see) from ἀκή.—*A place of hearing or audience, an audience-chamber.* occ. Acts xxv. 23.—[On this passage Krebsius (on Schoeetg. Lex. N. T.) says, that the Roman provincial governors summoned always as their assessors (not the tribunes of the soldiers, who were necessarily part of the council, but) all

<sup>3</sup> So Etymol. Mag. ‘ΑΚΡΙΪ, παρὰ τὸ, ‘ΑΚΡΑΣ τῶν ὑποτάχων καὶ τῶν φύτων ΝΕΜΕΣΘΑΙ.

persons of any consequence from their office or situation. See Cic. Verr. i. c. 29.]

Ἀκροῆς, οὐ, ὁ, from ἀκροᾶσθαι to hear. See the preceding word.—A hearer. occ. Rom. ii. 13. James i. 22, 23, 25, one who knows. † LXX. Isa. iii. 3. † Ἀκροβυστία, ας, ἡ, from ἀκρον the extremity, and βύω to cover, which perhaps from Heb. כָּסָה to come, come upon or over.

I. The forerain, or prepuce, covering the extremity of the plans. Acts xi. 3.

II. Un-circumcision; either the state of being uncircumcised, occ. Rom. iv. 10. I Cor. vii. 18. [Gal. v. 6. Col. i. 11.] or an uncircumcised man or men, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. אָרָץ is applied, Jer. ix. 25, the abstract for the concrete.—In the LXX this word answers to the Heb. אָרָץ the superfluous forerain. See James i. 12<sup>1</sup>. The adj. ἀκροβυστος, uncircumcised, is used by Ignatius, Epist. ad Philadelph. § 6, edit. Russell.

Ἀκρογωνίος, α, ον, from ἀκρος extreme (here the lower extreme or bottom), and γωνία a corner.—The foundation-corner stone, applied figuratively to Christ, who not only sustains the whole structure of the Church, but also unites the Jews and Gentiles into one mystical building<sup>2</sup>. occ. Eph. ii. 20. I Pet. ii. 6. The LXX once uses this word for the Heb. קַדְמֹנִית a corner-stone, in Isa. xlviii. 16, the passage cited by St. Peter; and in the version of Symmachus, ἀκρογωνιαῖος answers to the Heb. קַדְמֹנִית at the head of the corner, Psal. cxviii. 22; but comp. under γωνία I.

Ἀκροθίνιον, ου, τό, from ἀκρος the top, and θίς or θιν, gen. θινός, which seems properly to mean a heap of sand on the sea-shore, or in general the sea-shore, from θίω to strike or smite, because it is continually smitten or beaten upon by the waves. (Comp. αἰγιαλός.) In this sense the word is used by Homer, and is thence applied to denote a heap of any thing, particularly of corn.

I. The top of a heap of corn: hence the first-fruits of corn; because these were usually taken from the top of the heap. It occurs not in the N. T. in this sense. But see Wetstein.

II. The top of the heap of warlike spoils, the chief and best of those spoils. occ. Heb. vii. 4, where Dr. Hammond remarks, that the sense is not that Abraham gave Melchisedec a tenth of the chief spoils only (for he gave him tithes of all, ver. 2. Gen. xiv. 20), but that what he gave for a tenth of all was of the chief and best of the spoils. The Apostle doth not say, δέκατην τῶν ἀκροθινίων a tenth of the chief spoils, but δέκατην ΕΚ τῶν ἀκροθινίων a tenth (namely, of all taken) from the chief spoils. Thus the Doctor.—Raphelius on this passage observes, that the profane writers Herodotus, Thucydides, and Xenophon, call that part of the spoil which was dedicated to the gods ἀκροθινία, but that the Apostle by this word means all the spoils universally. So Kypke; and thus Chrysostom and Theophylact explain ἀκροθινία by λάφυρα spoils, (Ecumenius by λάφυρα καὶ σκεύη spoils and plunder, Theodoret by λεία prey. On this latter interpretation δέκατην ἐκ τῶν ἀκροθινίων will mean just the same as

δέκατην ἀπὸ πάντων, ver. 2, and ἐκ in one expression will answer to ἀπὸ in the other: and if it be considered that the Apostle is here arguing from the history in the O. T., which says indeed that Abraham gave Melchisedec tithes of all (τῶν πάντων, Gen. xiv. 20), but mentions nothing of his doing this from the best or chief spoils; this, together with the authority of the Greek commentators, may incline one to Raphelius's opinion. But let the reader judge for himself. [See Xen. Cyrop. vii. 5, 13.]

Ἀκρος, α, ον, from ἀκή (which see under ἀκμή) a sharp point, which is the top, extremity, or termination, of many things.

I. Ἀκρον, τό, used as a substantive, the top or tip. occ. Luke xiv. 24. Heb. xi. 21.

II. Extreme, extremity, end. occ. Mat. xxiv. 31. Mark xiii. 27.—In the LXX this word is frequently used for Heb. קֵץ the end, and קֵץ the termination, extremity; and what is remarkable, that version, for the Heb. קֶצֶר the thumb or great toe, always uses ἀκρον, as in Exod. xxix. 20. Judg. i. 6, 7.

Ἀκυρώ, ῶ, from a neg. and κυρώ to confirm. So Appian in Wetstein on Mat. ἐκύρω τὸν νόμον, "He ratified the law."—To make of no effect or authority, to abrogate or annul. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17. This verb occurs not in the LXX; but in that version ἀκύρους ποιεῖν, to make of none effect, answers to the Heb. מָחָה to reject, Prov. i. 25.

Ἀκυλύτως, adv. from ἀκύλυτος not hindered, which from a neg. and κυλύω hindered, which from κυλύω to hinder.—Without hindrance, prohibition, or impediment. occ. Acts xxviii. 31. [See † Job xxxiv. 31. † Wisd. vii. 23.]

Ἀκων, ουσα, ον, from ἀκών, which latter is used by the poets, particularly by Homer, from a neg. and ἐκών willing.—Unwilling. occ. I Cor. ix. 17. † Job xiv. 17. †

ἈΛΑΒΑΣΤΡΟΝ, ου, τό, a vessel to hold ointment or perfume; so called, I think, with Jerome and the ancients, from its being made of the alabaster stone, which is a kind of valuable marble, concerning which Pliny, Nat. Hist. lib. xxxiii. cap. 8, treating of the onyx, writes thus: "This some call the alabaster stone (alabastriten), of which they make vessels to hold ointments, which it is said to preserve freest from corruption<sup>3</sup>. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name ἀλάβαστρον is by some derived from a neg. and λαμβάνειν or λαβεῖν to hold, because it is difficult to lay hold on this stone by reason of its smoothness: but may it not rather have an oriental derivation from the Hebrew or Arabic

article *the*, and *صخر*, which, in Arabic, signifies some kind of whitish stones? See Castell.

Lex. Heptaglott. However this be, I apprehend that ἀλάβαστρον was used as a name for an

<sup>1</sup> [I do not understand this reference.]

<sup>2</sup> [This is the interpretation of Epiphanius, de Hæres. p. 24.]

<sup>3</sup> See Athen. vi. 19. xv. 13. Plin. N. H. xiii. 2. Martial. xi. 9.

*ointment-vessel* at first, because such were commonly made of the *alabaster stone*, though it is afterwards sometimes applied to *ointment-vessels* made of other matter. Thus Kypke on Mark xiv. 3, cites from Plutarch in Alexandro, p. 676, a variety of vessels, καὶ ἈΛΑΒΑΣΤΡΟΥΣ, πάντα χρυσοῦ ἠσκημένα περιττω, "and alabasters, all curiously wrought of gold;" and in Theocritus, Idyll. 16, line 114, we have, Συρίψ δὲ ΜΥΡΡΩῦ χρυσῶν ἈΛΑΒΑΣΤΡΑ, "golden alabasters full of Syrian ointment." (See Alberti on Mat. and Suicer, Thesaur.) So we call a vessel for holding ink an *ink-horn*, though made of glass or leather. Raphaelius on Mat. xxvi. 7, remarks, that Herodotus, iii. 20, among the presents sent by Cambyzes to the king of Ethiopia, mentions ΜΥΡΡΩΥ ἈΛΑΒΑΣΤΡΟΝ: and Cicero, Academ. lib. ii. (as cited by Nonnius,) speaks of *alabaster plenus unguenti*. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See Wetstein on Mat.—The LXX once use ἀλάβαστρος for the Heb. קִיטָה a *disk* or *platter*. 2 Kings xxi. 13.

Ἀλαζονεία, ας, ἡ, from the following ἀλαζών.

I. *A boast* or *boasting*. occ. James iv. 16.

II. Ἀλαζονεία τοῦ βίου, the *pride* or *pomp* of *life*, the *ambitious* or *vain-glorious pursuit* of the *honours, glories, and splendour* of *this life*. occ. 1 John ii. 16; on which passage the learned Raphaelius observes, that Polybius uses the phrase ἡ περὶ τοὺς βίους ἀλαζονεία for all kind of *luxury* in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. St. John's expression seems to imply all this, and moreover to include all those other pursuits, whether of *ambition* or *vain-glory*, by which men aim at *making a figure* in the eyes of their fellow-mortals. See Doddridge. [Theod. Prov. xiv. 13. Hos. v. 5.]

Ἀλαζών, ὄνος, ὁ, ἡ, from α intens. and λά-ζομαι to *take, assume*.—*Self-assuming, insolent, vain-glorious, arrogant, boasting*. occ. Rom. i. 30. 2 Tim. iii. 2. Job xxviii. 8.

Ἀλαλᾶζω, from Ἀλαλά.—*To cry Alala*. This word *Alala* seems to be formed from the Heb. names of God, אלהי אלהי or אלהי אלהי. Hence Ἀλαλά, the military shout of the Greeks before a battle, was originally an invocation of their gods to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to Apollo mentioned by Suidas, ἈΛΑΛΑΛΑ! and hence the French and English particles of grief, *alas! alas!* are, I apprehend, to be ultimately deduced.

I. *To shout* as soldiers beginning a battle.—It occurs not in this sense in the N. T., but frequently in the profane writers and in the LXX. 1 Sam. xvii. 20. 52, et al.

II. *To utter a loud but mournful sound, to wail, yell*. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. הָיָה to *wail*; but Elsnor and Kypke on Mark have shown, that the profane writers apply the V. ἀλαλᾶζω and the N. ἀλαλαγμός to the same meaning.

III. *To make a disagreeable, inharmonious noise*; spoken of a *cymbal*, to *tinkle, clank*. occ. 1 Cor. xiii. 1. [Paell. de Op. Dæm. p. 101.]—This word in the LXX answers to the Heb. פָּצַח to *break out into a loud sound* [Josh. vi. 10], הָיָה to *yell* [Is. xxv. 34], and once to פָּצַח to *cause to be heard* [Ezek. xxvii. 30].

Ἀλάλητος, ου, ὁ, ἡ, from α neg. and λαλῶ to *speak, utter*.—*Unspeakable, unutterable*. occ. Rom. viii. 26.—[Schl. says that this word is not what cannot be, but (according to analogy, as ἀκίνητος) what is not expressed; and that, in the passage of Romans, the meaning is, *is secret and unexpressed desires or aspirations*. Br. says, "intercessions not uttered in words like those of human beings, nor speakable by man."] Ἀλαλος, ου, ὁ, ἡ, from α neg. and λαλός *speaking*, which from λαλῶ to *speak*.

I. *Not speaking, unable to speak, dumb*. occ. Mark vii. 37. [Ps. xxxviii. 13.]

II. *Making dumb, making unable to speak*. occ. Mark ix. 17. 26. So Plutarch, de Orac. Defect. p. 438, B, cited by Wetstein, speaks of the Pythian priestess being on a certain occasion ἈΛΑΛΟΥ καὶ κακοῦ ΠΝΕΥΜΑΤΟΣ—*πλήρης, full of a dumb and malignant spirit*.] Comp. κωφός III.

Ἀλας, ατος, τό, from ἄλς the same.

I. *Salt* natural, which eminently *purifies, cleanses, and preserves from corruption*. Luke xiv. 34. Hence,

II. Applied spiritually, 1st, to the *disciples of Christ*, who were to mix with and *purify* the corrupted mass of mankind by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2ndly, to *purifying faith and hope*. Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in ἡρῶ II. The above cited are all the passages of the N. T. wherein ἄλας occurs.—This word in the LXX is used only for the Heb. מֶלַח [Lev. ii. 13. Deut. xxix. 23.]

Ἀλειΐσθω, either from the Heb. הָיָה to *cover over*, or from a collect. and λίπος *fat*, which see under λιπαρός.—*To anoint with oil or ointment*. Luke vii. 46, et al. On Mat. vi. 17, Doddridge justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times<sup>2</sup>. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see; and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3; and on Luke vii. 38, Wetstein and Kypke cite passages from the Greek and Latin writers to show that *anointing the feet with perfumed ointment* was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. מָשַׁח to *anoint*, תָּכַח or תָּכַח to *cover* or *clasp over*, and to תָּכַח or תָּכַח to *anoint*.

Ἀλεκτοροφωνία, ας, ἡ, from ἀλέκτωρ a *cock*, and φωνή a *voice*.—*Cock-crowing, the time of cock-crowing*, "that is, the time from twelve at night till three in the morning, which last hour was usually called the *second cock-crowing*, as is observed by Bochart and others." Dr. Clarke.

<sup>1</sup> See Hutchinson's Note 1, on Xenophon's Cyropæd. p. 151, 8vo. [Xen. Ages. ii. 10. Hist. Gr. iv. c. 3, 10. Polyæn. i. 20, 1, p. 48. viii. 23, 2, p. 735.]

<sup>2</sup> [In sickness; see Lightfoot, H. H. et T. on Mat. vii. 17; and death; see Geler. de Luct. Hebr. c. 21. Gen. xxxi. 13. 2 Sam. xii. 20.]

note on Mat. xxvi. 34. occ. Mark xiii. 35. See Bochart, vol. iii. 119, and comp. under ἀλέκτωρ. [Buxt. Lex. Talm. p. 384.]

ἈΛΕΚΤΩΡ, *opoc*, δ, from a neg. and λέκτρον a bed, according to some, because by crowing cocks rouse men from their beds. But may not this name be as probably deduced from the Heb. *vet ruy*, the coming of the light, of which this bird of dawn (as Shakespeare calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the sun, who, in Homer, II. vi. line 513, and II. xix. line 398, is himself called ἥΑΕΚΤΩΡ! Comp. Heb. and Eng. Lexicon under *ἥρ*.—The male of a species of birds, the house-cock. Mat. xxvi. 34, et al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, before the cock crew, Peter should deny Him thrice; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, "Before the cock crew twice, thou shalt deny me thrice." How are these texts to be reconciled? Very satisfactorily, I think, by observing, after many learned Christians, that ancient authors, both Greek and Latin, mention two cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, the cock-crowing (comp. ἀλεκτροφωνία), and to this alone Matthew, giving the general sense of our Saviour's warning to Peter, refers; but Mark, more accurately recording his very words, mentions the two cock-crowings. See Wetstein on Mark xiv. 30. Scheuchzer, Phys. Sacra on Mark xiii. 35, and Whitby's note on Mat. xxvi. 34.

Ἀλέκτρον, *ov*, *ρό*, from ἀλέω to grind, which perhaps from Heb. *ṣap* a pebble, with which things are brayed or ground in a mortar, "for the first instruments used (for bruising or grinding corn) were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations, were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose."—Meal of corn. occ. Luke xiii. 21.

Ἀλήθεια, *ας*, *ή*, from ἀληθής true.

[I. Objectively, truth, either according to experience, as Mark v. 33<sup>1</sup>. (Joseph. B. J. vii. 2.) John v. 33. Acts x. 34, or logical truth according to reason. Hence often in the N. T. it is a right knowledge of absolute truth, i. e. of God, Rom. i. 18, or of religion, as shown by revelation from Him, and, therefore, logically true. John viii. 46. 48, 46. xviii. 37, 38. Acts xxvi. 25. Rom. ii. 20. 2 Cor. xiii. 8. Gal. v. 7. Eph. i. 13. Col. i. 5. 2 Thess. ii. 10. 13. 1 Tim. ii. 4. iii. 15. iv. 3. vi. 5. 2 Tim. ii. 15. 18. 25. iii. 7, 8. iv. 4. Tit. i. 1. 14. 1 Pet. i. 22. 2 Pet. i. 12. ii. 2. James i. 18. John i. 14. viii. 32. xiv. 17; teaching truth, xv. 26. xvi. 13. xvii. 17. 19. 1 John

i. 6, I do not act according to divine truth. ib. 8. iii. 19; true Christians, iv. 6; 2 John 1, 2. 4, same as ver. 6, to walk according to the command of God; 3 John 1, according to the precepts of true Christianity. So 1 John ii. 4, such a man has no real religion. Heb. x. 26. James iii. 14. 1 John ii. 21. 3 John 8. In John xiv. 6, Christ is called the Truth, perhaps as the Teacher of this truth.]

[II. Subjectively, truth, i. e. (1) the agreement of words with thoughts. Mark xii. 31. 1 Tim. ii. 7; of performances with threats, Rom. iii. 7; with promises, Rom. xv. 8. John viii. 44, i. e. he kept not the promises by which in the beginning he deceived our first parents. Such is Br.'s idea. Parkhurst translates the word as integrity, and so Schleusner, comparing 1 John iii. 8. The reader must judge. 2 Cor. vi. 7, by speaking the truth. 1 John v. 6, the Spirit is entirely true, i. e. veracious. Eph. iv. 25, to be veracious. Or (2) the agreement of our words, thoughts, &c., with the precepts of truth, i. e. sincerity. Mark xii. 14. Luke iv. 25. xx. 21. Mat. xxii. 16. John xvi. 7. Rom. ix. 1. xi. 2. 2 Cor. vii. 14. Eph. v. 9. Phil. i. 18. Coloss. i. 6. Ἀγαπᾷν ἐν ἀληθείᾳ to love sincerely, 1 Cor. v. 8. 1 John iii. 18. 2 John 3. comp. Ecclus. vii. 20. So John iv. 23, 24, it is opposed to pretended piety, Eph. iv. 24. vi. 14. comp. 1 Sam. xii. 24. 1 Kings ii. 4. iii. 6. Br. refers to this also the form of asseveration in 2 Cor. xi. 10. Then (3) virtue, integrity. John iii. 21. Rom. ii. 8. Eph. v. 9. 1 Cor. xiii. 6. 2 Cor. iv. 4. James v. 19. 3 John 2. 12. Tob. iv. 6. See Prov. xiv. 8. xxviii. 6. Fabr. Pseud. V. T. t. i. p. 604.]

Ἀληθεύω, from ἀληθής true.—To speak or maintain the truth. occ. Gal. iv. 16<sup>2</sup>. Eph. iv. 15. [Gen. xlii. 16. Xen. An. iv. 4, 10.]

Ἀληθής, *ίος*, *ούς*, *ό*, *ή*, from a neg. and λήθω to be hid, because truth cannot be finally suppressed and hidden.

[I. True, according to experience or to the fact or event. Thus John iv. 18. x. 41. xix. 35. xxi. 24. 1 John ii. 8. Tit. i. 13. 2 Pet. ii. 22.—opposed to visionary, Acts xii. 9.]

[II. True, logically, i. e. what is of itself true and genuine. 1 Pet. v. 12. comp. Wisd. i. 6.—of God as the author, and teacher, and great origin of truth. John iii. 33. viii. 26.]

[III. Veracious, acting and judging according to a knowledge of the truth of God. Rom. iii. 4.—of a divine teacher, Mat. xxii. 16. Mark xii. 14. comp. Luke xx. 21. John vii. 18. 2 Cor. vi. 8. 1 John ii. 27. comp. Wisd. vi. 17.—of testimony as credible, John v. 31, 32. viii. 13, 14. 16, 17. 3 John 12.]

[IV. Honest, sincere. Phil. iv. 8. So in Latin verum, Hor. Epist. i. 1, 11, but Schleusner translates it upright, virtuous. I should be inclined to refer John viii. 16, to a meaning somewhat like this, just, in agreement with justice, as Joseph. A. J. vi. 5, 2. vii. 5, 4. Thucyd. iii. 56.]

Ἀληθινός, *ή*, *όν*, from ἀληθής true.

I. True, as opposed to false. John iv. 37. xix. 35. Rev. iii. 14. xix. 9, et al.—to pretended or reputed. John xvii. 3. 1 Thess. i. 9. John v. 20.—to deceitful. Luke xvi. 11.

II. True, real, essential, as opposed to types or

<sup>1</sup> Thus says the learned Goguet, in his admirable work entitled The Origin of Laws, Arts, and Sciences, vol. i. p. 29. Edinburgh edit. These observations he confirms from Hesiod. Op. ver. 443. Pliney. lib. xviii. § 3, and 23. Serv. ad Æneid. ix. 4. Hist. Génér. des Voyages, tom. iii. 61. and 481. To whom add Niebuhr, Description de l'Arabie, p. 45, and note.

<sup>2</sup> [The expression πᾶσαν ἀλήθειαν εἰπεῖν is quite classical. See Hom. II. xxiv. 407. Herod. viii. 82.]

<sup>3</sup> [The sense here is to teach the truth, i. e. Christianity.]

emblems<sup>1</sup>. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24. [Jer. ii. 21. Zech. viii. 3.]

III. *True, sincere*, as opposed to *hypocritical* or *insincere*. Heb. x. 22. [Isa. xxxviii. 3. John ii. 3.]

[IV. *Veracious, worthy of credit*. John vii. 28. Rev. iii. 14. xix. 9. 11. xxi. 5. xxii. 6.]

[V. *Just*. Rev. vi. 10. xv. 3. xvi. 7. xix. 2. Song of Three Child. iv. 7. Isa. xxv. 1.]

Ἀλήθω, from ἀλῖω to grind, which see under ἀλευρον.—*To grind*. occ. Mat. xxiv. 41. Luke xvii. 35.—The ancient custom of *women* being employed in grinding corn, is not only mentioned in the O. T., Exod. xi. 5, (comp. Isa. xlvii. 2.) but we find the same in Homer, *Odyss.* vii. 104, where, speaking of Alcinoüs's fifty maid-servants, he says:—

Αἱ μὲν ἈΑΕΤΡΕΥΟΥΣΙ ΜΥ᾿ΑΗΣ ἐπὶ μύλῳα καρπὸν,  
Some at the mill grind the well-sown grain.

Comp. *Odyss.* xx. 105, and Heb. and Eng. Lex. under עָרָה I.—Ἀλήθω in the LXX answers to the Heb. חָרַץ of the same import. [Numb. xi. 8.]

Ἀληθῶς, adv. from ἀληθής.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. +LXX. Jer. li. 13.†

II. *Truly, of a truth, certainly*. Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second ἀληθῶς, John vii. 26, is not found in nineteen MSS., three of which are ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally* or *externally*. John i. 47. vi. 55.

Ἀλιεύς, ἰώς, ὁ, from ἀλς the sea.—*A fisher, fisherman*. occ. Mat. iv. 18, 19. (xvi. 18.) Mark i. 16, 17. Luke v. 2. [In Mat. iv. 19. Mark i. 17, the sense is metaphorical. LXX. Job xl. 26. So θηρῶν is used Xen. Mem. ii. 6. 8. Plat. Sophist. c. 8, 9, and in Latin *venari*. Hor. l Ep. xix. 37.]

Ἀλιεύω, from ἀλιεύς.—*To fish, catch fish*. occ. John xxi. 3. [LXX. Jer. xvi. 15.]

Ἀλίζω, from ἄλς salt.—*To salt*. Ἀλίζομαι, pass. to be salted, seasoned, or sprinkled with salt. occ. Mat. v. 13. Mark ix. 49, πᾶς γὰρ πῦρι ἀλιθῆσεται. "The proper translation of this passage is, *every one shall be salted for the fire*, namely, by you my apostles: for πῦρι here is the dative, not the ablative; as it is likewise 2 Pet. iii. 7, where the same construction is found, πῦρι τηρούμενοι, *reserved for the fire*. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one *who is offered a sacrifice unto God* shall be salted for the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, ἀλιθῆσεται refers to the salt itself, as seems evident from comparing Mark ix. 50.—*How shall its saltiness be restored?*

<sup>1</sup> [The heavenly temple of which that at Jerusalem was the type. Wisd. ix. 8. See Fabr. Cod. Pseud. V. T. t. i. p. 550.]

Campbell. [Campbell's interpretation is that also of Schl.; and in Mark ix. 49, he says, that, as every victim was salted before being sacrificed on account of the supposed purifying qualities of salt, the verb signifies to *destine to death*, or to *put to death*, and hence the passage means,—Every wicked man must perish by fire, as the victim when salted is slain. Other interpretations are,—Every one consecrated to God must be prepared for future happiness by the salt of true wisdom. Every disciple must be amended and prepared by afflictions, as all sacrifices are by salt before they are accepted by God. Every one condemned will be imbued with fire, the salt of hell, or will learn by punishment to repent. Br. says, "All the condemned are, by the fire of hell, consecrated to God as the victim," &c. The word occurs Lev. ii. 13. Ezek. xlv. 4.]

Ἀλισγημα, ἀλς, τό, from ἀλίζω to pollute.—*Pollution by unclean*, i. e. *forbidden food*. occ. Acts xv. 20, where observe, that what is in this verse expressed by ἀλισγημάτων τῶν εἰδῶλων pollutions of idols, is, at ver. 29, called εἰδωλοθύτων meats offered to idols<sup>2</sup>. See Grotius and Wetstein on ver. 20.—The verb ἀλίζω is used by the LXX, Mal. i. 7. 12; by Theodotion, Dan. i. 8; and in Eccus. xl. 29. In the three former texts it answers to the Heb. or Chald. חָטָא, and in all refers particularly to *pollution by meats or drinks*.

Ἄλλᾱ, neut. plur. of ἄλλος *diverse, other*, used as a particle implying in discourse some *diversity* or *superaddition* to what preceded.

1. *But*. 1 Cor. xv. 39, et al. freq. 1 Cor. x. 20, where "the obscurity of the place is owing to an ellipsis of the word οὐχὶ before ἄλλ'." This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bowyer's Conjectures.

2. After εἰ in the former member of the sentence, yet. Mark xiv. 22. 2 Cor. iv. 16. xi. 6. Col. ii. 5, et al. Comp. 1 Cor. viii. 6.

3. *But, except, unless*. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23, οὐκ ἔστιν ἡμῶν δοῦναι, ἀλλ' ὅς ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου,—*Is not mine to give, except, or unless, to those for whom it is prepared by my Father?*

4. *Nevertheless, notwithstanding*. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7, and Doddridge's note on Phil. ii. 6.

5. After μόνος, either expressed or understood in the former member of the sentence, it is used for ἀλλὰ καὶ, *but also*, Mat. iv. 4. Mark ix. 37; or for ἀλλὰ μᾶλλον, *but rather*, John vi. 27. vii. 16.

6. *Yea*. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. *Yea more, yea further*. Acts xix. 2, where there is an ellipsis of the particle οὐ or οὐκ no before ἀλλὰ. So we may, with Doddridge

<sup>2</sup> [The parts of the victim not offered to the gods were sold, or used at entertainments. These are the εἰδωλοθύτα. The Jews thought those who ate them polluted by the guilt of idolatry. Wahl thinks ἀλισγηματα are these polluted meats.]

<sup>3</sup> [See Bishop Horsley's admirable sermon, in his Nine Sermons, p. 281. "I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees." These are not Horsley's words, but his meaning.]

and Worsley, render it, *say*.—*Ἀλλὰ καί, yet also, yet moreover.* Luke xxiv. 21. comp. Luke xvi. 21. [xii. 7].—*Ἀλλὰ καί, after it in the preceding member of the sentence, then also, or then surely also; ergo etiam, nimirum etiam.* Rom. vi. 5; where see Raphelius. It is evident that *ἀλλά*, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar earnestness of desire. Mark ix. 22. On which passage Raphelius and Elsner have shown that it is applied by the best Greek writers in the same manner. To their citations may be added Homer, Il. i. 393. xvii. 645. [See Krebs. Obs. Flav. i. 90. Greg. de Dial. p. 36.]—The British Critic for December 1795, p. 613, accounts for the use of *ἀλλά* by an ellipsis, as in the last citation from Homer, *Ζεῦ Πάτερ, Ἄλλα ἔῖς ῥήσας ὑπ' ἡῖρος βίης Ἀχαιῶν. "Οὐ ἴπυτις, (we ask not to live if thou deniest it) but deliver the Greeks from this darkness."* (See the next sense.) Persons in earnestness are apt to speak elliptically. [Render, at least. See Soph. El. 413.]

8. It is rendered *therefore*. Acts x. 20. comp. xxvi. 16. But in such instances, both in the profane (see Elsner and Wolfius on Acts x. 20) and sacred, there seems an ellipsis of something understood, ex. gr. in the former text, *Three men sat ~~there~~*; (do not therefore hesitate,) but *arise, &c.* So Acts xxvi. 16, (Do not delay in speaking to me,) but *arise, &c.*

9. *Ἀλλά γε, but indeed.* Luke xxiv. 21. *Yet indeed, yet at least.* 1 Cor. ix. 2.

10. *Ἀλλ' ἤ, but only.* Luke xii. 51. (where see Wetstein) 1 Cor. iii. 5. 2 Cor. i. 13. [In the passage of St. Luke, Scilicet translates, and rightly, with our version, *but rather*. See Deverius de Gr. Part. p. 25, and Zeun. ad Vig. p. 461; and for the sense but *only*, Diog. Laert. Proöm. p. 12. Est. v. 12.]

11. *For.* 1 Cor. iv. 3. 1 Thess. ii. 2. So *ἔτι* in Dan. x. 7.—[Schleusner very properly declines giving all the places where the word occurs; not from the labour, but from the difficulty of fixing dogmatically the fugitive senses of a particle.]

*Ἀλλάσσω*, Attic *ἀλλάττω*, from *ἄλλος other, different.* *To change, alter.* [Either for the better, as 1 Cor. xv. 51. Gen. xxxi. 7. Levit. xxvii. 33. Symm. Pa. liv. 20; or for the worse, Rom. i. 23. Pa. cvi. 20. Jer. ii. 11; and so Heb. i. 12, with a sense of entire corruption or destruction: comp. Is. ii. 18. Hence in Acts vi. 14, *to destroy, make void*.—Simply, *to change, or vary.* Gal. iv. 20, though Bretsch. says, *to change for the better, speak more mildly*; but it seems only to express change of speech according to circumstances. See Artem. ii. 20. Br. also gives the sense of change of one thing for another, to Rom. i. 23, citing *ἀλλάσσειν* *iv* from Lev. xx. 10. See Gen. xli. 14.]

*Ἀλλαχθεῖν*, adv. from *ἀλλαχού elsewhere* (which from *ἄλλος other*), and *θεν* denoting from a place.—*From elsewhere.* occ. John x. 1. [Est. iv. 14. Eliau, V. H. vi. 2.]

*Ἀλληγορίω*, ὠ, from *ἄλλος other*, and *ἀγορίω to speak*.—*To allegorize, or speak allegorically, where one thing is spoken, and somewhat different is meant, of which the thing spoken is the emblem or representative.* occ. Gal. iv. 24. See Elsner and Kypke, the latter of whom shows that this verb

is not so uncommon in the Greek writers as Elsner thought it.

*ἈΛΛΗΛΟΥΪΑ*, Heb.—*Alleluia*, Heb. *פְּרָאֵי יְהוָה* Praise ye Jah, or Jehovah. occ. Rev. xix. 1. 3, 4. 6.—No doubt this sacred form of praise was well known among the heathen. Hence the Greeks plainly had their *ΕΒΑΕΕΥ* *ἱη*<sup>1</sup>, that solemn acclamation with which they both began and ended their *psalms* or hymns in honour of Apollo.

Where the Hebrew *פְּרָאֵי יְהוָה* occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, *Ἀλληλουῖα*.

*Ἀλλήλων*, ῥών, dat *ἀλλήλοις, αἰς, οἰς*, accus. *ἀλλήλους, ας, α*. A defective N. which occurs in the N. T. only in the genitive, dative, and accusative plural. It seems to be formed from *ἄλλος* repeated, *ἄλλος—ἄλλον* *one—another. One—another, each other mutually or reciprocally.* Luke xiii. 12. Mark ix. 50. Mat. xxiv. 10, et al. freq.

*Ἀλλογενής, ἰός, οὗς, ὅ, ἡ*, from *ἄλλος other*, and *γένος a nation, race. One of another nation, a stranger, foreigner.* occ. Luke xvii. 18. [Ex. xxix. 33.]

*ἈΛΛΟΜΑΙ*, perhaps from the Heb. *נָתַח* *to ascend, or to spring up, juvenari.* †Here Parkhurst is certainly mistaken.†

I. *To leap, leap up, as a man.* occ. Acts iii. 8. xiv. 10. [LXX. Is. xxxv. 6.]

II. *To spring, bubble up, as water from a spring.* occ. John iv. 14. [Virg. Ecl. v. 47; and see Pearson on Ign. ad Rom. p. 56.]

*ἈΛΛΟΣ, ἄλλη, ἄλλο.*

I. *Another*, or in the plur. *other*; and that whether in an inclusive sense, as Mat. iv. 21. Mark vii. 4, et al. freq.; or in an exclusive one, as Mat. ii. 12. x. 23, et al. freq.

II. With the prepositive article *ὁ, ἡ, τό*, prefixed, *the other of two.* Mat. v. 39. xii. 13. John xix. 32.

III. *Οἱ ἄλλοι, the others, the rest.* John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. *Ἄλλος and ἄλλος* repeated in different members of a sentence, *one, and another.* John iv. 37; and in the plur. *ἄλλοι and ἄλλοι, some and some, or some and others,* Mark vi. 15. So *ἑτέρη* and *ἑτέρα* in Heb. are used for *these and these, or these and those.* Psal. xx. 8. And the like application of *ἄλλος* repeated in the plur. may incline one to derive it from the Heb. pronoun *הֵם* or *הֵנָּה*.

V. *Belonging to another, another's.* occ. 1 Cor. x. 29.

*Ἀλλοτριεπίσκοπος, ου, ὁ*, from *ἀλλότριος another's*, and *ἐπισκοπῶ to inspect, observe.*—*A curious inspector, or meddler, in other people's*

<sup>1</sup> We are told in Lord Oxford's collection of Travels, vol. ii. p. 861, that the Virginians (in North America) used the word *Allelujah* in their sacred hymns. "I attentively hearkened," says my author, "upon this word *Allelujah* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also Jenkin on the Christian Religion, vol. i. p. 101, 3d edit.; Gale's Court of the Gentiles, part i. book 2, chap. 4, § 3, and book 3, chap. 1, § 11; and Dickenson's Delphi Phœnicisantes, pp. 50—52.

*affairs*<sup>1</sup>, a *busybody* in other men's matters. occ. 1 Pet. iv. 15, where it seems particularly to refer to the public affairs of other people, a *busy* and *insolent meddling* with which was a vice whereto the Jews of this time were remarkably addicted<sup>2</sup>. —[Schl. thinks the word means one given to the commission of every crime, because ἀλλότριος itself has this signification. Eccclus. xiv. 22, and in Ps. l. i. in Theod. Ed. v. and vi. Br. thinks it is a *superintendent of affairs*, not *Christian*, because he chooses to understand ἐπισκοπος after the words ὡς Χριστιανός.]

Ἀλλότριος, α, ου, from ἄλλος *other*.—*Belonging to other, foreign, or strange to one's self*.

I. *Another's, belonging to another*. [John x. 5. Rather, not one's own.] Heb. ix. 25. Rom. iv. 14. xiv. 4. comp. Luke xvi. 12.—[On the passage of St. John which I have added, Schl. says that the word may also be taken for ignotus, *unknown*; and so Bretschn. referring to Eccclus. viii. 18. Ps. xlix. 10.]

II. Spoken of a country, *strange, foreign, belonging to other people*. Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, a *stranger, foreigner, alien*. occ. Heb. xi. 34.—[See Gen. xvii. 12. 1 Sam. vii. 3. Deut. xvii. 15. Others, as S. and B., translate the word here an *enemy*, as 1 Macc. i. 38. Eccclus. xxix. 21. Ps. xix. 13. Xen. Anab. iii. 5, 4.]

IV. *Of another family*. Mat. xvii. 25. Ps. xlix. 10.—This word is often used in the LXX, and answers to the Heb. תַּעֲרֵךְ, תִּי, פֶּרִי, and פֶּרִי.

Ἀλλόφυλος, ου, ὁ, ἡ, from ἄλλος *other, different*, and φυλή a *tribe or race*.—*A foreigner, one of another race or nation*. occ. Acts x. 28. [1 Sam. vi. 10. xiii. 2. Is. ii. 6.]

Ἀλλως, adv. from ἄλλος *other*.—*Otherwise*. occ. 1 Tim. v. 25.—[“Things which are otherwise, i. e. not yet manifest, but will become so.” Schl. “Things done otherwise, i. e. badly.” Br. But Schl. seems right.]

Ἀλοῦω, ὦ, from ἄλωω a *threshing-floor*. See ἄλων below.—*To tread out corn, to force corn from the husks by treading*. occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the custom<sup>3</sup> of the East, *trod out the corn from the husks*, to the

Christian minister, who from the *involving letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 29.—This word in the LXX generally answers to the Heb. עָרַב; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. עָרַב occurs.

Ἄλογος, ου, ὁ, ἡ, from α neg. and λόγος *reason*.

I. *Unendued with reason, irrational, brute*. occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So ζῶων and ἀλόγων are in like manner joined together by Josephus, de Bel. lib. iv. cap. 3, § 10, and Cont. Apion. lib. i. § 25, and lib. ii. § 29.

II. *Unreasonable, absurd*. occ. Acts xxv. 27.

ἌΛΟΗ, ης, ἡ, from the Heb. עֲלֹהִים or מֵלֶךְ, which Aquila renders by ἀλόη, Cant. iv. 14.—*The aloes*, that is, the *xylo-aloes, lignum-aloes, or aloes-wood*. The finest sort of “this” is the most *resinous* of all the woods we are acquainted with; its scent, while in the mass, is very *fragrant and agreeable*; the smell of the common *aloes-wood* is also *very agreeable*, but not so strongly perfumed as the former.” occ. John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous and aromatic* qualities of this wood rendered it very proper in *embalming dead bodies*.

Ἄλς, ἄλός, ὁ, from ἄλς, ἡ, the *sea*, which may be derived either from the Greek V. ἄλλομαι to *leap*, on account of the *impetuous motion* of its waters, or rather from the Heb. פָּרַץ to *urge, molest*, because continually *urged* by winds and tides. So its Heb. name תַּיִם implies *tumultuous motion*.—*Salt*. occ. Mark ix. 49. [Ezek. xliii. 24.]

Ἀλυκός, ἡ, ὅν, from ἄλς *salt*.—*Impregnated with salt, brackish, salt*. occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonius Carysius. See Wolfius and Wetstein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight. [Numb. xxxiv. 3. 12.]

Ἄλυτος, α, ου, comparat. of ἀλυσος *free from grief*, which from a neg. and λύπη *grief, sorrow*.—*More free from grief or sorrow*. occ. Phil. ii. 28. [Xen. Œc. viii. 2.]

Ἀλυσις, εως, ἡ, from α neg. and λύω to *loose*.—*A chain*. Mark v. 3, 4, et al. Eph. vi. 20, πρεσβεύω ἐν ἀλύσει, *I discharge my embassy in a chain*. The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenaeus, to confine prisoners not only by shutting them up in prison, but also by *chaining* their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16. 20. xii. 6, and see Grotius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9, and Macknight's note on Eph. [2 Tim. i. 16. Rev. xx. 1. Polyb. iii. 82, 8.]

Ἀλυσιτελής, εως, οὗς, ὁ, ἡ, from α neg. and λυσιτελής *profitable*. See under λυσιτελής.—*Unprofitable*, q. d. *that will not quit the cost*. occ. Heb. xiii. 17, where however the word is used by a *liar*, and imports *exceedingly hurtful*, or

<sup>1</sup> Tantumne est ab re tua otii tibi.

<sup>2</sup> Aliena ut cures, eaque nihil quæ ad te attinent? “Have you so much *leisure* from your own business that you can take care of other people's, which does not at all belong to you?” says the old man in Terence, Heautont. act. i. scene i. line 23. What an excellent hint, by the way, may this afford to Christians!

<sup>3</sup> See Lardner's Credibility of the Gospel History, vol. i. p. 325.

<sup>4</sup> See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 311, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. xx. 495, &c.

ὅτε δ' ὅτε τις ζεύγῃ βοῦς ἄλς, ἔρπονται εὐρυμετώπου  
ΤΡΙΒΕ' ΜΕΝΑΙ ΚΡΠΙ λευκὸν ἄντροχάλεν ἐν ἄλσῃ,  
Ῥίμψα τε λέπῃ ἐγένοντο βοῶν ὑπὸ πόσῃ ἔρμυκυν.

As with autumnal harvests cover'd o'er,  
And thick bestrown lies Ceres' sacred floor,  
When round and round, with never-wearied pain,  
The trampling steers beat out th' unnumber'd grain.

Pope.

Dr. Shaw (Travels, p. 138. 9, 2d edit.) informs us that the Arabs and Moors still *tread out their corn* after the primitive custom of the East. Comp. Heb. and Eng. Lexicon, in עָרַב and עָרַב.

<sup>4</sup> New and Complete Dictionary of Arts, in *Xylo-aloes*, where see more.



*dangerous*. So in Homer, *Il.* ii. 269, ἀγχείων ἰδὼν looking *unprofitably*, means looking most *misera*ly; and Dr. Clarke, in his note on that passage, shows that the best Roman writers in like manner use *inutilis unprofitable*, in the sense of *extremely wicked, hurtful, or pernicious*. Comp. Philen. ver. 11. Eph. v. 11. See Blackwall's Sacred Classics, vol. i. p. 172<sup>1</sup>.

ἄλων, ὄνος, ἡ, from ἄλωος the same.—*A threshing-floor*, where corn is *threshed* and *winn*owed. occ. Mat. iii. 12. Luke iii. 17.—[The meaning is the *corn on the floor*, as often in the LXX. Exod. xxii. 6. Ruth iii. 2. Jud. xv. 5. Schl. thinks the derivation is from ἀλίζω to *col*lect (the corn on the floor).]

ἄλωπξ, ἰκος, ἡ. The Greek etymologists derive it from ἀλωπός *cunning*, or from ἀλὼν ὄπας *deceiving or ecasing the eyes*, because it is a *solitary animal* <sup>1</sup> *wandering about by itself, and hiding itself in holes*; but, like the Latin name *culpes*, it may be derived from the Heb. קִפְץ to *cover*. Our English name *fox*, and the German *fuchs*, from the V. *foxa*, which in the Icelandic signifies to *de*ceive, will correspond to either of the above derivations of the Greek ἀλὼπξ.

I. *A fox, a well-known animal*. occ. Mat. viii. 20. Luke ix. 58.

II. *A fox, a crafty, cunning, malicious person*. Τί γάρ ἰσταν ἄλλο λαιδωρος καὶ κακοήθης ἀνθρώπος ἢ ἈΔΩΠΗΞ; "For what is an opprobrious and malicious man, but a *fox*?" says Epictetus in Arrian, lib. i. cap. 3. So Shakspeare,

— This holy fox,  
Or wolf, or both.

HENRY VIII. act i. scene i.

Hog in cloth, *fox* in *stealth*. —

K. LEAR, act iii. scene iv.

Comp. Saicer, Thesaur. in ἀλὼπξ, and γίννημα II. occ. Luke xiii. 32. The name ἀλωπξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Wetstein [and Schöttg. H. H. on this passage.]

ἄλωσις, ἰως, ἡ, from the obsolete ἀλὼω to *take*, which see.—*A taking, catching*. occ. 2 Pet. ii. 12. [LXX. Job xxiv. 5.]

ἄμα, an adv. from the Heb. יחד *with, together* with.

I. With a dative following, *with, together with*. occ. Mat. xiii. 29. Hitherto should be referred ἄμα *prout* together with the morning, i. e. *early in the morning*. occ. Mat. xx. 1. In the profane writers ἄμα often occurs in this sense with a dative following it, as ἄμα τῷ πρωῒ *early in the morning*, ἄμα τῇ ἰσπρίᾳ *at the beginning of the evening*, ἄμα τῷ καιρῷ *as soon as opportunity serves*. So 1 Mac. iv. 6, ἄμα τῇ ἡμέρᾳ *as soon as it was day*. Comp. Neh. vii. 3, in the LXX, and see Kypke on Mat. It is evident that ἄμα in this first sense should be considered rather as a preposition than an adverb.

2. *Together*. Rom. iii. 12, followed by the preposition σύν *with*. 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time*. Acts

<sup>1</sup> [The adverb occurs in the same sense. Theoph. Char. viii. 4.]

<sup>2</sup> Whence Eustathius and Bochart deduce the name ἀλὼπξ from ἀλᾶσθαι to *wander*.

<sup>3</sup> See Viger, Idiotism. cap. 7, § 2, reg. 4. [Theoph. Char. xxiv. Diod. Sic. l. p. 615. Polyb. l. 12, 2. Hom. II. vii. 331.]

xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philen. ver. 22.—The above cited are all the passages of the N. T. wherein ἄμα occurs.

ἄμαθής, ὅς, ὅς, δ, ἡ, from a neg. and μαθῆναι, or obsol. μαθῆναι to *learn*.—*Unlearned*. occ. 2 Pet. iii. 16. [Schleus. says *impious*, remarking that words expressing *ignorance* or *knowledge* generally express their effects. See Glass. Phil. S. p. 828, ed. Dath.]

ἄμαράντινος, ου, ὁ, ἡ, from a neg. and μαραινόμεναι, to *fade, wither*, which see. *That cannot fade away, not capable of fading*. So Hesychius explains ἀμαράντινον by ἀσηπτον *incorruptible*. occ. 1 Pet. v. 4, where the Apostle seems to allude to those *fading garlands of leaves*, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned Henry Stephens, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use ἀμαράντινος for ἀμαράντινος, since ἀμαράντινος is not formed from the adj. ἀμαράντος as signifying *unfading*, but from the subst. ἀμαράντος the proper name of a flower, *amaranth*, so called from its not speedily *fading*. Ἀμαράντινος, therefore, will properly signify *amaranthine*, but will be equivalent to *unfading*. See Wolf and Wetstein on 1 Pet. v. 4.

ἄμαραντος, ου, ὁ, ἡ, from a neg. and μαραινόμεναι to *fade*.—*That fadeth not away, unfading*. occ. 1 Pet. i. 4. [Wisd. vi. 13.]

Ἀμαράνη, from obsolete ἀμαρῆναι, from which also it borrows most of its tenses.

I. *To miss a mark*; so Homer frequently, as

Τοῦ μὲν ἈΜΑΡΟ΄ —

Him he *missed*.

Il. iv. 401.

Τοῦ μὲν ῥ' ἀπὸ τέττονος ἈΜΑΡΤΕΝ.

Him he scarcely *missed*.

xvii. 609.

Ὀρνέος μὲν ἈΜΑΡΤΕ —

The bird he *missed*.

xxiii. 865.

The LXX use ἰξαμαράντινον, or according to some copies, διαμαράντινον, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way*. So Isocrates, ἀμαράντινον τῆς ὁδοῦ *to miss the way*.

III. In the N. T. it is used only in a *figurative* or *spiritual* sense, to *sin* in general, to *deviate* from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16, et al. freq.; by apostasy, Heb. x. 26. comp. ver. 28, 29, and see Doddridge and Macknight;—or of man, as Acts xxv. 8.

IV. With εἰς following, to *sin in respect of or against*, as heaven (God). Luke xv. 18. 21;—or man. Mat. xviii. 15. 21. Luke xvii. 3, 4. Wetstein on Mat. shows that the Greek writers use the phrase in the same sense. [1 Sam. xix. 4. Jer. xxxvii. 17.]—In the LXX this word most usually answers to the Heb. מָרָא, to which it very exactly corresponds both in a natural and spiritual sense. See Heb. and Eng. Lexicon, under מָרָא.

Ἀμαρτήμα, ατος, τό, from ἀμαρτίω to *deviate, sin*.—*A deviation* from the divine law, a *sin*. occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Gen. xxxi. 36. Is. lviii. 1.

Ἀμαρτία, ας, ἡ, from ἀμαρτίω to *deviate, sin*.

I. *Sin, or deviation* from the divine law in general. See 1 John iii. 4. comp. Rom. iv. 15.

II. *Original sin*, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth. Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lvi. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.

III. *Actual sin*. James i. 15. v. 15. 1 John iii. 8, et al. freq.—[It seems to be *obstinate incontinency*. John viii. 21 and 24. xv. 22. xvi. 8. Heb. iii. 13. *Defection from true religion*. Heb. xi. 25. 2 Thess. ii. 4. *libidinousness*. 2 Pet. ii. 14; and so Appian, Alex. p. 594, ed. Paris: *so peccatum* in Latin. Ovid, Amor. ii. Eleg. vii. 11, and τῶντι 2 Sam. xii. 13. Schl. thinks that the word in John viii. 46, means *fraud*, and others refer 2 Thess. ii. 4, to that sense. In Rom. vii. 7, it seems to be rather *a motive to sin*, and in Heb. xii. 4, Schl. thinks it means the calamities which might be the motives to the sin of defection.]

IV. *Original and actual sin* considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13, comp. Hos. x. 15, in Heb. and Eng. marg.

V. *A sacrifice for sin, a sin-offering, on which the sin was put, or to which it was imputed.* (See Lev. iv. 4. 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Is. liii. 6. 10. 12. 1 Pet. ii. 24. 'Αμαρτία is used in the same sense by the LXX. Lev. iv. 21. 25. 34. (comp. ver. 8. 20. 29.) Lev. v. 9. 12. vi. 25, as ἀμαρτημα likewise is, Lev. iv. 29. And this manner of expression exactly corresponds to the Heb., where both the *sin* and the *sin-offering* is denoted by the same word חַטֹּאת or חַטֵּאת. On Rom. viii. 3, comp. Heb. x. 6. 8, and LXX in Ps. xl. 6; and see Whitby's note on Rom.—[On 2 Cor. vi. 21, Schl. thinks that ἀμαρτία is for ἀμαρτηλός, *he has punished him as a sinner*, but says he does not object to the explanation here given by Parkhurst. The expression ἐπὶ ἀμαρτίας, Rom. viii. 3. Heb. x. 7, is elliptical, *θυσία a sacrifice* being understood. See Levit. vi. 23. Numb. viii. 8.]

VI. *Punishment of sin*. Rev. xviii. 4, where see Vitrings's Comment, and comp. Zech. xiv. 19. Gen. xix. 15.—[To this head Schl. refers John ix. 41. xv. 22. 24. 1 Cor. xv. 17. 1 Pet. ii. 24, as well as John i. 29, "*who takes away the punishment of sin*." See Gen. iv. 13. Ps. vii. 17.]

VII. *A deviating from truth, falsehood*. John viii. 46; where see Campbell.—The LXX generally use ἀμαρτία for the Heb. נֶפֶשׁ.

855 'Αμαρτυρος, ου, ο, η, from a neg. and μαρτυρ *a witness*.—*Without witness*. occ. Acts ix. 17; where see Wetstein. [Jos. A. J. xiv. 7, 2. Schwarz. p. 70.]

'Αμαρτωλός, ου, ο, η, from ἀμαρτῶ to deviate, sin.

I. *A sinner* in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a *heinous and habitual sinner*, Mat. xi. 19. Mark ii. 15. Luke vii. 37, et al. Comp. Macknight on Gal. ii. 15.—[This word, like ἀμαρτία, is applied to various sins. *An impostor*, John ix. 16. 24, 25. *a libidinous person*, Luke vii. 37. *an obstinate unbeliever*, Mark viii. 39. Where μοχλαίς, says Schleus., means *sinful in general*, ἀμαρτωλός ob-

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stinate. As the Jews thought that none out of their law cared for holiness of life, they called all Gentiles *sinner*. Mat. xxvi. 45. Luke vi. 32. (comp. Mat. v. 47.) Mark xiv. 41. Luke xxiv. 7. Gal. ii. 15. Exod. xxxiii. 31. 1 Kings xiv. 16.]

II. *Sinful*. occ. Rom. vii. 13.

856 'Αμαχος, ου, ο, η, from a neg. and μάχομαι *to fight, contend*.—*Not contentious, not quarrelsome*. occ. 1 Tim. iii. 3. Tit. iii. 2.—[See Eccles. xix. 6.]

'Αμάω, ω, either from the Greek ἀμα *together*, or immediately from the Heb. תִּצַּק *to collect*; because *corn*, &c. when reaped or mown, is collected together.—*To reap, mow, or cut down*. occ. James v. 4. In the LXX it constantly answers to the Heb. חָצַק *to cut off, cut down*. [Lev. xxv. 11.]

'Αμίδυρος, ου, ο, from a neg. and μίδυ wine. *The amethyst*, a species of precious stone: occ. Rev. xxi. 20. Pliny<sup>1</sup> says, "The reason assigned for its name is because, though it approaches to the colour of wine, it falls short of it, and stops at a violet colour."—Others<sup>2</sup> think it is called *amethyst*, because its colour resembles wine mixed with water, and in this view also derives its name from a neg. and μίδυ wine, which see under μιδύσκω.—In the LXX it answers to the Heb. נֶחֱמֶה.—[Ex. xxviii. 19. Jos. A. J. iii. 6.]

'Αμείλω, ω, from a neg. and μέλει *to be cared for by any one*, curse cease. With a genit. or infinit. following, *not to care for, to neglect*. occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12. [Jer. xxxi. 32. Wisd. iii. 10.]

857 'Αμειπτός, ου, ο, η, from a neg. and μεπτός *blameable*, which from μέμπται 3d person perfect of μέμφομαι *to blame*.—*Blameless, unblameable*. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7. [Gen. xvii. 1. Job i. 1. 8. ix. 20. Xen. Cyr. v. 5, 10.]

858 'Αμειπτώς, adv. from ἀμειπτός.—*Unblameably*. occ. 1 Thess. ii. 10. v. 23. [See Add. Esth. xiii. 3. Xen. Cyrop. iv. 2, 37.]

859 'Αμειμνος, ου, ο, η, from a neg. and μίμνημα *care*. *Free from care, carefulness, or sollicitude*: *secure, easy*: occ. Mat. xxviii. 14. 1 Cor. vii. 32. [Herodian i. 6, 26. Wisd. vi. 16.]

860 'Αμεράθετος, ου, ο, η, from a neg. and μετρίθηναι *to change*, which see.—*Unchangeable, immutable*. occ. Heb. vi. 18. 'Αμεράθετον, τό, neut. is used as a substantive, *unchangeableness, immutability*: occ. Heb. vi. 17; where see Wetstein. [3 Macc. v. 1. Polyb. ii. c. 32, 5.]

861 'Αμετακίνητος, ου, ο, η, from a neg. and μετακινῶ *to move away*, which see.—*Unmoveable, or rather "unmoved"*, because *unmoveable* is a quality not competent to men in this present life." Macknight. Comp. ἀμετανόητον, Rom. ii. 5. occ. 1 Cor. xv. 58. [So Schl.]

862 'Αμεταμίλητος, ου, ο, η, from a neg. and μεταμίλομαι *to repent*, which see.

I. *Not to be repented of, or regretted*. occ. 2 Cor. vii. 10.

II. *Not subject to repentance, or change of mind, irrevocable*. occ. Rom. xi. 29. See Campbell's Prelim. Dissertat. to Gospels, p. 248. This word is used also by the profane writers, as may be

<sup>1</sup> Nat. Hist. lib. xxxiii. cap. 9. [See Casaub. on Athen. p. 74.]

<sup>2</sup> See New and Complete Dictionary of Arts, in *Amethyst*.

seen by Eisner and Wetstein. [Glass. Phil. S. p. 944.]

**Ἀμετανόητος**, ου, ὁ, ἡ, from a neg. and μετανοῶ to repent, change one's mind, which see. —Unrepenting, impenitent, irreclaimable. occ. Rom. ii. 5<sup>1</sup>.

**Ἀμτρος**, ου, ὁ, ἡ, from a neg. and μέτρον measure. —Beyond one's measure or appointed bounds. occ. 2 Cor. x. 13. 16.

**ἈΜΗΝ**, a Heb. word, אָמֵן, signifying truth, firmness, stability. Hence in the N. T. as in the Old, it denotes,

I. Affirmation, in truth, verily, it is so. Mat. v. 18. 26. vi. 2, et al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that ἀμήν is equivalent to ἀληθῶς truly, in truth, and so the LXX render the Heb. אָמֵן by ἀληθῶς, Jer. xxviii. 6.—It is remarkable that in the N. T. no one but our blessed Lord himself uses ἀμήν at the beginning of a sentence, as a word of affirmation. It seems, however, in this sense to conclude all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word ἀμήν doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Ps. xli. 14. lxxii. 19. lxxxix. 53. [Lightfoot on John i. 51.]

II. Consent or desire, so be it; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13, et al. freq.—and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both affirmative and eucharistical, as Rom. i. 25. ix. 5; and in others, both affirmative and supplicatory, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our blessed Lord, ὁ Ἀμήν the Amen, the faithful and true witness. occ. Rev. iii. 14. comp. Is. lxxv. 16<sup>2</sup>.

**Ἀμήτωρ**, ορος, ὁ, from a neg. and μήτηρ a mother.—Without mother. occ. Heb. vii. 3. [Here ἀμήτωρ is not having a mother noticed in the genealogy of the priests, or, as Philo says, (2 de Monarch. p. 827.) μή ἔχων μητέρα ὑπεριαν ἔξ ὑπεριαν<sup>3</sup>. Such, at least, is the common explanation, in which there are difficulties, especially the words μήτε ἀρχὴν ἔχων. Some, therefore, say, not born of father and mother in the ordinary way. See Deyling, Obs. S. p. ii. p. 71. Fabr. Cod. Ps. i. p. 311.]

**Ἀμιαντος**, ου, ὁ, ἡ, from a neg. and μαινω to defile.—Undeiled, unpolluted. occ. Heb. vii. 26. xiii. 4. James i. 27. [See 2 Macc. xiv. 36. Wisd. iii. 13. Plutarch, Pericl. p. 173, D. In 1 Pet. ii. 4, it seems to be unsmirched or undeiled with grief.]

**ἈΜΜΟΣ**, ου, ἡ, perhaps from the Heb. אָמַץ to collect, gather together.—Sand, which is usually collected together in particles innumerable.

—Ὅσα ψάμμοις τε κύνει τε.—HOMER, II. ix. 385.

Rom. ix. 27. Heb. xi. 12, et al. See Wetstein on Rom. [Gen. xxxii. 15. Josh. xi. 4.]

<sup>1</sup> [The word occurs in the Test. xii. Pat. in Fab. Cod. Par. t. i. p. 685.]

<sup>2</sup> [See on this word Glass. Phil. 8. p. 396. The use of this word in the Church was derived, it would seem, from the Jews. Deut. xxvii. 15. Neh. viii. 7. See Wetst. ii. p. 162. Euseb. H. Ju. vii. 9. Suicer, i. p. 229.]

<sup>3</sup> [See also Phil. de Temulentia, p. 248 and p. 490.]

**ἈΜΝΟΨ**, ου, ὁ, perhaps from α neg. and μίνος anger, on account of its mild disposition. If this, as well as the feminine ἈΜΝΗ, be not rather derived from the Heb. אֱמֶת truth, either on account of the truth or simplicity of the animal itself, or of its being anciently the usual truth<sup>4</sup> or faith-offering (as the Heb. אֱמֶת seems used, Neh. ix. 38) among both believers and heathen. So in the treaty between the Greeks and Trojans, in Homer, II. iii. 245—6.

Κήρυκες δ' ἀνὰ δαρυ θέων φέρον Ὀρκια πιστά,  
Ἄφνε δώω, καὶ οἶνον, κ.τ.λ.

"The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine," &c.; and thus Virgil makes one of the sacrifices at the treaty between Latinus and Aeneas to be intonsam bidentem, a young sheep unshorn. Aen. xii. 170.—A lamb, which English name seems a derivative from the Heb. עֲמִי to be mild, gentle. [1] occ. John i. 29. 36. Acts viii. 32. 1 Pet. i. 19.

**Ἀμοιβή**, ἡς, ἡ, from ἡμοιβά perf. mid. of ἀμειβω to requite.—Requital, retribution, recompense. occ. 1 Tim. v. 4. Josephus applies ἀμειβεσθαι in the same sense as the Apostle does ἀμοιβὰς ἀποδιδόναι, Cont. Apion. lib. ii. § 27, where he speaks of one τὸν οὐκ ἈΜΕΙΒΟΜΕΝΟΝ τὰς παρ' αὐτῶν (γονίων scil.) χάριτας, "who does not requite the favours he has received from his parents."

**ἈΜΠΕΛΟΣ**, ου, ἡ.—A vine-tree. Mark xiv. 25. John xv. 1, et al. [In Rev. xiv. 19, Schl. says it is the fruit, and Bretsch. says, "The enemies of Christ ready for destruction, and to be cut off by the angel of the Lord, as the grapes are cut off for the wine-press, are called ἀμπελος τῆς γῆς." On John xv. 1. See Eccles. xxiv. 17. Is. xvi. 8.]

**Ἀμπελοργός**, ου, ὁ, from ἀμπελος a vine, and ἔργον work.—A vine-dresser, a dresser of a vineyard. occ. Luke xiii. 7. [LXX. Is. lxi. 5.]

**Ἀμπελών**, ὄνος, ὁ, from ἀμπελος a vine.

I. A vineyard, a place planted with vines. See Mat. xx. 1, 2. Kypke on Mark xii. 1 produces a number of instances of the Greek writers using this word, because its purity has been doubted<sup>5</sup>.

II. Figuratively, the vineyard of God's Church: why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Is. v. 1, &c.

[III. A vine. 1 Cor. ix. 7. Gen. ix. 20. 1 Macc. iii. 56. Jer. v. 17.]

**Ἀμύνομαι**, mid. from ἀμύνω to assist, defend, which from Heb. אָמַץ to support.—To defend. occ. Acts vii. 24. [The proper force of ἀμύνομαι is, I defend myself; but here it has the force of the active. See Dion. Hal. i. 12. Is. lix. 16.]

**ἈΜΦΙ**, a preposition, which perhaps from the Heb. אָמַץ to surround, compass, (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew,) or

<sup>4</sup> Thus likewise the Etruscan κάπρω, and Latin caper, a goat, may not improbably be derived from the Heb. אָמַץ to make atonement, expiate, because this animal was, in ancient times, a usual expiatory victim, as in Lev. iv. 26. 31. v. 18. xvi. 10, in all which passages the word אָמַץ is used, and in the last particularly applied to the scape-goat. Comp. Homer, II. i. 66; and see Voessl Etymolog. Latin. in CAPRA.

<sup>5</sup> [See Wolf. Anecd. Gr. iv. p. 184.]

from ἀμφω both (which see under ἀμφότερος), q. d. on both sides.—*About, round about.* It occurs not separately in the N. T., but frequently in the profane writers.

Ἀμφιβληστρον, ου, τό, q. ἀμφιβλητρον<sup>1</sup>, from ἀμφιβέβληται 3d pers. perf. pass. of ἀμφιβάλλω to cast round, surround, which from ἀμφι round about, and βάλλω to cast.—*A large kind of fishing-net*, whose extremities sinking equally in the water, enclose whatever is within its compass, perhaps not unlike a casting-net, but of a larger dimension. occ. Mat. iv. 18. Mark i. 16. Menander in Ἀλκιεύς (p. 12, ed. Cleric.) has ἈΜΦΙ-ΒΛΗΨΤΡΩ ΠΕΡΙΒΑΛΛΕΤΑΙ, is surrounded by an ἀμφιβληστρον: and in the LXX this word answers to עֲטֹף, Hab. i. 15. 17, and to ἡτῆρ, Eccles. ix. 12. See Wetstein on Mat. [Is. xix. 8.]

Ἀμφέννυμι, from ἀμφι about, and ἔννυμι to put on, which from ἐν the same.—*To clothe, invest.* [Mat. vi. 30. Luke xii. 28, though here Schl. says it is rather to ornament; and he refers for instances of the word applied to fruit and flowers to Schwarz, Comm. Crit. and Phil. p. 73, and Wolf. t. i. p. 142. In Mat. vi. 30, the future of the verb is understood. In the mid. to clothe one's self, to put on. Mat. xi. 8. Luke vii. 25. LXX. Job xxxi. 19.]

Ἀμφοδον, ου, τό, from ἀμφω both, the two, and ὁδός a way.—*A place where two ways meet*, say our translators; but Hesychius and Suidas explain it by ῥύμην, δίοδον a street, a thoroughfare. Pollux likewise observes, that ἀμφοδα is used, in the Greek writers, for streets. See more in Wetstein. occ. Mark xi. 4. [Prov. i. 20. Jer. xi. 13.]

Ἀμφοτέρα, α, ου, from ἀμφω both.—*Both*, of two. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14, et al. [Gen. xxi. 27.] On Acts xxiii. 8, Chrysostom (see Wetstein and Gregory's Gr. Test.) remarks, "Here are three things mentioned. Why then does the historian say ἀμφοτέρα? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three." [Theophylact (on this place) says expressly, that the word is applied to three. See Hom. Od. xv. 78. Aristot. Rhet. v. 36.]

Ἄμωμος, ου, ὁ, ἡ, from a neg. and μωμῆς blameable, which from μωμος a blemish, infamy, †rather μωμάσθαι to blame,† which see.—*Spotless, unblameable, blameless.* occ. Phil. ii. 15. 2 Pet. iii. 14.

Ἄμωμος, ου, ὁ, ἡ, from a neg. and μωμος a blemish, spot.

I. *Without blemish.* 1 Pet. i. 19. [In this sense it is used of victims, which were to be without defect. Numb. vi. 14. xix. 2. Levit. xxii. 22, and this is the reference here.]

II. *Blameless.* Eph. i. 4. v. 27. [Col. i. 22. Jude 24. Rev. xiv. 5. In Heb. ix. 14, Schl. thinks that Christ is called ἄμωμος on account of his perfect expiation of the sins of the world.]

AN.

1. A conjunction conditional, *if*. In this sense it is used in the profane writers for ἵνα: but not,

<sup>1</sup> See the learned Duport on Theophrastus, Ethic. Char. p. 280, who gives several other instances of the names of instruments ending in τρον, which are derived in like manner from the 3d pers. perf. pass. by inserting a ρ.

as I can find, in the N. T. See John xx. 23. 1 Thess. ii. 7.

2. Indefinite, answering to the Latin *cunque*, and English *soever*. See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.

3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the Potential signs *may, might, would, could, or should*, put before them. See Mat. xi. 21. 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.

4. Ἐως ἄν, until. Mat. ii. 13. v. 18, 19. xvi. 28, et al.

5. Ὅπως ἄν, that, to the end that. Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.

6. Ὡς ἂν, even as. 1 Thess. ii. 7. Comp. under ὥς I. 1. [See on ἄν Dever. de L. G. Partic. p. 44, Viger, and Hoogeveen.]

ANA.

I. A Preposition governing an accusative case.

1. In, through. Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. Ἀνά μέρος, in course, in turn. 1 Cor. xiv. 27. Ἀνά μέσον, between, q. d. in the midst. 1 Cor. vi. 5. Among. Mat. xiii. 25.

2. In the Greek poets, joined with a dative or an accus. it signifies upon, super (see Scapula), but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. תָּמַן, which denotes the presence of an object, also hither. Comp. iv.

II. An adverb importing distribution. It may be rendered *apiece*. Mat. xx. 9, 10. Luke ix. 3; or by, i. e. distributed into. Mark vi. 40. Luke ix. 14. x. 1. [Xen. An. iii. 4.] In this sense I would deduce it from the Heb. תָּמַן to answer, correspond.—Ἀνά, with a nominative, seems redundant. Rev. xxi. 21. See Wolfius and Scapula's Lexicon.

III. In composition it denotes:—

1. *Ascend*, as in ἀναβαίνω to go up.

2. *Back again*, in return, as in ἀναβάλλω to cast back, reject; ἀναγγέλλω to bring word back again; ἀναχωρῶ to go back or away, depart.

3. *Repetition*, which implies correspondency, as in ἀναζῶ to revive, live again; ἀνασταυρῶ to crucify again or afresh. Hence,

4. It adds an emphasis to the simple word, as in ἀνεζητήρουν, Luke ii. 44, they sought diligently, i. e. again and again.

Ἀναβαθμός, οὔ, ὁ, from ἀνά up, and βαθμός a step, which from βαίνω to go.—*A stair.* occ. Acts xxi. 35. 40. Josephus, de Bel. lib. v. cap. 5, § 8, (whom see,) particularly mentions the κατεβάσεις, or staircases, by which the castle, Antonia, communicated with the porticoes of the temple. [2 Kings ix. 13. 2 Chron. ix. 18, 19.]

Ἀναβαίνω, from ἀνά up, and βαίνω to go.

I. To go or come up, to ascend, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31, et al. freq. [On the phrase to ascend to heaven, see Deut. xxx. 12. Prov. xxx. 4. Is. xiv. 13, 14. Jer. li. 53. Ps. cxxxix. 8. Comp. Job xxxviii. 19. 38. I need hardly add, that Schl. gives the usual explanation of his party, viz. that to ascend into heaven means generally to understand the plans and thoughts of God. In Rom. x. 6, he says, "Do not think that the doctrine of Christ's

heavenly origin is beset with insuperable difficulties." In John i. 52, "You shall see God present with me by my working miracles." On Mat. xx. 17, Wetstein shows that Josephus often uses the phrase 'ΑΝΑΒΑΙΝΕΙΝ ΕΙΣ ΤΟ ΕΡΟΣΥΔΑΙΜΑ: and on Acts viii. 31, it may, perhaps, be worth remarking, that in like manner Ptolemy Evergetes, king of Egypt, invited the Jew Josephus, the son of Tobias, to come up into his chariot to him, 'ΑΝΑΒΗΝΑΙ ἐν τῷ ὄχημα παρακάλεσεν. Joseph. Ant. lib. xii. cap. 4, § 3<sup>1</sup>.

II. To go on board, a ship namely, the word for ship being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. To spring or grow up, as vegetables. Mat. xiii. 7. Mark iv. 7, 8. 32. [Is. liii. 2. lv. 13.]

IV. 'Αναβαίνειν ἐν τῇ καρδίᾳ, or ἐν τῇ καρδίᾳ, to come into, or arise in, one's heart. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. בְּהַלֵּץ, which the LXX accordingly render by ἀναβαίνειν ἐν καρδίᾳ. 2 Kings xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

'Αναβάλλω, from ἀνά back, and βάλλω to cast. —To cast back. 'Αναβάλλομαι, mid. to put off, defer. occ. Acts xxiv. 22, where Wetstein shows that this V. mid. is thus used by the best Greek writers. [See Philost. Vit. Apoll. iv. 10. Xen. Mem. iii. 6, 6. Cicero ad Lucc. lib. v. ep. 12. Budens, Comm. Ling. Gr. p. 542. Dresig. de Verb. Med. iii. 3. LXX. Ps. lxxvii. 25.]

'Αναβιβάζω, from ἀνά up, and βιβάζω to make to come.—To draw or bring up. occ. Mat. xiii. 48. [Xen. Hist. Gr. i. 1, 2. Herod. iii. 75. Gen. xxvii. 28. Exod. xvii. 5.]

'Αναβλέπω, from ἀνά up or again, and βλέπω to see or look.

I. To look up or upwards. Mat. xiv. 19. Mark vii. 34. viii. 24. (where see Campbell.) Comp. Acts xxii. 13. [2 Macc. vii. 28. 1 Sam. xiv. 17.]

II. To see again, to receive sight again. Mat. xi. 5. xx. 34. Luke xviii. 41—43. [So in good Greek writers, Aristoph. Plut. 95. 117. Philost. Vit. Sophist. ii. c. i. p. 547. Foes. Econ. Hipp. p. 28.]

III. To see or receive sight, which one never had before. John ix. 11. 15. 18. comp. ver. 1, 2. [See de Dieu Crit. S. p. 512.]

IV. To look again or attentively. Mark xvi. 4. Comp. Mark viii. 25. [Gen. xv. 5.] So in the LXX ἀναβλέπω several times answers to the Heb. נִצַּח.

'Αναβλέψας, εως, ἡ, from ἀναβλέπω to receive sight.—Recovery of sight. occ. Luke iv. 18<sup>2</sup>.

'Αναβοᾶν, ὦ, from ἀνά emphatic, and βοᾶν to cry out.—To cry out aloud, to exclaim. occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38. [See Num. xx. 15. 1 Sam. iv. 13.]

'Αναβολή, ἥς, ἡ, from ἀναβιβόλα perf. mid. of ἀναβάλλω to defer.—Delay. occ. Acts xxv. 17, where Wetstein shows that the phrase ἀναβολήν

ποιεῖσθαι is used in like manner for making delay by Thucydides, [ii. 42.] Plutarch, and Dionysius Halicarn. [A. xi. 33.]

'Αναγγέλλω, from ἀνά in return, or emphatic, and ἀγγέλλω to tell, declare.

I. To tell in return, bring back word. John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.

II. And most generally, to tell, declare freely, openly, or eminently. Mark v. 14. 19. John iv. 25. xvi. 13—15. Acts xx. 27. [LXX. Job viii. 10.]

III. 'Αναγεννάω, ὦ, from ἀνά again, and γεννάω to beget.—To beget again, regenerate. occ. 1 Pet. i. 3. Pass. ἀναγεννάομαι, to be begotten again, regenerated. occ. 1 Pet. i. 23. [We find that the Jewish Rabbis used the expression a new creature of those who, by any change, as from vice to virtue, from idolatry, &c., were in an altered and improved religious state. See Schöttg. H. H. on John iii. 3, and 2 Cor. v. 17.]

'Αναγινώσκω, from ἀνά again, or emphatic, and γινώσκω to know, take knowledge of.

I. To recognize, know, understand,—agnoscere, nosse, intelligere. Thus used in the profane writers; and in this sense Kypke [Obs. S. i. p. 119.] understands it, Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ ἀναγινώσκων νοεῖτω not as the Evangelist's but as Christ's, "he who recognizes this, i. e. the completion of Daniel's prophecy by the desolating abomination standing on holy ground, let him take notice and reflect:" but in opposition to this interpretation, see Campbell's Note, who considers the words in question as an admonition of the Evangelist to the reader, seriously to attend to what he was then writing. [Schl. approves of Kypke's explanation. The word cognosco is used in the same way in Latin. See Corn. Nep. Lys. &c.]

II. To read, as a book, letter, inscription, q. d. to know by reading. Mat. xii. 3. John xix. 20. Col. iv. 16, et al. freq.; in which sense also it is used by the profane writers. On Acts viii. 30, see Alberti and Wetstein for instances of similar paronomasias in the Greek and Latin writers. [In Luke iv. 16, we have a notice of the regular method of reading and then interpreting a small portion of the O. T. in the Jewish synagogues, whence the part read was called ἀνάγνωσις and ἀνάγνωσμα. See also Acts xiii. 27. xv. 21. 2 Cor. iii. 15. 1 Thess. v. 27. Rev. i. 3.]

'Αναγκάζω, from ἀνάγκη necessity.

I. To force, compel, by external violence. Acts xxvi. 11.

II. To force, compel, in a moral sense, as by authoritative command. Mat. xiv. 22. Mark vi. 45.—by importunate persuasion. Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice. Acts xxviii. 19. See Elsner, Kypke, Macknight, on Gal. ii. 14, and Bp. Pearce on Luke xiv. 23, and comp. παραβιάζομαι. [For this sense see Joseph. A. J. vii. 1, 6. Aristoph. Eq. 505. Herodian iv. 9, 6. Valek. ad Eur. Hipp. 921.]

III. 'Αναγκαῖος, α, ον, from ἀνάγκη necessity.

I. Necessary, by a physical necessity. 1 Cor. xii. 22. comp. Tit. iii. 14.

II. Necessary, by a moral or spiritual necessity. 2 Cor. ix. 5. Phil. ii. 25<sup>3</sup>. Acts xiii. 46. Heb. viii. 3. [2 Macc. iv. 23.]

<sup>3</sup> [In these two passages Schl. prefers the sense of *useful, advantageous*.]

<sup>1</sup> [On this phrase, which Schl. explains as referring to the high mountainous situation of Judea, see More on the first words of Xen. Anab. ἂν. V. viii. 17.]

<sup>2</sup> [Schl. says that this word does not occur in the versions of the O. T. In this place it is a quotation from Is. li. 1, and it occurs in Symm. Ps. lxxvi. 4. In Isaiah it may be taken either spiritually or with a reference to the miracles of Jesus. In the Hebrew it is an opening of the prison.]

III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in Wetstein, who cites from Euripides [Androm. 651.] and Dio Chrysa. the very phrase 'ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also Kypke.—The above are all the texts wherein the word occurs.

'Αναγκαίος, *a, ov*, comparat. of ἀναγκαῖος. *More necessary, more needful.* occ. Phil. i. 24. Comp. ἀναγκαῖος II.

ἄναγκαστός, adv. from ἀναγκαστός *forced*, which from ἀναγκάζω.—*By constraint or compulsion.* occ. 1 Pet. v. 2. [The adj. occurs in Joseph. A. J. xviii. 3, 6, p. 873.]

'Ανάγκη, *ης, ἡ*, from ἀνά emphatic, and ἄγγω *to constraining, bind hard, compress.*

I. *Necessity, compelling force*, as opposed to will-iness. 2 Cor. ix. 7. Philem. ver. 14. [See Irmisch. on Herodian. i. 4. 12.]

II. *Moral necessity.* Mat. xviii. 7. q. d. *Considering the depravity and wickedness of men, there is a moral necessity that offences should come.* [Schl. thinks also that this is the necessity arising from the condition of human nature, or, in technical phrase, a necessity of consequence. This necessity of consequence is the obvious sense in Heb. vii. 12. ix. 23; the last of which Parkhurst had improperly referred to head III.]—ἔχω ἀνάγκην, *I have need, I must needs.* Luke xiv. 18. xxiii. 17, et al. That this is a good Greek phrase, used by approved writers, Wetstein has abundantly shown on Luke xiv. 18, where see also Kypke and Schwartz Lex. N. T. [Schl. refers the passage 1 Cor. vii. 37, to compelling force, and Luke xxiii. 17, to a necessity arising from custom, a sense to which he likewise, and I think rightly, refers Heb. ix. 16. On the other passages where this phrase occurs he refers to Olearius de Stylo N. T. p. 22, in Schwartz's edition.]

III. *Spiritual or religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7, where see Macknight; also Wetstein on Luke xxi. 23, and Elsner and Wetstein on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. ἀνάγκη, and the plur. ἀνάγκαι, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. צָרָה, צָרָה, צָרָה, צָרָה, all which signify *distress, oppression.* See Heb. and Eng. Lexicon on these words. [1 Sam. xxii. 2. Job xxxvii. 9. See Xen. Mem. iii. 12, 2. Diod. Sic. iii. 13. Æschyl. Prom. 107. Ælian, V. H. iv. 24.]

'Αναγνώριζω, from ἀνά again, and γινώσκω *to know.*—*To know again*, whence in the pass. ἀναγνώριζομαι *to be, or be made, known again.* occ. Acts vii. 13. [Gen. xlv. 1.]

'Αναγνώσκω, *ως, ἡ*, from ἀναγινώσκω *to read.*—*A reading.* occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.—In the LXX it is once used for the Heb. נָחַץ, Neh. viii. 8. [See ἀναγινώσκω II.]

'Ανάγω, from ἀνά up, again, or away, and ἄγω *to bring, or lead.*

I. *To bring, lead, carry, or take up.* Acts ix. 39. Luke iv. 5. xxii. 66, et al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4. [Especially to bring

up from the dead. Rom. x. 7. Heb. xiii. 20. Ps. xxx. 4. lxxi. 20. Comp. Wisd. xvi. 13. Ps. xxix. 3.]

II. *To bring, or offer up, as a sacrifice.* Acts vii. 41. On which passage Elsner remarks that Herodotus [iii. 60], Heliodorus, and Philo, use the same phrase 'ΑΝΑΤΕΙΝ ΘΥΣΙΑΣ for *offering sacrifices.* [Schl. thinks that this phrase arose from the victim's being led up the steps of the altar. See Abresch. ad Æschyl. p. 212.]

III. 'Ανάγομαι, pass. literally *to be carried up*, i. e. as a ship appears to be that puts out to sea; so *to put out to sea, to set sail.* Luke viii. 22. Acts xiii. 13. xviii. 21, et al. Wetstein on Luke viii. 22, and Alberti on Acts xxvii. 2, 3, show that the Greek writers use ἀνάγεσθαι in the same sense. Comp. under καράω II.

IV. *To bring back.* Rom. x. 7. Heb. xiii. 20.

[V. *To bring forward, or produce.* Acts xii. 4. Comp. 2 Macc. vi. 10. Luke xxii. 66. Br. explains the use of the word with regard to sacrifices in this way.]

'Αναδείκνυμι, or obsol. ἀναδείκω, from ἀνά up, and δείκνυμι or δείκω *to show* [to show on high, so that all see publicly].

I. *To show plainly or openly.* occ. Acts i. 24. [Xen. Hell. iii. 5, 16.]

II. *To mark out, appoint, to an office by some outward sign.* occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

Ἀναδείξις, *ως, ἡ*, from ἀναδείκνυμι *to show forth.*—*A showing forth or openly, a being made manifest.* occ. Luke i. 80, where it is applied with peculiar propriety to John the Baptist's being manifested, in his prophetic office, as the forerunner of the Messiah. See Elsner and Wetstein. [See Polyb. xv. 24. Eccles. xlii. 7. Schl. and Br. refer this place of St. Luke to the sense of inauguration, and the verb certainly occurs in this sense frequently. 2 Macc. ix. 23. x. 11. xiv. 12. Diodor. i. 66. Polyb. xiii. 4.]

Ἀναδέχομαι, from ἀνά emphatic, and δέχομαι *to receive.*

I. *To receive hospitably and kindly.* occ. Acts xxviii. 7. [Ælian, V. H. iv. 9.]

II. *To receive.* occ. Heb. xi. 17. [In the Apocrypha, this word has always a different sense. 2 Mac. vi. 9, to choose. viii. 36, to promise, takes on one's self, which is the proper force of the verb.]

'Αναδίδωμι, from ἀνά emphatic, and δίδωμι *to give, present.*—*To present, deliver.* occ. Acts xxiii. 33. [Polyb. xxix. 10, 7. xv. 31. 8. In Eccles. i. 21, to bud again.]

'Αναζῶ, ὦ, from ἀνά again, and ζῶω *to live.*—*To live again, to retire.* occ. Luke xv. 24. 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the Alexandrian and another ancient MS., with very many later ones, and some printed editions, read ἐζῆσεν: and this reading is approved by Mill, Wetstein, and Griebach.

'Αναζητέω, ὦ, from ἀνά emphatic, and ζητέω *to seek.*—*To seek, or seek diligently.* occ. Acts xi. 26. Luke ii. 44. [Job iii. 4. 2 Macc. xiii. 21. Polyb. iv. 35, 6.]

'Αναζώννυμι, from ἀνά up, and ζώννυμι *to gird.*—*To gird up.* occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the

custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c., used to bind up their long flowing garments by a girdle about their loins. Thus in Herodotus, i. 72, et al., we have ἐβύζωνν ἀνδρὶ a well-girded man, for a nimble, expeditious, active one. Comp. Scapula's Lexicon, in βύζωνος. So Horace, 1 Sat. v. 6, 6, since the Roman toga also was a loose flowing garment, uses "altius præcinctus," literally, girded up higher, for more expeditious or active. Comp. Exod. xii. 11. 2 Kings iv. 29. ix. 1. 1 Kings xviii. 46, and περιζώννυμι. This verb is once used by the LXX, Prov. xxxi. 17, for the Heb. נָתַן to gird.

Ἀναζωπυρίω, ὤ, from ἀνά again, and ζωπυρίω to revive a fire which is almost dead, and hidden under the ashes, and this from ζάω to live, and πύρ a fire.—To revive, stir up, as a fire. occ. 2 Tim. i. 6. Clemens Romanus has this verb in his 1 Ep. to the Corinthians, § 27, ed. Russell, ἈΝΑΖΩΠΥΡΗΣΑΤΟ ὁν ἡ πίστις αὐτοῦ ἐν ἡμῖν, "Let the faith of God revive or be stirred up in us." So Ignatius to the Ephesians, § 1, ἈΝΑΖΩΠΥΡΗΣΑΝΤΕΣ ἐν αἵματι Θεοῦ, "stirring up yourselves by the blood of God." Josephus, speaking of Herod's affection for Mariamne, de Bel. lib. i. cap. 22, § 5, uses the V. in the passive. Ὁ ἔρωσ πάλιν ἈΝΕΖΩΠΥΡΕΙΤΟ, "His love was revived." Wetstein on 2 Tim. i. 6, shows that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under σβίννυμι II. [Xen. de Re Eq. x. 8, 16. Dion. Halic. Marc. Anton. vii. 2.]—The LXX have once used this verb in the active, Gen. xlv. 27, for ηἵη to live, revive. See Heb. and Eng. Lexicon in πῖπ. It occurs also in 1 Macc. xiii. 7.

Ἀναθάλλω, from ἀνά again, and θάλλω to thrive, flourish, which may be either from the Heb. verb נָתַן to send forth, or from the noun נֶחֱלֶה, which is frequently mentioned in SS. as a principal instrument in vegetation, and is well known to be so, especially in Judea and the neighbouring countries. So Homer, Odys. xiii. 245, mentions ΤΕΘΑΑΥΓΙΑ ἔρση, the vegetative dew. Comp. Heb. and Eng. Lexicon in נֶחֱלֶה II.—To thrive, or flourish again, to refLOURISH, as trees or plants, which, though they seem dead in the winter, revive and flourish again at the return of spring. occ. Phil. iv. 10; where, however, the V. is used transitively, "Ye have caused your care of me to thrive, or flourish again;" as it is also in the LXX, Ezek. xvii. 24, for the Heb. נִפְרַח to make to flourish. Comp. Eccus. i. 16. xi. 22. I. 11. Sæcer says the V. is thus used actively in imitation of the Heb. conjugation (Hiphil he means), but I would not be too positive of this. We have just seen that Homer uses τεθαύγια the particip. mid. of the simple V. θάλλω for causing to vegetate. Comp. also under Ἀνατίλλω. And so Findar applies the simple V. θάλλω transitively, Ὀμπρ. iii. 40, Δένδρε' ἔθΑΑΔΕ χῶρος, "The place produced trees."

Ἀνάθεμα, ατος, τό, from ἀνατίθημι to separate. I. An anathema, a person or thing accursed, or separated to destruction. occ. 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9. Rom. ix. 3, for I could wish myself

ἀνάθεμα εἶναι ἈΠΟ' τοῦ Χριστοῦ to be devoted by Christ, namely to temporal destruction, as the Jews then were. See Mat. xxiii. 37, 38. Luke xiii. 34, 35. Mat. xxiv. 21. Luke xxi. 21. 23. xix. 42, 44, and Wetstein in Rom. The preposition ἀπό is used in like manner to denote the efficient cause. Mat. xii. 38. xvi. 21. Comp. ἀπό I. 8.—It is observable, that in the old Greek writers, ἀνάθεμα is used for a person who, on occasion of a plague or some public calamity, devoted himself as an expiatory sacrifice to the infernal gods<sup>1</sup>. [Schleusner, after observing the change in MSS. between this word and ἀνάθημα (as Levit. xxvii. 29, et al.), remarks, and I think truly, that without doubt the words were at first promiscuously used (see Deyling. Obs. S. ii. 42). The meaning was, (1.) any thing offered to God, and separated from human use (Levit. ubi supra), as gold and silver. Numb. xvi. 37—39, et al. and then especially any animal devoted as a sacrifice; hence (2.) any thing devoted to death, was so called; and as the Greeks applied the word to those devoted to death to avert any calamity, it (3.) meant any one devoted to curses, one to be removed out of the sight of mankind (see Alberti Gloes. N. T. p. 105). In the passage in Romans, then, says Schl., the meaning is, I could wish myself to be devoted to death for the Jews, or I could wish to be deprived of all society with Christ. I confess that the last explanation (which is also Wahl's) is to me quite unsatisfactory, and the first takes no notice of the difficult words ἀπό τοῦ Χριστοῦ. Br. says, "I could wish to be destined by Christ to death as an expiation." Waterland, in his 20th sermon (vol. ix. p. 253. Oxford ed.), says, "I could wish myself exposed to temporal destruction after the manner of Christ," as in 2 Tim. i. 3.]

II. A curse or execration, by which one is bound to certain conditions. occ. Acts xxiii. 14. [See Deut. xx. 17.]—This word in the LXX always answers to the Heb. נָתַן, which in like manner denotes, in general, total separation from a former state or condition, and particularly either things or persons devoted to destruction, as Deut. vii. 25, 26. Josh. vi. 17, 18. vii. 12.

Ἀναθεμαρίζω, from ἀνάθεμα a curse.

I. To bind by a curse or execration. occ. Acts xxiii. 12. 14. 21.

II. To curse. occ. Mark xiv. 71.—In the LXX it answers to the Heb. verb נָתַן to devote. [The LXX put both ἀναθεμαρίζω and ἀνατίθημι for to consecrate to God, the first Numb. xviii. 14, the second Lev. xxvii. 28. Where it signifies, according to Parkhurst, to devote, it is often entirely to destroy or make desolate. The way in which it gained this sense is explained under ἀνάθεμα. See Numb. xxi. 2. Judg. i. 17. Zech. xiv. 11. Dan. xii. 44. Deut. xiii. 15. 1 Macc. v. 6. In Deut. x. 17, it is simply to devote, and so Numb. xviii. 14.]

Θεωρίω, ὤ, from ἀνά emphatic, and θεωρέω to view.

I. To view, behold attentively. occ. Acts xvii. 23.

II. To consider attentively, contemplate. occ. Heb. xiii. 7.

Ἀνάθημα, ατος, τό, from ἀνατίθημι to sepa-

<sup>1</sup> See Scapula's Lexicon, and Wolfius in Rom. ix. 3, p. 171.

rate, lay up.—*A consecrated gift, hung or laid up* in a temple. occ. Luke xxi. 5<sup>1</sup>. Josephus expressly tells us, Ant. xv. 11, § 3, p. 702, that after the reparation of the temple by Herod the Great, τοῦ δ' ἱεροῦ παντὸς ἦν ἐν κύκλῳ πεπηγμένα σκεῦη βαρβαρικά, καὶ ταῦτα πάντα Βασιλεὺς Ἡρώδης ἈΝΕΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀράβων ἔλαβεν. "Barbaric spoils were fixed up all round the temple. All these King Herod dedicated, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.—The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. כָּרִית somewhat devoted; but in 2 Macc. ix. 16, it signifies, as in Luke, a consecrated gift. Comp. Wolf. Cur. Phil. on Rom. ix. 3, p. 170, ed. 2d.

Ἄναιδεια, ας, ἡ, from ἀναιδής impudent, which from a neg. and αἰδώς shame.

I. Shamelessness, impudence. In this sense it is used by the profane writers.

II. In the N. T. urgent, and, as it were, shameless importunity, which will take no denial. occ. Luke xi. 8. [Improbitas, Vulg.]

Ἀναιρέσις, εως, ἡ, from the following Ἀναίρειω.—Murder. occ. Acts viii. 1. xxii. 20. [Numb. xi. 15.]

Ἀναίρειω, ὤ, from ἀνά emphatic or up, and αἰρῖω to take.

I. [To take up (as from the ground).] Ælian. V. H. v. 16. xiii. 40. Xen. Cyrop. ii. 3. 7. Josh. iv. 3. Dan. i. 16. Used in the middle, to take up to one's self, used of children in opposition to the verb ἐκτίθεμι to expose, or abandon. Acts vii. 21. Arrian, Diss. Epict. i. 25, 7. Eurip. Phoen. 25. Aristoph. Nub. 531. See D'Orville. ad Charit. p. 329. Turneb. Adv. ii. 6.]

II. [To take off, or kill. Luke xxii. 2. xxiii. 32. Acts xii. 2. xxii. 20. Exod. xxi. 29. Jer. xli. 8. 2 Sam. x. 18. The verb is used in the same sense of things, to take off, or put an end to. Heb. x. 9. Test. xii. Pat. apud Fabr. C. Pseud. i. 681. Xen. Cyrop. i. 1, 1. In the sense of killing, it occurs Exod. xv. 9. Dan. ii. 13. v. 21. vii. 11.]

Ἀναίρεος, ου, ὁ, ἡ, from a neg. and αἷρτα a crime. Not criminal, guiltless, innocent. occ. Mat. xii. 6. 7. [Deut. xxi. 8. Æl. V. H. v. 18.]

Ἀνακαθίζω, from ἀνά up, and καθίζω to sit.—To sit up. occ. Luke vii. 15. Acts ix. 40.

Ἀνακαίνιζω, from ἀνά again, and καίνιζω to renew, which from καίνω new.—To renew again. occ. Heb. vi. 6. [Ps. ciii. 5. civ. 30.]

Ἀνακαίνω, ὤ, from ἀνά again, and καίνω new.—To renew [refresh]. occ. 2 Cor. iv. 16. Col. iii. 10.

Ἀνακαίνωσις, εως, ἡ, from ἀνακαίνω to renew.—A renewing, renovation. occ. Rom. xii. 2. Tit. iii. 5.

Ἀνακλύπτω, from ἀνά back again, and κλύπτω to hide, veil.—To unveil, to take away a veil or covering. occ. 2 Cor. iii. 14. 18. [Job xii. 22. Is. iii. 17.]

Ἀνακμπῶ, from ἀνά back again, and κμπῶ to bend.

I. To bend back. But in this sense it is not used in the N. T.

II. To bend back one's course, to return. occ. Matt. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 16. [Exod. xxxii. 27. Job xxxix. 4.]

Ἀνάκειμαι, from ἀνά emphatic, and κείμει to lie.

I. To lie, as a person dead. Mark v. 40.

II. To lie, lie down, recline, which was the posture used in eating at table by the later<sup>2</sup> Jews, Persians (Esth. i. 6. vii. 8), Greeks, and Romans. Mat. xxvi. 7. 20. John xiii. 23. 28, et al. freq. So when our Saviour ἀνάκειται is reclining at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman stands παρὰ τοὺς πόδας αὐτοῦ ὀπίσω at his feet behind him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. p. 365, &c. And at his last supper one of his disciples ἦν ἀνακείμενος was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence ἀνακείμενοι, which properly denotes persons reclining at table (see Luke xxii. 26), is by our translators very happily rendered guests, Mat. xxii. 10, 11.

Ἀνακεφαλαιοῦμαι, οὔμαι, from ἀνά emphatic or again, and κεφαλαῖον to reduce to a sum, from κεφάλαιον a head or sum total, which see.

I. In mid. to gather together again in one, to reunite under one head. occ. Eph. i. 10. comp. ver. 22; and see Wolfius and Macknight. [Μίαν κεφαλὴν ἄπαντες ἐπίθκει. Chrys.]

II. In pass. to be summed up, to be comprised. occ. Rom. xiii. 9; where see Wetstein. [See Polyb. v. 32.]

Ἀνακλίνω, from ἀνά emphatic, and κλίνω to lay down.

I. To lay down. occ. Luke ii. 7. [Hom. II. iv. 113.]

II. To make to recline, put in a posture of recumbency, which the Jews in our Saviour's time used in eating. (Comp. under ἀνάκειμαι II.) occ. Mark vi. 39<sup>2</sup>. Luke ix. 16. xii. 37. In the pass. to lean sideways, recline, or be reclined. occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29. [Judith xii. 15.]—The above cited are all the texts of the N. T. wherein the word occurs.

Ἀνακόπτω, from ἀνά back, and κόπτω to strike, impel.—To beat or drive back, to hinder. occ. Gal. v. 7. "It hath been observed," says Doddridge, that "ἀνίσχυς is an Olympic expression, answerable to ἐπὶ ἔργα: and it properly signifies coming across the course while a person is running in it, in such a manner as to jostle and throw him out of the way." I cannot, however, find that this V. is ever used as an Olympic term, though Theophrastus, Eth. Char. cap. 25, speaks of τοῦ κυβερνήτου ἈΝΑΚΟΠΤΟΝΤΟΣ, a steersman interrupting the course of a ship; and in Plutarch, Crass. p. 563, τὸν ἵππον ἈΝΑΚΟΠΤΕΙΝ denotes stopping a horse, i. e. by laying hold on his bridle. See more in Elsner and Alberti. But in Gal. v. 7, very many MSS, among which six

<sup>1</sup> [This passage shows that the Jews had the same custom as the Gentiles, of making offerings of all sorts. See 2 Macc. v. 16. ix. 16. 3 Macc. iii. 17. On Gentile offerings, see Poll. Onom. i. 25, and the Notes on Callim. H. in Ven. 219.]

<sup>2</sup> See Bochart, vol. ii. p. 598. Campbell's Prelim. Dissertat. of Gospels, p. 361, &c. and Note in Virgil. Delph. Æn. i. 702. [The earlier Jews sat upright. See Gen. xxvii. 19. 1 Sam. xx. 8. 24. Ezek. xlv. 3.]

<sup>3</sup> [Schl. says, that in this place αὐτοῦ refers to the Apostles, πάντας to the multitude.]



ancient, read *ἰνίκως*: which reading is approved by Wetstein, and admitted into the text by Griesbach. [Wied. xviii. 23.]

*Ἀνακρίνω*, from *ἀνά* emphatic, and *κρίνω* to cry.—To cry out, exclaim. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. *קָרָא* to cry out, and *קָרָא* to shout. [See 1 Sam. iv. 5. Judg. vii. 20. Josh. vi. 8. Zech. i. 17.]

*Ἀνακρίνω*, from *ἀνά* emphatic, and *κρίνω* to judge.

I. To examine or question, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. To discern, judge. occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. To examine accurately or carefully. occ. Acts xvii. 11. [1 Sam. xx. 12. Xen. Cyr. i. 6, 12.]

IV. To inquire, ask questions, in general. occ. 1 Cor. x. 25. 27. [Schleusan. suggests, that in these passages the sense of rejecting or condemning is possibly true, though he allows that the words *διὰ τὴν συνειδησιν* are in favour of the other; but he thinks that the sense of condemning must be given to 1 Cor. xiv. 24.]—The LXX have once used it for the Heb. *קָרָא* to search out, explore. [1 Sam. xx. 12.]

*Ἀνάκρισις*, *ως*, *ή*, from *ἀνακρίνω*, a judicial examination. occ. Acts xxv. 26. [See Bodæus on this word, and Taylor on Demosth. t. iii. p. 555. Polyb. viii. 19, 8. 3 Macc. vii. 4. Semann. 48. 51.]

*Ἀνακύπτω*, from *ἀνά* back again or up, and *κύπτω* to bend.

I. To lift or raise up one's self from a bending posture. occ. Luke xiii. 11. John viii. 7. 10. Thus used by Theophrastus, Eth. Char. cap. 11.

II. To lift up one's self, or look up, as persons in hope. occ. Luke xxi. 28. Josephus, de Bel. lib. vi. cap. 8, § 5, uses the phrase *ἀνὰ ἑλπίον ἀνακτύναντες* *ἐκ τοῦ θόλου*, "recovering a little from their terror." Raphaelus, on Luke xxi. 28, shows that this V. is used likewise by Herodotus, iv. 91.† Xenophon, [Ec. xi. 5] and Polybius, [i. 55] for recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits. See also Wetstein, and Kypke on Luke, and Dupont on Theophrast. p. 377. [D'Orvill. on Charit. p. 301, ed. Lips.]

*Ἀναλαμβάνω*, from *ἀνά* up, and *λαμβάνω* to take.

I. To take up. *ἀναλαμβάνομαι*, pass. to be taken up, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2. 11. 22. 1 Tim. iii. 16. comp. Acts x. 16. [2 Kings ii. 11. Eccles. xlviii. 9. 1 Macc. ii. 58.]

II. To take up and carry. occ. Acts vii. 43, where the correspondent Heb. word to *ἀνελάβε* of St. Luke, and of the LXX, is *קָרָא*. [Amos v. 26. See Spencer de L. Heb. Rit. iii. 10. Eiod. xix. 4. Numb. i. 50.]

III. To take up, as on board a ship. occ. Acts ix. 13, 14. The V. is repeatedly thus applied in the Life of Homer ascribed to Herodotus, namely, in cap. vii. viii. xix. cited by Wetstein.

IV. To take up, or set, as upon a boat. occ. Acts xiii. 31, comp. ver. 24; or else it may

signify no more than to take with one, or in one's company, as it does 2 Tim. iv. 11. [Gen. xlv. 18. Xen. Hell. i. 1, 3. Cyrop. i. 5, 7.]

V. To take up, take, as armour. occ. Eph. vi. 13. 16. On the former of these verses, Wetstein (whom see) cites from Josephus and Herodian, ii. 23, *ἈΝΑΛΑΒΟΝΤΕΣ ΤΑ Σ ΠΑΝΟΠΙΑΙ ΑΣ*: from Lucian, *ΤΑ Σ ΠΑΝΟΠΙΑΙ ΑΣ*—*ἈΝΑΛΗΨΕΘΕ*: and from Philostratus, *ΤΗ Ν ἈΣΠΙΔΑ*—*ἈΝΑΛΑΒΟΜΕΝ*, let us take the shield. (The above-cited are all the passages of the N. T. where the V. occurs.) [See Jer. xlv. 3. Deut. i. 41. 2 Macc. x. 27. Diod. Sic. xx. 33. Xen. Hell. ii. 4, 12.]

*Ἀνάληψις*, *ως*, *ή*, from *ἀναλαμβάνω*.—A being taken up, or, rather, according to Campbell (whom see), a removal; but perhaps best of all, according to Bishop Pearce (whom also see), a retiring, i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus retiring, for he had lived in Galilee, were now completed. occ. Luke ix. 51. [Schleusaner and Br. both say, "Christ's ascension into heaven," and Br. cites the same expression from the Test. xii. Pat. Fab. Cod. Pa. i. p. 585. Heinsius thinks that *ἀνάληψις* has some reference to death, as *ἀναλαμβάνω* in Antonin. Imp. iv. 8, 14. See Suicer, i. p. 281.]

*Ἀναλίσκω*, from *ἀνά* away, and *ἀλίσκω* to take.—To take away, destroy, consume. occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of fire, so the LXX often use it for the same, answering to the Heb. *קָרָא* to eat, consume. [See Gen. xli. 30. Numb. ix. 33. Jerem. i. 7. Ezek. v. 12.]

*Ἀναλογία*, *ας*, *ή*, from *ἀνά* denoting distribution, and *λόγος* account, proportion.—Proportion. occ. Rom. xii. 6. "The measure of faith, ver. 3, and proportion of faith, in this verse, signifies the same thing, viz. so much of that particular gift which God was pleased to bestow on any one." Locke. See also Raphaelus and Wolfius, the latter of whom embraces the too common interpretation of *ἀναλογίαν τῆς πίστεως* by the analogy of faith, or the general and consistent scheme or plan of doctrines delivered in the Scriptures. But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, p. 109—114, and comp. Macknight on Rom. [Schl. agrees with Parkhurst.]

*Ἀναλογίζομαι*, from *ἀνά* denoting distribution, distinction, or repetition, and *λογίζομαι* to reckon, think, which see.—To consider accurately and distinctly, or again and again. occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the verb in the like sense.—[Br. says consider and compare, (i. e. Christ's sufferings and yours). The verb occurs in the sense to consider in Xen. Memor. ii. 1, 5. Plut. Vit. Mar. c. 46. 3 Macc. vii. 7.]

*Ἀναλός*, *ος*, *ή*, from *ἀνά* neg. and *ἄλς* salt.—Without saltiness, not having the taste of salt. occ. Mark ix. 50. [Aquila, Ezek. xiii. 10. xlii. 28.]

*Ἀνάλυσις*, *ως*, *ή*, from *ἀναλύω*.—Departure [or death]. Comp. *ἀναλύω* III. occ. 2 Tim. iv. 6. [Schl. explains this sense as meaning dissolution, separation of soul and body. See Krebs. Obs. Flav. p. 366. Albert. Peric. Crit. p. 102. Schöttgen. H. H. on Phil. i. 23. Philo, in Flacc. p. 991.]

There is no doubt that the Greeks frequently expressed *death* by words referring to a *journey*, a *feast*, &c., and it is therefore more probable that this word derived its sense from the second meaning of ἀναλύω. See Gataker, Opp. Critt. p. 319. D'Orville, ad Charit. p. 317. Barth. Advers. lili. c. 3. xliii. c. 3. On the other side, see Duker ad Flor. iv. 11.]

Ἀναλύω, from ἀνά back again, or denoting separation, and λύω to loose.

I. To loose. It is particularly applied, by Homer, to loosing the cables of a ship, in order to sail from a port. See Odys. ix. 178. xi. 636. xii. 145. xv. 547. Hence

II. In the N. T. to return, or depart. occ. Luke xii. 36; where Wetstein shows that this V. followed by ἀπὸ τῶν δειπνῶν, ἐκ συμποσίου, is in the Greek writers likewise used for returning or departing from supper, from a banquet, &c. Comp. Judith xiii. 1. [See Polyb. iii. 69. Philost. Vit. Apoll. ii. 7. iv. 86. Job ii. 2. Wisd. ii. 1.]

III. To depart, i. e. out of this life. occ. Phil. i. 23. The verb is used for departing, not only 2 Macc. xii. 7, but by Polybius and Philostratus, cited by Elsner: so Chrysostom explains ἀναλύσαι by ἐντεῦθεν πρὸς οὐρανὸν μετίστασθαι, removing from hence to heaven; and Theodoret by τὴν ἐντεῦθεν ἀπαλλαγὴν, a departing hence. Comp. Suicer, Thesaur. in ἀναλύω. See also Bowyer's Conject. and Kypke in Phil.

Ἀναμάρτητος, ου, ὁ, ἡ, from a neg. and ἁμαρτῶ to sin, which see.—Without sin, sinless, guiltless. occ. John viii. 7.—[From a well-known sense of ἁμαρτία, Schl. thinks that in this passage ἀναμάρτητος means free from the guilt of fornication and adultery. See Deut. xxix. 9. Kypke, Obs. Sacr. i. p. 319. In its common sense it occurs Xen. Mem. iv. c. 2, 26. Diog. Laërt. vii. 122. 2 Macc. viii. 4.]

Ἀναμῖνω, from ἀνά emphatic, and μῖνω to remain, wait.—To wait for, await, expect. occ. 1 Thess. i. 10. [Job vii. 2. Is. lix. 11.]

Ἀναμνησκω, from ἀνά again, and μνησκω to put in mind.

I. Active, to put in mind again, to remind. occ. 1 Cor. iv. 17. 2 Tim. i. 6. [Xen. Mem. iii. 5, 9.]

II. Pass. to be put in mind again, to recollect, remember. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32. [Gen. viii. 1.] In the LXX this verb answers to the Heb. זָכַר to remember, and זָכַר to remind.

Ἀναμνάω, from ἀνά again, and obsolete μνάω to remind, put in mind or remembrance. Comp. under μνέομαι. To remind. occ. 1 Cor. iv. 17.—Ἀμυνάομαι, pass. or depon. To call to mind again, to remember. occ. Mark xi. 21. xiv. 72. Comp. ἀναμνησκω.

Ἀνάμνησις, εως, ἡ, from ἀναμνάω.

I. A commemoration. occ. Heb. x. 3.

II. A memorial. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this ἐς τὴν ἐμὴν ἀνάμνησιν for a memorial or remembrance of me*. In which expression he seems to allude to the correspondent institution of the Passover. Comp. Exod. xii. 14. 17. 25—27. Deut. xvi. 1. 3, and see Dr. Bell, on the Lord's Supper, especially § vi. and Appendix, No. 11. [Schl. seems to interpret this word

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always as memorial. The word occurs Lev. xxvii. 7. Numb. x. 10. Wisd. xvi. 6.]

Ἀνανιδόμαι, οἶμαι, from ἀνά again, and νίος new.—To be renewed. occ. Eph. iv. 23. [Job xxxiii. 14. Ps. li. 12. Est. iii. 13.] Thus frequently used in the Apocrypha.

Ἀνανήψω, from ἀνά again, and νήψω to be sober.—To awake out of a drunken sleep, and become sober. occ. 2 Tim. ii. 26. + Ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος: "this clause is a blending together of two metaphors: 1. to awaken from the deep sleep, and become sober from the inebriation of diabolical error: 2. to arise, disengage one's self from a snare." Bloomf. Recens. Synopt.+ "This word," says Doddridge, "refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, p. 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvass of the size of a door, by means of which they stupefy or astonish their game, and thus easily destroy them. This V. is applied by Cebes in his Picture (p. 18, ed. Simpson) to one who awakes from the intoxications of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elsner and Wetstein. [See Porphyry de Abst. iv. 20. Lucian. Herm. 83. De Salt. 48. Joseph. A. J. vi. 11, 10.]

Ἀνανιρῶντος, ου, ὁ, ἡ, from a neg. ἀντι against, and ῥίω to speak.—Not to be spoken against or contradicted, indisputable. occ. Acts xix. 36. [Symm. Job xi. 2. xxxiii. 12.]

Ἀνανιρῶντος, adv. from ἀνανιρῶντος.—Without gainsaying or disputing. occ. Acts x. 29. [Polyb. xxiii. 8.]

Ἀνάξιος, ου, ὁ, ἡ, from a neg. and ἄξιος worthy.—Unworthy. occ. 1 Cor. vi. 2. [Ecclus. xxv. 2. Jer. xv. 19.]

Ἄναξιως, adv. from ἀνάξιος.—Unworthily, irreverently, in an unbecoming manner. 1 Cor. xi. 27, 29.

Ἀνάπαυσις, εως, ἡ, from ἀναπαύω.

I. Refreshment, rest. occ. Mat. xi. 29. xii. 43, et al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the Hebraical and Hellenistical style (see Jer. vi. 16. Ps. cxvi. 7. Ecclus. li. 26, 27), yet we meet with the like in Xenophon, Cyr. vii. (p. 413, ed. Hutchinson, 8vo) where Cyrus says, "Now since a most laborious war is at an end, δοκεῖ μοι καὶ ἡ ἐμὴ ΨΥΧΗ ἈΝΑΠΑΥΣΕΩΣ τινος ἀξίωσιν ΤΥΓΧΑΝΕΙΝ, my soul also seems to think that she ought to obtain some rest." [The sense in this passage appears to be rather comfort and tranquillity of mind, as in Ecclus. vi. 29. See also li. 35. In the sense of rest it occurs, Rev. iv. 8. xiv. 11.]

II. A place of rest or habitation. Mat. xii. 45. Luke xi. 24. So Gen. viii. 9. Ruth iii. 1. Jer. xxxiv. 14. See also Num. x. 33. In the LXX it is tranquillity, Is. xxxii. 17. 1 Chron. xxii. 9. Ps. cxxxii. 8.]

Ἀναπαύω, from ἀνά again, and παύω to make to cease, to give rest.

I. *To give rest again, to quiet, recreate, refresh.* occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. 20. In pass. *to be refreshed.* 2 Cor. vii. 13. Philem. 7. [Prov. xxix. 7. Is. xiv. 3.]

II. *Ἀναπαύομαι*, mid. *to rest, rest one's self, to take one's rest.* occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Is. xi. 2, in the LXX, where *ἀναπαύομαι* is in like manner applied to the Holy Spirit's resting upon Christ. So *παραπαύομαι* is used in the LXX of Num. xi. 25, 26, for the Spirit's resting upon the seventy elders; and 2 Kings ii. 16, for his resting on Elisha. The correspondent Heb. word in all which passages is *נָח* or *נָחַ* *to rest, remain.* [See Deut. xxviii. 65. xxxiii. 20. Is. xxxiv. 14.]

*Ἀναπίθω*, from *ἀνὰ back again*, and *πίθω to persuade*.—*To dissuade from a former, or persuade to a different, opinion*, "primam persuasionem novis rationibus labefactatam evellere," Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.—[This word is generally (as in this place) used in a bad sense. See Jer. xxix. 8. 1 Mac. i. 12. Xen. Mem. iii. 11, 10. (Ec. iii. 7. Polyb. xxix. 3, 3. Plat. Phæd. c. 96. Abresch. Auctar. Dil. Thuc. p. 258.)]

*Ἀναπίμπω*, from *ἀνὰ again, back again*, and *πίμπω to send*.

I. *To send again or back again.* occ. Luke xxiii. 11. Philem. 12.

II. *To send, remit.* occ. Luke xxiii. 7. 16. [Polyb. i. 7, 12.]

*Ἀνάπηρος*, ου, ὁ, ἡ, from *ἀνὰ emphat.* and *πῆρος maimed*.—*Maimed, having lost a limb or some part of the body.* occ. Luke xiv. 13. 21. [2 Mac. viii. 24. See Fisher on Plat. Crit. c. 14, p. 208, and Wetst. i. p. 764. Reland. ad Joseph. A. J. iii. 12, 2.]

*Ἀναπίπτω*, from *ἀνὰ emphat.* and *πίπτω to fall*.

I. *To fall down.* In this sense it is sometimes used in the profane writers, but not in the N. T. [Susan. 37.]

II. *To lie down in order to eat*, either upon the ground, as Mat. xv. 35. (where see Wetstein.) Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20, et al. comp. *ἀνάκειμαι* II. [See Plin. ix. ep. 23. Athen. i. p. 23. Schwarz. in Comm. L. Gr. p. 98. Schleusner refers Mat. xv. 35. Mark vi. 40. viii. 6, to the sense *to lie down*.] The LXX have once used it, Gen. xlix. 9, for Heb. *שָׁכַב* *to bend down, crouch*.

*Ἀναπληρώω*, ὦ, from *ἀνὰ up*, or *emphatic*, and *πληρώω to fill*, which see.

I. *To fill*, as a seat or place. occ. 1 Cor. xiv. 16; where see Elsner and Wolfus. [This is a mere Hebraism. See Hottinger de Usu Scriptor. Hebr. ap. Rhenferd. p. 399. Buxtorf, Lex. Tal. et Rabb. p. 2001.]

II. *To fill up, complete.* occ. 1 Thess. ii. 16. [Gen. xv. 16.]

III. *To fill up, or supply*, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that Clement, in his first Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, δι' οὗ ἈΝΑΠΑΡΧΩΘΗ ἀβροῦ τὸ ὕΣΤΕΡΗΜΑ, by whom his want may be supplied." So Lucian, Harmon. t. i. p. 643, ed. Bened., has ἈΝΑΠΑΡΧΟΥ τὸ ἰδιόν, "supply (37)

what is wanting," [See Zosim. i. c. 17. Polyb. vii. 7, 7. Plat. Conviv. p. 321; and Schwarz. Comm. Ling. Gr. p. 98. Br. observes that from this sense arose sense I., and I think this remark just.]

IV. *To fulfil a prophecy.* occ. Mat. xiii. 14.

[V. *To fulfil or observe a law.* Gal. vi. 2. So the simple verb πληροῦν, which see.]

*Ἀναπολόγητος*, ου, ὁ, ἡ, from a neg. and *ἀπολογίζομαι to apologize, excuse*.—*Without apology or excuse, inexcusable.* occ. Rom. i. 20. ii. 1. Wolfius observes, that this uncommon word is used by Polybius, and Cicero ad Att. xvi. 7. [In Polyb. xii. 12. Exc. Legat. 86. Dion. Hal. vii. 46. Plut. Brut. c. 46.]

*Ἀναπτύσσω*, from *ἀνὰ back again*, and *πτύσσω to roll up*.—*To roll back, unroll*, as a volume or roll of a book. The word refers to the form of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as the copies of the Old Testament used in the Jewish synagogues now are, long scrolls of parchment, that were rolled upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17. See Whitby and Doddridge on the place, and Leigh's Crit. Sac. Raphaelius on the above texts cites from Herodotus, i. 125, the very same phrase, ἈΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΛΑΙΟΝ "unrolling the book." Comp. Elsner. [Wagenseil. ad Sota, p. 677.] In the LXX this word is several times used for the Heb. *פָּתַח* *to spread out*, and applied, 2 Kings xix. 14, to Hezekiah's spreading out Rabshakeh's letter before the Lord. Comp. 1 Macc. iii. 48.

*Ἀνάπτω*, from *ἀνὰ intens.* and *ἀπύω to kindle*.—*To kindle, light, set on fire.* occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text Wetstein cites from Plutarch, Sympos. viii. p. 730, E. τὸ ΠΥΡ τὴν ὙΑΗΝ ἔξ ἧς ἈΝΗΦΘΗ, μητέρα καὶ πατέρα οὖσαν, ἥσθαι, "The fire ate up the wood from which it was kindled, and which is both its father and mother." [On Luke xii. 49, Schleusner says, "But what do I say, when it is already kindled?" or "lo! it is already kindled," for the word *εἰ* in the LXX (Gen. iv. 14, and Ezek. iv. 14) answers often to *ἐπὶ*, as Krebsius remarks here. † Rosenm. and Kuinoel explain it: "And how wish I that it were already kindled!" Ti, like *πῶς*, may be rendered *quam, quantopere, how much!* On *εἰ* for *ὅτι*, that, see the word-† Of course the phrase means *to cause or spread quarrels*. See Jerem. ix. 12. 2 Chron. xiii. 11.]

*Ἀναριθμητος*, ου, ὁ, ἡ, from a neg. and *ἀριθμῶ to number*.—*Not to be numbered, innumerable.* occ. Heb. xi. 12. [Job xxi. 33. Prov. vii. 26. Wisd. vii. 11.]

*Ἀνασείω*, from *ἀνὰ emphatic*, and *σειώ to move*.—*To move or stir up*. In the N. T. it is used only for stirring up the multitude or people; and Elsner on Luke xxiii. 5, shows that Dionysius Halicarn. [viii. 31] and Diodorus Siculus [Eclog. i. 5, 32] apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

*Ἀνασκευάζω*, from *ἀνὰ back*, and *σκευάζω to prepare*, which from *σκεῦος a vessel, furniture*. [To move furniture, to go away or leave].—*To subvert, destroy.* occ. Acts xv. 24, where Kypke

1 Several of these are to be seen in the British Museum.

cites Plutarch and Thuc. [iv. 116] using it for the demolishing of buildings, and Polybius, Demosthenes, and Euripides applying it to oaths, covenants, common report, and men. It seems very nearly to agree in sense with ἀνασταυόντες, which is spoken of the same sort of false teachers, Gal. v. 12. See ἀνασταύω.

Ἀνασπᾶω, ᾶ, from ἀνά *up* or *back* again, and σπᾶω *to draw*.—*To draw up or back again*. occ. Luke xiv. 5. Acts xi. 10. [Joseph. A. J. ii. 11, 2.] In the LXX of Hab. i. 15, it answers to the Heb. רָצַח *to cause to ascend, bring up*.

Ἀνάστασις, εως, ἡ, from ἀνίστημι *† to set up*, mid. *† to rise*.

I. *A standing on the feet again, or rising*, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Is. viii. 14, 15.

II. *A rising or resurrection of a dead body to life*. Heb. xi. 35. comp. 1 Kings xvii. 21. 2 Kings iv. 34.

III. *A rising or resurrection of the body from the grave*. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. 28.) Acts xxiv. 15, et al. freq. [In John xi. 25, by a common metonymy, Christ is called *The Resurrection*, as the author of our resurrection. See Deut. xxx. 20, *He is thy life*.]

IV. [*The state consequent on the resurrection, the future life*. Mat. xxii. 28. 30. Mark xii. 23.]—In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. עָמַד *to stand up, rise*, and in the former is opposed to נָחַץ *to sit*. It also occurs 2 Mac. vii. 14. xii. 43, and in both these places denotes the *resurrection of the body from the dead*.

Ἀνασταύω, ᾶ, from ἀναστρέφω *disturbed, overthrown*, which is from ἀνίστημι in the sense of *disturbing, overthrowing*.

I. *To overthrow, subvert, destroy*. So Hesychius explains ἀνασταυόντες by ἀναρίπουντες, and ἀναστάρους by κατεστραμμένους. occ. Acts xvii. 6 (where see Wetstein), Gal. v. 12, where see Kypke, and comp. ἀνακινᾶω. [Ἀναστρέφω is used in Greek of any one who is driven from his own place and wanders. See Isocr. Paneg. c. 31. Ael. V. H. iii. 43. Thence ἀνασταύω means *to drive any one from his place*, and then *to subvert or destroy*. It occurs in Symmachus, Is. xxii. 3. 2 Kings xviii. 34.]

II. *To excite, stir up, to sedition*. occ. Acts xxi. 38.

Ἀνασταυῶω, ᾶ, from ἀνά *again* or *up*, and σταυῶω *to crucify*, which see.—*To crucify again or afresh*, or rather, according to Lambert Bos, Alberti, and Raphaelius, simply *to crucify, hang up on a cross*; for these learned critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see Wetstein and Wolfius. But comp. Macknight. [Sehl. says simply *to crucify*, and observes from Fischer (de Vit. Lex. N. T. Prol. i. p. 20) that ἀνά in Greek and *re* in Latin are very often idle. On the use of the word in the simple sense by the Greeks see Schwarz. Comm. p. 101. Br. gives Parkhurst's explanation.]

Ἀναστεινᾶω, ᾶ, from ἀνά *emphatic*, and στενᾶω *to groan*, which see.—*To groan deeply*. occ.

Mark viii. 12. [Sehl. says, *to be angry*. The word occurs Ecclus. xxv. 18. Susann. 22. 2 Mac. vi. 30.]—The LXX use it, Lam. i. 4, for the Heb. נָחַץ *to sigh, groan*.

Ἀναστρέφω, from ἀνά *again*, and στρέφω *to turn*.

I. *To overturn*. occ. John ii. 15. [Polyb. v. 9. Isocr. Philip. 2, 13.]

II. *To turn back, return*; in which sense it is used both by Polybius [iv. 2, 2] and Xenophon, as may be seen in Wetstein. occ. Acts v. 22. xv. 16. [Gen. viii. 7. 9. 1 Sam. iii. 5.]

III. Ἀναστρέφωμαι, *to be conversant, have one's conversation*, in this sense *to live*. Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xii. 18. x. 33, ὅτων οὕτως ἀναστρέφομεν, *of those who were thus conversant*, i. e. in reproaches and afflictions<sup>1</sup>. On Mat. xvii. 22, Wetstein shows that this V. is joined with a N. of place, in the sense of *being, or abiding*, by Polybius [iii. 33], Xenophon, Plutarch, and Josephus; and on Heb. xiii. 18, he cites from Arrian, Epictet. iv. 4, ὅτι ΚΑΛΩΣ ἌΝΕΣΤΡΑΦΗ ΕΝ ΤῷΔΕ Τῷ ἘΠΙΤΟ, *because you have behaved well in this affair*. [Joah. v. 5. Ezek. xix. 6.]

Ἀναστρέφω, ἡς, ἡ, from ἀνίστημι, p. m. of ἀναστρέφω.—*Behaviour, manner of life*. Gal. i. 13. Eph. iv. 22, et al. freq. Polyb. [iv. 22] and Arrian [Epict. i. 9. iv. 7.] cited by Wetstein, use the N. in the same sense. [In Heb. xiii. 7. Schl. says that from that passage it appears that this word has the sense of *calamities endured, evil destiny*. The word occurs in Tob. iv. 19. 2 Mac. v. 8.]

Ἀναράσσω, from ἀνά *emphat.* and ῥάσσω *to put in order*.—Ἀναράσσωμαι, mid. *to compose*. occ. Luke i. 1.

Ἀναρίλλω, from ἀνά *up*, and ῥίλλω, obsolete, *to arise*.

I. *Intransitively, to rise, spring, spring up, as the sun or solar light*. Mat. iv. 16. xiii. 6, et al. Comp. 2 Pet. i. 19. [Num. xxiv. 17. Polyb. ix. 15, 10.]

II. *Transitively, to cause to rise*. occ. Mat. v. 45. Dr. Hammond on Mark xiv. 54, Leigh in the preface to his Supplement, p. 2, and Masclef in his Heb. Grammar, p. 107, give this as an instance of a Greek verb being applied in a transitive sense, in imitation of the Hebrew conjugation Hiphil; yet Homer uses the 1st aor. transitively, Il. v. 777, where, speaking of Juno's horses, he says,

Τοῖσιν δ' ἀμφοτέρωσιν Σιμῶνι ἌΝΕΤΡΙΑΕ ῥέμεισαι.

Simois caused to spring

Ambrosia from his bank, whereon they browsed.

COMPER.

So Anacreon, Ode liii. 40, where he says the assembly of the gods caused the rose to spring (ἌΝΕΤΡΙΑΕΝ) from the thorn-bush that bears it. Pindar also, and Philo, quoted by Kypke, use the V. in the like transitive sense. Comp. ἐξαναρίλλω. [Gen. iii. 18. Is. lxi. 11. 1 Sam. vii. 22, et al. See Priceus on Mat. v. 45.]

III. *To rise, spring, as our blessed Lord did, like a shoot, from the tribe of Judah*. occ. Heb. vii. 14. Comp. Is. xi. 1.

<sup>1</sup> [In Greek authors it signifies even *to practise a trade*. See Polyb. i. 14. Arrian, Epict. iv. 4. It occurs as in the N. T. Prov. xx. 8. Ecclus. xxxviii. 28.]

IV. *To rise, as a cloud.* occ. Luke xii. 54. This verb is very frequently used in the LXX version, where it most commonly answers to the Heb. *נָסַח* to spring forth or spread upon, as the light; *נָסַח* to bud, germinate; or to *נָסַח* to sprout up. [See Lev. xiv. 43. 2 Sam. x. 5. Judg. xiv. 18, et al. Parkhurst's divisions 1, 3, and 4, might be well reduced to one.]

'*Αναριθμη*, from *ἀνά* emphatic, and *ρίθμη* to propose.—'*Αναριθμαί*, mid. to relate, communicate, declare. occ. Gal. ii. 2. Acts xxv. 14, where see Kypke. [See 2 Mac. iii. 9. Heliodor. ii. 21. It occurs in the LXX in the active, to suspend as a gift in a temple, or consecrate. 1 Sam. xxxi. 10. Lev. xxvii. 28.]

'*Αναρολή*, ἤς, ἡ, from *ἀναρίσσω*, perf. mid. of the V. *ἀναρίσσω*.

I. *The day-spring, or dawn.* It is used only in a spiritual sense, but applied with the most striking propriety to the *dawning of the gospel-day from on high*, i. e. from heaven, by the birth of John the Baptist, previous to the rising of the SUN or RIGHTEOUSNESS. occ. Luke i. 78. [It may be doubted whether *ἀναρολή* is not here that which springs, a race, or offspring. For the Hebrews compare their children to plants, Is. ix. 21. Jer. xxiii. 5. See Plat. Symp. p. 1197. Ovid, Met. ix. 280. And *ἀναρολή* signifies a shoot in Zech. vi. 12. The Hebrew word in this place and in Jer. xxiii. 5, et al. is *נָסַח*, which is certainly used in the O. T. of Christ, Is. iv. 2. Zech. iii. 8, and in this place of Zechariah. So Schleusner, who does not give any positive opinion.]

II. '*Αναρολή*, and plur. '*Αναρολαί*, αἱ, that region, or those parts of the heaven or earth, where the solar light first springs up, and appears, the east. Mat. ii. 1, 2 (where see Campbell), ii. 9. viii. 11, et al. Comp. Rev. vii. 2.—This word in the LXX very frequently answers to the Heb. *מִזְרָח* the rising of the sun, and thence the east.

'*Ανατρέψω*, from *ἀνά* emphatic, or again, and *τρέψω* to turn.—*To subvert, overturn.* occ. 2 Tim. ii. 18. Tit. i. 11. [LXX, Prov. x. 3. Diod. Sic. i. 77. See Wetstein, ii. p. 359.]

'*Ανατρέφω*, from *ἀνά* emphatic, and *τρέφω* to nourish, nurse.—*To nurse, bring up, educate.* occ. Acts vii. 30, 21. xxii. 3. [Wisd. vii. 14. Herodian. i. 2.]

'*Αναφαίνω*, from *ἀνά* emphatic, and *φαίνω* to show.

I. *To show openly*; but it occurs not in the active voice in the N. T. [Polyb. v. 22, 10.]

II. '*Αναφαίνομαι*, pass. to be shown, or appear, openly. occ. Luke xix. 11. Acts xxi. 3, *ἀναφανέντες δὲ τὴν Κύπρον* we appearing as to Cyprus, for *ἀναφανίστης ἡμῖν τῆς Κύπρου* Cyprus appearing to us. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, Wetstein cites from Theophanes (a Christian writer, however, of a late age) the similar expression, 'ΑΝΑΦΑΝΕΝΤΩΝ Αὐτῶν ΤΗ'Ν ΓΗ'Ν; and from Virgil, *Æn.* iii. 291, "Aëria Phœacum abscondimus arces," literally, *We hide the lofty towers of the Phœacians*, i. e. *They are hidden from us, or get*

*out of our sight*!, as we sail past them. So the English seaman says, *We opened* such a bay, meaning, *It appeared to open to us.* See Kypke, and comp. *προσάγω* II.

'*Αναφέρω*, from *ἀνά* up, and *φέρω* to carry, bring, bear.

I. *To carry or bring up.* occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51. [Polyb. viii. 31, 1.]

II. *To offer sacrifices, i. e. to bring them up* \* on the altar. Heb. vii. 27. comp. James ii. 21, where see Macknight. Hence applied to Christ's offering Himself as a propitiatory sacrifice, Heb. vii. 27; and to the spiritual sacrifices which Christians are to offer in and through Him, Heb. xiii. 15.

III. *To bear sins by imputation really*, as the ancient sacrifices did typically. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. i. 4. xvi. 21, 22. Exod. xxix. 10. Is. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. *נָסַח* to cause to come; in the 2d, to *נָסַח* to cause to ascend, i. e. in flame and smoke as a burnt-offering; and in the last sense, to *נָסַח* to bear, and *נָסַח* to bear as a burden, bajulare, as in Is. liii. 11, 12, which see.

'*Αναφώνω*, ὦ, from *ἀνά* emphatic, and *φωνέω* to cry out.—*To cry out aloud.* occ. Luke i. 42. [1 Chron. xv. 28. 2 Chron. v. 13.]

'*Αναχύνω*, εως, ἡ, from *ἀναχύνω* to pour forth, *ἀνά* emphatic, and *χύνω* to pour out.

I. *A profusion or pool of water, colluvies, palus.* Thus Elamer shows it is applied by Strabo [iii. p. 206] and Philo. Comp. Wetstein and Kypke. Hence

II. In a figurative sense, *a sink or gulf of vice or debauchery.* occ. 1 Pet. iv. 4, where see Macknight.

'*Αναχωρῶ*, ὦ, from *ἀνά* back again, or emphatic, and *χωρῶ* to go, depart.

I. *To go or return back again.* Mat. ii. 12, 13.

II. *To depart.* Mat. ix. 24. xxvii. 5. Comp. xv. 21. [Polyb. i. 11, 15.]

III. *To withdraw, retire.* Mat. ii. 14. 22. John vi. 15. Acts xxiii. 19<sup>2</sup>. [Exod. ii. 15. Hos. xii. 12. Herodian. i. 3, 13.]

'*Αναψύξω*, εως, ἡ, from *ἀναψύχω* to refresh.—*A refrigeration, refreshing*, or rather *a being refreshed*; for I apprehend with Wolfius that the times *ἀναψύξεως* of refreshing, and the times of the restitution of all things, are to be distinguished from each other; that the former relate to Christ's first coming, and the comforts of his kingdom of grace (comp. Mat. xi. 29); and the latter to his second and last coming, and the commencement of his kingdom of glory. occ. Acts iii. 19. The LXX use the word for a breathing or breathing time, a respite, Exod. viii. 15, where it answers to the Heb. *נָסַח* of the same import.

'*Αναψύχω*, from *ἀνά* again, and *ψύχω* cold.

I. *To cool again, refrigerate, refresh with cool air*, as the body when over-heated. (Comp. *καταψύχω*.) It occurs not in the N. T. in this sense; but

<sup>1</sup> [So Luc. Ver. Hist. ii. *ὡς δὲ ἀπεκρίψαμεν αὐτοῖς.*]

<sup>2</sup> [So the Jews called the victim *נָסַח* (from *נָסַח* to ascend), *ἀναφορά*, in Ps. i. 20.]

<sup>3</sup> [Schl. says that here it is to lead away, as *ἀναχωρεῖς* in Xen. Cyrop. vii. 1, 30. Anab. v. 2, 9, but Br. is of a different opinion.]

II. Figuratively, to refresh, relieve, when under distress. occ. 2 Tim. i. 16.—In the LXX it is used only in the intransitive sense of taking breath, being refreshed, and answers (inter al.) to the Heb. *נָשַׁם* to take breath, and to *נָחַם* refreshment. [Ex. xxiii. 12. 2 Sam. xvi. 14.]

**Ἀνδραποδιστής**, οὗ, ὁ, from *ἀνδραποδίζω* to reduce to slavery, carry away for a slave, which from *ἀνδράποδον* a captive taken in war and enslaved, and this from *ἀνὴρ*, gen. *ἀνδρός* a man's, and *ποῦς*, gen. *ποδός* a foot, because he follows or waits at his master's foot.—A man-stealer, a kidnapper, one who steals men to make them slaves, or sell them into slavery. The Scholiast on Aristoph. Plut. 521, says, "An *ἀνδραποδιστής* is not only he who by deceit reduces free men to slavery, but also he who seduces slaves from their masters, in order to convey them elsewhere, and sell them." So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10. [See Ex. xxi. 16. Deut. xxiv. 7.]

**Ἀνδρίζομαι**, from *ἀνὴρ*, gen. *ἀνδρός*, a man.—To behave or acquit oneself with the wisdom and courage of a man, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus de Bel. v. 7, 3, uses *ἀνδρίζεσθαι* for behaving courageously, and Homer, *ἀνίρεος ἱστί* be men, that is, courageous, Il. v. 529, et al. comp. Wetstein.—This word is often used by the LXX, and most generally answers to the Heb. *גִּבּוֹר* to be strong, or to *גִּבּוֹרִים* to be robust, valiant. [Deut. xxxi. 6. Jos. x. 25.]

**Ἀνδροφόνος**, οὗ, ὁ, from *ἀνὴρ*, gen. *ἀνδρός* a man, and *φύονα*, pf. m. of *φίνω* to slay, which see under *φόνος*.—A man-slayer, a murderer. occ. 1 Tim. i. 9. [2 Mac. ix. 28.]

**Ἀνίγκλητος**, ὁ, ἡ, from a neg. and *ἰγκαλῶ* to accuse, blame, which see.—Not to be blamed, blameless, irreproachable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7. [3 Mac. v. 31. Xen. Hell. vi. 1, 4.]

**Ἀνεκδιήγητος**, ὁ, ἡ, from a neg. and *ἐκδιήγημαι* to relate particularly.—Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

**Ἀνεκλάλητος**, ὁ, ἡ, from a neg. and *ἐκλάλλω* to utter.—Unutterable, inexpressible. occ. 1 Pet. i. 8.

**Ἀνελείπτος**, ὁ, ἡ, from a neg. and *ἐλείπω* to fail, which see.—Which faileth not, never failing, unfailing. occ. Luke xii. 33. [Diod. Sic. iv. 84. Munth. Obs. e Diod. Sic. p. 162.]

**Ἀνεκτότερος**, α, ον, compar. of *ἀνεχέω* to tolerate, which from *ἀνίχω* to bear, which see.—More tolerable, more easy to be borne. Mat. x. 15, et al.

**Ἀνελέμων**, ονος, ὁ, ἡ, from a neg. and *ἐλέμων* merciful, compassionate, which see.—Unmerciful, incompassionate. occ. Rom. i. 31. [Prov. v. 9. xi. 7.]

**Ἀνεμίχεται**, from *ἀνεμος* the wind.—To be impelled or driven by the wind. occ. James i. 6. [See Heisen. Nov. Hyp. ad Ep. Jac. p. 438.]

**Ἄνεμος**, ον, ὁ, from *ἀνέμι* to blow, or rather

from *ἀνέμιαι* pf. pass. of *ἀνέμω* to loose, set loose, which see.

I. Wind. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15, et al. freq. comp. Eph. iv. 14. [Schleusner says that *πνεῦμα* is taken in the same way for any thing light or inconstant in Job vi. 26. xv. 2. See Glass. Phil. S. p. 1066, in Dathe's ed. and Eccles. v. 11.]

II. The four winds are used for the four cardinal points, or the east, west, north, and south. Mat. xxiv. 31. Mark xiii. 27. Comp. Is. xliiii. 5, 6. Dan. vii. 2. Rev. vii. 1. *πνεῦμα ἄνεμος ἔρως* the four winds or spirits of the heavens, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10, et al., and denotes the four cardinal points, because the force or action of the spirit or gross air is, in strict philosophical truth, principally exerted at the western and eastern edges of the earth in supporting its diurnal motion, and from the northern and southern pole in regulating its declination. [Joseph. B. J. vii. 13, 12.]—In the LXX, this word, except in two passages, always answers to the Heb. *רוּחַ*.

**Ἀνένδεκτον**, ον, τό, neut. from a neg. and *ἐνδέχεται* it is possible, which see under *ἐνδέχομαι*.—Impossible. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and οὐκ ἐνδέχεται, Luke xiii. 33.

**Ἀνεξερεύνητος**, ὁ, ἡ, from a neg. and *ἐξερευνᾶω* to search out, which see, and comp. LXX in 1 Chron. xix. 3. Amos ix. 3. Obad. 6. Joel i. 9.—Not to be searched out, inscrutable. occ. Rom. xi. 33.

**Ἀνέγκαστος**, ὁ, ἡ, from *ἀνίχομαι* to bear, and *κακός* evil.—Enduring evil, either men or things, patient, forbearing. occ. 2 Tim. ii. 24. [The substantive *ἀνέγκασία* occurs 2 Tim. ii. 19, and the verb *ἀνέγκαστω* often in eccl. writers. See Suicer, i. p. 336, and Poll. Onom. v. 138, the interpreters on Hesychius voce *ἀνέγκασία*, and D'Orville. ad Charit. viii. 4, p. 616.]

**Ἀνεῖχνιστος**, ὁ, ἡ, from a neg. and *ἐῖχνα* to trace out, which from *ἔξω* to come, and *ἵχνος* the footprint, which from *ἵκω* to come, and this from the Chald. *חָקַק* to come or go.—Not to be traced out, untraceable. occ. Rom. xi. 33. Eph. iii. 8. [Job v. 9. ix. 10.]—The LXX several times use the V. *ἀνεῖχναῖω* for the Heb. *חָקַק* to search out minutely, and the N. *ἀνεῖχνιστος* for *חָקַק* there is no searching out.

**Ἀνεπαίσχυτος**, ὁ, ἡ, from a neg. and *ἐπαίσχυνται* to be ashamed.—Not ashamed, i. e. of plainly preaching the Gospel of Christ. Comp. 2 Tim. i. 6. Rom. i. 16: or, not to be ashamed, that needeth not to be ashamed. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see Kypke. [Schleus. concurs in the second explanation. The adverb *ἀνεπαίσχυντως* occurs commonly. See Wetstein.]

**Ἀνεπίλητος**, ὁ, ἡ, from a neg. and *ἐπιλέπτω* blameable, which from *ἐπιλαμβάνομαι* to be caught. [This word is taken from the ancient wrestling, and was used of a man who was defended in all parts of the body, and could not be caught any where by his antagonist. See Krebs. Obs. Flav. p. 351. Hence it signified, one who

<sup>1</sup> [This word occurs 3 Mac. vii. 5.]

<sup>2</sup> [The word *ἀνελεπίης* in the same sense occurs Wisd. vii. 14. viii. 18.]

<sup>3</sup> See Catcott's Veteris et Veræ Philosophiæ Principia, pp. 6–10; and Catcott, the son's, Remarks on Creation, pp. 55–57.

whom there was no place for blame.]—*Unblameable, blameless, irreprehensible.* occ. 1 Tim. iii. 2. v. 7. vi. 14.

*Ἀνρχομαι*, from *ἀνά* up, and *ἔρχομαι* to go, come.—*To go up.* [John vi. 3. comp. Judg. xxi. 8. 1 Kings xiii. 12. Fab. Cod. Pseud. i. p. 546. Like *ἀναβαίνει*, it is used of persons going to Jerusalem. In Gal. i. 17, "nor did I return." Hesych. *ἀνρχομένην* : ὑποσπρίθοντι.]

*Ἀνεσις*, εως, ἡ, from *ἀνίστημι* to loose, relax.  
I. *Liberty, some degree of relaxation from bonds or confinement.* occ. Acts xxiv. 23. [Hence St. Paul is called by Eusebius (H. E. ii. 22) *ἀνερος*. See 2 Chron. xxiii. 15. Plat. Rep. i. Polyb. i. 68, 3.]

II. *Remission or relaxation from uneasiness, expense, or trouble; ease, rest.* occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

*Ἀνερίζω*, from *ἀνά* emphatic, and *ρίζω* to examine, which the Etymologist deduces from *ἔρεον*, *ῥό*, the truth, reality, as if it were *ἐρίζω* to search out the truth; but *ἔρεος*, *α*, *ον*, is from *ἔω* or *εἴπω* to be.—*To examine strictly.* occ. Acts xxii. 24. 29. [Schl. says that the verb, like the simple one *ρίζω* (Wisd. ii. 10), has often the same force as *βασιανίζω* to examine by torture: *ἐρασμός* is used of torments, 2 Macc. vii. 37. See Susan. 14. Judg. vi. 29, where it means to inquire or examine into.]

*ANEY*, an adv. governing a genitive.—*Without, not with.* occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. Wetstein on Mat. shows that *ANEY ΘΕΟΥ* is an expression used by Homer [Od. ii. 372] and Lucian.—In the LXX it twice answers to the Heb. *מִלֵּן* [Ex. xxi. 11. Amos iii. 5. See Job xxxi. 39. Is. lv. 1.]

*Ἀνεύθετος*, *δ*, ἡ, from a neg. and *εὐθετος* fit.—*Unfit, inconvenient, not commodious.* occ. Acts xxvii. 12. [Hesych. *ἀνευθίτου* ἀχρήστου.]

*Ἀνευρίσκω*, from *ἀνά* emphatic, and *εὐρίσκω* to find.—*To find, find out by diligent seeking.* occ. Luke ii. 16. Acts xxi. 4. Raphaelius, in his Annotation on Luke ii. 16, remarks, that *ἀνευρίσκω* in the present tense is to seek diligently, *ἀνευρίπτω* in the 2d aor. to find out by diligent seeking. This he confirms by a passage from Arrian, Epictet. ii. 11, *καὶ διατὶ οὐ ζητοῦμεν αὐτὸν, αἰ* *ἄΝΕΥΡΙΣΚΟΜΕΝ, καὶ ἄΝΕΥΡΟΝΤΕΣ λαοὺς ἀπαραβάτως χρώμεθα*; "Wherefore then do we not inquire and diligently seek after this (rule)? and when, by diligent inquiry, we have found it, why do we not use it without deviation?" [This observation is also made by Wolf. i. p. 1316, but Schl. doubts if it is ever true, and denies entirely its general truth. The passage of Arrian he thinks inapplicable; and Xen. Mem. ii. 9, 3, proves the contrary. *ἀνά* has no force in this verb. Suidas has a gloss on Luke ii. 16, which has escaped Ernesti: he says, *ἡ ἀνά πρόθεσις χάριν κόσμου κίτραι*.]

*Ἀνίσχομαι*, mid. from *ἀνά* up, and *ἔχω* to hold, bear.—*To bear, bear with, suffer.* It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4. 20, or much more frequently with a N. following in the genitive, as Mat. xvii. 17. Acts xviii. 14. On 2 Cor. xi. 1, see Wolfius, Cur. Philol. and Wetstein. [It has even a dative in 2 Thess. i. 4. With Acts xviii. 14 (to bear patiently), compare Symm. Job xxi. 3. Polyb. ix. 30. Herodian. i. 17, 10. It often signifies to contain

one's self. Herod. viii. 26. Gen. xlv. i. Is. xlii. 14. It has an accus. as well as a genitive in Greek writers. Herod. i. 196. See Schweigh. Lex. Polyb. p. 47.]

*Ἀνεψιός*, *οὔ*, *δ*, probably from *ἀνέψθαι* to be connected, perf. pass. infin. of *ἀνάπτω* to connect, which from *ἀνά* emphatic, and *ἄπτω* to tie, which see under *ἄπτομαι*.—*A cousin-german or nephew.* occ. Col. iv. 10. [At first, any relation, a brother. See Gen. xiv. 15, sec. Oxon. See for the word Tobit vii. 2.]

*Ἄνηθον*, *ον*, *ῥό*.—*Dill*, a species of herb, so called perhaps from *ἀνά* up, and *θεῖν* to run, for its stalk runs up to the height of a cubit and half<sup>1</sup>. If it should not rather be derived from the Heb. *חַנְּזִי* to embalm, on account of its fragrant smell, of which Virgil, Eclog. ii. 48, has taken particular notice,—

— *et florem jungit bene olentis anethi.*  
And adds the flower of the fragrant dill.

occ. Mat. xxiii. 23. [It is here used for any common food. On its use in that way see Spanheim ad Aristoph. Nub. 978. It was used for pickling. See Colum. xii. 8.] Comp. *ἄνηθος*.

*Ἀνήκω*, from *ἀνά* up, and *ἔκω* to come.

I. *To come up, come to.*

II. *To appertain, belong to.* [1 Macc. x. 40. xi. 35.] Hence

III. *Ἀνήκει*, impers. *it appertaineth, it becometh, it is fit.* occ. Col. iii. 18. Particip. neut. *ἀνέκον, οντος, ῥό*, what is fit, becoming. occ. Eph. v. 4. Philem. 8. In Eph. v. 4, the expression *ῥά οὐκ ἀνέκοντα, which are not convenient*, is a litotes for, *which are highly inconvenient and improper.* So *ῥά μὴ καθήκοντα*, Rom. i. 28. On which last cited text Doddridge remarks, that Homer, in like manner, uses *αἰκία ἔργα, ungentle deeds*, for all the barbarous indignities which Achilles practised on the corpse of Hector, Il. xxii. 396. Comp. *ἀλυστραλής*. [On the ellipse of this word, as Luke xiv. 28. Acts xxviii. 10, see Palairot, Obes. Phil. p. 348.]

*Ἀνήμερος*, *δ*, *ἡ*, from a neg. and *ήμερος* mild, which see under *ἤμερος*.—*Not mild, ungentle, fierce.* occ. 2 Tim. iii. 3. [Arrian. Epict. i. 3. Dion. Hal. Ant. i. 41.]

*ἌΝΗ'Ρ*, *άνιρος* and *ἀνδρός*, *δ*, either from *ἄνω* upwards (see under *ἀνθρῶπος*), or perhaps from the Heb. *נֵר* a lamp, with *ἡ* emphatic prefixed, according to that of Prov. xx. 27, *The spirit of man is נֵר a lamp of Jehovah*: in which

<sup>1</sup> See Brookes's Nat. Hist. vol. vi. p. 106.

<sup>2</sup> And from this revealed truth, which, no doubt, was well known to the ancient believers long before the time of Solomon (see Gen. ii. 7), the heathens seemed to have borrowed their accounts of the *human soul*, implausibly attributing to their arch-idol, the *heavens*, the supporting of its spiritual life, and even making the *human spirit* or *soul* a part of their god, the *heavens, air, or ether*. Thus Pythagoras, as we are informed by Diogenes Laërtius (in Pythag.), held that the *human soul* is a portion of the *ether* (ἀὐραίασμα αἰθέρος), and therefore immortal, because the *ether* is so: and Cicero (in the character of Cato) declares that Pythagoras and the Pythagoreans never doubted but our souls were portions of the universal mind or god, "quin ex universa mente divini delibatos animos haberemus." De Senect. cap. 21. So Horace, il. Sat. 2, 79, calls the *human soul*—

— *Divinae particulam auræ.*

A particle of breath divine.

Virgil, Æn. vi. 746:—

view it is remarkable that the ancient Greek poets, particularly Homer, frequently use  $\phi\omega\varsigma$ , whose primary sense is *light* (from  $\phi\alpha\omega$  to shine), for a *man*. [I need hardly observe that this is entirely visionary, not to say absurd.]

I. *Man*, a name of the species. Luke xi. 31, 32, et al. [In many places where so used, it is pleonastic, as Rom. iv. 8, and seems an imitation of the Hebrew, Ps. i. 1. Or it may be rendered by *some one*, *any one*, &c. See Luke ix. 38. Acts iii. 14. So the Greek writers used the word. See Eur. Hec. 644, and Munk. ad Antonin. Metam. p. 284.]

II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. [From a child, 1 Cor. xiii. 11. 1 Sam. xvii. 33.]

III. *A man*, as related to a woman, a husband. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16—18, et al. freq. [So  $\psi\eta$  Jer. iii. 1. Hos. ii. 7. See Theoph. Char. xiii. 5. Xen. Mem. ii. 2, 5. Terent. Hecyr. act. v. sc. i. In Mat. i. 16, it is *one betrothed* (comp. Luke i. 27. Rev. xxii. 2); for the rights of betrothal and marriage were little different. See Surenhus. βιβλος καταλλαγής, p. 137. Gen. xxix. 21, and Liban. Ep. 658. Zonar. Lex. c. 170.]

IV. The vocative plur.  $\alpha\delta\epsilon\lambda\phi\epsilon\varsigma$  is used in addressing the discourse to *men*, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvi. 10.

V. It is used, as it were, pleonastically.

$\Lambda\eta\rho$   $\pi\rho\phi\eta\tau\eta\varsigma$  a prophet. Luke xxiv. 19.

$\Lambda\alpha\delta\epsilon\lambda\phi\alpha\iota$  brethren. Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Judg. vi. 8. xix. 1. 16. 22, in Heb. and LXX.) But then it is no less true that the purest Greek writers use  $\alpha\eta\rho$  in the same manner. Thus Blackwall (Sacred Classics, i. p. 29, 8vo) produces from Homer, Il. iii. 170,  $\Lambda\epsilon\iota\alpha\eta\eta$   $\Lambda\eta\delta\pi\iota$ : from Thucyd. i. 41,  $\Lambda\alpha\pi\alpha$   $\Sigma\tau\pi\alpha\theta\eta\iota\omega\tau\eta\varsigma$ : and from Demosthenes,  $\Lambda\alpha\pi\epsilon\varsigma$   $\Delta\iota\kappa\alpha\sigma\tau\alpha\iota$ . To which we may add, from Herod. i. 90,  $\Lambda\alpha\pi\omega\varsigma$   $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\eta\varsigma$ , and 141,  $\Lambda\alpha\pi\alpha$   $\Lambda\eta\alpha\eta\eta\tau\eta\varsigma$ : and from Plato's Phædon, § 9,  $\Phi\iota\lambda\omega\sigma\phi\omega\upsilon$   $\Lambda\alpha\pi\omega\varsigma$ , so § 34. [Schl. considers the word as used in many places as an honourable title, as in the common address to the Athenians, and in Lucian (Jup. Tragœd. c. 15),  $\alpha\eta$   $\alpha\delta\epsilon\lambda\phi\epsilon\varsigma$   $\theta\epsilon\omega\iota$ . See Schwarz. Comm. p. 113. In James ii. 2, the word means a *rich and powerful man*, and is illustrated by Eccles. x. 26. To show that in Acts viii. 27 it means a *man of dignity*, see 1 Mac. ii. 25. vi. 57.]

$\Lambda\epsilon\theta\epsilon\tau\eta\mu$   $\sigma\epsilon\sigma\alpha\mu$ ,  $\sigma\tau\eta\mu$   $\alpha\upsilon\alpha\iota$   $\sigma\iota\mu\pi\lambda\epsilon\iota\varsigma$   $\iota\sigma\tau\eta\mu$ .

A sentient ether, pure aerial fire.

And Pliny, the naturalist, speaks thus of Hipparchus, giving us thereby his own opinion:—"The never-enough commended Hipparchus, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of our *señle* bring a part of the heaven, animasque nostras partem esse cœli." Nat. Hist. ii. 26. The same doctrine is maintained by the infidel in Wisd. ii. 2.—See also Leland's Advantage and Necessity of Christian Revelation, part i. ch. xii. p. 261, &c. Svo. Of Pythagoras; and ch. xiii. p. 293, note (g); and Mrs. Carter's Introduction to her Translation of Epictetus, §§ 19 and 31.

Others deduce  $\phi\omega\varsigma$ , when used in this sense, from  $\psi\eta$  a living or breathing creature (see Gen. ii. 7), or from  $\phi\alpha\omega$  to speak.

[VI. *An inhabitant*. Mat. xiv. 35. Luke xi. 32, an imitation of the Hebrew. See Gen. xix. 4. xxvi. 7. 1 Sam. v. 7.—Schl. adds the signification a soldier, referring to Luke xxii. 63, compared with John xviii. 3, and Hom. Il. i. 7. Polyb. ii. 64, 6, but this is clearly fanciful.]

$\Lambda\nu\theta\iota\sigma\tau\eta\mu$ , from  $\alpha\nu\tau\iota$  against, and  $\iota\sigma\tau\eta\mu$  to stand.—To stand against, to resist, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10, et al.

$\Lambda\nu\theta\iota\sigma\mu\omega\lambda\omicron\gamma\iota\sigma\mu\alpha\iota$ ,  $\omicron\upsilon\mu\alpha\iota$ , mid. from  $\alpha\nu\tau\iota$  in return, and  $\omicron\mu\omega\lambda\omicron\gamma\iota\omega$  to confess, acknowledge. With a dat. of the person, to confess, return thanks to. occ. Luke ii. 38; where Wetstein explains this word by giving thanks to God  $\alpha\nu\tau\iota$   $\epsilon\upsilon\epsilon\gamma\epsilon\gamma\iota\sigma\tau\alpha\varsigma$  for the benefit bestowed, and cites from Plutarch. Emil. (misprinted Timol.) p. 260. B,  $\Lambda\theta\omega\text{---} \text{MOA}\phi\epsilon\iota\text{---}\Sigma\theta\alpha\iota$   $\tau\iota\upsilon\alpha$   $\chi\alpha\rho\iota\upsilon$ , to return thanks for a favour.—In the LXX the V. is used, Ps. lxxix. 13, for Heb.  $\eta\eta\eta$  to confess. Comp. Eccl. iii. 11, where LXX render  $\eta\eta\eta$   $\eta\eta\eta$   $\eta\eta\eta$   $\eta\eta\eta$ , and they answered (each other) in praising and confessing to Jehovah, by  $\kappa\alpha\iota$   $\alpha\pi\epsilon\kappa\rho\iota\theta\eta\sigma\alpha\upsilon$   $\epsilon\upsilon$   $\alpha\iota\psi\omega$   $\kappa\alpha\iota$   $\alpha\nu\theta\iota\sigma\mu\omega\lambda\omicron\gamma\eta\sigma\alpha\iota$   $\tau\omega$   $\kappa\upsilon\tau\iota\omega$ . [Schl. expressly denies that the word ever means to confess in return, and says it means, both in this single place in the N. T. and in those cited by Parkhurst, to praise simply.]

$\Lambda\theta\omega\varsigma$ ,  $\epsilon\omega\varsigma$ ,  $\omicron\upsilon\varsigma$ ,  $\tau\omega$ . The Greek Etymologists derive it from  $\alpha\eta\omega$  up, and  $\epsilon\omega\iota\upsilon$  to run, because while growing it generally tends upwards: but may it not be more probably deduced from the Heb.  $\epsilon\omega\eta$  to embalm, make sweet? See Cant. ii. 13.—A flower of an herb. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Is. xl. 6, 7. So Juvenal, Sat. ix. 126—8,

— Festinat enim decurrere *velox*  
Flosculus angustæ miseræque brevissima vitæ  
Fortio:—

[See Num. xvii. 8. Job xv. 33.]

$\Lambda\theta\omega\varsigma$   $\Lambda\nu\theta\alpha\kappa\iota\alpha$ ,  $\alpha\varsigma$ ,  $\eta$ , from  $\alpha\nu\theta\alpha\kappa\alpha$ ,  $\alpha\kappa\omega\varsigma$ .—A heap or fire of live coals. occ. John xviii. 18. xxi. 9. On the former text Wetstein shows that this word is used by Homer [Il. ix. 213], Athenæus, Aristophanes [Eq. 777], and Plutarch. Comp. Eccles. xi. 32. [2 Mac. ix. 20.]

$\Lambda\theta\omega\pi\alpha\kappa\alpha$ ,  $\alpha\kappa\omega\varsigma$ ,  $\delta$ . A burning or live coal. occ. Rom. xii. 20. [Schleusner translates or paraphrases this, *You will create great uneasiness in your enemy, or make him blush and grieve for his malice*; and he adds, that St. Paul does not advise us to confer benefits on our enemies on purpose to cause them uneasiness, but speaks of the natural effect of such conduct. St. Paul certainly refers to Prov. xxv. 22. On which see Schulzens. Comm. p. 335.]

$\Lambda\nu\theta\omega\pi\alpha\mu\iota\sigma\kappa\omega\varsigma$ ,  $\delta$ ,  $\eta$ , from  $\alpha\nu\theta\omega\pi\omega\varsigma$  a man and  $\alpha\rho\iota\sigma\kappa\omega$  to please.—One that is desirous of pleasing men, a man-pleaser. occ. Eph. vi. 6. Col. iii. 22. The V.  $\alpha\nu\theta\omega\pi\alpha\mu\iota\sigma\kappa\iota\omega$  is used by Ignatius in the same view, Epist. ad Rom. § 2. [The word, like  $\alpha\rho\iota\sigma\kappa\omega$ , is always used in a bad sense. Ps. liii. 5. See Psalt. Salom. ap. Fabr. Cod. Pseud. i. p. 929.]

$\Lambda\nu\theta\omega\pi\iota\omega\varsigma$ ,  $\eta$ ,  $\omicron\upsilon$ , from  $\alpha\nu\theta\omega\pi\omega\varsigma$  man. Human, belonging to man, his manners, customs, nature or condition. occ. Rom. vi. 19. 1 Cor. ii. 4. 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane



writers. See Wetstein. [Num. v. 6. Ezek. iv. 12.]

ἄνθρωποκτόνος, ὁ, from ἀνθρώπος a man, and κτεῖναι p. m. of κτείνω to slay.—A man-slayer, a murderer. occ. John viii. 44. (where comp. Wisd. ii. 24, and see Campbell.) 1 John iii. 15. [Sch. says, he who hates another, and makes him unhappy, like a murderer.]

Ἀνθρώπος, οὐ, ὁ, from ἀνὸς ἀρῶν τῇ ὀπί looking upwards with his countenance, or from ἀνὸς ῥίπνιν ὤψα turning his view upwards. Ovid, Met. i. having observed that Prometheus<sup>1</sup>, i. e. the divine Counsel (comp. Gen. i. 20), formed man in the image of the all-ruling gods, adds in those well-known lines, 85, &c.

Pronaque cum spectent animalia cætera terram,  
O homini sublimē dedit, carlūque iucri  
Jussit, et erectos ad sidera tollere vultus.

Whilst other creatures towards the earth look down,  
He gave to man a front sublime, and raised  
His nobler view to ken the starry heaven.

Nor is this of Ovid to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the heathen urge the same sentiments. Thus Cicero, in the character of a Stoic, observes, "God raised men aloft from the ground, and made them upright, that, by viewing the heavens, they might receive the knowledge of the gods. For men (says he) are upon the earth not merely as inhabitants, but as spectators of things above them in the heavens (superarum rerum atque coelestium), the view of which belongs to no other animals." De Nat. Deor. ii. 66, ed. Olivet. And again, De Leg. i. 2, "Cum cæteris animalibus ad pastum abjecisset, solum hominem erexit, ad coelique quasi cognitionis dominicisque pristinū conspectum excitavit." "When God had made other animals prone to feed on the ground, he made man alone upright, and raised him to a view of heaven, as of his native and original habitation." So Agrippa in Dio, Hist. lib. iii. p. 316, τὸ ἀνθρώπινον πᾶν, ἅτε ἐκ τε θεῶν γυγνός καὶ ἐς θεοῦ ἀφ᾽ ἧτον, ἌΝΘ ΒΑΕΠΕΙ: "The whole human race, as being sprung from the gods, and destined to return to them, looks upward."

I. Man<sup>2</sup>, a name of the species without respect to sex, Mat. v. 13. 16. vi. 1. 1 Cor. vii. 26, et al.—or to age, John xvi. 21. [Phil. ii. 7. Comp. Plat. Phæd. ix. p. 928, ed. Bip.]

II. A man, as distinguished from a woman. [1 Cor. vii. 1, more especially a husband. Mat. xix. 3. 5. 10. Mark x. 7. J. b. vi. 9. Test. xii. Pat. ap. Fab. Cod. i. p. 529. Schleus. says, that in Rom. vii. 1, it means the woman or wife in opposition to the husband, but Br. observes that the proposition is universal, and that the special one (with respect to the wife) is frequently omitted by St. Paul. Schleusner further thinks that in the expression the Son of man, the word always means woman, when Christ is spoken of. Some have thought that our Saviour, in using this phrase (for none of the Apostles use it in writing of him), meant to represent himself as coming with great humility, as the lowest and most despised of men. But Schl. says that our Saviour meant to show by it, that he was the

promised Messiah, born of a virgin, who had taken on him our nature, and come to fulfil that great decree of God, that mankind should be saved by one in their own form.]

III. Every man, every one, any one. 1 Cor. iv. 1. xi. 28. Gal. iii. 12. [Gen. xiii. 12. 1 Sam. viii. 22.]

IV. In the N. T. ἀνθρώπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28. 45. 52. Luke ii. 15, et al. Comp. Gen. ix. 5. 20. xiii. 8. xlii. 30. 33, in Heb. and LXX, and διήρ V.—So Raphaelius on Luke ii. 15, cites from Arrian, ΔΟΥΤΑΟΙΣ ἌΝΘΡΩΠΟΙΣ for slaves, ΝΟΜΑΔΕΣ ἌΝΘΡΩΠΟΙ for shepherds<sup>2</sup>. See Campbell's Preliminary Dissertation, to Gospels, p. 613. [I may mention here that Schl. ascribes many meanings to ἀνθρώπος which it never possessed, except when placed in a particular relation to other words. Thus, "I came to set a man against his father" occurs Mat. x. 35, and therefore Schleus. ascribes the sense of son to ἀνθρώπος, and in the same way that of master (from Mat. x. 36), slave (from Luke xii. 36), soldier simply from Mat. viii. 9.]

[V. A vile person (as perhaps in John xi. 47, and according to Maius, Obs. Sac. ii. p. 63, in Phil. ii. 8; see also Luke v. 20. xlii. 58, and Mounteney on Demosth. Phil. i. p. 221, and Pettit, Obs. Misc. p. 181; and hence it is applied to the Gentiles, Mat. xxvii. 22, (comp. Mark x. 33.) and Mark ix. 31. Luke xviii. 32.]

[VI. The nature of man. Thus in the phrases so often occurring, ὁ παλαιὸς ἄ. and ὁ καινὸς ἄ. we understand respectively, man's old and sinful nature, and his new and regenerate one, and so of the phrase ὁ ἔσω ἄ. Rom. vii. 22. Eph. iii. 16.]

[VII. Human, used for ἀνθρώπινος, 1 Cor. i. 26. iii. 21, and always in an unfavourable sense. The phrase κατὰ ἀνθρώπων after the manner of mankind has relation to this sense. It occurs Rom. iii. 5. 1 Cor. iii. 3. ix. 8. Gal. iii. 15, with some sense in general of the weakness of man. It often occurs in good writers. See κατὰ.]

[VIII. The phrase ἀνθρώποι θεοὶ deserves notice. In the O. T. it is used of the prophets and preachers. See 1 Kings xiii. 1. 2 Kings iv. 40. Deut. xxiii. 1.]

Ἀνθρωπάριον, from ἀνθρώπος.—To be proconsul, to have proconsular authority. occ. Acts xviii. 12.

Ἀνθύπατος, οὐ, ὁ, from ἀντί for, instead of, and ὑπάτος superlat. of ὑπέρ q. ὑπέρπατος, the supreme, highest; also, a consul, so called by the Greek writers, because, after the expulsion of the kings, the consuls had the supreme or highest authority in the Roman government.—A proconsul, a person sent as governor into a Roman province with consular power. In the time of the commonwealth, the authority, both civil and military, of the proconsuls, was very extensive. But Augustus, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governors only who were sent into the former division bore the name of proconsuls;

<sup>1</sup> Προμηθεὺς from προμηθεύομαι to provide, take thought beforehand.

<sup>2</sup> [See Valck. ad Theocr. Adon. p. 395.]

<sup>2</sup> [So in LXX, Gen. ix. 20. xlv. 32. Lev. xxi. 9; and the word is often found in the LXX where there is nothing in the Hebrew. See Lev. xx. 10. xxi. 20, et al.]

though they were denied the whole military power, and so fell short of the old *proconsuls*<sup>1</sup>. That this title of *proconsul* is with great accuracy given by St. Luke to Sergius Paulus, Acts xiii. 7, 8, 12, and to Gallio, Acts xviii. 12, may be seen in Doddridge's notes on those texts, and in the authors there quoted by him. occ. Acts xix. 38. The later Greek writers use the N. ἀνθύπατος, and the V. ἀνθυπατεύω in the same sense as St. Luke. See Wetstein on Acts xiii. 7.

Ἀνίημι, from ἀνά back, and ἵημι to send.

I. To send back; but it occurs not strictly in this sense in the N. T.

II. To loosen, unloose. occ. Acts xvi. 26. xxvii. 40; where comp. under πηδάλιον.

III. To lessen, moderate. occ. Eph. vi. 9. So Epictetus, Enchir. c. 64, cited by Alberti and Wetstein, τὴν αἰδῶ—ΑΝΙΕΝΑΙ, to lessen the respect. [Deut. xxii. 6.]

IV. To dismiss, leave. occ. Heb. xiii. 5. [Mal. iv. 2.]

Ἀνίλεως, ω, ὁ, ἡ, Att. for ἀνίλαος, from a neg. and ἴλεως (Att. for ἱλαός) merciful. With-out mercy. occ. James ii. 13.

Ἀνίπτω, δ, ἡ, from a neg. and νίπτω to wash.—Not washed, unwashed. occ. Mat. xv. 20. Mark vii. 2. 5. [See Surenh. Misch. vi. p. 480.]

Ἀνίστημι, from ἀνά again, and ἵστημι to place, stand. See the remark under ἵστημι.

I. In the 2nd aor. active, intransitively, to stand again, to rise from a sitting or recumbent posture. Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60, et al. freq. Acts xii. 7. Ἀνάστα rise up, 2nd aor. imper. act. for ἀνάστηθι. So Eph. v. 14. [Schl. observes, and very justly, that in all the passages where the participle of this verb is added to another verb, or this verb is joined with another, it is almost pleonastic, and is a Hebraism; for in the Hebrew, a verb of action has often a verb preceding it which expresses an action necessarily preceding the action of the verb, as ἀναστὰς ἐξῆλθε. See Deut. xvii. 18. xxxii. 38.]

II. In the 2nd aor. act. and 1st fut. mid. intransitively, to rise, or arise from the dead, applied to Christ. Mat. xvii. 9. xx. 19, et al. freq.; and to men in general, Mark xii. 23. 25. Luke xvi. 31. John xi. 23, 24. I Thess. iv. 16. See 2 Mac. vii. 14. Homer, Il. xxi. 56. But in the 1st fut. and 1st aor. act. transitively, to raise, cause to rise from the dead. Acts ii. 24. 32. John vi. 39, 40. See 2 Mac. vii. 9. Homer, Il. xxiv. 551.

III. To rise from the spiritual death of sin. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2nd aor. act. intransitively, to rise, arise, appear, begin to act. Acts v. 36, 37. vii. 18. Ἀνίσταμαι pass. the same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, to raise up, cause to appear. Mat. xxii. 24. Acts iii. 22. 26. [vii. 37.] xiii. 32, et al. On Acts ii. 39, observe that the words ῥὸν κατὰ σάρκα ἀναστή-σιν τὸν Χριστὸν are omitted in the Alexandrian and Ephrem MSS., and in the Cambridge one by correction, as also in the Vulg. Syriac, and other ancient versions, and that Griesbach accordingly rejects them from the text.

<sup>1</sup> See Kennet's Antiquities of Rome, p. 125, 6. Lardner's Credibility of Gospel Hist. vol. i. book i. ch. i. § 11, and Crevier, Hist. des Empereurs, t. i. p. 25, 26, 49, 12mo.

V. In the 2nd aor. act. intransitively, it imports hostility or opposition: to rise up, commence hostilities or opposition. Mark iii. 26. Acts vi. 9. [2 Chron. xiii. 7. Thuc. viii. 45.]

VI. To depart. Mark vii. 24. x. 1. comp. Mat. xix. 1. On Mark x. 1, Kypke cites the best Greek writers using the V. in this sense.—In the LXX it most frequently answers to the Heb. עָמַד to stand up, arise.

Ἀνόητος, ὁ, ἡ, from a neg. and νοῖω to consider.

I. Inconsiderate, thoughtless, foolish. occ. Luke xxiv. 25. Gal. iii. 1. 3.

[II. Ignorant. Rom. i. 14. Tit. iii. 3. In 1 Tim. vi. 9, it seems to be "that which makes men foolish or mad." See Etym. M. v. εἰνόητος.—The word occurs, Prov. xvii. 28. xv. 21.]

Ἀνοια, ας, ἡ, from ἀνοος, mad, foolish, which from a neg. and νόος, mind, understanding.—Madness, folly, want of understanding. occ. Luke vi. 11. 2 Tim. iii. 9. [In 2 Tim. iii. 9, it is rather impiety, as 2 Mac. iv. 6. xiv. 5, et al. LXX, Prov. xxii. 15.]

Ἀνοίγω, from ἀνά, and ὄγω to open. From ἀνοίγω we have in the N. T. not only several tenses formed regularly, but also several after the Attic dialect, as the 1st aor. ἀνέψα John ix. 14. perf. pass. part. ἀνεψήμενος Acts xvi. 27, et al. freq. 1st aor. pass. ἀνεψέχην Luke i. 64, et al. and (with a triple augment) ἠνεψέχθη and ἠνεψέχθησαν Rev. xx. 12. infin. ἀνεψέχηναι Luke iii. 21. perf. mid. ἀνέψα 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. To open, as a door or gate, &c. Mat. ii. 11. Acts v. 19. 23. xii. 14. comp. xiv. 27.

II. To open, as the mouth or eyes. See Mat. v. 2. ix. 30. 2 Cor. vi. 11. John ix. 14. 17. comp. Num. xxii. 28. Ps. lxxviii. 2. Gen. xxi. 19. 2 Kings vi. 20. Is. xlii. 7, in the LXX and Heb. Elmer, in like manner, cites from Æschylus, Οἴτείν Στόμα. To which we may add from Lucian, Rhet. Præc. t. ii. p. 448, ed. Bened. ἈΝΟΙΞΑΣ ΣΤΟΜΑ, and Ad Indoct. p. 537. ἈΝΕΓΙΓΜΕΝΟΙΣ—ΤΟΙΣ ὈΦΘΑΛΜΟΙΣ. On Luke i. 64 comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. Lexicon, under ῥῶ V.

III. In the mid. and pass. to be opened, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11, and under οὐρίω I. See Kypke on 1 Cor. xvi. 9. [This word is often metaphorically used: the phrase, a door is opened, often means, an opportunity is given. See 1 Cor. xvi. 9. (on the passive use of ἀνέψα here see Thom. M. in voce, and Græv. ad Lucian. t. iii. p. 575.) 2 Cor. ii. 12. See also Acts xiv. 17.]

Ἀνοικοδομῶ, ὦ, from ἀνά again, and οἰκοδομῶ to build a house, which see.—To build up, again. occ. Acts xv. 16.—The Hebrew words answering to this in the LXX of Amos ix. 11, are ῥῶ to fence, wall up, and ῥῶ to build.

Ἀνοικτός, εως, ἡ, from ἀνοίγω to open. An opening, as of the mouth. occ. Eph. vi. 19.

Ἀνομία, ας, ἡ, from ἀνομος lawless.

[I. A state of lawlessness or vice. Mat. xxiii. 28. Rom. vi. 19. Tit. ii. 14. 1 John ix. 4. Wisd. v. 7. Eccles. xlii. 24. Gen. xix. 5.]

[II. Any sin. Mat. vii. 23. xiii. 41. Rom. iv. 7 vi. 19. Heb. viii. 12. x. 17. Eccles. xxi. 4. Exod.

xxiv. 9, et al., and especially *sins of violence or cruelty*. Mat. xxiv. 12. Heb. i. 9. Ezek. vii. 23. viii. 17.—Schleusner thinks that in 2 Thess. ii. 7, it has the meaning of *apostasy*, (referring to Job vii. 21. viii. 4, and especially to Is. i. 5.) and in 2 Cor. vi. 14, absolutely, *the false religion of Paganism*.]

'Ανόμος, ὁ, ἡ, from a neg. and νόμος law.

I. *Lawless, not having, knowing, or acknowledging a [revealed] law*. occ. 1 Cor. ix. 21, where observe the paronomasia. [1 Mac. ii. 44. Wisd. xvii. 2.]

II. *Lawless, transgressing the law, a transgressor, wicked*. Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8, et al. [On Luke xxii. 37, comp. Is. liii. 12, and Mark xv. 28. In 1 Tim. i. 9, it seems to be, a *transgressor under punishment*.]

'Ανόμως, adv. from ἀνόμος. — *Without having the law*. occ. Rom. ii. 12; where Alberti observes, that Isocrates likewise applies ἀνόμως in this unusual sense, Paneg. p. m. 94, τοὺς Ἑλληνας 'ΑΝΟΜΩΣ ζῶντας, καὶ σποράδην οἰκοῦντας, "The Greeks living *without laws*, and in scattered dwellings." [Parkhurst is quite wrong in citing this passage. The word in the N. T. means "without a revealed law," i. e. the law of Moses.]

'Ανορθῶς, ὡς, from ἀνά ἀgain, and ὀρθῶς to erect.

I. *To make straight, or upright, again*. occ. Luke xiii. 13. comp. Heb. xii. 12. [LXX, 1 Chron. xvii. 24. Eccus. xi. 12.]

II. *To erect again*. occ. Acts xv. 16. [Herod. i. 19.]

'Ανόσιος, ὁ, ἡ, from a neg. and ὁσιος holy. — *Unholy, impious*. occ. 1 Tim. i. 9. 2 Tim. iii. 2. Comp. Ezek. xxii. 9, in LXX, and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

'Ανοχή, ἡς, ἡ, from ἀνίχομαι to bear. — *Forbearance*. occ. Rom. ii. 4. iii. 26. [In this sense it is not found elsewhere. In 1 Mac. xii. 26, it means, *time of delay*. In Joseph. A. J. vi. 5, 1, and B. J. i. 8, 6, it is *delay, or truce*.]

'Ανταγωνίζομαι, from ἀντι against, and ἀγωνίζομαι to strive. — *To strive against*. occ. Heb. xii. 4. Lucian uses this compound V. De Mort. Peregr. t. ii. p. 759, ed. Bened. τὸν ἈΝΤΑΓΩΝΙΖΕΣΘΑΙ καὶ αὐτῷ τῷ Ὀλυμπίῳ δυνάμενον, "Who was able to contend or engage with even the Olympian Jove himself." So Josephus, p. 1335, ed. Hudson.

'Αντάλλαγμα, ατος, τό, from ἀντήλλαγμα perf. pass. of ἀντάλλασσω to exchange, which from ἀντι instead of, and ἀλλάσσω to change.

I. *A thing given in exchange for another, a compensation, price*. In this sense the word is used by the LXX, 1 Kings xxi. 2. (Alex.) Job xxviii. 16. So in Josephus [Ant. xiv. 16, § 3, ed. Hudson, cited by Kypke], Herod, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ὡς ἐστὶ τοσοῦτον πολιτῶν φόνον, βραχὺ καὶ τὴν τῆς οἰκουμένης ἡγεμονίαν ἈΝΤ' ἈΛΛΑΓΜΑ, that "he should esteem even the empire of the world but a small compensation for such a slaughter of the citizens."

II. *A ransom, a price paid to redeem from punishment or evil*. occ. Mat. xvi. 26. Mark viii. 37. comp. Ps. xlix. 8. [See Eccus. vi. 15. xxvi. 13. Job xxviii. 18. Ruth iv. 7. Jer. xv. 13.]—

This word in the LXX answers to the Heb. תַּרְגָּו a price, תַּרְגָּו change or exchange, תַּרְגָּו exchange, commutation, &c.

'Αναναπληρῶ, ὦ, from ἀντι in turn or correspondence, and ἀναπληρῶ to fulfil. — *To fill up, or complete in turn, or in correspondence*. occ. Col. i. 24, ἀναναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, I in my turn fill up what is wanting of the afflictions of Christ (in his members, comp. Acts ix. 4, 5) in my own flesh, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, so I in my turn fill up, &c. Or rather, as Christ once suffered in the flesh many afflictions, so I, in conformity to his example (ἀντι), am filling up in my own flesh what is wanting of such-like sufferings as he endured. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decompounded V. is used by Onosander, Dio, and Demosthenes, cited by Wetstein. [Schleusner says, that ἀντι has very often no force in composition, and this remark is applicable here; and he further construes this passage rightly, "I bear whatever sufferings are left for me to endure on account of the Christian religion." But he neglects to justify this meaning of the phrase ἡ θλίψις τοῦ Χριστοῦ by examples. See Rev. i. 9.]

'Αναποδίδωμι, from ἀντι in turn, and ἀποδίδωμι to render. — *To recompense, repay, return, whether good or evil*. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Eccus. iii. 31. This verb in the LXX most commonly answers to the Heb. לָקַח to requite, רָצַח to return, שָׁלַח to repay. [Is. iii. 9. Prov. xx. 22.]

'Ανταπόδομα, ατος, τό, from ἀναποδίδωμι.

I. *Recompense, retribution, of good*. occ. Luke xiv. 12. [Eccus. xii. 2.]

II. *Recompense, retaliation, of evil*. occ. Rom. xi. 9. [2 Chron. xxxii. 25. Eccus. xiv. 6.]

'Ανταπόδοσις, εως, ἡ, from ἀναποδίδωμι. — *Recompense, reward*. occ. Col. iii. 24. [Is. xxxiv. 8.]

'Ανταποκρίνομαι, from ἀντι against, and ἀποκρίνομαι to answer. — *To answer in opposition, to reply against*. occ. Luke xiv. 6. Rom. ix. 20. [Job xvi. 8.] This word in the LXX is used for the Heb. רָצַח to return, and תָּקַח to answer.

'Αντίπω, + of which the only part in use is the 2nd aor. ἀντίπων, + from ἀντι against, and ἔπω to say. — *To gainay, contradict*. occ. Luke xxi. 15. Acts iv. 14. [Job ix. 3. 1 Mac. xiv. 44.]

'Αντιχομαι, mid. from ἀντι against, and ἔχω to hold, + mid. ἔχομαι, + to adhere. — *It is construed with a genitive.*

I. *To hold any thing against some resisting force*.

II. *To hold fast, adhere to, notwithstanding resistance or opposite force*. occ. Mat. vi. 24 (where see Wetstein). Luke xvi. 13. Tit. i. 9. Thus Josephus, describing the miseries of the famine during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, Ἐκόπτοντο δὲ γίροντες 'ΑΝΤΕΧΟΜΕΝΟΙ τῶν σιτιῶν, "Old men were beaten while they held fast their victuals." De Bel. v. 10, § 3.

III. *To succour, support*, as an infirm body by the hand from falling. [Rather to attend to, to direct one's attention and endeavours to. See Tit. i. 9.] occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, 'ANGE'ETAI τοῦ μὴ πεσεῖν εἰς θάνατον, *He shall sustain him from falling to death.* Comp. Acts xx. 35.

'ANTI', a preposition which denotes answering, correlation, or correspondency to, or return for somewhat else.

I. Governing a genitive.

1. *For, in return for, for the sake of.* Rom. xii. 17. Heb. xii. 16, et al.

2. *For, upon account of, answerable to.* Mat. v. 38. xvii. 27. John i. 16, χάριν ἀντὶ χάριτος *grace for, answerable to, (his) grace*: for the pronoun αὐτοῦ, which occurs after πληρώματος, must be understood as repeated after χάριτος.—*The Word incarnate*, says the Apostle, *resided among us, full of grace and truth; and of his fulness we all have received, even grace for his grace*; "that is, of every grace or celestial gift conferred above measure upon Him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402, ed. 1790.—[Schöttgen and Schleusner say, from the Hebrew, *grace upon* (or in addition to) *grace*. See Theogn. 344, ἀντ' ἀνιῶν ἀνίας; and Gataker, Op. Poeth. 27. So Bengel ad l. quoting Aesch. Agam., Chrysostom, and many moderns. Deyling (part iii. obs. 33) says, *The favour of the Gospel instead of that of the law.*]

'Ανθ' ὧν, an elliptical Attic expression for ἀντὶ τούτων ὧν, literally, *on account of these things that, i. e. on this account that, because that, because.* Luke i. 20. xix. 44. Acts xii. 23.

3. *In the stead, or place of.* Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. Comp. 1 Cor. i. 16. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In composition it denotes,

1. *Contrariety, opposition*, as in ἀνθίστημι *to stand against, oppose.*

2. *Acting in turn, return, or reciprocally*, as in ἀντιμετρίομαι *to measure back again, ἀντιλοιδόω to revile in return or again.*

3. *Answerableness, or correspondency*, as ἀντιλutron *a correspondent ransom.*

4. *In the place or stead of*, as in ἀνθόπατος *a proconsul.*

Ἀντιβάλλω, from ἀντὶ *reciprocally*, and βάλλω *to cast*.—*To cast, or toss from one to the other by turns, as a ball, &c.* Hence it is applied to discourse or mutual discussion of a subject by speech. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13. [where it is applied to thought.]

Ἀντιδιτίθημι, from ἀντὶ *against*, and διτίθημι *to dispose*.—*To oppose, or indispose.* occ. 2 Tim. ii. 25, where ἀντιδιτιθέμενους means either those who directly oppose the Gospel, or those who are indisposed or disaffected towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the ἀντιδιτιθέμενους in a very different manner from the ἀνθίσταμενους *opposers*, mentioned ch. iii. 8, from whom he was to turn away, ver. 5.

Ἀντιδικός, ὁ, ἡ, from ἀντὶ *against*, and δική *a cause or suit at law.*

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I. *An adversary, or opponent in a lawsuit.* So Herodian, vii. 17, has ἈΝΤΙΑΔΙΚΟΥΣ ἐν πράγμασιν ἀγοραίοις, *adversaries in law-suits.* occ. Mat. v. 25. Luke xii. 58. xviii. 3. [Jer. i. 4. Is. xli. 11. It is any enemy in Luke xviii. 3, according to Schl.]

II. It is applied to the devil, the great adversary of man, and the accuser of our brethren. occ. 1 Pet. v. 8. Comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1, and Heb. and Eng. Lexicon in ἵππ.

Ἀντίθεσις, ἑως, ἡ, from ἀντιτίθημι *to oppose*, which from ἀντὶ *against*, and τίθημι *to place*.—*Opposition.* occ. 1 Tim. vi. 20.

Ἀντικαθίστημι, from ἀντὶ *against*, and καθίστημι *to place*.—*To place against or in opposition to*; but in 2nd aor. *to stand against, resist.* occ. Heb. xii. 4. [Josh. v. 7. Mic. ii. 8, in the Alex. MS.]

Ἀντικαλῶ, ὡ, from ἀντὶ, *in return*, and καλῶ *to call*.—*To call or invite in return.* occ. Luke xiv. 12. Thus applied by Xenophon. [Sympos. i. 15.]

Ἀντίκειμαι, from ἀντὶ *against*, and κείμεναι *to be placed, to lie*.—*To be placed against or in opposition; to be opposite, to oppose, to be an adversary to.* Luke xiii. 17. [(comp. 1 Tim. v. 14.)] xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4.] Gal. v. 17. 1 Tim. i. 10. [In the two last places it does not imply active opposition. Zech. iii. 2. Job xiii. 25.]

Ἀντιερέν, an adv. governing a genitive, from ἀντὶ *against*, compounded with ἐρέν *the head*, or Heb. תָּרָא *to med.*—*Opposite to, over against.* occ. Acts xx. 15. [See notes on Thom. M. v. ἀπαντηρέν.]

Ἀντιλαμβάνομαι, mid. from ἀντὶ *mutually or against*, and λαμβάνομαι *to take hold*.

1. With a genitive following, *to take hold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. comp. Lev. xxv. 35, LXX, and Heb. and Eccles. ii. 6.

II. *To take hold, as it were, on the opposite side.* occ. 1 Tim. vi. 2. οἱ τῆς ἐργασίας ἀντιλαμβάνόμενοι *taking hold on the glorious benefit of Christ's redemption on the other side*; for ἀντιλαμβάνεσθαι, says Piscator, properly denotes, *to support a burden with another person, and, as it were, on the other side.* In this view the expression beautifully represents the masters as laying hold on the benefit of the Gospel on one side, while their slaves also, who are now the Lord's freemen, have hold on it, in like manner, on the other. Elsner however observes, that ἀντιλαμβάνεσθαι often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, *but rather let them do service*, because οἱ τῆς ἐργασίας ἀντιλαμβάνόμενοι *they who receive the benefit (of their service) are believers, and beloved. The structure of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that ἐργασία signifies a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves") sufficient to overturn it.* Such a way of speaking seems to me highly agreeable to the mild and equitable genius of Christianity.

<sup>1</sup> [So revoco in Latin. See Cic. pro Rosc. Amer. c. 19.]

Comp. Eph. vi. 8. Philem. 16, and Macknight on 1 Tim. vi. 2. [Schleusner says, the word decidedly means, to be partaker of, to enjoy, and mentions two interpretations, approving the first, in which ἀντ. is referred to the slaves, "who enjoy many benefits abunding from their masters to them." The second refers the verb to the masters, "who by Christianity are made partakers of all the benefits obtained by Christ." Br. gives Elsner's interpretation. Wahl says, "Active in performing acts of duty to their master." For the sense to enjoy, perceive, see Thuc. vii. 66. Eschin. Dial. iii. 16. The word occurs Eccclus. ii. 6. xii. 4.]—In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. *רָחַץ* to lay fast hold on, *תָּשַׁב* to support, *שָׁרַף* to prop, and to *תָּשַׁב* to help.

ἀντιλέγω, from ἀντι against, and λέγω to speak.

I. To speak against. John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under *καλέω*. [Xen. Hell. vi. 5, 37.]

II. To contradict, gainsay. Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9; in which last passage our translation renders it in the text not answering again, which includes the sense of gainsaying, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. [In Luke xx. 27, there is a negative after this verb, which is pleonastic, as after *ἔλαττος* (see Raphael. Obs. Herod. on this place). See Kuinoel's note. In Luke ii. 34 John xix. 12. Rom. x. 21. Tit. ii. 9. Is. xxii. 22. Ixv. 2. Sch. gives the sense, to rebel.]

ἀντιλήψις, εως, ἡ, from ἀντιλαμβάνομαι to support, help.—A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains ἀντιλήψις by τὸ ἀντίχεσθαι τῶν ἀσθενούντων helping or supporting the infirm. So Gennadius in Eucumenius interprets ἀντιλήψις by τὸ ἀντίχεσθαι τῶν ἀσθενούντων καὶ προστατεῖν αὐτῶν helping the infirm, and taking care of them; for which difficult and self-denying office, it is probable, persons were, in the apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess. v. 14. Viringa, de Synagog. Vet. ii. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii., thinks that ἀντιλήψις denote them who had the gift of interpreting foreign languages. But to express these, the word seems strangely obscure. Macknight, whom see, explains it by "helpers, who, speaking by inspiration to the edification of the Church, are fitted to assist the superior teachers, and to help the faith and joy of others." [Schl. says, "deacons, who had the care of the sick;" and so Br. In their opinion, as in Wahl's, it therefore means "helpers."]\* By Lightfoot, Locke, and others, these ἀντιλ. are supposed to have been the vicars or deputies of the apostles, appointed for the purpose of baptizing, catechizing, &c." Bloomf. Recens. Synopt.† In the sense help, it occurs Eccclus. xi. 12. 2 Mac. xi. 26. Pa. xxii. 19, et al.]

ἀντιλογία, ας, ἡ, from ἀντιλέγω to contradict. [I. Contradiction. Heb. vii. 7.]

[II. Opposition of any kind. Heb. xii. 3. In Jude 11, it is rebellion, and see Prov. xvii. 11. It occurs also Heb. vi. 16, where it is opposition at law. See Deut. i. 12. 2 Sam. xv. 4, et al.]

ἀντιλοιδόρεω, ὦ, from ἀντι in return, and λοιδόρεω to revile.—To revile again, or in return. occ. 1 Pet. ii. 23. [Lucian. Conviv. c. 40.]

ἀντίλυτρον, ου, τό, from ἀντι in return, or correspondency, and λύτρον a ransom.—A ransom, price of redemption, or rather a correspondent ransom. "It properly signifies a price by which captives are redeemed from the enemy; and that kind of exchange in which the life of one is redeemed by the life of another<sup>1</sup>." So Aristotle uses the verb ἀντιλύτρον for redeeming life by life. See Scapula. occ. 2 Tim. ii. 6. comp. Mat. xx. 28. Gal. iii. 13. Cæsar informs us that the ancient Gauls practised human sacrifices on this very remarkable principle, that "the anger of the immortal gods could be no otherwise appeased than by paying the life of one man for that of another<sup>2</sup>." What is this but a corruption of the true tradition, that the Seed of the woman was to give Himself, or his life, a ransom for all? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered human victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own children, especially their first-born? See 2 Kings iii. 27. Mic. vi. 7, and comp. under Μόλοχ and Heb. and Eng. Lexicon under *וֶחֱוֹ* I.

ἀντιμετρέω, ὦ, from ἀντι in return, and μετρέω to measure.—To measure or mete back again or in return. occ. Matt. vii. 2. Luke vi. 38. But in Mat. very many MSS., four of which are ancient, read μετρηθήσεται, which reading is adopted by Wetstein and Griesbach. [See Targum on Is. vii. 8, for this proverb.]

ἀντιμισθία, ας, ἡ, from ἀντι in return, and μισθός a reward.—A recompense, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

ἀντιπαρέρχομαι, [from ἀντι on the opposite side, and παρέρχομαι to pass by.] To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the priest and Levite are represented by our blessed Saviour as turning out of the way at the sight of the poor wounded and half-dead man, and so passing by, for fear, it should seem, of being legally polluted by touching a dead carcase. See instances of similar hypocrisy among the Jews, Mat. xxvii. 6. John xviii. 28.

ἀντιπέραν, adv. joined with a genitive case, from ἀντι against, and πέραν beyond, on the further side.—Over against, on the opposite shore. occ. Luke viii. 26.

ἀντιπίπτω, from ἀντι against, and πίπτω to fall.—To rush against, to assault, to resist, as it were, by force and violence; literally, to fall against. occ. Acts vii. 61. [Num. xxvii. 14. Polyb. xxv. 9, 5.]

ἀντιστρατεύομαι, from ἀντι against, and στρατεύω to war.—To war, to make war, against. occ. Rom. vii. 23. [Aristeen. ii. ep. 1. See Alberti, Gloss. N. T. p. 101.]

<sup>1</sup> Hyperius, in Leigh's Crit. Sacra.

<sup>2</sup> Quod pro vitâ hominis, nisi vitâ hominis reddatur, non posse aliter deorum immortalium numen placari arbitrantur. Cæsar. Comm. vi. 15.

*Ἀντιτάσσομαι*, from *ἀντί* against, and *τάσσω* to set in array; mid. to set one's self in opposition to, and, as it were, in array against. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5. [Schleusner thinks that in James iv. 6, it is to *punish*, as in 1 Pet. v. 5. comp. Prov. iii. 34, and in James v. 6, to *retenge*. The word occurs in the sense of *resisting*, Est. iii. 4. Arrian. de Exp. ii. 7; of *military matters*, Demosth. Ol. iii. See Elsner, Obs. S. i. p. 452.]

*Ἀντίτυπος*, ὁ, ἡ, from *ἀντί* denoting correspondence, and *τύπος* a form or figure.

I. Corresponding in form, like, similar. So Hesychius, *ἀντίτυπος*, ἴσος, ὁμοίος, and in Nonnus, *ἀντίτυπα* ἤθη similar manners. Hence in the N. T.

II. *Figurative, typical*, correspondent to and representing a higher reality. occ. Heb. ix. 24. On which passage Chrysostom, Οὐ γὰρ εἰς χειροποιήτα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντίτυπα τῶν ἀληθινῶν. Ἀρα ἱκεῖνά ἴστω ἀληθινά, ταῦτα δὲ ΤΥΠΟΙ. "For Christ is not entered into the holy places made with hands, which are the *ἀντίτυπα* of the true. These latter, then, are the true, the former are *types*." So the ancient Christians used to call the bread and wine in the communion the *ἀντίτυπα* of Christ's body and blood<sup>1</sup>. But they who speak thus plainly reject the novel and monstrous doctrine of transubstantiation.

III. *Ἀντίτυπον*, τό, antitypical or an antitype, somewhat answering to, and represented by, a type or emblem. occ. 1 Pet. iii. 21.

*Ἀντίχριστος*, ου, ὁ, from *ἀντί* against, and *Χριστός* Christ.—An opposer of Christ, an antichrist, and with ὁ prefixed, THE antichrist. occ. 1 John ii. 18. 22. iv. 3. 2 John 7. On all which texts see Macknight. [See Tittmann, Vestig. Gnoet. frustra petit. p. 179.]

*Ἀντλήω*, ὦ, from *ἀντλος* a sink, which may be from the Heb. חָנַף infin. of חָנַף to return<sup>2</sup>, compounded perhaps with ἵκω to cast down, because it returns the moisture, &c., downwards to the earth whence it came.

I. Properly, to empty a sink. In this sense the word is used in the profane writers, as, for instance, by Lucian, Cataplus, t. i. p. 444, but not in the N. T.

II. To draw out, as water out of a well. occ. John ii. 9. iv. 7. 15.—as liquor from a vessel. John ii. 8. See Heb. and Eng. Lex. under *ἄνω*.—This verb in the LXX answers thrice to the Heb. שָׁפַח to draw water, once to חָנַף to draw out. [Gen. xxiv. 13. 20. Ex. ii. 16. 19.]

*Ἀντλημα*, ατος, τό, from *ἠντλημαι*, p. p. of *ἀντλήω*.—Something to draw water with, a picher. See Gen. xxiv. 15—29, and Heb. and Eng. Lex. in *ἄνω*. occ. John iv. 11.

*Ἀντοφθαλμῖω*, ὦ, from *ἀντί* against, and *ὀφθαλμός* the eye.

I. To direct the eye against another who looks at one, to look a person in the face. In this sense it occurs not in the N. T., but is thus used by Clement, 1st Ep. Cor. § 34, ed. Russell. Comp. Wisd. xii. 14, and Wetstein on Acts xxvii. 15.

<sup>1</sup> See Sulzer's Thesaurus in *ἀντίτυπον* I.

<sup>2</sup> It seems worth remarking on this occasion, that the *sea* is called, both by Homer and Euripides, *ἀντλος*. Comp. Eccles. i. 7.

II. Applied to a ship, to bear (or, in the sailors' phrase, to loof) up against the wind, to look the storm in the face, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "on the prow of the ancient ships was placed a round piece of wood, called sometimes *ὀφθαλμός* the eye of the ship, because fixed in its fore-deck<sup>3</sup>."

*Ἀνυδρος*, ου, ὁ, ἡ, from a neg. and *ὕδωρ* water.—Without water, dry. occ. 2 Pet. ii. 17. Jude 12. [In Mat. xii. 43. Luke xi. 24, (and see Isa. xli. 19. xliii. 19, 20), it describes the effect of drought on a country. Desert.]

*Ἀνυπόκριτος*, ου, ὁ, ἡ, from a neg. and *ὑποκρίνομαι* to pretend, feign, which see.—Without hypocrisy or simulation, unfeigned. Rom. xii. 9. James iii. 17.—[2 Cor. vi. 6, where see Theodoret. 1 Tim. i. 5. 2 Tim. i. 5. 1 Pet. i. 22. Wisd. v. 19.]

*Ἀνυπότακτος*, ου, ὁ, ἡ, from a neg. and *ὑπότακτος* subject, which from *ὑποτάσσω* to sub-ject.

I. Not subject, not put in subjection. occ. Heb. ii. 8. [Philo i. p. 473.]

II. Not subject, disobedient to authority, refractory, disorderly. occ. 1 Tim. i. 9. Tit. i. 6. 10. [Symm. 1 Kings ii. 21.]

*Ἄνω*, adv. from the prep. *ἀνά*, in the sense of ascent, upwards.

1. Up, upwards. John xi. 41. Heb. xii. 15.  
2. Above. Acts ii. 19. [Deut. xxviii. 48.]  
3. With the article ὁ, it is used as a N. denoting what is above, high, exalted. John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, And they filled them ἕως ἄνω up to the higher part, or brim. Comp. *κάτω* II.

*Ἄνωτον*, ου, τό, so called because *ἄνω* της γῆς above the ground.—An upper room or chamber. occ. Mark xiv. 15. Luke xxii. 12. [In Xen. Anab. v. 4, 16, it is a granary in the upper part of the house.]

*Ἄνωθεν*, adv. of place or time, from *ἄνω* above, and the syllable *θεν* denoting from.

1. From above. John iii. 31. James i. 17, et al. [Gen. xxvii. 39. Exod. xxviii. 27. In several of these places, John iii. 31. xix. 11. James i. 17. iii. 15. Job iii. 4. Arrian, Disc. Epict. i. 13, 3. Dio Or. xxxii. 365, it is the same as *ὀυρανθεν*.]

2. From the beginning or first rise. occ. Luke i. 3. Acts xxvi. 5. So Josephus, Ant. xv. cap. 7, § 8, φίλοι γὰρ ἈΝΘΕΝ ἦσαν, "for they were his old friends." See Wetstein in Luke. [Schl. says, rather formerly than from the beginning. It occurs Herodian iv. 13, 5. viii. 6, 13. Just. Mart. Tryph. § 124.]

3. Again, anew, as before. occ. Gal. iv. 9. John iii. 3. 7. It is plain that again, and not from above, is nearly the true meaning of *ἄνωθεν* in the two last-cited texts, because it appears from ver. 4, that Nicodemus understood our Saviour in this sense; and though there is an ambiguity in the Greek word *ἄνωθεν*, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to Nicodemus. But Kypke, whom see, remarks that *ἄνωθεν* is a much more emphatical word than *δευτερον*,

<sup>3</sup> See Potter's Antiquities of Greece, ii. p. 140, 1st ed. and Beza on Acts xxvii. 15 [and Poll. Onom. i. 9].

ver. 4, and signifies, "Denuo, inde à primis incipio, à primo veluti stamine," *anew, from the very first beginning, from the first rudiments of being*; and in Gal. iv. 9, where it is joined with *πάλιν* again, Macknight, whom also see, renders *anew* from the first, of their conversion namely. So Galen, cited by Wetstein, ἡδὴ—ΠΑΛΙΝ ἈΝΘ-ΘΕΝ ἀρχάμενος, Now beginning again from the very first; and γράψας ΠΑΛΙΝ ἈΝΘΘΕΝ ὑπὲρ τῶν ἀβρῶν, Writing again from the beginning on the same things. Comp. Wisd. xix. 6, in the Greek. The Syriac version in all the three texts has *anew, from the beginning.*

4. With a preposition it is used in the sense of a N, the top or upper part. Mat. xxvii. 51. Mark xv. 38. Comp. *anw* 3.

Ἀνωτερικός, ἡ, ὄν, from ἀνώτερος *upper, higher*, comparative from ἀνω up, upwards.—Upper, higher. occ. Acts xix. 1, where it means higher up the country, further or more distant from the sea, as the districts of Phrygia and Galatia here intended (comp. Acts xviii. 23) were. So Josephus, c. Apion. lib. i. § 12, οἱ δὲ ταύτης (βασιλείης) ἈΝΩΤΕΡΩ τὰς οὐκείας ἱστῆς; Those who had their habitations further up from sea. And de Bel. i. Procem. § 1, he uses τοῖς ἈΝΩ βαρβάρους for the inland barbarians. See more instances of the like expression in the learned Hudson's note on this place. To what he has adduced I add, that in Herod. i. 95, we have likewise τῆς ἈΝΩ Ἀσίας the higher Asia, for that part of it which was further from the sea. Comp. Wetstein on Acts.

Ἀνώτερος, α, ον, comparat. of ἀνω above.—The higher, the upper; hence ἀνώτερον, neut. used adverbially.

I. Higher, to a higher place. occ. Luke xiv. 10. [Ezek. xxi. 7.]

II. Above, before. occ. Heb. x. 8.

Ἀνωφελής, ὁ, ἡ, from α neg. and ὠφέλιος to profit.—Unprofitable. occ. Tit. iii. 9; ἀνωφελής, n, unprofitableness, the neut. being used for a substantive, as usual. occ. Heb. vii. 18. [Prov. xxviii. 3 Jer. ii. 8.] In the LXX it answers to the Heb. *לֹא־יִשְׁלֹם*, and *לֹא־יִשְׁלֹם* it doth not profit.

Ἄνω, ης, ἡ, from ἀνω or ἀγνυμι, fut. δέω, to break, say the Greek etymologists.—An ass. occ. Mat. iii. 10. Luke iii. 9.

Ἄλως, α, ον, from ἀνω, either as it signifies to estimate, value, or rather as it refers to a pair of scales, in which, when the weights on each side are equal, they ἀγνοῦσι bring or draw down the beam to a level or horizontal position. Comp. under sense IV.

I. Worthy, deserving, meriting, whether absolutely, as Mat. x. 11 (see Alberti and Elsner), or with a gen. or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11, et al. freq. So it should be rendered, Luke xxiii. 15, And lo! nothing worthy of, or deserving, death has (in Herod's opinion) been done by Him, ΕΣΤΙ ΠΕΝΘΑΡΜΕΝΟΝ ΑΥΤΩΙ. Raphaelus, in his notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. Wetstein.

II. In a passive sense, *deserved, due.* Luke xxiii. 41.

III. Worthy, fit, suitable. Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thess. i. 3. [2 Mac. vi. 24. Polyb. iii. 44.]

IV. Worthy to be compared, comparable, such as being put in the opposite scale, as it were, may draw down (ἀγνῶν) the beam. Thus Homer, Il. viii. 234, 5.

Νῦν δ' οὐδ' ἐνδὲ ἈΣΙΟΙ εἰμην  
Ἑκτορος.

But now we're not a pole  
To Hector single.

Comp. Ecclus. xxvi. 15.—Οὐκ ἄξια—πρός, not comparable to, not to be compared with. occ. Rom. viii. 18. Raphaelus shows, that in Herodotus the phrase οὐκ ἄξιος, joined with a genitive, or with the verb *συμβληθῆναι* to be compared, followed by a dative, signifies not comparable to, not worthy to be compared with, or sometimes, with a genitive, not worth; and that both Herodotus and Polybius use the preposition *πρός* in comparisons. But I have not yet met with an instance, in any Greek writer, of ἄξιος being construed with *πρός* in the same sense as in this text of St. Paul. Wetstein, however, cites from Plato's Protag. the similar phrase ἈΝΑΞΙΑ ἡδονὴν ΠΡΟΣ λύπην, pleasure not comparable to sorrow.—The modern Greek version, in Rom. viii. 18, has οὐδὲν εἶναι ἈΞΙΑ ΠΡΟΣ.—The LXX use ἀργύριον ἄξιον (answering to the Heb. *כֶּסֶף מְכֻלָּה* full money) for the money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22. 24; and ἄξιος, followed by a genitive, in that version, denotes comparable to, Prov. iii. 15. viii. 11. [See Ecclus. xxvi. 20. Æschin. Socr. ii. 3. Xen. Cyr. viii. 5, 11.]

Ἄξιός, ὦ, from ἄξιος worthy.

I. To esteem, count, or reckon worthy or deserving. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29. [Æl. V. H. iii. 24.]

II. To think fit or proper. Acts xv. 38. Comp. xxviii. 22.

III. To count worthy or fit, to account or accept as worthy. 2 Thess. i. 11.

ἄξιος, adv. from ἄξιος worthy.—Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10, et al. [Always with a genitive.]

Ἄδρατος, ον, ὁ, ἡ, from α neg. and ὁρατός visible.—Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27. [LXX, Gen. i. 2. Is. xiv. 3. Diod. Sic. ii. 21.]

Ἀπαγγέλλω, from ἀνθ from, and ἀγγέλλω to tell.

I. To declare, tell from some one else. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. To bring or carry word back, renunciate. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 33. Mark vi. 30. Luke ix. 36. xiv. 21. [It is construed either with εἰς, or with a dative. Gen. xiv. 13. Neh. vi. 7. Xen. Ages. viii. 3.]

III. To tell, declare. Luke viii. 47. xiii. 1, et al.—This word in the LXX generally answers to the Heb. *לִּשְׁמַע* to declare.

Ἄξιον ἐνὶ καρδίᾳ τοῦ ἀγίου ἐστὶ αὐτὸν ποιεῖν τῆς σταθμικῆς, et idem vult quod ἄξιον pendere; ἄνω, ἄξιος. Illud igitur est ἄξιον, quod ἀγεί, ἢ. ε. καθέλκει, τὸν ζυγόν, lancem, in quā ponitur, trahit ac deprimit. Dupont in Theophr. Char. Ethic. cap. iii. pp. 242, 243.

'Απάγω, from ἀπό intens. and ἄγω to strangle, which from Heb. נָחַץ to strangle.—To strangle, kill by strangling or hanging. Hence ἀπάχνομαι, mid. to strangle, hang oneself. occ. Mat. xxvii. 5. The verb ἀπάγξαι is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. נָחַץ, and so it is by the profane writers, particularly by Theophr. Eth. Char. 12, Παῖς—πληγὰς λαβὼν ἈΠΗΓΓΕΛΑΤΟ, A servant having been beaten *hanged himself*; on which passage the learned Dupont declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Raphaelius cites from Arrian, Epictet. i. 2, towards the beginning, the very expression of the Evangelist, ἈΠΕΛΘΩΝ ἈΠΗΓΓΕΛΑΤΟ, where it can have no other sense than, as Mrs. Carter translates it, "he goes and *hangs himself*." Comp. Wolfius, Le Clerc, Scott, and Wetstein on Mat. [As there are two accounts of the death of Judas, one of which relates that he hanged himself, the other that his intestines burst out, Krebseus supposes that he might have attempted to hang himself, and that the noose might break, so that by a violent fall he might undergo the terrible fate alluded to. This method of reconciling the different accounts is approved by Schleusner. 'Απάχνομαι is used for "the suffocation of grief." Aristot. Polit. vii. 7. Andoc. Orat. i. p. 236.]

'Αράγω, from ἀπό from, and ἄγω to carry, lead. I. To lead, carry, or take away. Mat. xxvi. 57. Acts xxiv. 7, et al. comp. Acts xxiii. 17. 1 Cor. xii. 21. [Deut. xxviii. 37.]

II. Passive, to be led or carried away to prison, punishment, or death. So Hesychius, ἀράγεσθαι, εἰς θάνατον ἄγεσθαι. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, Wetstein shows that this verb is in like manner applied by the Greek writers to those who are led to death or execution. Thus from Galen he cites, Ἐκίλευσεν αὐτὸν ἈΠΙΑΧΘΗΝΑΙ τερηηζόμενον, He ordered him to be led away to die; and from Achilles Tatius, Ποῦ τοῖσιν ὁ δῆμος; ἈΠΑΓΕΤΟ τοῦτον λαβὼν, Where now is the executioner! Let him take this man away, i. e. to despatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to milder punishments; and such a one he thinks was inflicted on the soldiers there mentioned. [Est. ii. 23. In Gen. xxxix. 22, ἀπηγγίμους is used for *envious*. In this sense the word occurs also, Elian. V. H. xiii. 34. Philost. Vit. Apoll. iv. 39. See Athen. vi. 2. Salmas. de Modo Usur. c. 17. Schweigh. Lex. Polyb. 61.]

III. To lead or tend, as a way. Mat. vii. 13, 14, where Wetstein produces from Stephanus, ΤΗ'Ν ὉΔὸν ΤΗ'Ν ἐκ Θεσπιῶν εἰς Πλαταίας ἈΠΕΛΕΥΞΑΝ, The way leading from Thespiae to Platææ.

'Απαιδευτός, ου, δ, ῥ, from a neg. and παιδεύω to instruct.—Unlearned. occ. 2 Tim. ii. 23. [Plut. vi. 143.]

'Απαίρω, from ἀπό from, and αἰρω to take away.—To take away. occ. Mat. ix. 15. Mark

ii. 20. Luke v. 35. [Schl. says these passages also may bear the sense of *going away*, in which sense the word occurs in good authors. See Palsaph. de Incred. vi. 6. Schweigh. Lex. Polyb. p. 62.]

'Απαίρειν, ᾧ, from ἀπό again, or intens. and αἰρω to ask.

I. To require, ask again. Luke vi. 30.

II. To require, demand. "Αἰρεῖν," says Casanbon on Theophr. Eth. Char. xi., "is to ask as a favour: ἀπαίρειν to demand as a debt." So the orator Andocides, Ταῦτα ὑμᾶς, εἰ μὴ βούλεισθε, Αἴτω· εἰ δὲ μὴ βούλεισθε, ΑΠΑΙΤΩ, These things, if you are willing, I ask of you; if not, I demand them. occ. Luke xii. 20, But God said unto him, Thou fool, this night ἀπαίτουσιν do THEY require (Eng. marg.) thy soul of thee. Of whom must we understand this! Who are THEY that can require the ψυχὴν soul or life of any man, but the ever-blessed Trinity only? of whom it is written, Deut. xxxii. 39, See now that I, even I, am καὶ HE (the very Essence), ἡ γὰρ ἡμῶν οὐσία, and there are no ΑΛΕΙΜ with me; I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 Kings v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not Αλεῖμ, then, the noun, though not expressed, with which the V. plur. ἀπαίτουσιν agrees! as the V. δώσουσιν THEY shall give, may likewise, Luke vi. 38, (comp. Prov. xix. 17) and perhaps παρίθεντο THEY committed, and αἰρήσουσιν THEY will ask, Luke xii. 48. So the Heb. נִתְחַן, when denoting the true God, is sometimes joined with plural verbs in the O. T., as Gen. xx. 13. xxxi. 7. 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under נִתְחַן II. 1. [Schl. says, that in the two places of the N. T. the verb has the force of *asking back*; and in Wisd. xv. 8, there occurs ῥὸ τῆς ψυχῆς ἀπαίτηθεὶς χρεῖος. In Eccles. xx. 15, σήμερον δαυεὶ καὶ αὐριον ἀπαίτησιν. So Br.]

Ἀπαλγῶ, ᾧ, from ἀπό denoting privation, and ἀλγῶ to feel pain, which from ἀλγος pain, and this perhaps from Heb. נָחַץ to patrefy.—To grow or become insensible, void of or past feeling. occ. Eph. iv. 19. So Phavorinus has ἈΠΑΛΓΟΥΝΤΑΣ—ἀπὸ πολλοῦ πόνου losing their feeling through intense cold. But Raphaelius on this word cites several passages from Polybius, wherein it signifies the utmost pitch of despair; and remarks that Hesychius explains it by μηκέτι θέλοντες ποτεῖν being no longer willing to work. These several meanings of insensibility, despair, and indolence, Raphaelius is of opinion, were intended by the Apostle to be included in this dreadfully emphatic word ἀπαλγητότης. See also Elsner, Wolfius, and Wetstein. [Schl. says the sense is metaphorical, and that it means in this place of Ephesians, to lose all feeling of shame or morality, and so Br. The word occulento in Latin (Cic. ad Att. ii. Ep. 18) answers to this.]

'Αλλάσσω, from ἀπό from, and ἀλλάσσω to change. It denotes in general change of place or condition.

[1. To dismiss, and hence, in the middle, to dismiss one's self or go away. Acts xix. 12, and so Æsch. Socrat. ii. 21. Herod. viii. 44. The active occurs in this sense, Xen. Mem. i. 7, 3. Ages. ii. 26. Theophr. Char. 4. It occurs in its own

<sup>1</sup> [In this place it seems rather, as Schl. says, to mean, to excite or influence.]



sense, *Æsch. Socr. ii. 26.* See Job ix. 34. Jer. xxxii. 31.]

[II. *To free.* Heb. ii. 15. Xen. Cyr. v. 1, 6. *Æsch. Socr. Dial. ii. 27.* Wisd. xii. 2. 30. Carpovius (Exerc. Philon. ad Ep. ad Heb. p. 110) shows that the word is used of *freedom from slavery.*]

[III. *To free*, in a judicial sense, as a *debtor or adversary*; and thus in the passive, *to be freed from a legal adversary*, or *to make up a quarrel with him.* Luke xii. 58. Comp. Mat. v. 24. Xen. Mem. ii. 9, 6. Demosth. Or. in Mid. p. 406, 412.]

*Ἀπαλλοτριών*, ὤ, from ἀπό *from*, and ἀλλοτριών *to alienate*, which from ἀλλότριος *alien, strange, foreign.*—*To estrange, alienate entirely, alienate.* occ. Eph. ii. 12. iv. 18. Col. i. 21. See Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. נָחַץ *to disperse* (whence the N. ἡ *foreign, a stranger*), and to נָחַץ *to be separated.* [See Job xxi. 29. Jer. xix. 4. Ecclus. xi. 35. Polyb. Hist. iii. 77.]

*Ἀπαλός*, ἡ, ὅν, according to the Etymologist and Eustathius, from ἀφή *the touch*, which from ἄπτομαι *to touch*, which see.—*Yielding to the touch, soft, tender.* occ. Mat. xxiv. 32. Mark xiii. 28. [See Ezek. xvii. 4.] In the LXX it constantly answers to the Heb. רָךְ *soft.* [Gen. xviii. 7.]

*Ἀπαρτάνω*, ὤ, from ἀπό *from*, and ἀνρτάνω *to meet.*—*To come* (i. e. from some other place) *into the presence of, to meet.* Mat. xxviii. 9. Luke xiv. 31, et al. Wetstein on Luke cites Appian, Polybius, and Arrian, applying this verb in like matter to *meeting in hostility.* [1 Sam. xx. 17. 2 Sam. i. 15.]

*Ἀπαρτήσις*, ἡ, from ἀπαρτάνω.—*A meeting.* Εἰς ἀπαρτήσιν *to the meeting, to meet.* occ. Mat. xxv. 1. 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius, ΕΞ ΗΙΕΞΑΝ ἘΠΙ ΤΗΝ ἈΠΑΡΤΗΣΙΝ. [1 Sam. ix. 14. Jer. xli. 16.]

*Ἀπαξ*, adv. from a collective, and πᾶς *all*.  
I. *Once, once for all.* See Heb. vi. 4. ix. 7. 28—29. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude 3. On Heb. ix. 7, comp. 3 Macc. i. 11; and observe, that Wolfius cites Herodotus using the very phrase ἈΠΑΞ ΤΟΥ ἘΝΙΑΥΤΟΥ. In 1 Pet. iii. 20, for ἀπαξ ἑξέδωκε, the Alexandrian and another ancient MS., with many later ones, and several printed editions, have ἐξέδωκε, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. *Once, one time.* See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18. ["In Phil. iv. 16, *several times*, in 1 Thess. ii. 18, *not only once, but a second time.*" Schl. The phrase occurs 1 Sam. xvii. 39. 1 Mac. iii. 30, for *several times.*]

III. *Entirely, thoroughly.* Jude 5; where join εἰς with ἑδωκε: and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12. The above-cited are all the passages of the N. T. wherein the word occurs.

*Ἀπαράβατος*, ον, ὁ, ἡ, from a neg. and παραβαίνω *to pass.*—*Which passes not from one to another* (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains ἀπαράβατον by

ἀδιάδοχον *not successive.* occ. Heb. vii. 24, where see Wolfius.

*Ἀπαρασκευάστος*, ὁ, ἡ, from a neg. and παρασκευάζω *to prepare.*—*Unprepared, not ready.* occ. 2 Cor. ix. 4. [Herodian. iii. 10, 19. Dion. Hal. Ant. v. 49. Xen. Mem. iii. 4, 11. Poll. Onom. vi. 143.]

*Ἀπαρνέομαι*, οὔμαι, from ἀπό *from*, and ἀρνέομαι *to deny.*

I. *To deny or renounce another, to deny one has any connexion or acquaintance with him*, as Peter did Christ. Mat. xxvi. 34, 35. (comp. 72. 75.) Luke xii. 9.

II. Joined with εἰαυτόν *one's self*, *to deny one's self, renounce one's own natural inclinations and desires.* occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23. [Is. xxxi. 7.]

*Ἀπαρί*, adv. from ἀπό *from*, and ἀρί *now.*—*From this time, from henceforth.* occ. Rev. xiv. 13. Comp. ἀρί 5. [Schl. says that sometimes ἀπαρί means *exactly, precisely, truly.* See Phavorinus, and Foes. Æcon. Hippoc. p. 44. There ἀπαρί μακάριοι is *perfectly happy.*]

*Ἀπαρτισμός*, οὔ, ὁ, from ἀπάρτισμαι p. p. of ἀπαρτίζω *to perfect*, which from ἀπό intensive, and ἀρτίζω *to perfect, finish*, from ἀρτιος *perfect, complete*, which see. *A completion, finishing, perfecting.* occ. Luke xiv. 28.

*Ἀπαρχή*, ἡς, ἡ, from ἀπό *from*, and ἀρχή *the beginning.*

I. *The first-fruits*, i. e. *the first of the first-ripe fruits*, ἡρπᾶς ἡρπᾶς, as it is expressed, Exod. xxiii. 19, which (besides *the sheaf of ἡρπᾶς first-fruits* offered at the Passover for the whole people of Israel, Lev. xxiii. 10, and the ὡρπᾶς *first-ripe fruits* of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T., but frequently in the LXX version of the Old, where it often answers to the Heb. ἡרפּה, never to ὡרפּה.

II. *The first-fruits* in a figurative sense. It is applied,

1. *To Christ risen from the dead*, as the *first-fruits* of them that slept, and whom the *full harvest* of those who are Christ's shall follow<sup>1</sup>. 1 Cor. xv. 20. 23. The resurrection of Christ in this respect was typified<sup>2</sup> by the *sheaf of first-fruits* which was waved before the Lord on the morrow after the sabbath of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. Comp. μεγάλη ἡμέρα under μύσας IV.

2. *To the gifts of the Holy Spirit*, which believers obtain in this life as a *foretaste*<sup>3</sup> and *earnest* of their eternal inheritance. Rom. viii. 23. comp. Eph. i. 34. Heb. vi. 5. [In Rom. viii. 23, They that have the first-fruits of the Spirit are the apostles, say Deyling, Obsc. Sacr. i. p. 311, and Schl. These gifts, says Deyling, are said to be

<sup>1</sup> Τῇ δὲ ἀπαρχῇ πάντες ἀκολουθήσιν τὸ φέρον, says Theodoret.

<sup>2</sup> See Bishop Pearson on the Creed, Art. V.

<sup>3</sup> Τούτοις τῶν μελλόντων ἀξία γευσάμενοι, says Chrysostom.

typified by the first-fruits offered at Pentecost. Levit. xxiii. 17.]

3. To the *Jewish believers*, to whom the Gospel was first preached, and who consequently were the first converts to Christianity. James i. 18.

4. To *believers*, first converted in any particular place or country. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To the *true believers* during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated to God and the Lamb, an earnest and assurance of a more plentiful harvest that should follow. See Rev. xiv. 4, where see Vitringa, Bp. Newton, and Johnston.

6. It intimates the *patriarchs and ancestors of the Jewish people*, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above-cited are all the passages of the N. T. wherein the word occurs.

Ἀρας, ἀρασα, ἀραν, from a collect. or ἄμα together, and πᾶς all.

I. *All, the whole*, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1. 4, et al. freq.

II. *All, the whole* in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

ἈΠΑΤᾶΩ, ᾶ, from a neg. and πάρος, a high-way, according to some, but rather from the Heb. נָפַת, Hiph. of נָפַת to seduce, for which the LXX have frequently used ἀπατάω. — To deceive, bring or seduce into error. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26. [Is. xxxvi. 24.]

Ἀπατή, ης, ἥ, from ἀπατάω. †Rather the reverse.†—*Deceit, deceitfulness*. Mat. xiii. 22. Eph. iv. 22, et al.

Ἀπάτωρ, ορος, ὁ, from a neg. and πατήρ a father.—*Without father*, i. e. of a priestly family. occ. Heb. vii. 3. See Elsner.

Ἀπαύγασμα, ατος, τό, from ἀπαυγάω to emit, or radiate, light or splendour, "lucem edo, splendorem reddo." Hederic. And this is compounded of ἀπό from, and αὐγάω to shine.—*Light or splendour emitted or radiated, effulgence, effulgentia, splendor*. Hederic. So Heyschius explains ἀπαύγασμα by ἡλίου φάγος the light or splendour of the sun; Suidas, by ἀπανηγή ἡ ἐλαμψίς emitted splendour or effulgence; the Vulgate renders it by *splendour*, and the

Syriac version by ܐܡܪܝܬܐ, which is a derivative from the V. παύω to spring forth, (see the Syriac version of Is. xlii. 9.) occ. Heb. i. 3; where the Son is styled Ἀπαύγασμα τῆς δόξης—*αὐτοῦ*, the effulgence of his (God's) glory; and that, I humbly apprehend, in respect of his *divine nature and glorious appearances* previous to his taking human nature upon him. "The whole structure of the words," i. e. in the three first verses of Heb. i., says the learned Elsner, (Obs. Sac. on the place), shows that Christ was the Ἀπαύγασμα and Χαρακτήρ of the Father, before that, being made man, he expiated our sins; for thus run the words: δὲ ὢν ἀπαύγασμα, κ. τ. λ. who, when he was (cum esset) the effulgence of his glory, &c. having by himself purged our sins, sat down on the right hand, &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, δὲ ἐν μορφῇ, κ. τ. λ. who, being in the form of God, emptied him-

self, &c., wherefore God hath very highly exalted him."—Thus Elsner. I add, that both in the Old and New Testament the Logos or Divine Word, and his offices and acts, are described to us by the light, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Is. ix. 2. xlix. 6. lx. 1. 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36. 46.) And under both dispensations the peculiar presence of the same Divine Person was occasionally demonstrated to men by the attendance of his emblem, a *preternatural light or glory*. See Exod. iii. 2<sup>1</sup>. (comp. Acts vii. 30. 35.) Exod. xl. 34, 35. 1 Kings viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2. 5. Rev. i. 13—15. And besides these occasional manifestations of the glory of the Lord, the appearance of the God-Man over the cherubim in the Holy of Holies of the tabernacle and temple, was constantly accompanied with the like *preternatural splendour or brightness*. This is evident from St. Paul's calling those sacred emblems the cherubim of GLORY, Heb. ix. 5, and from the description of the man over the cherubim in Ezek. i. 26, 27. The same prophet, ch. x. 4, describes the glory of Jehovah, i. e. the appearance of the God-Man in glory, as going up from the cherub (whereon he was, ch. ix. 3.) and standing over the threshold of the house; and then he adds, and the house was filled with the cloud, and the court was full of the BRIGHTNESS OF THE GLORY OF JEHOVAH, הִתְקַדְּשׁ הַבַּיִת וְהַחֲצֵר מִלְּפָנֵי יְהוָה, which Hebrew words it seems impossible to render into Greek more literally than by ἈΠΑΥΓΑΣΜΑ (or —ΑΤΟΣ) ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ or ΚΥΡΙΟΥ. It is probable, therefore, that when St. Paul, writing to the Hebrews or converted Jews, gave the Son of God this title, he alluded to this very text of Ezekiel, and thus referred to his *divine character and glorious appearances* before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of Wisdom (who most probably was Philo Judæus<sup>2</sup>) should, among other personal attributes of wisdom, entitle her, ch. vii. 25, 26, ἈΠΟΡΡΟΙΑ ΤΗΣ τοῦ παντοκράτορος ΔΟΞΗΣ εὐλαμνής, a bright efflux, emanation, or stream (Eng. Marg.) from or of the glory of the Almighty, and also, ἈΠΑΥΓΑΣΜΑ φωτός διδίου, the effulgence of the eternal light. Much less ought we to wonder that Clement, the companion and fellow-labourer of St. Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ἈΠΑΥΓΑΣΜΑ τῆς μεγαλωσύνης αὐτοῦ, the effulgence of his (God's) majesty, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the Son by the apostle to the Hebrews. See Suicer's Thesaurus in Ἀπαύγασμα. [See also Phil. i. p. 35, and p. 337, ed. Mang.]

<sup>1</sup> Observe, that the fire mentioned in this text was a fire which consumed not; and it is justly observed by one who well knew what he was writing about, "Indeed lights together (without the mixture of spirit) could not appear otherwise but like fire." Hutchinson's Works, vol. vi. p. 39.

<sup>2</sup> I know not of any writer who has proved this point so convincingly as the learned Whitaker, in his Origin of Arianism disclosed, pp. 121, &c. 131, &c. 160, &c.

'Αρεῖω, from ἀρό intensive, and εἶδω to see.—*To see or perceive.* [See Jonah iv. 5. It seems rather to be used of seeing with the mind or understanding, in Phil. ii. 23. It does not occur again.]

Ἐξ' Ἀρεῖθια, ας, ἡ, from ἀρεῖθις.

I. *Unbelief, want of true faith.* Rom. xi. 30. 32. Heb. iv. 11.

II. *Resistance of persuasion, contumacy, obstinacy, disobedience.* Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of unbelief is evidently included, and in the former texts ἀρεῖθια does also imply disobedience; so that it might perhaps be best to reduce this word to the one general meaning of *unbelief*, or of *disobedience accompanying unbelief*. "It signifies," says the judicious Leigh, "the want of obedience of faith." It is more than ἀνιστορία, and implies obstinacy in unbelief, and the rejection of the true faith when proposed.

Ἀρῖθω, ῶ, from α neg. and πείθω to persuade.

I. *Not to believe, to disbelieve*, as implying also *disobedience*. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18. [Schl. says, and I think justly, that in this last place *want of confidence* in the divine assistance is meant, as in Eccles. xli. 3, 4, and Deut. xxviii. 65.]

II. *To disobey*, as through *unbelief*. Rom. ii. 8. 1 Pet. ii. 20. ii. 8, where join τῷ λόγῳ with ἀπειθεῖντες, as ch. iii. 1. iv. 17. See Bowyer. These two senses seem almost to coincide (comp. ἀρεῖθια), only the word sometimes refers more to the inward, sometimes more to the outward act [Deut. xxi. 20. Ex. xxiii. 21.]

Ἀπειθῆς, ιος, οὔς, ὁ, ἡ, from α neg. and πείθω to persuade, or πείθομαι to obey.

I. *Unbelieving.* Luke i. 17.

II. *Disobedient.* Acts xvi. 19. Rom. i. 30, et al. In the LXX it several times answers to the Heb. תְּרִיבִּילִים. [See Num. xx. 10. Jer. v. 23. Is. xxx. 9. Deut. xxi. 18.]

Ἀπειλῶ, ῶ.—*To threaten, menace.* occ. Acts iv. 17. 1 Pet. ii. 23. [In Acts iv. 17, ἀπειλή is redundant, and this is a common Hebraism. See Voss de Hebraism. p. 625. c. 34.]—It is by some deduced from ἀπό from, and the obsolete διῖν to withdraw, because threats are used to withdraw men from their purpose. I know not, however, whether the primary sense of ἀπειλῶ be not to boast, vaunt, "αὐχεῖν, καυχᾶσθαι," Scapula, as the V. is used by Homer, Il. viii. 156, ὥς τὸν ἀπειλήσει, Thus will he vaunt. [LXX, Gen. xxvii. 42.]

Ἀπειλή, ἡς, ἡ, from ἀπειλῶ to threaten.—*A threat, threatening, menace.* occ. Acts iv. 17. 24. ii. 1. Eph. vi. 9. [LXX, Job xxiii. 6, in the Vat. MS. Elsewhere in the LXX it has a different sense.]

Ἀπειμι, from ἀπό from, and εἶμι to be.—*To be absent.* 1 Cor. v. 3. Col. ii. 5, et al.

Ἀπειμι, from ἀπό from and εἶμι to go.—*To go, to depart.* occ. Acts xvii. 10, where observe that ἔρπον is the 3rd pers. plur. imperf. [LXX, Ez. xxiii. 8.]

Ἀπειραστος, ου, ὁ, ἡ, from α neg. and πειράω to tempt.—*Not to be tempted, incapable of being tempted.* occ. James i. 13.

Ἀπειρος, ου, ὁ, ἡ, from α neg. and πείρα experience.—*Unexperienced, unskilful.* occ. Heb. v. 13. [It is rather here unequal to, unable to

understand the doctrines of Christianity. It occurs in its primary sense, Xen. Mem. ii. 1, 23. Thuc. i. 141. LXX, Zech. xi. 15.]

Ἀπεκδοῖσθαι, from ἀπό intens. and ἐκδοῖσθαι to expect.—*To wait for with earnest expectation and desire, to expect earnestly.* occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. [It is doubtful whether ἀπό has this intensive force here. Schl. says simply to expect, though he says the other interpretation may be true.]

Ἀπεκδύομαι, mid. from ἀπό from, and ἐκδύω to put off.

I. *To put or strip off*, as clothes. Hence it is in the N. T. applied figuratively to the old man, or that corrupt nature we derive from fallen Adam. Col. iii. 9. [The verb is used in this sense, Joseph. A. J. xiii. 7. 1. (as exuere in Latin, Tac. Ann. xiv. 52.) but Schleusner says it is rather derived from the Chaldee use of the word שָׁרַף in such phrases as he puts off his heart (dispositions). See Schöttgen. Hor. Heb. i. p. 820. Krebrius (Obs. Flav. p. 342) says that the phrase is perhaps borrowed from actors, who put off the dress of one character to assume another.]

II. *To strip, divest*, of power or authority. Col. ii. 15. [Schl. says that the verb means to strip, as, to strip the vanquished of their clothes, and hence to vanquish, or break the strength of, in this place of the Colossians. Dresig. (i. 17) denies this sense, but see Perizon. ad Elian. V. H. ii. 13. Wakefield (Silv. Crit. pt. iii. p. 120) says that a comma must be put after the verb, which means to strip off clothes, as if to go less encumbered to a contest.]

Ἀπεικδύσεις, εως, ἡ, from ἀπεκδύομαι, a putting or stripping off. occ. Col. ii. 11. See Suicer, Thes. in ἀπεικδύσεις.

Ἀπειλῶνω, or ἀπειλῶ, ῶ, from ἀπό from, and ἐλῶνω or ἐλῶω to drive.—*To drive away.* Acts xviii. 16. [See Plutarch. Mar. p. 410, and D'Orvill. ad Charit. vi. 1, p. 512. LXX, Ez. xxiv. 12.]

Ἀπειλεγμός, οὔ, ὁ, from ἀπήλεγμαι perf. pass. of ἀπείλγω to refute, confute; which from ἀπό intensive, and ἐλέγω to refute.

I. *Refutation, confutation*; in which sense it is used in the profane writers.

II. *Disgrace, disrepute.* occ. Acts xix. 27. [Ἐλεγμός occurs 2 Kings xix. 3. Is. xxxviii. 3, as upbraiding.]

Ἀπελευθερος, ου, ὁ, ἡ, from ἀπό from and ἐλευθερος free.—*A man freed from slavery, a freedman; a man not born, but made, free.* It is the Greek word for the Latin *libertus*: so Scapula cites from Arrian on Epictetus, ἈΠΕΛΕΥΘΕΡΟΣ τοῦ Νέρωνος, Nero's freedman; and Josephus, de Bel. vi. 9, § 2, mentions ἕνα τῶν ἈΠΕΛΕΥΘΕΡΩΝ one of (Titus's) freedmen, unum ex libertis. Hudson. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So Ignatius, Epist. to the Romans, § 4, ed. Russell, applies this word to himself, but if I suffer, I shall be ἀπελευθερος Ἰησοῦ, Jesus' freedman.

Ἀπελπίζω, from ἀπό denoting privation, and ἐλπίζω to hope.—*To despair.* occ. Luke vi. 35, Μηδὲν ἀπελπίζοντες, nothing or nowise despairing. It does not appear that ἀπελπίζω ever signifies to hope from or again, as our translators, after the

printed copies of the Vulgate (inde sperantes) render it; but the constant classical meaning of this verb is to be *hopeless, despair*, of which Wetstein has produced many instances; and the LXX have once, Ia. xxix. 19, used the participle ἀπηλπισμένος *hopeless*, for the Heb. יָצַח *indigent*. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11. Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see Campbell's note on Luke vi. 35. [Schl. sides with our translators, and says from Krebais (Obs. Flav. p. 117) that often a notice of a word omitted is given by a preposition, as ἰσθῆναι ἀπὸ τινος, shortly ἀποσθῆναι, according to Athenæus, xiv. p. 649, and δρασθῆναι in Theophrastus in the same way. See Casaub. ad Theophr. Char. 12. Br. sides with Parkhurst.]

Ἀπὲναι, adv. from ἀπὸ *from, at*, and ἐναντί *before*.

1. *Over-against*. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of*. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18. [Gen. xxv. 9. xlix. 30.]

3. *In opposition to, against*. Acts xvii. 7. [Ecclus. xxxvii. 4.]

Ἀπίω, from ἀπὸ *from*, and ἔγω *to speak*.—*To renounce, disclaim*. occ. 2 Cor. iv. 2. On which passage Raphaelus shows that Herodotus often uses the same form of the V., i. e. the 1st aor. mid. ἀπειράμην, in the same sense. [The verb signifies *to forbid*. Joseph. A. J. iii. 12. 1. Xen. Mem. i. 2. 33. *To fail*. Xen. de Re Eq. viii. 5; and so in the middle, *to forbid myself anything, to give it up*. Herod. vi. 10. 1 Kings xi. 2, *to forbid*. See Zech. xi. 12. Job x. 3.]

Ἀπείρωτος, ου, ὁ, ἡ, from a neg. and περαινω *to finish*, which from πέρα *a bound, end*.—*Endless, infinite, or useless, ending in nothing*. occ. 1 Tim. i. 4, where see Elsner, Wetstein, Kypke, and Maoknight. [Job xxxvi. 26. Schl. says, as περαινω signifies also *to profit*, ἀπείρωτος is here *useless*, according to Kypke, Obs. Sacr. i. p. 347, who gives instances from Ecumenius and Theophyl. See Strab. ii. p. 167.]

Ἀπερίσπαστος, adv. from ἀπερίσπαστος *without distraction*, which from a neg. and περισπᾶω, *to distract*, which see.—*Without distraction or distracting care*. That this is the true sense of the word, Raphaelus has confirmed by citations from Arrian<sup>1</sup> and Polybius; agreeably to which Hesychius explains it by ἀμεριμνός *without carefulness*, ἀπορρητισμός *without anxiety* (so Ecumenius), and ἡσυχός *quietly*. occ. 1 Cor. vii. 35. The adj. ἀπερίσπαστος occurs Ecclus. xli. 1, which see, and comp. ver. 2. [Polyb. ii. 20, 12.]

Ἀπερίτμητος, ου, ὁ, ἡ, from a neg. and περὶτμητος *circumcised*, which from περὶτμηνω *to circumcise*, which see.—*Uncircumcised*. occ. Acts vi. 51. comp. Lev. xxvi. 41. Ezek. xlii. 7. 9. Jer. vi. 10. ix. 25, in LXX, and see Heb. and Eng. Lex. in ἄγ.—In the LXX it always answers to the Heb. לֹא *having the superfluous foreskin uncircumcised*, except in Josh. v. 7, where ἀπερίτμητος occurs for the Heb. עָוֵן לֹא *they had not circumcised them*.

Ἀπέρχομαι, from ἀπὸ *from*, and ἔρχομαι *to go*.

1. *To go, go away, depart*. Mat. ii. 22. viii. 18. 19. ix. 7. x. 5. xxv. 46, et al. freq.

<sup>1</sup> See Mrs. Carter's Note (r) on her Translation of Arrian's Epictetus, book iii. cap. 23, § 8.

II. *To go forth*. Rev. iv. 24.

III. *To pass away*. Mat. ix. 12. xi. 14. xviii. 14. xxi. 4. [Song of Sol. ii. 11. Arr. Diss. Ep. iv. c. 3.]

[IV. *To go*. Mat. viii. 19. x. 5. xiv. 15. 25. xvi. 21. xxviii. 10. Mark v. 24. John iv. 47. Rom. xv. 28. Gal. i. 17. Gen. xix. 2. xxiv. 56. Ia. xxxvii. 37; and this is its sense where it is used with ὀπίσω and a genitive, *to go after any one*, i. e. to be his disciple. Mark i. 20. John xii. 19, and without the addition, Luke xvii. 23.]

[V. *To come*. Mark iii. 13. vii. 30. Luke xxiii. 33. Mat. viii. 33, where see Bois. Collat. Vet. Intp. Gen. xlii. 21.]

[VI. *To return*. Mat. ii. 22. viii. 21. ix. 7. xiii. 46. Luke i. 23. Gen. iii. 19. xxxi. 13. See Suidas v. ἀπὸθῆ. Schl. adds a variety of other meanings which are reducible to one or other of the above heads.]

Ἀρίτω, from ἀπὸ *from*, and ἔγω *to have, be*.

1. *To receive, obtain from another, so to have*. Mat. vi. 2. 5. Luke vi. 24. Phil. iv. 18. Philem. 15. Josephus applies this V. as in Mat. vi. 'Αλλ' ἐγὼ μὲν ἈΠΕΧΘ ῥῆς ἀσβείας ΤΟ' ΕΠΙΤΙΜΙΟΝ, But I indeed receive or have the reward of my wickedness. De Bel. i. 30, § 6. And Wetstein on Mat. cites from Plutarch, Solon, p. 90, F. the very phrase ΤΟΝ—ΜΙΣΘΟΝ ἈΠΕΧΕΙ; and on Phil. iv. 18, from Arrian, Epict. iii. 2, ἈΠΕΧΕΙ ἄνθρωπον. [See Gen. xliii. 23. Numb. xxxi. 19. Athen. xiv. p. 649. Gataker. ad Marc. Anton. iv. 49. p. 135. Fischer, de Vit. Lex. N. T. Prol. xxvii. p. 12. 59.]

II. *To be distant or at a distance*. Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6. [Polyb. vi. 25. Xen. de Vect. iv. 43.]

III. Ἀρίτω, impersonally, *it is enough, sufficient*. Mark xiv. 41. q. d. I have exhorted you enough to watchfulness; I need not now give you any further directions on this subject. Ἀρίτω is used in the same sense (though an unusual one) by Amacreon, Ode xxviii. 33, ἈΠΕΧΕΙΒΛΙτω γὰρ αὐτὴν, 'Tis now enough; herself I see. Comp. Wetstein. [Schl. says that the meaning is, *ye have slept enough*. Schw. (Comma. p. 147) says ἀρίτω (ῥα), *the time is absent, or the proper hour (for sleep) is absent*.]

IV. Ἀρίχομαι, mid. *to keep oneself from, to abstain or refrain from*. Acts xv. 20, 29.

Ἀπιστός, ὤ, from a neg. and πιστός *faith, belief*.

1. *Not to believe, to disbelieve*. Mark xvi. 11. 16. Luke xxiv. 11. 41. Acts xxviii. 24. Rom. iii. 3. [Sometimes it is *to disbelieve*, as in the three last places, and in Xen. Symp. iv. 49. Apol. Socr. 14. Polyb. iii. 98, 1.]

II. *To be unfaithful*. 2 Tim. ii. 13, where it is opposed to πιστός *faithful*. See Doddridge on the place, but comp. Rom. iii. 3. [So Ag. Symm. and Theod. in Ps. xlii. 3.]

Ἀπιστία, ας, ἡ, from a neg. and πιστός *faith*.—*Want of faith, unbelief*. Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12. 19. comp. Mark ix. 24. [In Mat. xiii. 58. Mark vi. 6. xvi. 14. Rom. iii. 3. xi. 20. Heb. iii. 12. 19, it seems to be *wilful disbelief*. In 1 Tim. i. 13, *ignorance from disbelief*.]

Ἀπιστός, ου, ὁ, ἡ, from a neg. and πιστός *credible, believing*.

I. In a passive sense, spoken of a thing, *not to be believed, incredible*. Acts xxvi. 8. [Polyb. xviii. 18, 7. Xen. Symp. iv. 50.]

II. *Not to be trusted, unfaithful*, as a servant, Luke xii. 46. *Unfaithful*, as Christians, Tit. i. 15. See Macknight. [Schl. says, *hesitating*, in Tit. i. 15.]

III. In an active sense, *not believing*. Mat. xvii. 17. John xx. 27. Hence,

IV. It denotes one who *disbelieved the Gospel of Christ, an unbeliever, an infidel*. 1 Cor. vi. 6. vii. 12—15. 2 Cor. vi. 15.

Ἀπλός, οὗς, ὅς, ἡ, ὅν, οὖν, from a denoting *unity or together*, and πλός to be. Comp. ἀπλός.

I. *Simple, uncompounded*. In this sense it is used in the profane writers.

II. Applied to the eye, *clear*. "It is opposed to an eye overgrown with *film*, which would obstruct the sight." Doddridge.—"Sound. Both Chrysostom and Theophylact represent the Greek word as synonymous here with ὑγιής, *sana*." Campbell. occ. Mat. vi. 22. Luke xi. 34.

Ἀπλότης, ητος, ἡ, from ἀπλός.

I. *Simplicity, sincerity, purity of mind, freedom from sinister designs or views*. occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22. [1 Chron. xxix. 17. Wisd. i. 1<sup>1</sup>.]

II. *Bountifulness, liberality*, springing from *simplicity or sincerity of mind*. occ. 2 Cor. viii. 2. ix. 11. 13. comp. Rom. xii. 8, where see Kypke. [See Krebs, Obs. Flav. p. 302.]—In the LXX this N. answers to the Heb. נָפִישׁ *uprightness*, and to עֲדָת *integrity*.

Ἀπλῶς, adv. from ἀπλός.—*Bountifully, liberally*. occ. James i. 5.

ἈΠΟ' (by apostrophe, before a vowel with smooth breathing, ἀρ': with an aspirate one, ἀφ': Lat. ab; Germ. ab, af; Sax. of; Eng. of, off), perhaps from the Heb. שָׁ denoting the *first author or original*. But when ἀπό implies *motion*, may it not be best derived from the Heb. רָחוּק *to fly away*?

I. A preposition governing a genitive case.

1. [From, denoting the efficient cause. Mat. xi. 19. xii. 38. xvi. 21. Mark viii. 31. Luke xvii. 25. Rom. i. 7, peace from God. xiii. 1. 1 Cor. i. 3. 30. iv. 5. 2 Cor. i. 2. Phil. i. 28. James i. 17. Rev. xii. 6. 1 Macc. viii. 6. See Duk. ad Thuc. i. 25.]

2. [From, denoting the place from which. Mat. iv. 25, from Galilee. xxvii. 51. Mark xv. 38. Rom. xv. 18. Heb. viii. 11.]

3. [From, or away from, denoting local removal or distance from. Mat. xxviii. 2, rolled the stone away from the door. Luke xxiv. 2. John xxi. 8. Mat. vii. 23. xxvii. 41. Hence it is sometimes prefixed to the description of the distance, and must be rendered, *at the distance of*. John xi. 18. xxi. 8. Rev. xiv. 20. So Joseph. de Bell. iii. 8, 7. 9. 7. v. 2, 1. See Kypk. i. p. 200.]

4. [From, denoting an object from which one is freed, or of which one is deprived. Mat. i. 21, save the people from their sins. vi. 13. Mark v. 34. Luke iii. 7. vii. 21. Rom. v. 9. 1 Cor. x. 14. 2 Cor. vii. 1. 1 John i. 7.]

5. [From, denoting the person so freed, &c.

Luke viii. 2. *from whom seven devils had gone out*, 33. 35. xii. 20. Rom. xi. 26. Mark xiv. 35.]

6. [Out of, as out of a place. Mat. iii. 16. vii. 4. xiv. 29. xxiv. 31. Mark vii. 4. Luke xxiii. 26.]

7. From. See Mat. i. 17. 24. iii. 7. 13. vii. 1. 11. Mark vii. 4, where observe that ἀπὸ ἀγορᾶς is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market or after market*. Thus ἈΠΟ' ΔΕΙΨΗΝΟΥ *after supper*. Theophr. Char. Eth. cap. 24. Comp. sense 3. Hom. Il. viii. 53, and see Raphaelius, Elsner, Wolfius, and Kypke. Acts xvi. 33, "*washed from the stripes, i.e. the blood from them*." Bp. Pearce.

8. From, after, of time. Mat. ii. 16. Luke ii. 36. John xi. 53.

9. From, since, of time. Rom. i. 20. (Comp. Eccclus. xvi. 26.) Acts xxiv. 11, where observe ἀφ' ἧς agrees with *δυσωμάτης ἡμέρας* understood.

10. From, for, by reason of. Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where Kypke shows that this sense of ἀπό is common in the Greek writers.

11. From, of, denoting the matter. Mat. iii. 4.

12. From, by, by means of. Mat. vii. 16.

13. Of time, at the distance of, at, on. Acts x. 30, ἀπὸ τετάρτης ἡμέρας at the distance of, or on, the fourth day, reckoning backwards. Comp. Acts xxiii. 23.

14. Of, some of, as if τι were understood. Luke xxiv. 42. Acts v. 2, 3.

15. Before, in presence of. coram, answering to the Heb. מִפְּנֵי 1 John ii. 28. So repeatedly, Eccclus. xli. 17, 18.

16. Of, belonging to, a place. John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.

17. Redundant, ἀπὸ μακρόθεν, Mat. xxvi. 58, where see Wetstein: ἀπὸ ἀνωθεν, Mat. xxvii. 51. Mark xv. 38.

II. In composition it denotes,

1. Removal or passing, as ἀποπλεῖν *to sail from or away*.

2. Separation or privation, as ἀποκόπτω *to cut off*, ἀποκεφαλίζω *to behead*, ἀποθέσις *a putting off*.

3. Back again, as ἀποδίδωμι *to give back*, render, ἀποκαθίστημι *to restore*.

4. Intense, as ἀπεκδέχομαι *to expect earnestly*.

Ἀποβαίνειν, from ἀπέ from, out, and βαίνειν *to go, come*.

I. To go or come out of a ship. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See Wetstein on Luke. [Thuc. i. 116. iv. 9.]

II. To happen, to come, or turn out, as we say: so the Lat. evenio *to happen* (whence our English event, &c.) is in like manner from ē out, and venio *to come*. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See Wetstein on Luke. [Job xiii. 5. xv. 31. and especially Exod. ii. 4. Job xi. 6. xiii. 16. See Thuc. iii. 93. iv. 39. Xen. Symp. iv. 49. Artemid. iii. 67. Arrian, Epict. iv. 10.]

Ἀποβάλλω, from ἀπό from, and βάλλω *to cast*.

I. To cast off or away. Mark x. 50.

II. Metaphorically, to lose. Heb. x. 35. So Is. i. 30. Xen. (Ec. xii. 2. Heliod. v. 22, and often in Greek authors.)

<sup>1</sup> [See also Test. xii. Patr. in Fabr. l. p. 624.]

'Αποβλίπω, from ἀπό intensive, and βλέπω to look.—To behold or look earnestly or attentively; respicio, suspicio. occ. Heb. xi. 26. So in Xen. H. Gr. vi. +1, 4, p. 359,† we have ἡ σὴ πατρίς Εἴς σε Αἰθιοβαΐει, Thy country looks earnestly at thee. See Wetstein and Kypke. [Sohl. says, rationem habeo, I take into account, and quotes Arrian, Epict. ii. 16, 46. Polyb. ii. 39, 10. See Krebs, Obs. Flav. p. 386, and Bishop Bull's Sermon on the text. In Parkhurst's sense it occurs, Ps. xi. 4. Song vi. 1. In the Test. xii. Patr. ap. Fabr. i. p. 694, it is, to look to or have respect to.]

Ἀπόβλητος, ὁ, ἡ, from ἀποβιβληται, 3rd pers. perf. pass. of ἀποβάλλω.—That is to be rejected. occ. 1 Tim. iv. 4. [Jer. xxii. 28.]

Ἀποβολή, ἡς, ἡ, from ἀποβίβολα, perf. mid. of ἀποβάλλω.

I. A casting off, rejection. Rom. xi. 15.

II. A loss. Acts xxvii. 22. [Jos. Ant. ii. 6, 9.]

Ἀπογίνομαι, from ἀπό from, and γίνομαι to become.—To die; in which sense it is frequently used by the Greek writers, particularly Herodotus<sup>1</sup>. See Raphaelius and Wetstein. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Ἀπογραφή, ἡς, ἡ, from ἀπογράφω, which see.—An enrolment or register of persons and estates. occ. Acts v. 37. Luke ii. 2, αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. In the first edition I embraced the explanation of this difficult passage which is given, and at large illustrated, by Lardner in his Credibility of Gospel Hist. pt. i. book ii. ch. 1, namely, "This was the first enrolment of Cyrenius, governor of Syria, i. e. who was afterwards governor of Syria, and best known among the Jews by that title." But I am since convinced, by Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer (whom see): "This first register took effect (ἐγένετο, comp. Mat. v. 18. vi. 10. xviii. 19. xxvi. 42. Luke ii. 2. xxii. 42. 1 Cor. xv. 54) when Cyrenius was president of Syria." And this effect is what Acts v. 37 refers to; on which text, as also on Luke ii. 2, see Wetstein and Josephus, Ant. xviii. 1, 1. [Mr. Benson, in his Essay on the Chronology of the Life of Christ (p. 129), suggests the following reading, ἐγένετο πρώτη ἡ ἡγεμονεύοντος, and translates, this taxing took place before that which took place when Cyrenius, &c. The transposition is justified by MSS., and his conjecture that one of the three Etas was omitted by the transcriber is certainly happy. But it need not be added, that corrections of the SS. can hardly ever be admissible.]

Ἀπογράφω, from ἀπό intens. and γράφω to write.

I. To enrol, register. Luke ii. 1. 3. 5. This is a term referring to the Roman polity, and particularly to their census; for what the epitome of Livy expresses by census actus, a census was taken, Dio denotes by ἀπογραφὰς ἐποιήσατο he

made enrolments. And we learn from Florus<sup>2</sup>, the Roman historian, that the business of the census was "to make a distinct register of every one's estate, dignity, age, employment, and office." Such was the ἀπογραφὴ or census now made by Augustus Caesar. See more in Grotius on Luke ii. 1; in Lardner, as cited under ἀπογραφὴ; in Prideaux, Connect. pt. ii. book 9, anno 5; and in Bp. Chandler's Vindication of Defence of Christianity, vol. ii. p. 437. [The first census (Luke ii. 1) in Herod's time was from the mere ambition or curiosity of Augustus, and was merely a list of names, and, as it seems, not confined to Judea; the second (Acts v. 37), ten years after, and after Herod's death, was an account of property. See Joseph. Ant. xvii. 13, 1. xviii. 1, 1. LXX, Judg. viii. 14.]

II. Pass. to be registered, enrolled, in a figurative and spiritual sense. Heb. xii. 23. Comp. Num. iii. 40. 42, 43.

Ἀποδείκνυμι, ἀποδείκνυμι, and obs. ἀποδείκω, from ἀπό intensive, and δεικνύω or δεικω to show.

I. To show openly or publicly. 2 Thess. ii. 4. On which text Wetstein shows that the Greek writers apply the V. in like manner to a declaration of dignity. Thus, among other passages, he cites from Strabo, Αἰθερίῳ ἐξεν αὐτὸν βασιλία, he declared him king; and from Diodorus Siculus, σύνθρονον ἔαττον Ἀποδείκνυντο τοῦ βασιλέως τοῖς δώδεκα θεοῖς, The king showing or declaring himself of equal dignity with the twelve gods. [Diod. Sic. xvi. 92.]

II. [To show or set forth publicly or prove. Acts ii. 22. xxv. 7. Xen. de Rep. i. 1. Mem. iii. 6, 8. See Krebs, Obs. Flav. p. 168. 1 Mac. x. 34. xiv. 23. Est. ii. 9.]

III. [To exhibit as appointed, or to appoint, make, or constitute. 1 Cor. iv. 9. Xen. de Re Eq. i. 5. Isoc. Paneg. c. 23. Hemsterh. ad Lucian. i. p. 460, and Irmisch, ad Herodian. i. p. 121.]

Ἀπόδειξις, ἡς, ἡ, from ἀποδείκνυμι.—Proof, demonstration. occ. 1 Cor. ii. 4. [Polyb. v. 10, 3.]

Ἀποδεκάρω, ὦ, from ἀπό from, and δεκαῖω to tithe.

I. To pay the tithe or tenth. Mat. xxiii. 23. Luke xi. 42. xviii. 12. [Test. xii. Patr. ap. Fabr. i. 569.]

II. To take or receive tithe from, to tithe. In this sense, occ. Heb. vii. 5.—So in the LXX ἀποδεκάρω answers to the Heb. תָּרַם in the senses both of paying tithe, Gen. xlviii. 22. Deut. xiv. 22. xxvi. 12, and of receiving it, 1 Sam. viii. 15. 17.

Ἀπόδεκτος, ὁ, ἡ, from ἀποδέχομαι.—Acceptable, pleasing, grateful. occ. 1 Tim. ii. 3. v. 4. [Plut. Opp. x. p. 380.]

Ἀποδέχομαι, from ἀπό intensive, and δέχομαι to receive.

I. Of persons, to receive kindly or hospitably. Luke viii. 40. Acts xv. 4. xviii. 27. [xxviii. 30. 2 Mac. iii. 9.]

II. Of God's word, to receive or embrace heartily. Acts ii. 41. [Xen. Mem. i. 2, 8.]

III. Of benefits, to receive or accept gratefully. Acts xxiv. 3. [Sohl. and Br. say, to celebrate or

<sup>1</sup> "Omnia patrimoniis, dignitatibus, ætatis, ætium officiorumque discrimina in tabulas referre." Flor. l. 6. Comp. Cic. de Leg. iii. 3.

<sup>2</sup> [See Thuc. ii. 34. Herod. ii. 85.]

praiser. See Jos. Ant. vii. 12. Phil. Legat. ad Cnium, p. 1014. in Flacc. p. 979. Krebs, Obs. Flav. p. 253.]

Ἰ. Ἀποδημιῶ, ὦ, from ἀπόδημος.

I. To go from one's own people, to go or travel abroad, or into a foreign country. Mat. xxi. 33. [xv. 14. Mark xii. 1. Luke xv. 13.]

II. To be or live abroad. Luke xx. 9. Ælian, V. H. xiii. 14. Lys. Orat. iii. p. 73.]

Ἰ. Ἀπόδημος, οὐ, δ, ἡ, from ἀπό from, and ἄνθρωπος a people.—Going from one's people, going abroad or into a strange country. occ. Mark xiii. 34.

Ἀποδίδωμι, from ἀπό from or back again, and δίδωμι to give.

I. To give, bestow. 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, to give, bear. Acts iv. 33. [See D'Orville. ad Charit. p. 597, ed. Lips.]

III. Ἀποδίδωμαι, mid. to sell, give from one's self, as it were, for a price. Acts v. 8. vii. 9. Heb. xii. 16. [See Gen. xxv. 33. Deut. ii. 28. Xen. de Vect. c. 5, § 4. Hell. i. 6, 9. ii. 3, 18. Polyb. iii. 22, 9.]

IV. To reward, recompense, render, whether in a good or bad sense, as Mat. vi. 4. 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14. [Schl. adds, 1 Pet. iii. 9. Rev. xviii. 6. xxii. 12. Eccles. xi. 26. xii. 6. xvii. 19. Is. lxxv. 6. Job xxxiv. 21.]

V. To repay, restore, return. Luke iv. 20. ix. 42. x. 35. xix. 8. [1 Mac. xli. 46.]

VI. To pay, as a debt. Mat. v. 26. xviii. 25, 26. [Luke vii. 42]; tribute, &c. Rom. xiii. 7. Mat. xxii. 21; hire, Mat. xx. 8. [See also 1 Cor. vii. 22.]

VII. Ἀποδίδωμι λόγον, to give or render an account. Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So Plato in Phædon. Ὑπὲρ τοῖς δικασταῖς βούλομαι τὸν ΛΟΓΟΝ ἈΠΟΔΟΤΕΝΑΙ, To you, the judges, I will give an account. Comp. λόγος IX.

VIII. With a dat. of the person, ἀποδίδωμι ᾧ, to render or perform one's oaths to. Mat. v. 33. comp. Deut. xxiii. 21. 23. [Job xxii. 27. Eccles. xviii. 22. Xen. Mem. ii. 2, 10.]

IX. Ἀποδίδωμι καρπὸν, to return; i. e. to produce or yield fruit, as a tree. Rev. xxii. 2. This is a pure Greek phrase used by Herod. (i. 193) and Pausanias, but by them applied to the earth. See Wetstein, and comp. Heb. xii. 11.

Ἰ. Ἀποδιόριζω, from ἀπό from, and διόριζω to divide, separate, which from διά denoting separation, and ὀρίζω to limit, which see.—To separate from, other Christians namely. occ. Jude 19.

Ἰ. Ἀποδοσιάζω, from ἀπό from, and δοσιάζω to prove.—To reject, disallow. Mat. xxi. 42. Mark vii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. Isocrates ad Demon. cap. xxi. Τὸς ψευδομύνας ἈΠΟΔΟΚΙΜΑΖΟΜΕΝ, We disapprove them. [The word properly is used of metals which could not bear the touchstone.]

Ἰ. Ἀποδοχή, ἥς, ἡ, from ἀποδέχομαι p. m. of ἀποδέχομαι.—Acceptation, acceptance, reception. occ. 1 Tim. i. 15. iv. 9. comp. ἀποδέχομαι II. Elsner on 1 Tim. i. 15, shows that the phrase ἀποδοχῆς δέξιοι, in the Greek writers, means worthy to be received with approbation, praise, and veneration. Comp. also Wets. [See Dioc. Sic. iv.

p. 239. v. p. 292. Diog. Laërt. v. 37. Polyb. Hist. ii. 55. Joseph. Ant. vi. 14. 4. Kypke. Obs. Sacr. ii. p. 351. Krebs, Obs. Flav. p. 254. 349.]

Ἰ. Ἀποθέεις, εως, ἡ, from ἀποτίθημι to put away.—A putting away or off. occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Ἀποθήκη, ἥς, ἡ, from ἀποτίθημι to lay up.—A repository, particularly for corn, a granary. Mat. iii. 12. vi. 26. [xiii. 30. Luke iii. 17. xii. 10. LXX, Jer. i. 26.]

Ἰ. Ἀποθησαυρίζω, from ἀπό intensive, and θησαυρίζω to treasure.—To treasure up in safety and security. occ. 1 Tim. vi. 19. comp. Mat. vi. 19, 20.—This verb is used by Arrian, Epict. iii. 22, p. 314, ed. Cant. 1655; and by Lucian, Pseudom. t. i. p. 877, ed. Bened. [Artemid. i. 75.]

Ἀποθλίβω, from ἀπό intensive, and θλίβω to press.—To press closely, to squeeze. occ. Luke viii. 45. [Numb. xxii. 25. Aq. Exod. iii. 9.]

Ἀποθνήσκω, from ἀπό from, or intens., and θνήσκω to die.

I. To die a natural death, applied both to men and animals. Mat. viii. 32. xxii. 24. 27. xxvi. 35, et al. freq. Ἀπὸθνησκειν, 3rd pers. sing. imperf. was a-dying, Luke viii. 42, where Wetstein shows that the Greek writers use this form of the V. in the same sense. Thus Arrian, Epict. ii. 23, p. 249, ed. Cant. Ὅτε ἈΠΕΘΝΗΣΚΕΝ, When it was a-dying; and Max. Tyr. xxiv. 9, Μέμνηται τῇ Ξανθίππῃ ὀδυρομένην ὅτι (read ὅτι) ἈΠΕΘΝΗΣΚΕ, He blames Xanthippe for bemoaning when he was a-dying.

II. Ἀποθνήσκειν τῇ ἀμαρτίᾳ, to be dead to sin, as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his death, Rom. vi. 2. comp. Col. iii. 3. But when the expression is applied to Christ, it means to die for or on account of sin, i. e. in order to make an atonement and satisfaction for it. Rom. vi. 10. comp. Heb. ix. 26. 28. Thus I wrote in the former editions; but must now observe that in Rom. vi. 2. 10, 11, Macknight, whom see, understands τῇ ἀμαρτίᾳ as the dative of the instrument or cause, dead by sin: so ζῆν τῷ Θεῷ living by God; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to ἀμαρτίᾳ and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθνήσκειν, to be dead to the law, i. e. to have no more dependence on mere legal righteousness for justification and salvation, than a dead man would have, as being one's self crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with Macknight, whom see, render Gal. ii. 19, I through the law have died by the law, so that I must live by God. Comp. under sense II.

IV. To die, or undergo a dissolution, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See Clement's 1st Ep. to the Corinthians, § 24. Cudworth's Intellectual System, ii. p. 798, ed. Birch, and Scheuchzer, Phys. Sacra. on both texts.

Ἀποκαθίστημι, or ἀποκαθιστάω, from ἀπό back again, and καθίστημι or καθιστάω to constitute.

I. To restore, as to health or soundness. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See Wetstein on Mat. and Elsner on Mark. [Liv. xiii. 16. Job v. 18. Polyb. ii. 28.]

II. *To restore, reform, applied to the reformation wrought by the preaching and ministry of John the Baptist.* Mat. xvii. 11. Mark ix. 12. comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. *To restore lost dominion or authority.* Acts i. 6, where Kypke shows that the Greek writers use the V. in the same sense with a dat. of the person and an accus. of the thing. [Schl. refers this to sense II., Wilt thou reform the kingdom of Israel!]

IV. *In pass. to be restored, brought, or sent back again.* Heb. xiii. 19; where see Wetstein. [Jer. xvi. 14. Polyb. iii. 5.]

*Ἀποκαλύπτω*, from *ἀπό* from, and *καλύπτω* to hide, conceal.

I. Properly, *to remove a veil or covering, and so to expose to open view what was before hidden.*

II. *To make manifest, or reveal a thing before secret or unknown.* Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25. 27. xvi. 17. 1 Cor. ii. 10, et al. [See Dan. ii. 22. Amos iii. 7. It seems to mean simply *to display*. Rom. i. 17.]—This word in the LXX generally answers to the Heb. *נָתַן* to remove, or turn back a garment or covering; so to uncover, reveal.

*Ἀποκαλύψις*, εως, ἡ, from *ἀποκαλύπτω*.

I. *A revelation or manifestation of a thing hidden or secret.* Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, *ὥς εἰς ἀποκάλυψιν ἰθῶν.* If this last passage be compared with the LXX version of Is. xlix. 6, *I have given thee εἰς ὥς ἰθῶν* for a light of the Gentiles; and with that of Ps. xcvi. 2, *before the Gentiles ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ* he hath revealed or manifested his righteousness, it may seem that the words *ὥς εἰς ἀποκάλυψιν ἰθῶν* are put by transposition, which St. Luke frequently uses, for *ὥς ἰθῶν εἰς ἀποκάλυψιν a light of the Gentiles for revelation or manifestation*, namely of the righteousness of God. Comp. Rom. i. 17, and see Grotius in Pole, Synops. on Luke; or else the words may be cleared by pointing them, *ὥς, εἰς ἀποκάλυψιν, ἰθῶν.* See Bowyer's Conjectures.

II. It denotes the *glorious appearing, manifestation, or coming* of our Lord to judgment. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7. 13. comp. 1 Pet. iv. 13

*Ἀποκαρδοκία*, ας, ἡ, from *ἀπό* from, *κάρα* the head (which from Heb. *נָחַ* to bend) and *δοκάω* to expect.—*Attentive or earnest expectation, or looking for*, as with the neck stretched out, and the head thrust forward. occ. Rom. viii. 19. Phil. i. 20. Polybius, cited by Wetstein, uses the V. *ἀποκαρδοκίω* for *earnestly and solicitously observing or attending to*; as Josephus likewise does, de Bel. iii. 7, 26, and *καρδοκίω*, for *earnestly expecting or waiting for*, iv. 5, 1, and 9, 2, and v. 1, 5. Xenophon and Herodotus also apply the latter verb in the same sense as Josephus. See Blackwall's Sacred Classics, vol. i. p. 236, and more in Wetstein on Rom. [Schl. thinks that in Josephus, as well as in Polybius and other Greek authors, the verb signifies simply *to hope or expect*. See Aq. Ps. xxxvii. 7. xxxix. 8. xxx. 5. Prov. x. 28. Hesychius makes the simple verb signify *to watch the head or principal part of the matter*. Deyling, i. p. 304, says that the phrase here *ἀποκ. τῆς κρίσεως* is for *ἡ κρίσις ἀποκαρδοκεῖσα* in the

Hebrew manner, and he understands *κρίσις* of all the converted, because in Hebrew the phrase *creatures, creation, or nations*, means the Gentiles. See Lightfoot, Hor. Heb. ad Mark xvi. 15.]

*Ἀποκαταλλάσσω*, from *ἀπό* from, and *καταλλάσσω* to change, reconcile.—*To change from a state of enmity to one of friendship, to reconcile.* occ. Eph. ii. 16. Col. i. 20, 21.

*Ἀποκατάστασις*, εως, ἡ, from *ἀποκαθίστημι*.—*Restoration, restitution, regulation.* occ. Acts iii. 21, “where, by the times of the restitution of all things, is understood the day of judgment, and of the end of the world, (comp. Acts i. 11.) which is so called by the apostle: 1st, because then life shall be restored to the bodies of the dead, and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly renewed in the blessed. 2ndly, because to God shall then be restored his glory, the glory namely of his most wise government, not thoroughly discoverable (*non agniti*) in this world, and of his power, which the wicked seemed for some time to have eluded or escaped, and of his justice, in virtue of which he will then render to every one according to his works. 3rdly, because the truth of the divine predictions, promises, and threatenings, shall be then, as it were, restored to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question, 2 Pet. iii. 3, 4.” Thus Stockius. But Raphelius, comparing Acts iii. 21, with 1 Cor. xv. 26, thinks that *ἀποκατάστασις* properly signifies a settling of all things, or a restoring of them to a state of tranquillity after wars and tumults. This learned and accurate critic shows that Polybius applies the word in this view. Comp. 1 Cor. xv. 24, 25.—[Schl. prefers the opinion of Lightfoot and Knatchbull, who think that the word means (as Hesychius shows it sometimes did) *perfection, consummation*, and translates, *until every thing is completed which was foretold by the prophets*.]

*Ἀπόκειμαι*, from *ἀπό* from, and *κειμαι* to lie, be laid.

I. *To be laid up, locally.* Luke xix. 20.

II. *To be laid up, reserved, appointed.* Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. Elsner on Col. i. 5, shows that this verb is applied, in the profane as well as in the sacred writers, to such things as are not only certain, but of great value. Comp. Kypke. [LXX, Job xxxviii. 23.]

*Ἀποκεφαλίζω*, from *ἀπό* from, and *κεφαλὴ* the head.—*To cut off the head, behead.* occ. Mat. xiv. 10. Mark vi. 16. 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9, (according to the Complutensian edition) for *they cut off his head*, and in the apocryphal Psalm cli. 6. And Raphelius and Alberti cite several passages from Arrian, [Diss. Epict. iii. 26.] where that author applies it in the same sense. Comp. Wetstein and Kypke on Mat.

*Ἀποκλείω*, from *ἀπό* back again, and *κλείω* to shut.—*To shut to, as a door.* occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. *נָסַח*, Gen. xix. 10, et al.

*Ἀποκόπτω*, from *ἀπό* from, off, and *κόπτω* to smite.

[See 2 Mac. xii. 45. Hos. vi. 11. Pausan. vii. 2. D'Orville ad Charit. p. 466.]



I. *To smile, or cut off.* occ. John xviii. 10. 28. Acts xxvii. 32. comp. Mark ix. 43. 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being cut off by excommunication (see Kypke and Macknight), or rather, according to Elsner and Wolfius, being cut off from all opportunity, hope, and power of disturbing the Galatian Christians. Elsner shows that ἀποκόπτεσθαι is in this view applied by Polybius to hopes, and Wolfius, that Xenophon uses it for cutting off, or dislodging an enemy's troops from an elevated post. But comp. under ὀφίλον. [Schl. thinks that perhaps the following (which is the opinion of Chrysostom, Theodoret, Theophylact, and Augustine) may be the real meaning: "Let them, if they please, not only circumcise, but make themselves eunuchs." See ἀποκόπτω and its derivatives in this sense. Arrian, Epict. ii. 20, 18. Hesych. v. ἀπόκοπος and the Schol. of Lucian, Cronos. 12. So Grotius and Raphaelius.]

III. Ἀπέκριμα, ατος, τό, from ἀποκρίμαται, perf. pass. of ἀποκρίνομαι.—A sentence, decision. occ. 2 Cor. i. 9. So Hesychius explains ἀρόκριμα by κατάκριμα condemnation, ψήφον sentence. See Wolfius.

IV. Ἀποκρίνομαι, mid. and pass. from ἀπό from, and κρίνω to separate, discern, judge.

I. Pass. to be separated, selected, in the profane writers.

II. Mid. and pass. to answer, return answer, which ought to be done with discretion. Mat. iii. 15. iv. 4. xxvi. 23. 33, et al. freq. Wetstein on Mat. iii. 15, remarks, that, according to the (old) grammarians, ἀποκριθεὶς does not denote answering, but disjoined or separated. Lucian, however, uses it in the former sense, and that too in a remarkable passage which is levelled against our riotous in speaking. "To a person of whom Demosthenes had asked a question, καὶ ὑπερπαιδῶς ἈΠΟΚΡΙΘΕΝΤΙ, and who had answered him too Attically, he said, Friend, I asked you now, but you answer me (ἀποκρίνεις) as in the days of Agamemnon." Demosthenes, t. i. p. 1008. [This word signifies to answer accusation, Mat. xxvi. 62. xxvii. 12. John v. 17. Plat. Apol. Socr. § 2. On the usual phrases ἀποκριθεὶς εἶπε, &c. (Exod. iv. 1. Deut. xxvii. 7.) see Vorst. de Hebr. xxxiii. p. 606, and on the other side Vitringa, c. vi.]

III. To take occasion to speak or say, not strictly in answering, but in relation or reference to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii. 1. xxvi. 25. 63. Mark ix. 5. 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. קָרָא to answer, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 Kings xiii. 6.

IV. Ἀπεκρίσεις, εως, ἡ, from ἀποκρίσεαι 2nd pers. perf. pass. of ἀποκρίνομαι. An answer. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9. [Job xv. 2. Prov. xv. 1.]

V. Ἀπεκρύπτω, from ἀπό from, and κρύπτω to hide.—To hide, conceal. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. 5, 6, &c., et al. [LXX, 2 Kings iv. 27.]

VI. Ἀπόκρυφος, ου, ὁ, ἡ, from ἀποκρύφω perf. act. of ἀπεκρύπτω.

I. Hidden, concealed. Mark iv. 22. Luke viii. 17. [Herod. ii. 25. Xen. Symp. 8, 11.]

II. Laid up, as treasure in a coffer. Col. ii. 3. So in Theodotion's version of Dan. xi. 43, this word answers to the N. ἑρρηγ hidden treasures; and in LXX of Is. xlv. 3 to ἑρρηγ, which likewise denotes hidden treasures; so in 1 Mac. i. 23 or 24, we meet with the phrase ΤΟΥΤ'Ε ΘΕΣΑΥΡΟΥΣ ΤΟΥΣ ἈΠΟΚΡΥΨΟΥΣ.

III. Ἀποκτείνω, from ἀπό intens. and κτείνω to kill, which from the obsolete κτάω the same: (whence in the profane writers, imperf. ἔκτα, ἔκτας, ἔκτα, fut. κτήσω, &c.)

I. To kill, murder, butcher. It generally implies cruelty and barbarity, treicide. Mat. x. 28. xiv. 5. xxi. 35. 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, Wetstein and Griesbach, agreeably to many MSS. and some editions, read ἀποκτείνοντων. The former observes, after Mill (Proleg. p. 109), that ἀποκτείνοντων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS. or (ancient) writers.

II. To kill, slay, figuratively, as Christ did the enmity between the Jews and Gentiles by his cross. Eph. ii. 16. comp. 15; as sin doth by bringing into a state of eternal death, Rom. vii. 11; as the letter of the divine law doth by condemning to death and destruction, 2 Cor. iii. 6.

III. Ἀποκύνει, ὁ, +or ἀποκύνει, + from ἀπό from and κύω to be pregnant, which see.

I. Properly, to bring forth young, as females do. In this sense it is used by the profane writers, but not in the N. T. See Wetstein on James i. 16. [4 Mac. xv. 17.]

II. To bring forth, as sin doth death. James i. 15.

III. To beget. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3. 23.) So γίγναι, which properly denotes to bring forth as the female, is often spoken of the male, and St. Paul applies ὥσιν to be in labour, to himself. Gal. iv. 19. Lucian, Philopat. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus.

IV. Ἀποκυλίω, from ἀπό from, and κυλίω to roll.—To roll away. occ. Mat. xxviii. 2. Mark xvi. 3. 4. Luke xxiv. 2.—It is used thrice in the LXX, namely Gen. xxix. 3. 8. 10, in which passages it answers to the Heb. גָּלַח or גָּלַח to roll, and is in all these, as in the texts above cited from the N. T., applied to a stone.

V. Ἀπολαμβάνω, from ἀπό from, and λαμβάνω to take.

I. Act. and mid. to receive, get, obtain. [Rom. i. 27. iv. 5. Coloss. iii. 24. 2 John 8. 2 Mac. viii. 6. Num. xxxiv. 14.]

II. [To get or receive back. Luke vi. 34. xv. 27. xviii. 30. Chariton, i. 13. Polyb. ii. 61, 10.]

III. To receive, as a guest, to entertain. 3 John 8.

IV. Mid. to take aside. Mark vii. 33; where see Wetstein and Kypke, and comp. 2 Mac. vi. 21. [Joseph. Bell. ii. 7. Philostr. Vit. Apoll. vii. c. 18.]

V. Ἀπόλαυσις, εως, ἡ, from ἀπολαύω to enjoy, from ἀπό intens. and obsolete λαύω to enjoy.—Enjoyment, fruition. occ. Heb. xi. 25. 1 Tim. vi. 17; where see Wetstein.—The LXX have once used the V. ἀπολαύω for the Heb. קָרָא to be satiated, drunken; Eng. transl. to take one's fill. Prov. vii. 18. [Hemst. ad Lucian. i. p. 101.]

VI. Ἀπολείπω, from ἀπό from, and λείπω to leave.

1 See Vigerus, de Idiotism. cap. v. § 3.

- I. *To leave, leave behind.* 2 Tim. iv. 13. 20.  
 II. *To leave, forsake.* Jude 6.  
 III. *Pass. to be left, remain.* Heb. iv. 6. 9. x. 26. [LXX, 2 Chron. xvi. 5.]

**Λ**οιῶμαι, from ἀπό from, and λείω to lick, which may be either from the Heb. לָקַח (for which the LXX have thrice used the simple V. λείω, and as often the compound ἐκλείω), or rather from לָקַח to lick, lap, as a dog, which in like manner the LXX rendered twice by λείω, and once by ἐκλείω. [See Judges vii. 5.]—*To lick, as a dog.* occ. Luke xvi. 21.

**Ἀ**πολλύνω or ἀπόλλυμι, from ἀπό intens. and ὀλλύνω to destroy.

I. [*To lose.* Mat. v. 29. x. 39. 42. Mark ix. 4. Luke xv. 4. 6. 8. James i. 11. Hence it is in the passive what is lost or fades. John vi. 27. Deut. xxxii. 28. Eccles. xix. 19. viii. 15. In the middle it is frequently applied to animals which are lost or have wandered. Mat. x. 6. 1 Pet. ii. 25. Mat. xv. 24, as ἔχῃ in Hebrew, 1 Sam. ix. 20. Prov. xxxi. 6. See also Jer. xxxi. 2. It is used in the passive also metaphorically. See John xvii. 12. 1 Cor. ii. 18.]

II. [*To destroy or make vain.* 1 Cor. i. 19, and perhaps Mark i. 24, to destroy our power, and then to destroy or spoil in any way. Mat. ix. 17, and perhaps John vi. 12.]

III. [*To kill.* Mat. ii. 13. xii. 14. xxi. 41. xxvi. 52. xxvii. 20. Luke xi. 51. John x. 11. Acts v. 37. 2 Cor. iv. 9. Gen. xx. 4. Eeth. ix. 11. 16. 1 Mac. ii. 37, and hence in the passive to be perishing or in danger of life. Mat. viii. 25. Mark iv. 38.]

IV. [The word is used of the destruction or punishment of sinners in another life. Mat. x. 28. xviii. 14. John iii. 15. Rom. ii. 12; and from this sense of punishment it gets that of inflicting great pain or evil. Rom. xiv. 15. (where perhaps it is rather "to expose one to future punishment by setting him a bad example.") 1 Cor. viii. 11. 13. xv. 18. Eccles. x. 3.—Lastly, ὁ Ἀπολλύων is used for the Destroyer, or King of Hell. See Vitringa's Comm. and Bp. Newton on the Prophecies, iii. 96.]

**Ἀ**πολογίωμα, οὔμαι, depon. from ἀπό from, and λόγος a speech.

I. *To defend one's self by speech from some accusation, to speak in defence, or plead in favour of one's self, to apologize.* It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10, et al. [LXX, Jer. xii. 1.]

II. Applied metaphorically to thoughts or reasonings, to apologize, excuse. occ. Rom. ii. 15.

**Ἀ**πολογία, ας, ἡ, from ἀπολογίωμα.—*An apology, a defence, or excuse.* Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

**Ἀ**πολούω, from ἀπό from, and λούω to wash. *To wash, wash away, ablue.* In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the baptismal washing or ablution. occ. Acts xxii. 16. 1 Cor. vi. 11.

**Ἀ**πολύτρωσις, εως, ἡ, from ἀπολύτρωω to redeem as a captive, which from ἀπό from, and λυτρώω to redeem.

I. *Redemption, as of a captive from captivity.*  
 II. In the N. T. it denotes figuratively the spiritual redemption of men by the blood of Christ (60)

from the bondage of sin and death. See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution or death.* Luke xxi. 28. Heb. xi. 35. The LXX have used the V. ἀπολύτρωω for Heb. נָצַח to redeem, Exod. xxi. 8. [Job v. 20.] which see; and for נָצַח to vindicate, Zeph. iii. 1. [See Dan. iv. 32, in the Chish. MS.]

**Ἀ**πολύω, from ἀπό from, and λύω to loose.

I. *To loose, set loose, release, as from a bond.* It is spoken of a disease, Luke xiii. 12, comp. 16; of bonds or imprisonment, Mat. xxvii. 15. 17. 21. 26, et al.; of punishment, Mat. xviii. 27. [Mark xv. 26. Luke vi. 37. xxii. 68. xxiii. 16, 17. John xviii. 39. Acts iii. 13. iv. 21. Heb. xiii. 23. Susann. 52. 1 Mac. x. 43. Xen. Mem. iv. 8, 6. Artemid. iv. 35. Hemsterh. ad Poll. viii. 2, 9. Valck. ad Herod. iv. 68.]

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39, et al. comp. Mat. xv. 23.—**Ἀ**πολύομαι, mid. and pass. to depart, Acts xxviii. 25. Polybius, as Raphaelus has shown, uses the verb in the same sense<sup>1</sup>. Comp. Heb. xiii. 23, where see Macknight.

III. *To dismiss, suffer to depart, from the body, or out of this life.* So Elsnar cites from Porphyry, ἀπολύειν τοῦ σώματος, from Ἄλιαν, ἀπολύειν τοῦ ζῆν, and ἀπολύειν ἐκ τῶν τοῦ σώματος δεσμών, to dismiss from the bonds of the body. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and Whitby, Wetstein, and Kypke on Luke. [See Gen. xv. 2. Job iii. 6, and Alex. Mor. Nott. ad quædam loca N. T. p. 63.]

IV. *To divorce a wife, discharge or dismiss her by loosing the bond of marriage.* Mat. i. 19. v. 31, 32. xix. 3, et al. freq. So Mark x. 12, to put away a husband; an instance of which we have in Salome, Herod the Great's sister, of whom Josephus, Ant. xv. 7, 10, says, that having quarrelled with her husband Costobarus, πέμψαι μὲν εὐθὺς αὐτῇ γραμμάτιον, ἈΠΟΔΥΟΜΕΝῃ τὸν γάμον, She immediately sends him a bill of divorcement to dissolve the marriage. Comp. βυβλίον II. and Joseph. Ant. xviii. 6, 4, and xx. 6, 3. Doddridge's note (g) on Mark x. 12, and Calmet's Dictionary in DIVORCE.

**Ἀ**πομάσσωμαι, mid. from ἀπό from, and μάσσω to wipe off.—*To wipe off.* occ. Luke x. 11. [Athen. iv. 149, C<sup>2</sup>.]

**Ἀ**πονίμω, from ἀπό from, and νίμω to give, tribute.—*To allot, give.* occ. 1 Pet. iii. 7. comp. γιμή I. [See Deut. iv. 19. 3 Mac. i. 7. iii. 16. Lucian, Cæcæus. 17. Herodian i. 8.]

**Ἀ**πονίπτοιαι, mid. from ἀπό from, and νίπτω to wash.—*To wash, as the hands.* occ. Mat. xxvii. 24; where it has been supposed by some that Pilate, in washing his hands, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governor, and especially one of Pilate's character, should show any regard to what he would most probably esteem an instance of Jewish superstition. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the Gentiles, who

<sup>1</sup> [See Gataker. ad M. Anton. xi. 3, p. 319. Raphael. Annot. Polyb. p. 408.]

<sup>2</sup> [See Spanh. ad Callim. H. in Del. 14.]

held that the hands were polluted by human blood (comp. under καθαρῶς IV.) and were to be cleansed by washing with water. Thus in Homer, II. vi. 266, Hector, when returned from battle, tells his mother that he feared to offer libations to Jupiter with unwashed hands, for that it was not awful for one polluted with blood to perform religious services to that god.

ΛΕΨΤΙ δ' ἈΝ' ΠΙΠΤΟΙΣΙ Δαί λείβειν αἵθερα δῶνον ἄρματα οὐδὲ πῃ ἐντὶ κελευσθεῖς ἔρονοντι ἈΓΜΑΤΙ καὶ λυθρῷ ΠΕΠΛΑΑΓΜΕΝΟΝ οὐχ ἐτάσθαι.

So Æneas, Virg. Æn. ii. 719, speaking of the pætes or household gods, &c.

Me bello è tanto digressum et cardo recent  
Attricare nefas; donec me flumine vivo  
Abluere.

In me 'tis impious holy things to bear,  
Red as I am from slaughter, new from war;  
Till in some living stream I cleanse the guilt  
Of dire debate, and blood in battle split.

DRYDEN.

And the Scholiast on Soph. Aj. 665, says, Ἔθος ἦν καλοῦσι, ὅταν ἡ ΦΟΝΟΝ ἈΝΘΡΩΠΟΥ ἢ ἄλλας σφαγὰς ἐποιούν, ὕδατι ἈΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ Εἰς ΚΑΘΑΡΣΕΙΝ ΤΟΥ ΜΙΑΣΜΑΤΟΣ, It was customary with the ancients, after having killed a man, or other animal, to wash their hands in water, in order to cleanse themselves from the pollution. See also Elsen and Wolfius on Mat. xxvii. 24. [Prov. xxx. 12. 30.]

Ἀποκίπτω, from ἀπό from, and πίπτω to fall.—To fall off. occ. Acts ix. 18. [Job xxix. 25.]

Ἀποκλάνω, ὦ, from ἀπό from, and κλάνω to educe.—To educe. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10. [Ecclus. iv. 22. xiii. 7. 10. Prov. vii. 21. Polyb. ii. 57. 4.]

Ἀποκλέω, ὦ, from ἀπό from, and κλέω to sei.—To sei away. occ. Acts xiii. 4. xiv. 26. xvii. 16. [Polyb. v. 70. 3.]

Ἀποκλύνω, from ἀπό from, and κλύνω to cast.—To wash, as nets. occ. Luke v. 2. [Jer. ii. 22. Ezek. xvi. 19.]

Ἀποκνίγω, from ἀπό intensive, and νίγω to choke.—To choke, suffocate, "to choke by asphyxiation or interception of air." Johnson. occ. Mat. xiii. 7. Luke viii. 7. 33. In the two former passages it is applied to corn choked by thorns. For "not only animals," says the learned Dr. Derham, "but even trees and plants, and the whole vegetable race, owe their vegetation and life to this useful element" (the air), as is manifest from their glory and verdure in a free air, and their becoming pale and sickly, languishing and dying, when by any means excluded from it." What a proper emblem, therefore, is this wonderful element of that blessed Spirit, who, in conjunction with the Divine Light, is the Lord and Giver of spiritual life! How cautious should we be, lest the cares or pleasures of this life, or the deceitfulness of riches, or the lust after other things,

<sup>1</sup> Physico-Theology, book i. ch. 1. comp. book x. at the beginning; and Nature Displayed, vol. iii. p. 181, English ed. 1720.

<sup>2</sup> How strongly does the Orphic Hymn to Ἥρα, Juno, or the Air, express this physical truth!

Παντογενέσθαι

Σαίρει γὰρ αἶθερ οὐδὲν ὅστις ΖΗΝ Ἰ φέρον ἔγνω.

Mother of All! without whom nought e'er knew  
The breath of life.

intercept his gracious influences from the good seed of the word sown in our hearts, and make it unfruitful! See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a free communication with the vivifying air, we behold a striking emblem of many among Christians—perhaps of ourselves! Raphaelius, on Mat. xiii. 22, cites a similar passage from Xen. Cœc. +17, 14,† where he applies the simple verb κνίγω in the same manner, ἦν ἔλη ΠΝΙΓΘΗ συνεικορμύσα τῷ σίτῳ, If wood springing up with corn chokes it. See also Wetstein on Mat. xiii. 7. [It occurs in Tob. iii. 9.]

Ἀπορίομαι, οὔμαι, from ἀπορος perplexed, not knowing which way to go, and this from a neg. and πόρος a way, passage, from πείρω to pass through, which see.

I. To hesitate, be at a stand, as not knowing one's way, or which way to go. [Xen. Hell. v. 4. 44.]

II. To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak, or act. occ. John xiii. 22. Acts xxv. 20. Gal. iv. 20. [See Ecclus. xviii. 6. 11. 2 Mac. viii. 20. Herod. iv. 179. In 2 Cor. iv. 8, it means to be vexed and distressed, as Gen. xxxii. 8. 1 Mac. iii. 31.—It may be added, that the original meaning is, to be in want of the means of living, as from πόρος eccligal. Xen. Cœc. iii. 5. Levit. xxv. 47.]

Ἀπορία, ας, ἡ, from ἀπορος, which see under ἀπορίομαι.—Perplexity. occ. Luke xxi. 25; where see Wetstein. [Properly want of money. Deut. xxviii. 22. Ecclus. iv. 2.—See Lev. xxvi. 16. Is. viii. 22.]

Ἀπορίπτω, from ἀπό from, and ῥίπτω to cast.—To cast from or out, to cast. occ. Acts xxvii. 43; on which text Bos, Ellips. in ἱανροῦ, remarks that ἱανροῦς is understood, and produces a parallel ellipsis from Lucian, Ver. Hist. i. tom. i. p. 732, ΑΠΟΡΡΙΨΑΝΤΕΣ ἱνηχόμεθα, Casting ἱανροῦς ourselves, namely into the sea, we swam. [See also Thucyd. iv. 108, and D'Orville. ad Charit. iii. 5. The word occurs Exod. xxii. 31. 2 Kings xiii. 23, et al.]

Ἀπορφανίζω, from ἀπό from, and ὀρφανίζω to bereave, properly of parents, from ὀρφανός an orphan, one bereaved of parents, or of somewhat else near and dear.—To bereave, properly of parents. occ. 1 Thess. ii. 17. "Ἀπορφανισθέντες may perhaps mean," saith Chrysostom, "bereaved, deprived, as a father bereaved of his children." But this word ἀπορφανισθέντες is applied properly to children wanting their parents; and the apostle hereby expresses his love to them, which he had before represented by that of a father to his children (ver. 11) or of a nurse to her infants (ver. 7). Not they, saith the apostle, were made orphans (ἀπορφανισθῆσαν), but as helpless young children, who have been untimely reduced to an orphan state, greatly desire their parents, so do we long after you. Thus he sheweth his concern at being separated from them." Theodoret and Theophylact concur in the same interpretation.

[Ἀποσκευάζω. LXX, Lev. xiv. 36.]

Ἀποσκευάζομαι, mid. from ἀπό from, and σκευός furniure, baggage.—To pack up one's baggage. occ. Acts xxi. 15, ἀποσκευασάμενοι, taking

<sup>3</sup> Thus Elsenor on John i. 18, cites from Dionys. Hal. l. p. 69, ὈΡΦΑΝΟΝ ΤΕΚΝΟΝ ἔθηκε, He made him childless. Comp. Kypke on 1 Thess.

what was necessary for the journey, saith Eusebius. Raphaelius, however, explains this word by sarcinas deponere ut expeditiores simus, laying down or leaving one's baggage for the sake of greater expedition; and cites Polybius using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is ἐπισκευασμένοι having laden our baggage, as the word is frequently used in the Greek writers. See Mill, Wetstein, and Griesbach. [Schleusner cites Dion. Halic. ix. 23, where it is said that certain fugitives had not power ἀποσκευασθαι, but were contented with saving their persons. And this seems strong, though Br. thinks that this passage is no authority for ours. Chrysostom says, τὰ πρὸς τὴν ὁδοπορίαν λαβόντες.]

Ἰ. Ἀποσκίασμα, ἀρος, τό, from ἀποσκιάσμαι, perf. pass. of ἀποσκιάζω to shadow, overshadow; from ἀπό and σκιάω to shade, overshadow; from σκιά a shade, shadow, which see.—A shadowing, overshadowing, or else a shadow, adumbration, slight appearance. occ. James i. 17; where I am well aware that several learned men understand the expression ἀποσκίασμα τροπῆς as an allusion to the various shadows cast by the sun, as he approaches to one or the other tropic or solstice. And true indeed it is, that τροπή is used in the Greek writers for the solstice; but I can find no proof that ἀποσκίασμα ever signifies the casting of a shadow, as the sun does, by shining on an opaque object. Raphaelius, therefore, explains ἀποσκίασμα of the shadow which the earth casts when the sun is under it, and τροπή of the sun's turning from north to south, or vice versa, but from east to west, by which, when it sets, night is caused. So Arrian, Epict. i. 14, speaks of that small part of the universe ὅσον ὅλον τ' ἐκίχουσαι ὅδ' ἑκτὰ τὸν ἥλιον καὶ τὴν γῆν καὶ τὸν αἶθρα, which may be covered by the shadow which the earth makes. And Budeus, Comm. p. 1180, teaches us that the very word ἀποσκίασμα is used for the earth's shadow by which the moon is eclipsed: τὸ τῆς γῆς ἈΠΟΣΚΙΪΑΣΜΑ, ὃ δὲ ἐμπιπύοντα ἡ σελήνη ἐκλείπει. Thus Raphaelius. Wolfius, however, is not satisfied with this exposition, but interprets τροπή to mean not a turning, but, as he shows it is used by Antoninus, a change, and so would interpret ἀποσκίασμα τροπῆς a shadow, adumbration, or appearance of change, such as the natural sun is subject to from clouds, mists, and eclipses. He adds from Henry Stephens, that Gregory Nazianzen has applied ἀποσκίασμα in this sense, where he mentions τὸ τῆς ἀληθείας ἰνδαλμα καὶ ἈΠΟΣΚΙΪΑΣΜΑ, the appearance and adumbration of the truth. [Sehl. says, that it means any slight impression, as ἴχνος. Lex. MS. and Etymol. τροπῆς ἀποσκίασμα ἀντὶ τοῦ ἀλλοιωσεως καὶ μεταβολῆς ἴχνος.] Comp. 1 John i. 5, and see more in Wolfius on James i. 17.

Ἰ. Ἀποσπάω, ὦ, from ἀπό and σπάω to draw.

I. To draw forth or out, as a sword from its sheath. Mat. xxvi. 51. [1 Sam. xvii. 51.]

II. Pass. to be withdrawn, retire. Acts xxi. 1. Luke xxii. 41, where see Wetstein and Kypke,

the latter of whom remarks and proves that in the Greek writers it often imports hurrying, and putting a kind of force on one's self.

III. To draw away, withdraw, seduce. Acts xx. 30. On which passage Elmsner shows that both Lucian and Ælian use this V. for drawing away disciples from their master. [Luc. Lapith. 26. El. V. H. xiii. 32.]

Ἀποστασία, ας, ἡ, from ἀπείστημι.

I. A local departing or departure. In this sense it is used by the profane writers.

II. A falling off or defection in matters of religion, an apostasy. occ. Acts xxi. 21. 2 Thess. ii. 3, where see Macknight, and comp. 1 Tim. iv. 1. [occ. Jer. xxix. 32. 1 Mac. iv. 15.]

Ἀποστάσιον, ου, τό, from ἀπείστημι.

I. Properly, a departure.

II. A divorce, or dimission of a woman from her husband, or the deed or instrument of such divorce. occ. Mat. v. 31. xix. 7. Mark x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. גט divorce.

Ἀποστεγάω, from ἀπό and στεγάω to cover, which from στήγω a roof.—To uncover, remove a covering. occ. Mark ii. 4, ἀπεστεγάσαν τὴν στήγην. Eng. transl. they uncovered the roof, i. e. according to Bp. Pearce<sup>3</sup>, they opened the trap-door, which used to be on the top of the flat-roofed house in Judea, (comp. 2 Kings i. 2. Deut. xxii. 8.) and which lying even with the roof, was a part of it when it was let down and shut; or, according to Dr. Shaw's explanation, they removed the veil, which, agreeably to the custom still preserved in the East, was spread over that part of the court where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other might be folded and unfolded at pleasure<sup>2</sup>. But with regard to Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποστεγάω is to unroof, break up the roof; and that the verb is twice used by Strabo, cited by Elmsner and Wetstein, in this sense, which also best agrees with the following word ἐκρούσαντες in Mark. As to Dr. Shaw's explanation, there is no proof that στήγη ever signifies a veil, for which the sacred writers, in particular, employ other words, as κάλυμμα, καταπέτασμα: but its usual meaning is the roof or flat terrace of a house<sup>4</sup>, and thence the house itself. The history, as recorded by St. Mark and St. Luke, v. 18—20, seems to be this. Jesus, after some days' absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the square court, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the staircase which led from the porch (or possibly came from the terrace of a neighbouring house) to the flat roof of the house over the upper room<sup>5</sup> in which

<sup>2</sup> See his Miracles of Jesus vindicated, part iv. p. 77—79, small 8vo, and his Note on Mark ii. 4, in his Comments on N. T.

<sup>3</sup> See Shaw's Travels, p. 208—212.

<sup>4</sup> See Maximus, cited by Wetstein.

<sup>5</sup> See Whitby's Note on Mark ii. 4.

<sup>1</sup> See Hammond, Lambert Bos, and Wetstein on the place, Stanhope on the Epist. for the fourth Sunday after Easter, vol. iii. Univ. Hist. vol. x. p. 470. Bp. Bull's Harmon. Apostol. Dissert. Poster. cap. xv. § 20.

Jesus was, *καὶ ἐξορίσαντες*, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid<sup>1</sup>, as was necessary for the purpose, they let down the paralytic's mattress, *διὰ τὸν καράμυν through the tiles or roof*, into the midst of the room, before Jesus.

*Ἀποστέλλω*, from *ἀπό* from, and *στέλλω* to send.

I. To send from one place to another, to send upon some business, employment, or office. Mat. ii. 16. x. 6. xx. 2. John x. 36. xvii. 18, et al. freq. It is a more solemn term than *πέμπω*. See Campbell's note on John x. 36, and on Mat. ii. 16, comp. Josephus, Ant. xvii. 7, at the end, and de Bel. i. 33, 7, at the end, and see Wetstein.

II. To send away, dismiss. [Mark v. 10. viii. 26. Luke iv. 18, *with violence*. Mark xii. 3, 4, to let go. Mat. xxi. 3. Mark xi. 1. 3.]

III. To send or thrust forth, as a sickle among corn. Mark iv. 20. This last use of the word seems *Hellenistical*; the LXX, in like manner, apply the decomposed verb *ἐξαποστέλλω* to a sickle, Joel iii. 13.

[IV. Used of doctrine, to deliver. Acts x. 36. xiii. 26. Rev. i. 1. Judg. xi. 28. Jer. ix. 7.]—In the LXX this word most commonly answers to the Heb. *רָחַץ* to send, which is likewise a very general word.

*Ἀποστερίω*, *ω*, from *ἀπό* from, and *στερίω* to deprive.

I. To deprive, wrong, or defraud another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vi. 5. *Ἀποστερίομαι, οὔμαι*, pass. of persons, to be defrauded. occ. 1 Cor. vi. 7<sup>2</sup>—of a thing, to be kept back by fraud. occ. James v. 4.

II. *Ἀποστερίομαι*, pass. joined with a genitive, to be destitute, devoid of. occ. 1 Tim. vi. 5.—In the LXX it answers to the Heb. *יָרַח* to diminish, Exod. xxi. 10, (comp. 1 Cor. vii. 5.) and to *רָחַץ* to oppress. Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

*Ἀποστολή*, *ἡς, ἡ*, from *ἀπέστολα*, p. m. of *ἀποστέλλω* to send.—The office of an apostle of Christ, apostleship. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. *ἀπόστολος*. [Its proper sense is a mission, and then the thing sent. See Deut. xxii. 7. 3 Esdr. ix. 52. 1 Mac. ii. 18. 2 Mac. iii. 2.]

*Ἀπόστολος*, *ον, ὁ*, from *ἀπέστολα*, p. m. of *ἀποστέλλω* to send.

I. A messenger, a person sent by another upon some business. John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25, and Macknight on both texts. [1 Kings xiv. 4.]

II. It is applied to Christ, who was by the Father sent into the world, not to condemn, but to save it. Heb. iii. 1. comp. John iii. 17. x. 36. xiii. 3. 8. 21. 23. xx. 21, et al.

III. And most frequently, an apostle, a person sent by Christ to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1, et al. freq. Herod. i. 21,

uses this word for a public herald or ambassador. [See Vales. ad Euseb. H. E. p. 19. It need not be observed that the word is applied frequently to the companions and chosen assistants of the first apostles, as being sent also on similar errands, and they are called *ἀπόστολοι ἐκκλησιῶν* because they collected churches. See 2 Cor. viii. 23. Rom. xvi. 7.]

*Ἀποστοματίζω*, from *ἀπό* from, and *στόμα, ατος*, the mouth.—To draw or force words, as it were, from the mouth of another, to incite or provoke to speak; otherwise, to question magisterially, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. Luke xi. 53, where see Pole, Synops. Wolfius, Doddridge, Wetstein, and Kypke, and Suicer, Thes. in *ἀποστοματίζω*. [Its first sense was, to repeat from memory, (see Tim. Lex. Plat. and Ruhnken. p. 31.) and then, to command one to do so. See Plat. Euthydem. t. iii. p. 14, ed. Bipont.]

*Ἀποστρέφω*, from *ἀπό* from or back again, and *στρέφω* to turn.

I. To turn away. Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4. [Ecclus. iv. 4. ix. 8.]

II. To pervert, incite to revolt. Luke xxiii. 14. comp. 2. [Ecclus. xvi. 13.]

III. [To put or bring back. Mat. xxvi. 52. (of a sword, and see 1 Chron. xxi. 27.) Mat. xxvii. 3. Gen. xxiii. 12. xviii. 21. xxviii. 5. Exod. xxiii. 4.]

IV. *Ἀποστρέφομαι*, mid. pass. with an accusative following, which seems governed of the preposition *κατά* understood. (Comp. under *ἀποτρέπω*.) To turn myself away, or be turned away from, to slight, aversari. Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Josephus uses it in the same manner, de Bel. ii. 19, 6, *ἈΠΕΣΤΡΑΜΕΝΟΣ ὁ Θεὸς τῆς καὶ τὰ ἉΓΙΑ*, God being now averse to, or turned away from, even his own holy temple; and vi. 3, 4, *καὶ τὴν ἐμὴν ἈΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙΑΝ*, And ye turn away from my sacrifice. For other instances of a similar construction in the Greek writers see Elsner, Alberti, and Wetstein. [So to slight. Ecclus. xviii. 25. Wisd. xvi. 3, and then to refuse a request (see Psalt. Sal. 5, 7, in Fabr. Cod. Ps. i. p. 933), which is the meaning in Mat. v. 42.]

*Ἀποστυγίω*, *ω*, from *ἀπό* from, or intens. and *στυγίω* to shudder with horror, to hate, which is from the N. *στέλλω, στυγός, ἡ*, a shuddering or shivering, from intense cold. And is not this derived from the Heb. *רָחַץ* to be still<sup>3</sup>, properly as the sea after a storm, and thence applied (in the Greek, I mean) to that convulsive motion we call shuddering, which is evidently occasioned by some stop or check given to the perspiration, or to the circulation of the blood, or of the nervous fluid, by cold, &c.† To abhor, reject with horror, occ. Rom. xii. 9, where see Kypke.

*Ἀποσυναγωγός*, *ον, ὁ*, from *ἀπό* from, and *συναγωγή* an assembly, a *synagoge*.—Expelled from or put out of the congregation, assembly,

<sup>1</sup> "Et, quod mihi placet, tegulae fuerunt asserculis impositae, detegi facile poterat tectum, et per aperturam summus lectulus una cum agro demitti." Scheuchzer Phys. Sac. in Mat. ix. 2, whom see, and his plate, No. 674.

<sup>2</sup> [Schl. and Br. consider this, and I think rightly, as middle, and say, to bear fraud patiently. See Dresig. de Vea. Med. N. T. ii. 3, p. 511.]

<sup>3</sup> Whence also the name of the river *Στύξ* Styx, feigned to be in the infernal regions; but there really was one so called in Arcadia, whose waters are said to have been of so cold a nature as to be deadly, and with some of this water it is reported that Alexander the Great was poisoned in Babylon. See Prideaux, Connect. pt. i. bk. 8, an. 323, and the authors there quoted.

or society, and so deprived of all *οἰκίᾳ intercourse* or communication with the Jews, and, by consequence, of the liberty of entering their *synagogues* of worship also. occ. John ix. 22. xii. 42. xvi. 2<sup>1</sup>. Thus the man mentioned John ix. became *ἀποσυνάγωγος*, by the officers of the Jewish Sanhedrim taking and thrusting him out of the assembly of the Jews there gathered together to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, Luke vi. 22, that men *ἀφορίσουσι* shall separate them, that is, from their society, both civil and religious. Comp. Ezra x. 8. And thus Theophylact explains *ἀποσυνάγωγους ποιήσουσιν*, Luke vi. 22, by *καὶ τῶν συνεδρίων ἐνδόξων, καὶ ὅπως τῆς αὐτῶν κοινωνίας ἀφορίσουσιν*: They shall separate you both from their honourable assemblies, and even entirely from their society.

*Ἀφορίζομαι*, mid. from *ἀπό* from, and *ρίζω* to order.

I. With a dative of the person, to take leave, bid adieu to, bid farewell, valedicere. Luke ix. 61. Acts xviii. 18. 21. 2 Cor. ii. 13. comp. Mark vi. 46. Salmassius pretends that the word in this sense is barbarous and vulgar. The elegant Josephus<sup>2</sup>, however, uses it exactly in this sense concerning Elisha, who, after Elijah had cast his mantle upon him, desired leave to go and salute his parents; in which Elijah had permitted, *ἈΙΟΤΑΞΑ ΜΕΝΟΣ ΑΥΤΟΙΣ ἄειτο, ἔπειτα, ἔχων τὴν ἐκείνου ἐπὶ τὴν ἑσθλήν, ἔχων τὴν ἐκείνου ἐπὶ τὴν ἑσθλήν, ἔχων τὴν ἐκείνου ἐπὶ τὴν ἑσθλήν*, having taken leave of them, he followed him. Ant. viii. 13, 7. See also Wetstein on Mark, who cites Callisthenes and Libanius using the V. in the same sense, with a dat. of the person. Comp. also Kypke on Luke.

II. With a dat. of the thing, to renounce, bid adieu to. Luke xiv. 33. Thus applied also by Plutarch, Iamblichus, Philo, and Josephus, cited by Kypke.

*Ἀποτελῶ*, ᾧ, from *ἀπό* intensive, and *τελῶ* to complete.—To perfect, accomplish. occ. James i. 15. 2 Mac. xv. 40.

*Ἀποριθῆμι*, mid. *ἀποριθῆμαι*, from *ἀπό* from and *ριθῆμι* to lay.

I. To lay off or down. Acts vii. 58. [Schl. thinks the meaning here is, to lay up or lay by, to commit to some one's care. See Suid. and Hesych. Xen. Cyrop. vi. 1, 11. Lev. xxii. 23.]

II. To lay aside, put off, in a figurative sense. Rom. xiii. 12 (where see Macknight). Eph. iv. 22. 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1. [It is common in Greek writers for to put off, as clothes, &c. Herodian. iv. 7, 5, and so Ezek. xxi. 25. 1 Kings xvii. 22, and in the fig. sense, Eurip. Iph. A. 556. Dion. Halic. ix. 33.]

*Ἀποκινάσω*, from *ἀπό* from, and *κινάσω* to shake, which seems a derivative by transposition from the Heb. *שָׁחַח* to set loose or free, which word the LXX have rendered by *ἀποκινάσω*, 1 Sam. x. 2.—To shake off. occ. Luke iv. 5. Acts xxviii. 5.

*Ἀπορίω*, from *ἀπό* again, and *ρίω* to pay, which see.—To pay, repay. occ. Philom. 19. [1 Sam. xxiv. 19. Ex. xxi. 19.]

*Ἀπορῶμαι*, ᾧ, from *ἀπό* intensive, and *ρῶμαι* to dare.—To dare very much, be very bold. occ. Rom. x. 20. Josephus uses this V. transitively in the same view, Ant. xv. 10, 3, ταῦτα δὲ

*ἈΠΕΤΟ'ΑΜΟΝ*, They had such great boldness. See also Wetstein.

*Ἀπορομία*, ας, ἡ, from *ἀπορός* aware, (used by Polycarp. Epist. ad Philip. § 7.) which from *ἀπορίστω*, p. m. of *ἀπορίστω* to cut off, which from *ἀπό* from, and *ρίστω* to cut.

I. A cutting off, so used in the profane writers.

II. Severity, as of a man cutting off dead or useless boughs from a fruit-tree. occ. Rom. xi. 22, twice: comp. ver. 19, 20, 24, &c. Plutarch, de Lib. Educ. p. 13, D, οἱ δὲ τοῦ πατρὸς τὴν τῶν ἐπιτημάτων ἈΠΟΤΟΜ'ΑΝ τῇ πραότητι μὲνῶναι, Fathers ought to temper the severity of reproofs with mildness. See more in Wetstein and Kypke. [Diod. Sic. xii. 16.]

*Ἀπορόμης*, adv. from *ἀπορός*.—Severely, with severity, cutting off, or cutting, as it were, to the quick. occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5. Tit. i. 13. On 2 Cor. xiii. 10, observe that *ὅτιν* is understood, That, being present, I may not use or treat (you) with severity. Comp. under *χρᾶω* IV. On Tit. i. 13, comp. Plutarch cited under *ἀπορομία* II. [Polyb. xvii. 11, 2.]

*Ἀπορίπω*, from *ἀπό* from, and *ρίπω* to turn.—*Ἀπορίπωμαι*, mid. followed by an accus. probably governed by the preposition *κατά* understood, to turn away from. occ. 2 Tim. iii. 5. Comp. under *ἀποστρίπτω* V. [Plut. Fab. p. 183, A.]

*Ἀπουσία*, ας, ἡ, from *ἀπών*, ὄνεια, ὄν, part. of *ἀπαιμι* to be absent.—Absence. occ. Phil. ii. 12.

*Ἀποφέρω*, from *ἀπό* from, and *φέρω* to carry.—To carry away. occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. [Hos. x. 6.]

*Ἀποφύγω*, from *ἀπό* from, and *φύγω* to flee. Governing either a gen. or an accus. To flee away from, escape. occ. 2 Pet. i. 4. ii. 18. 20. [Ecclus. xxii. 24.]

*Ἀποφθίγγομαι*, from *ἀπό* from, and *φθίγγομαι* to utter.—To utter, declare, speak, particularly pithy and remarkable sayings, as Elsner on Acts ii. 4, shows that the V. is used by Diogenes Laërtius and Iamblichus; and Kypke shows that it is applied particularly to oracles or prophetic responses, by Plutarch, Strabo, Josephus, and Philo, [de Vita Mos. ii. p. 139, 32.] occ. Acts ii. 4. 14. xxvi. 25. [1 Chron. xxv. 1. Ezek. xiii. 9.]

*Ἀποφορτίζω*, from *ἀπό* from, and *φορτίζω* to load, which from *φορτίον* a burden, from *φέρω* to carry.—To unlade, as a ship. occ. Acts xxi. 3; where see Wetstein. [Dion. Hal. Ant. iii. 44.]

*Ἀποχρησις*, τως, ἡ, from *ἀποχράσθαι* to abuse, consume by use, or simply to use, (see Saicer, Thesaur.) which from *ἀπό* from, or intens. and *χράσθαι* to use.—An using or use. occ. Col. ii. 22, ἃ ἵσθι πάντα εἰς φθορὰν τῇ ἀποχρησί, quæ omnia sunt in interitum ipso usu, Vulg. So our translation, all which things are to perish in the using. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical,) though a different one is proposed by Hammond, Doddridge, and Kypke. But see Wolfius on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.—The new interpretation which Macknight has given of the words in Col. ii. 22, appears to me not only quite unsuitable to St. Paul's nervous, lively style, but also inconsistent with the plain meaning of the Greek, ἃ ἵσθι πάντα. But let the reader consult that very able and respectable commentator, and judge for himself.

<sup>1</sup> See Hammond on John ix. 22, and Vitrings de Synagoga. Vet. lib. iii. pars 1, p. 730, &c. [Seld. de Syn. i. 7.]

<sup>2</sup> See Josephus, Ant. xx. 10, 2, and Contr. Apion. i. § 9.

[Schl. says, *use, consumption by use*. And in this sense probably it occurs Col. ii. 22. "The use of which things brings mischief and severe punishments." The writer speaks of things forbidden by the Mosaic law. Br. says, "All which things, if we use them, are reckoned pernicious according to the doctrine of these men." Neither defends his opinion.]

**Ἀποχωρίω**, ὦ, from *ἀπό* from, and *χωρίω* to go.—*To depart, go from*. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

**Ἀποχωρίζομαι**, from *ἀπό* from, and *χωρίζω* to separate, which from *χωρίς* apart, which see.—*To depart*. occ. Acts xv. 39. Rev. v. 14. [Gen. xiii. 14.]

**Ἀποψύχω**, from *ἀπό* denoting privation, and *ψυχή* breath, life, or soul.—*To expire, die*. occ. Luke xxi. 26. Elmer shows that Arrian uses the V. in the same sense, Epictet. iii. 26, p. 369, and Appian, de Bel. Civ. iv. p. 973, and cites from Soph. Aj. 1656, the full phrase, *ἈΠΕΨΥΞΕΝ* *βίον* he breathed out his life. Comp. Wetstein and Kypke. [Schl. and Br. say that in St. Luke it means *to faint from fear, to become not dead, but as if dead*. So Hom. Od. xxiv. 347. See Eust. ad Iliad. x. 2. Arr. Diss. Epict. iv. 1, 142. So *expire* in Seneca, Nat. Quæst. ii. c. 59, and *exanimor*, Ter. Andr. i. 5, 17. The word occurs 4 Mac. xv. 18, but no where else.]

**Ἀπρόσιτος**, ου, ὁ, ἡ, from a neg. and *πρόσιτος* accessible, which from *πρόσιμι* to approach, and this from *πρός* unto, and *εἰμι* to go or come.—*That cannot be approached, inaccessible* [or *incomprehensible*]. occ. 1 Tim. vi. 16. [Hes. ἄχρηστος.]

**Ἀπροσκόπος**, ου, ὁ, ἡ, from a neg. and *προσκοπία* as occasion of stumbling, which see.

I. Intransitively, *not stumbling or falling*, i. e. figuratively, in the path of duty and religion. Phil. i. 10. But Chrysostom seems to have understood it in this text transitively, as in the third sense below; and thus Macknight, whom see, understands it. [Ecclus. xxxii. 22.]

II. Applied to the conscience, *not stumbling or stumbling*, as it were, against any thing, for which, as St. John speaks, *our hearts condemn us*. Acts xxiv. 16. comp. xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31, and Heb. and Eng. Lex. γὰρ V.

III. Transitively, *not occasioning or causing others to stumble, giving them no occasion to fall into sin*. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In Ecclus. xxxii. 21 or 22, ὁδὴ ἀπροσκόπτῃ, or (as some copies read) ἀπροσκόπῃ, is used for a plain way, where there are no stumbling stones.

**Ἀπροσωπολήπτως**, adv. from a neg. and *προσωπολήπτης*, a respecter of persons, which see.—*Without accepting or respect of persons, impartially*. occ. 1 Pet. i. 17. This word is used in the same sense by Clement, in his first Epistle to the Corinthians, § 1.

**Ἀπταίστος**, ου, ὁ, ἡ, from a neg. and *πταίνω* to stumble.—*Free from stumbling or falling*. occ. Jude 24; where Wetstein cites from Xenophon [de Re Eq. i. 6], *ἈΠΤΑΙΣΤΟΣ ἵππος*, a horse that does not stumble; and from Plutarch the same word applied to the successful Pericles. [3 Mac. vi. 39.]

**ἈΠΤΟΜΑΙ**, mid. or deponent, from *ἄπτω* to connect, bind.

I. *To touch*. Mat. viii. 3. ix. 20.

II. *To lay hold on, embrace*. John xx. 17, lay not hold on me (now), as the V. is applied by the LXX, Job xxxi. 7. Mary Magdalene was probably going to prostrate herself at his feet, and embrace them, as the other women did. [So Schl.] Mat. xxviii. 9. See Kypke on John, and comp. Mark x. 13, and Wolfius there. [Job xxxi. 7.]

III. *To touch, have to do with*. occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by Aristotle, Epictetus, Plutarch. See Gataker [Op. Crit. p. 79, Ox.] in Pole Synops. Wetstein and Kypke on the text. [Æl. H. An. i. 13. Valck. ad Phon. p. 349.]

IV. *To take, as food*. occ. Col. ii. 21; on which text Raphaelius cites Xenophon applying this V. to food. Thus Mem. Socr. ii. 1, 2, *στίνω* ἈΠΤΕΣΘΑΙ is *to take food*; and in Cyrop. i. p. 17, ed. Hutchinson, *ἄπτο* ἈΠΤΕΣΘΑΙ is used for *taking bread*, as *θιγύν* also is for *taking other sorts of food*. It seems, therefore, that in Col. ii. both *μὴ ἄψῃ* and *μὴ θιγγῃς* may be best referred to food. See Wolfius, Wetstein, and Kypke. [Some refer 2 Cor. vi. 17, to food also; but Schl. and Br. translate *form no connection or intimacy with the Gentiles*; and Schl. thinks that Col. ii. 21 may be explained in the same way.]

V. *To touch, hurt*. 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as Raphaelius and Elmer have shown.—In the LXX this word generally answers to the Heb. *נָגַע* to touch, and that in all the above senses.

**ἈΠΤΩ**, from Heb. *נָגַע* to heat through.—*To light or kindle*, as a lamp or fire. occ. Luke viii. 16. xi. 33. xv. 8. xxii. 55. [See Perizon. ad Æl. V. H. ii. 13.]

**Ἀπωθίω** and **ἀπώθω**, from *ἀπό* from, and *ώθιω* to thrust, drive. [It occurs only in the mid. in the N. T.]—*To thrust away, repel, reject*. occ. Acts vii. 27. 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19<sup>1</sup>. [1 Kings xii. 22. Ezek. xlii. 9.]

**Ἀπωλεία**, ας, ἡ, from *ἀπόλλυμι* to destroy.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. viii. 20, or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1, et al.—In 2 Pet. ii. 2, for *ἀπωλείας* of the common printed editions, very many MSS., three of which are ancient, have *ἀσελγείας*, which reading is confirmed by the Vulg. *luxurias*, and other ancient versions, and has accordingly been given in several editions, is approved by Wetstein, and received into the text by Griesbach. "But the common reading (says Macknight) should be retained, because any transcriber who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write *ἀσελγείας* for *ἀπωλείας*. But no transcriber would substitute *ἀπωλείας*, or a word whose meaning he did not know, in place of *ἀσελγείας*, a word well understood by him." [Schleusner agrees that *ἀσελγ.* is only a gloss. He gives us the following places from the O. T. The word occurs Deut.

<sup>1</sup> [On this text Br. says, that he would refer *ἡν* to *σπαρταίαν* (not, as some do, to *σιρταίαν* or *συνδεδημένην*, referring to Prov. xxiii. 25. Hos. iv. 6), and construes, "which battle for the true faith declining," &c.]

xxxii. 35. Job xxxi. 3, for  $\tau\eta$ , and Ia. xlvii. 11, for  $\tau\eta$  and in (Theod.) Job xxvi. 5, where it means hell, for  $\tau\eta$ . It occurs in Bel and the Dragon, ver. 41, where it is *severe* or *capital punishment*; and Schl. gives this meaning to Acts viii. 20.]

II. *Destruction, waste.* Mat. xxvi. 8. Mark xiv. 4. [Theoph. Char. xv.]

$\alpha\pi\omega\upsilon\nu$ ,  $\omega\upsilon\sigma\alpha$ ,  $\delta\nu$ , particip. pres. of  $\alpha\pi\omega\mu\iota$ , which see.—*Being absent, absent.* 1 Cor. v. 3. 2 Cor. x. 11, et al.

$\alpha\pi\alpha$ ,  $\acute{\alpha}\varsigma$ ,  $\eta$ , from Heb.  $\tau\eta$  to *curse*, for which the LXX have used the verb  $\alpha\pi\acute{\alpha}\sigma\mu\alpha\iota$ , Num. xxii. 6. xxiii. 7, and the compound  $\kappa\alpha\tau\alpha\pi\acute{\alpha}\sigma\mu\alpha\iota$ , Gen. v. 29. xii. 3, et al. freq., and the decomposed  $\epsilon\iota\kappa\alpha\tau\alpha\pi\acute{\alpha}\sigma\mu\alpha\iota$  and  $\epsilon\iota\kappa\alpha\tau\alpha\pi\acute{\alpha}\rho\omicron\varsigma$ , Num. v. 19. Gen. iii. 14, et al. freq.

*A curse, cursing.* occ. Rom. iii. 14. [Gen. xxiv. 41. Prov. xxvi. 2.]

$\alpha\pi\alpha$ , adv. denotes *affirmation* or *assecration*.—*Indeed, in truth.* It generally implies an *inference* from somewhat preceding, and may frequently be rendered *then indeed, therefore*. See Mat. xix. 25. 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal. ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant*. This seems to be always *affirmative, emphatic, or illative*. [It means *perhaps* in the sense of *hope*, Mark xi. 13. Acts viii. 22. Num. xxii. 6. 11. *In good truth* (assecration), Luke xi. 20. Gal. ii. 21. 1 Cor. v. 10. vii. 14. xv. 14. 18. Heb. xii. 8. Ps. lviii. 12.]

$\alpha\pi\alpha\varsigma$ , from  $\alpha\pi\alpha$  denoting an *inference*, and  $\gamma\epsilon$  *truly*.—*Therefore, indeed, then indeed.* occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

$\alpha\pi\eta\lambda\omega$ ,  $\tilde{\omega}$ , from  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  *idle*.—*To linger, loiter.* occ. 2 Pet. ii. 3, where Kypke shows that Polybius and Plutarch in like manner apply to things this V. which properly relates to persons. [LXX, Ezra iv. 24.]

$\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ ,  $\eta$ ,  $\delta\nu$ , contracted of  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ , which from a neg. and  $\epsilon\rho\gamma\omicron\nu$  *work*.

I. *Not at work, idle, not employed, inactive.* Mat. xx. 3. 6. 1 Tim. v. 13. 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable.* Mat. xii. 36. comp. 2 Pet. i. 8, and Kypke. In the latter text the Vulg. rendering  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  by *vacuos* preserves the *ambiguity* of the original. Comp. Eph. v. 11. Symmachus uses the word  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  for the Heb.  $\text{הָמוּס}$  *polluted*. Lev. xix. 7. [In Mat. xii. 36, it is rather *evil* or *mischievous*. See Chrysostom, Hom. xliii. in Mat. p. 480, tom. i. ed. Frf. So  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  is used 4 Kings ii. 24, and the Chaldee word  $\text{ܠܗܝܬ}$ , and Heb.  $\text{לָהָיָה}$ . See Targum. Exod. v. 9, and Eccl. v. 2. Wetst. N. T. i. p. 394. Palairot (Obs. Phil. Crit. p. 40.) and others think this is Greek; but Fischer, (de Vet. p. 8.) after Vorst and others, says it is Hebrew. See Cren. Anal. Phil. Hist. Crit. p. 142. Symm. Lev. xix. 7.]

$\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ ,  $\omega\upsilon\varsigma$ ;  $\iota\alpha$ ,  $\tilde{\alpha}$ ;  $\epsilon\omicron\nu$ ,  $\epsilon\upsilon\nu$ ; from  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  *silver*.—*Made of silver, silver.* occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

$\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ ,  $\omega\nu$ ,  $\tau\acute{\omicron}$ , from  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ .

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. a *silverling*, a *shekel* of *silver*, equal, according to Bp. Cumberland, to 2s. 4d. of our money, but, according to Michaelis, to no more than 11d.<sup>1</sup> Mat. xxvi. 15. xxvii. 3. 6, et al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money* in general, because *silver money* seems to have been the most ancient, as Isidorus also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18. 27. Luke ix. 3, et al. On Mat. xxv. 18, Wetstein cites from Diogenes Laert. the same phrase,  $\alpha\pi\tau\upsilon\pi\tau\iota\alpha$   $\iota\kappa\alpha\lambda\alpha$ . Acts xix. 19, *fifty thousand* (pieces) of *silver*, probably Attic *drachms*, which, at 7½ each, would amount to 1562½ 10s. of our money. [On the money here mentioned, see Fisch. de Vit. iii. 11, and xxiv. 12. Petav. ad Epiph. de Mens. t. ii. p. 428. Casaub. Exerc. Antib. xvi. 8, 9. We may simply remark here, that the *shekel* (= Attic tetradrachm, or Alexand. didrachm,) though translated by Symmachus and Aquila by  $\sigma\tau\alpha\tau\eta\rho$ , is always by the LXX called  $\sigma\iota\kappa\lambda\omicron\varsigma$  or  $\delta\iota\delta\omicron\rho\alpha\chi\mu\alpha$ , because the  $\sigma\tau\alpha\tau\eta\rho$  at *Alexandria* was valued at 8 Attic or 4 Alexandrian *drachmæ*.]

$\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ ,  $\omega\nu$ ,  $\delta$ , from  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  *silver*, and  $\epsilon\iota\kappa\omicron\pi\alpha$  p. m. of  $\epsilon\omicron\kappa\tau\omega$  to *beat*.—*A silvermint.* Observe that our Eng. word *smith*<sup>1</sup>, Saxon  $\text{fimið}$ , is from the V.  $\text{fimitan}$  or  $\text{fimiðan}$  to *strike, smite*, which from the Heb.  $\text{סָחַף}$  to *cut off, destroy*, or from  $\text{סָחַף}$  to *destroy, demolish*. occ. Acts xix. 24. [The Vulgate has *argentarius*. Erasmus, after Theophylact, *faber argentarius*. Beza, *signator argenti*, and see Jer. vi. 29. Plut. Opp. t. ix. p. 301, and 473, ed. Reisk. with Hesych. and Harpoc. whence it will be seen that the word signified any *worker in silver or money*.]

$\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ ,  $\omega\nu$ ,  $\delta$ , from  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$ , *white*.

I. The metal called *silver*. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money.* Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy *believers*, as being built into Christ's Church, will abide the *fire of persecution*. occ. 1 Cor. iii. 12. Comp. under  $\text{τίτρυ}$  V.—As *silver* is called in Heb.  $\text{כֶּהָנֶה}$  on account of its *pale colour*; so there is little doubt but the etymologists are right in deducing its Greek name  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  from  $\alpha\pi\eta\lambda\acute{\omicron\varsigma}$  *white*, which seems a corrupt derivative from the Heb.  $\text{כֶּהָנֶה}$  the *moon* or *lunar light*, which is of this *colour*. Thus in the Heb. the *moon* or *lunar orb* is called  $\text{כֶּהָנֶה}$ , from  $\text{כָּהָן}$  *white*, and Virgil, *Æn.* vii. 8, 9.

—*Nec candida cursum*

*Luna agat; splendet tremulo sub lumine pontus.*

—*The moon was bright.*

*And the sea trembled with her silver light.*

DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by

<sup>1</sup> See Heb. and Eng. Lex. 3rd ed. under  $\text{כָּהָן}$  IV.

<sup>2</sup> See Junius, Etymol. Anglica.

<sup>3</sup> So the Eng. name *silver* seems of the same root as the Greek  $\text{αἰθρᾶ}$  to *shine*.



her name Luna, and representing it in writing by the character of that planet. So the poets frequently compare the *light of the moon to silver*. Thus Milton :

—The moon  
Rising in clouded majesty, at length  
Apparent queen unveil'd her peerless light,  
And o'er the dark her silver mantle threw.

Paradise Lost, iv. 606, &c.

'Αρειος, ὁ, from Ἀρης Mars, the supposed god of war.—*Of or belonging to Mars, Mars'*. occ. Acts xvii. 19. 22. comp. Πάγος, [and Potter's Grecian Antiq. i. p. 201.]

'Αρισκεια, ας, η, from ἀρίσκω to please.—*A pleasing*. In Col. i. 10, "it denotes not so much the *event*, as the *desire and intention, of pleasing*." Comp. Rom. xv. 2. Gal. i. 10.—The LXX use it in the plur. Prov. xxxi. 30, for Heb. *grace or gratefulness*, by which one *pleases others*.

ΑΡΕΣΚΩ, 1st fut. ἀρίσω, from ἄρειν (the Hiph. of the Heb. אָרַן) which would signify to *conciliate or gain the affections*. So the LXX several times render the N. אָרַן *will, pleasure*, by ἀρεσιόν *pleasing*, from this V. ἀρίσκω.—*To please*. Mat. xiv. 6. Rom. xv. 1—3. 1 Cor. vii. 32, et al. On 2 Tim. ii. 4, observe, that in like manner Xen. Cyrop. iii. p. 172, ed. Hutchinson, 8vo, applies this V. to soldiers behaving so as to *gain the approbation of their commanders*. ['Αρίσκω is used sometimes in a bad sense, almost like *κολακίειν*. See Theoph. Char. v. Athen. vi. 15. Whence, perhaps, we may explain Rom. xv. 1 and 3.]

'Αρεσιος, ὁ, ὄν, from ἀρίσκω.—*Pleasing, agreeable, grateful*. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in [Gen. xvi. 6.] Exod. xv. 26. [Is. xxxviii. 3.]

Ἀρεή, ἡς, ἡ, q.<sup>2</sup> ἀρεσιή *pleasing*, from ἀρίσκω to please, or rather from Ἀρης Mars, the supposed god of war (see under Ἀρειος); for in Homer ἀρεή generally denotes *military virtue, strength, or bravery*; and if, as Monsieur Goguet (Origin of Laws, &c. vol. ii. 392.) observes, the word ἀρεή be afterwards used to signify *virtue in general*, it is because the Greeks, for a long time, knew no other virtue than *valour*.—*Virtue*. It is applied both to God and man.

I. *Virtue, excellency, perfection*. 1 Pet. ii. 9. Arrian, Epict. iii. 24, p. 343. τὰς ἑμὰς ἈΡΕΤΑΣ ἡγοῦνται—*kai imi hmonousi*, they recount my virtues, and celebrate me.

II. The virtue, force, or energy of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. *δόξα*, and see Alberti, Wolfius, and Wetstein. [Schlesinger considers it as often denoting especially the *benignity of God*. 1 Pet. ii. 9. 2 Pet. i. 3. Habak. iii. 3. Is. xlii. 8, especially lxiii. 7. See Krebs, Obs. Flav. p. 398. 403.]

III. *Human virtue in general*. Phil. iv. 8.

IV. *Courage, fortitude, resolution*. 2 Pet. i. 5. In this sense the word is often used in the Greek writers, and so the ἀρεή of St. Peter will correspond with the ἀνδρίζεσθαι of St. Paul, 1 Cor. xvi. 13. See Hammond. Ἀρεή in the LXX answers twice to τὴν *glory*, thrice to τὴν *praise*, as our translators render ἀρεάς 1 Pet. ii. 9.

'Αριθμῶ, ὦ, from ἀριθμός.—*To number, reckon by number*. occ. Mat. x. 30. Luke xii. 7. Rav. vii. 9. [Job xxxi. 4.]

'Αριθμός, οὗ, ὁ, from ἀρθμός *coaptation, conjunction*; from ἀρῶ to adapt, join together, compose; which see.—*A number*, according to that of Euclid, ἀριθμός, τὸ ἐκ μονάδων συγκείμενον πλῆθος, *number is a multitude composed of units*. Luke xxii. 3. John vi. 10, τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιον, in number (κατὰ being understood) *about five thousand*. So in Herod. i. 14, κρητῆρες ἈΡΙΘΜΟΝ ἕξ, *goblets in number six*; and Josephus, in his Life, § 66, τετρακισχίλιον ΤΟΝ ἈΡΙΘΜΟΝ, *four thousand in number*; and § 75, περὶ ἑκατὸν καὶ ἑννεήκοντα ὄντας ΤΟΝ ἈΡΙΘΜΟΝ, *being about one hundred and ninety in number*; and in many other places.

'Αριστῶ, ὦ, from ἀριστον, which see.—*To dine*. occ. Luke xi. 37. John xxi. 12. 15. See Kypke on ver. 12, and comp. under ἀριστον. [LXX, Gen. xliii. 25.]

'Αριστερός, ὁ, ὄν.—*The left*, as opposed to the right. 2 Cor. vi. 7. So ἡ ἀριστερά is the *left-hand*, χεὶρ being understood, as δεξιτερὰ in Homer is the *right-hand*. Mat. vi. 3. Ἀριστερά, τὰ, the *left-hand side*, μίση parts being understood. Luke xxiii. 33. The *left-hand side*, according to the superstition of the Grecian<sup>3</sup> heathen, was accounted *unlucky*, and of *evil omen*, and it was a part of the same superstition to call such things by more *auspicious names*. Thus, according to Eustathius, they called the *left ἀριστερός*, from ἀριστος the *best*, κατ' εὐφημισμόν. Comp. εὐάνθυμος, and see Wetstein in Mat.

Ἀριστον, οὐ, τό, q. ἀρίστον *indefinite*, because taken at no certain time, or rather from ἥρι *early* (which from the Heb. חָרַץ *the light*); because this meal was taken *early* in the morning (comp. John xxi. 4. 21); so the Latin prandeo *to dine*, and prandium *dinner*, is derived from πρᾶν (Doric for πρωτ) *early*, and ἔδω *to eat*.

I. *A meal eaten in the morning*. So Xen. Cyrop. vi. p. 353, ed. Hutchinson, 8vo, αὔριον δὲ ΠΡΩΓΙ—πρωτον μὲν χρη' ΑΡΙΣΤΗΣΑΙ καὶ

<sup>3</sup> The omens that appeared to the east, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the *great principle of all light and heat, motion, and life*, diffuses his first influences from that part of the world. On the contrary, the *western omens* were unlucky, because the *sun declines* in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the north, and then the east must needs be upon their right-hand, and the west upon their left; and that they did so, appears from a passage of Homer, who brings in Hector telling Polydamas that he regarded not the birds:

Εἴ' ἐνὶ δεξιῇ ἴσως πρός ἡῶ τ' ἡλίον τε,  
Εἴ' ἐν' ἀριστερᾷ τοῖτα ποτὶ ζῶον ἡερόεντα.

Il. xii. 239.

Ye vagrants of the sky! your wings extend,  
Or where the suns arise, or where descend;  
To right or left unheeded take your way.—POPE.

For this reason, the signs which were presented to them (the Grecians) on the right-hand were accounted *fortunate*, and those on the left *unlucky*. Antiquities of Greece, vol. i. b. ii. c. 15.

<sup>4</sup> Ill-boding words they had always a superstitious care to avoid; inasmuch that instead of δεσμεύωμαι, i. e. a prison, they would often say αἰσῆμα a house, for πῖθος (an ape) κάλλιας (a beauty), for μύθος (an inominable crime) ἕγιος (a sacred thing), for ἑρυνός (the Furies) εὐμήτιος or εὐμαιός θεοί (the good-natured or venerable goddesses), and such like." Potter's Antiq. of Greece, vol. i. b. ii. c. 17.

<sup>1</sup> Deverant in Pole, Synops.

<sup>2</sup> See Note 3 in Init. lib. v. Xen. Cyrop. ed. Hutch.

ἀνδρας καὶ ἵππους, to-morrow morning early the men and horses ought first to take some food.

II. [In progress of time it came to signify the midday meal or dinner. In Luke xiv. 12, it is distinguished from δειπνον, and is a feast to which others are invited. See Luke xi. 38; thence it is put for any great feast, as a marriage-feast. Mat. xxii. 4.]—The LXX have used the N. ἀφιστον 2 Sam. xxiv. 15, for the Heb. יָחֹל, but I think erroneously; [for יָחֹל food, 1 Kings iv. 22.]

23. Ἀρκετός, ἡ, ὄν, from ἀρκέω.—Sufficient, enough. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 3. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. κακία is construed with the neut. ἀρκετόν, Raphaelus observes, that it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6, for a similar expression. [See also II. ii. 204. Herod. iii. 36. Plat. Rep. iv. p. 328. Wetstein on Mat. vi. 34, and Matth. Gr. Gr. § 437. On the Proverb in Mat. vi. 34, see Vorst. de Adag. c. 9.]

ἈΡΚΕΩ, ὦ, from Heb. יָרַץ to dispose, order, adjust.

I. To suffice, be sufficient, satisfy. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where Kypke shows that both Euripides [Hec. 1164.] and Sophocles [Trach. 711.] use ἀρκέω for giving assistance, helping, and Josephus (p. 1292, ad fin. ed. Hudson) for helping sufficiently. [LXX, Prov. xxx. 16.]

II. Ἀρκίωμα, οὔμαι, pass. governing a dative.—To be satisfied, content with. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐν, 3 John 10. [2 Mac. v. 15. Æsch. Socr. Dial. iii. 15.]

Ἀρκος, ου, ὁ, ἡ, from ἀργός idle, sluggish, or from ἀρκέω to suffice.—The bear, a well-known animal. occ. Rev. xiii. 2. So called either from his sluggishness, and particularly from his remaining in his den for several of the winter months in an inactive sleepy state; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in Bochart, vol. ii. 810. Or else his Greek name ἀρκος may be derived from ἀρκέω, q. ἀρκετός, because he is, as it were, self-sufficient while he continues so long without external nourishment. [LXX, Judg. i. 35.]

Ἀρμα, αρος, τό, from ἤρμαι, p. p. of ἄρω, to fit, join fully together.—A chariot or vehicle, from its ingenious structure, or being fitted or joined to the horses with harness. occ. Acts viii. 28, 29. 38. Rev. ix. 9. [It is a war-chariot in the last passage. See Joel ii. 4.]

ἈΡΜΑΓΕΔΔΩ'N, Heb. from רָם a mountain, and עֶדֶן or (Zechar. xii. 11.) מֶגֶדּוֹ Megiddo.—Armageddon, or the mountain of Megiddo. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for destruction and slaughter. See Judges v. 19. 2 Kings ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and Vitranga in Rev. [Schleusner thinks it means a dry and sterile mountain country, such as the Jews believed to be inhabited by evil spirits. See Castell. Lex. Hept. fol. 507. Olear. de Stil. N. T. p. 349. 359. Glass. Philol. S. p. 800.]

1 Pontoppidan's Nat. Hist. of Norway, in Modern Travels, vol. i. p. 221, 2. Comp. Dr. Brooke's Nat. Hist. vol. i. p. 195.

Ἀρμῶζ, from ἀρμός a compages or joining fully together.

I. To adjust, join fully together. In this sense it occurs in the profane writers (see Scapula's Lex.), but not strictly in the N. T. [Prov. viii. 30. Xen. Anab. iii. 5, 6.]

II. Ἀρμύζομαι, mid. to contract, espouse, or betroth; or rather, to fit, prepare. occ. 2 Cor. xi. 2, ἡρμοσμένην γὰρ ὑμᾶς, κ. τ. λ., for I have prepared you, to present (you as) a chaste virgin to Christ. So LXX in Prov. xix. 14, παρὰ δὲ Κυρίου ἈΡΜΟΖΕΤΑΙ γυνὴ ἀνδρὶ, but by the Lord a wife is fitted to a husband. In the Greek writers the active V. ἀρμύζω is used for a father betrothing his daughter to a man, and the middle ἀρμύζομαι for a man's betrothing a woman to himself (see the passages cited in Wetstein); but it does not appear that in this latter form the V. is ever applied to a man's betrothing a woman to another. It seems, therefore, best to exclude the nuptial sense from 2 Cor. xi. 2.

Ἀρμός, οὔ, ὁ, from ἤρμαι perf. pass. of ἄρω to fit, join fully together.

I. [A joint. Ecclus. xxvii. 2; and so ἀρμυρία, Ezek. xxxvii. 7. See Etym. M. in voce, and Poll. Onom. ii. 141.]

II. A joint or articulation of the bones in the human body. occ. Heb. iv. 12.

Ἀρνήσιμα, οὔμαι.

I. To deny, [often used of facts laid to one's charge. Mat. xxvi. 70. 72. Mark xiv. 68. 70. Luke viii. 45. John i. 20. (Compare for the phrase Dion. Hal. viii. 8. Hesiod, Theog. 511. Soph. Ant. 453. Maius, Oba. SS. lib. ii. p. 77.) Acts iv. 16. 1 John ii. 22. LXX, Gen. xviii. 15.]

II. [To deny or disown, of Christ disowning the wicked, Mat. x. 33, ἀρνήσομαι ἀβρούς; 2 Tim. ii. 12; of men professedly Christians, but leading unchristian lives, Tit. i. 16. 1 Tim. v. 8; of open deserters of Christ, or apostates, Luke xii. 57. Mat. x. 33, ὁστις δ' ἀν ἀρνήσεται με. 2 Tim. ii. 12. Rev. ii. 13. iii. 8; of those who refuse to believe at all, Acts iii. 13. 2 Pet. ii. 1. Jude 4. In Acts vii. 35, not to acknowledge the power

2 [Schl. would include ἤρμ. γ. ἡ ἐν ἀνδρὶ in a parenthesis, and join παραρτήσαι ἀγνὴν παρθένον with ἡμᾶς ὑμᾶς, which would obviate Krebs's objections (Oba. Flav. p. 311.) to interpret the word in the sense to espouse. Krebs says, to prepare.]

3 For the above observations I am indebted to an excellent MS. Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly schoolmaster at Bishop's Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

"Ἀρμύζομαι, apto, adapto, accommodo, apte compono. Plutarch, Solon. τοὺς νόμους ἈΡΜΟΖΕΤΑΙ τοῖς πολιταῖς, leges aptat, accommodat, cōmponit. Et in Theophrast. ἈΡΜΟΖΕΤΟ ΜΕΝΟΙΣ τοῖς θάλασσαν, civitatibus animos ad res navales disponens; et si simpliciter interpretari possumus 2 Cor. xi. 2, ἡρμοσμένην, &c. adaptavi enim vos (Christianis doctrinis et virtutibus imbuti, instrui, paravi, composui, ornavi) ut mihi cito tamquam virginem puram sisdam, nupte Christo. Omnes interpretes ἡρμοσμένην verum nuptialis accipiunt. Mihi verò parum solliciti videntur de differentiâ inter ἀρμύζω et ἀρμύζομαι. Pater enim dicitur ἀρμύζω, Eur. Elect. 24. Domi Electram tenebat Ἀρμύζω, οὐδ' ἡΡΜΟΖΕ νυμφίον τινι, nec sponso alicui despondebat; sponsum verò ἀρμύζομαι sibi despondere, sponsum sibi matrimonio jungere. Ἐλλαν, H. A. xii. 31, τ. ὑρυσθενες et Proclus ἡΡΜΟΖΑΝΤΟ τοὺς θεοδόνους τοῖς Κ. εὐφροῖς θυγατρὶς. Hinc putare liceat sensum hunc convenire huic loco. Præterea infirmis παραρτήσαι huic verb. significat minus accommodat, quoniam accusativum aliud cum dativo reperitur."

of. It is once used for *to renounce* in Tit. ii. 12, and perhaps the phrase ἀρνεῖσθαι ταυτόν is of somewhat the same force in 2 Tim. ii. 13, *to renounce or change one's character*.]

Ἀρνίον, ου, τό, a diminutive of ἀρς *a lamb*.  
I. *A lamb, a young lamb, a lambkin*. [Poll. vii. 33. 184. LXX, Jer. xi. 19.]

II. In the N. T. it signifies figuratively the *weakest or feeblest of Christ's flock*. John xxi. 15. Comp. Is. xl. 11.

III. It is applied to *Christ himself*, the spotless antitype of the paschal and other sacrificial lambs, which were offered by the law. Rev. v. 6. 8, et al. freq.

Ἀροτριῶν, ὦ, from ἀροτρον.—*To plough, cultivate the earth by ploughing*. occ. Luke xvii. 7. I Cor. ix. 10. [Deut. xxii. 10. Is. xxviii. 24.]

Ἀροτρον, ου, τό, from ἀρόω, *to plough*.—*A plough*. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a *careless, irresolute person*, which may be much illustrated by a passage of Hesiod<sup>1</sup>, where he is directing the *ploughman*,

Ὅτι εἴ ἔργον μελετῶν ἰδεῖναι αὐλας ἄλαινός,  
Μηκέτι παπαλύνει μὲν ὁμήλικας, ἀλλ' ἐνὶ ἔργῳ  
Θυρόν ἔχων.—Εργ. καὶ ἤμ. ll. 441–3.

Let him attend his charge, and careful trace  
The right-lined furrow, gaze no more about,  
But have his mind intent upon the work.

[See Schott. Adag. Sacr. N. T. p. 75.] In three passages out of four, wherein the LXX use the word ἀροτρον, it answers to the Heb. רֶגֶל, and cannot signify the *whole plough*, but only a *part of the iron work thereof*, and most probably the *coultre*. See Is. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἀρπαγῆ, ἧς, ἡ, from ἡρπαγον, 2nd aor. of ἀρπάω.

I. *Actively, the act of plundering or pillage*. Heb. x. 34. [Polyb. xvi. 5. Xen. Cyr. iv. 2. 12.]

II. *Passively, rapine, plunder, the thing unjustly seized*. Mat. xxiii. 25. Luke xi. 39. [Schl. says that the word in Heb. x. 34, is *loss without violence*, and that in Luke xi. 39, the sense is *active*. I do not see the distinction between that passage and Mat. xxiii. 25; but think that both may perhaps be better translated in the *active* sense. The other, however, is known in good Greek, as Xen. Hell. iii. 2. 19. (See Schwarz. Comm. Ling. Gr. p. 190.) and so Is. iii. 14.]

Ἀρπαγμός, οὗ, ὁ, from ἡρπαγμαί, perf. pass. of ἀρπάω.—*Rapine, robbery, an act of rapine or robbery*. So Hederic, *ipsa rapiendi actio, raptus*.<sup>2</sup> occ. Phil. ii. 6; where it is said of Christ, that *when he was in the form of God, namely, in his glorious appearances* under the Patriarchal and Mosaic dispensations, οὐχ ἀρπαγμὸν ᾔησεν, he thought it not robbery (as our translators, rightly, I think, render the expression) *to be equal with, or as, God*. (For proof of this, see inter al. Gen. xvi. 11. 13. xxii. 11, 12. xxiii. 28. 29. Exod. iii. 2–6. Josh. v. 13–15. Judg. vi. 11–23.) Many great and good men, as well as others inclined to degrade the *Son of God*, have, however, dissented from this plain interpretation, and have translated the Greek words by “*he did not arrogate to himself to be*

equal with God, i. e. *he made no ostentation of his divinity*,” (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452, fol. ed.<sup>3</sup>) or, “*he did not cagerly covet to be (as he was of old) equal, in all his appearances, with the Deity*,” (thus the learned Mr. Catcott, Sermon, 5, p. 96.) But I must confess that, after diligent search, I cannot find the phrase ἈΡΠΑΓΜΟΝ ἩΕΙΣΘΑΙ ever applied in either of these senses by any *ancient Greek writer*; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus, bishop of Tricca, in Thessaly, who flourished towards the end of the fourth century, and in his youth wrote a romance entitled *The Ethiopica*, has indeed an expression which greatly resembles it; for, speaking of a young man who rejected the amorous advances of a queen, he says οὐχ ἈΡΠΑΓΜΑ, οὐδὲ Ἐρμαῖον ἩΕΙΣΤΑΙ τὸ πρᾶγμα, he does not regard the offer as a *prey (prize)* or treasure-trove: which is as near as I can translate the Greek. (See Whitby and Wetstein.) But observe, that the original word here is not ἈΡΠΑΓΜΟΝ, but ἈΡΠΑΓΜΑ, which latter signifies, not the *act of robbing or plundering*, but the *plunder, spoil, or prey itself*, “*quod raptum est, rapina, præda*.” Hederic. And applied in this sense, we meet with ἄρπαγμα in the Greek writers<sup>4</sup>; but in them ἀρπαγμός is a word of very rare occurrence. Plutarch however uses it, de Lib. Educ. t. ii. p. 11, 12, τὸν ἐκ Κρήτης καλούμενον ἈΡΠΑΓΜΟΝ, where it certainly denotes the action. [See M. Casaubon, Diatr. de Verb. Ueu, p. 110, in Cren. Anal. Philol. Crit. Historicorum, and Magee, i. 71. ii. 479.]

ἈΡΠΑΖΩ, from the Heb. רָצַף *to strip, spoil*.

I. *To snatch, take away with haste and violence*. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude 23. [Schl. observing that the original sense is *to steal or take with violence*, says, that it is never so used in the N. T. Parkhurst's first instance does not certainly imply *violence*, but in all the other passages it appears to me that the verb is not as Schl. says, *to take, or take away*, but to do so either *with haste or violence*. Indeed in Jude 23, where he translates it *mature eripere*, I feel surprise at his avoiding so clear a sense. comp. Zech. iii. 3. Amos iv. 17.]

II. *To seize, take by force or violence*. Mat. xi. 12. John vi. 15. [In Mat. xi. 12, the sense is *to receive the happiness offered with greediness*, as in Xen. Anab. vi. 5, 11. Plat. Ep. viii. p. 716, ed. Lugd. D'Orvill. ad Charit. i. 9, p. 263, ed. Lipsa.]

III. *To seize, as a wild beast doth its prey, and so to tear and devour*. John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. רָצַף *to ravage*, or רָצַף *to tear in pieces*. [See Gen. xxxvii. 33. Amos i. 11. Xen. Mem. ii. 7, 14.]

<sup>2</sup> [This is Schleusner's opinion, but he offers little or no argument for adopting it.]

<sup>3</sup> See inter al. Plut. t. ii. p. 330, D. Josephu Ant. xi. 5, 6. So Ecclus. xvi. 13 or 15.

<sup>1</sup> See Whitby's Note on Luke ix. 62.

"Ἀρπαξ, αἰώς, ὁ, ἡ, τό, from ἀρπάζω.

I. *Rapacious, ravening*, as wolves. occ. Mat. vii. 15. "Ἀρπαξ in the Greek, and *rapax* in the Latin writers, are the usual epithets of wolves. [Lycoph. 1309. Hor. Carm. iv. 4.]

II. *Rapacious, given to rapacity or extortion, an extortioner*. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10. [LXX, Gen. xlix. 27.]

'APPABQ'N, ὥπος, ὁ. This is plainly in Greek letters the Hebrew word פָּקַד a *pledge* (from the root פָּקַד to be surety), which Grotius ingeniously supposes the Greeks learned from the Phœnicians in the course of their commerce with that people; though very possibly this, like many other Oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.—A *pledge* or *earnest*, which stands for part of the price, and is paid beforehand to confirm the bargain. So Hesychius explains it by πρόδομα somewhat given beforehand. [It also signifies a pledge to assure the fulfilment of a promise or contract; see Gen. xxxviii. 17. See Le Moyne, Not. ad Var. Sacr. pp. 460–480.] It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath given to the apostles and believers in this present life, to assure them of their future and eternal inheritance. Occ. 2 Cor. i. 22. (where see Kypke and Macknight,) v. 5. Eph. i. 14, where see Macknight. [Middleton says it is used of the gifts of the Spirit.]—In the LXX it is thrice used, namely, Gen. xxxviii. 17, 18, 20, and always answers to the Heb. פָּקַד.

Ἀρπάφος, ου, ὁ, ἡ, from a neg. and ῥαφή a seam, which from ἔρραφα, perf. act. of ῥάπτω to sew.—Without seam, having no seam. occ. John xix. 23. [On the garment here spoken of (proper to Palestine, Chryst. Hom. 84 on St. John), see Ernest. Inst. Interp. N. T. p. 258, and Braun. de Vest. Sacr. Heb. i. c. 16, p. 259.]

Ἀρρήν, ενος, ὁ, the same as ἀρσην, of which it seems a corruption.—† It is stated by grammarians to be the later Attic form for the old or Ionic ἀρσην.—A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

Ἀρρήτος, ου, ὁ, ἡ, from a neg. and ῥητός utterable, from ῥέω to speak, utter.—Either, Not before spoken; or, not utterable, not to be uttered, not possible or lawful to be uttered. Vitrings, Obs. Sacr. lib. iii. cap. 20, § 8, whom see, shows that the Greek writers use the word in both these senses. Comp. also Wolfius and Wetstein. occ. 2 Cor. xii. 4.

Ἀρρωστος, ου, ὁ, ἡ, from a neg. and ῥωστός strong, from ῥωνύνω to strengthen.—Infirm, sick, an invalid. occ. Mat. xiv. 14. Mark vi. 5. 13. xvi. 18. 1 Cor. xi. 30. [Mal. i. 8. 1 Kings xiv. 5.]

ἈΡΣ, ἀρνός, ὁ, ἡ.—A lamb. occ. Luke x. 3.

Ἀρσενοκοίτης, ου, ὁ, from ἀρσην a male, and κοίτη a bed.—One that lieth carnally, or abuseth himself, with a male, a sodomite. occ. 1 Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

ἈΡΣΗΝ, ενος, ὁ, ἡ, and ἀρσεν, τό. It occurs in the masc. plur. twice in Rom. i. 27; and in the neut. sing. ἀρσεν, γένος sex being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

ἈΡΤΕΜΙΣ, ιδος, ἡ.—Artemis, Diana. occ. Acts xix. 24, 27, 28, 34, 35. A heathen goddess said to be the daughter of Jupiter

and Latona, and twin-sister to Apollo. This enigmatical genealogy is easily explained: it is well known that the later Greeks and Romans, by Ἀρτεμις or Diana<sup>1</sup>, generally meant the Moon; and even among the ancient Orphic hymns we find one addressed to Ἀρτεμις under this character. And indeed the word Ἀρτεμις itself may import as much, for it may be derived from ἄρτι light, and τέλ perfect, because, according to the observations of the Son of Sirach, Eccus. xliii. 7, 8, she not only decreaseth in her perfection, but also increaseth wonderfully in her changing,—shining in the firmament of heaven. When, therefore, the heathen say that Apollo or the Sun and Ἀρτεμις were the twin-children of Jupiter and Latona, what is this but a poetical disguise or corruption of the Mosais account of their formation (Gen. i. 14. 16), according to which the sun and moon were indeed formed or brought forth at a birth, as it were, after that the Expansion (Jupiter) had begun to act on Latona, i. e. the before-hidden matter of their orbs! For Latona, or, as the Greeks call her, Ἀρτώ, is a plain derivative from the Heb. אָרָא or אָרָא to hide, involve.—I cannot forbear adding on this occasion, that, in the Orphic hymn above mentioned, is clearly preserved a remarkable point of true philosophy, namely, the effect of Ἀρτεμις or the Moon in vegetation, where he says,

—"ΑΓΟΥΣΑ ΚΑΛΟΥΣ ΚΑΡΠΟΥΣ ἀπὸ γαῖης.

Thou bringest from the earth the goodly fruits.

Does not this exactly agree with the precious things put forth by the moon, or streams of light from the moon, Heb. מִנִּי, of which Moses speaks, Dent. xxxiii. 14! Comp. Heb. and Eng. Lex. under מִנִּי V.—"The Temple of Diana, at Ephesus, has been always admired as one of the noblest pieces of architecture that the world has ever produced. It was four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one Erostratus, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statues of Greece." Appendix to Boyse's Pantheon, 2d ed. p. 241. Comp. Complete System of Geography, vol. ii. p. 77. This latter temple was (according to Tre-

<sup>1</sup> See Vossius de Orig. et Prog. Idol. lib. II. cap. 25, 26.

<sup>2</sup> However, when by Ἀρτεμις the ancient heathen meant, as they sometimes did, the whole expanse of the heavens, this name may perhaps be best deduced from ἄρτι to flow; and τέλ to bind; and to show that the celestial fluid in its several conditions "acts only by means of mechanical impulses, and a connexion with even the most extreme or lowest parts of nature, a chain was carried down from each hand of the image (of the Ephesian Diana) and connected with its feet," as Mr. Jones has ingeniously and judiciously observed in his excellent Essay on the First Principles of Natural Philosophy, p. 199, which I gladly embrace this opportunity of recommending to every truly candid reader.

<sup>3</sup> See Pliny, Nat. Hist. xxxvi. 24. The length of St. Paul's Cathedral, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where it is widest, including the north and south porticoes, 311.—Complete System of Geography, vol. I. p. 94.

bellius Pollio in Gallien. cap. 6) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of Gallienus, about the middle of the third century.—As to the cry of the Ephesian populace, mentioned Acts xix. 28, ΜΕΓΑΛΗ Ἡ ἈΓΓΕΛΙΑ τῶν Ἑπείων, Elsner and Wolfius observe, that this was a usual form of praise among the Gentiles when they magnified their gods for their beneficent and illustrious deeds, and cite a very similar passage from Aristides, p. 520, Ἐν καὶ βοῇ πολλῇ τῶν τε παρόντων καὶ ἐκόντων, τὸ πολυμήντρον δὲ τοῦτο βόωντων ΜΕΓΑΣ Ὁ ἈΣΚΑΗΠΙΟΣ! And there was a great cry, both of those who were present and of those who were coming, shouting in that well-known form of praise, "Great is Æsculapius!"

☞ Ἀριμῶν, οὐός, ὁ, from ἀρῶν to suspend, hang up, which perhaps from ἡραῖ, 3rd pers. perf. pass. of αἶρω to lift up.—The meaning of this word is dubious, but it seems to denote either a sail in the fore-part of the ship, or the top-sail which hung towards the head of the mast. occ. Acts xxvii. 40. [Luther makes it the mast, Grotius the sail next the prow. The largest sail of the ship is still called Artimon by the Venetians, according to Schleusner.]

1. ἈΠΤΙ, Adv. Now, at present. Mat. iii. 15. xvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. νῦν 1. 1. [Used only with the present.]

2. Now, already. Mat. ix. 18; where see Wetstein. [Schleusner says that it here means *prope, fere, brevi*, both from the parallel passage, Mark v. 23, and from Phavorinus, who says that ἀπτι signifies what is about to happen directly.]

3. Now, lately. 1 Thess. iii. 6. [Poll. i. 7. Æsch. Socr. Dial. iii. 15.]

4. Ἐως ἀπτι, Until now, to this present time. Mat. xi. 12. John v. 17.

5. Ἀπ' ἀπτι, From this present time, henceforward. Mat. xxiii. 39. xxvi. 29. John i. 51.

☞ Ἀριγέννητος, οὐ, ὁ, ἡ, from ἀπτι now, lately, and γεννῆτός born, which from γεννάω to bring forth.—Lately born, new born. occ. 1 Pet. ii. 2; where Wetstein cites ΒΡΕΦΟΣ ἈΡΙΓΕΝΝΗΤΟΝ from Lucian, who also uses the adj. ἀριγέννητον twice in his Pseudomantis. [On the phrase see Schöttgen. Hor. Heb. and Talm. i. p. 1036.]

☞ Ἀπτιος, οὐ, ὁ, ἡ, from ἀπτι to fit.—Complete, sufficient, completely qualified, †perfect. † occ. 2 Tim. iii. 13; where see Wolfius and Wetstein.

† Ἀπρος, οὐ, ὁ, from αἶρω to raise, lift up, either because it renews, and αἶρω raises man's exhausted strength (see Ps. civ. 15); or because ἡραῖ, it is itself raised or puffed up with leaven, in French *levain*, which is in like manner from the V. *levar* to raise up.

1. Bread, properly so called. Mat. xvi. 11, 12. Also, A loaf, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, A thin flat cake of bread, not unlike our sea-biscuits; which form shows the propriety of that common expression, breaking of bread. Mat. vii. 6. xii. 4. xiv. 17, et al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 30. 35.

II. Food in general, of which bread is a prin-

cipal part, especially among the eastern people<sup>1</sup>. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 17.) Mat. [iv. 4.] xv. 2. 26. Luke xiv. 1. 15. xv. 16.] [The phrase ἰσθίειν or φαγεῖν ἀπρον, for to be at a meal or feast, is Hebrew. See Gen. xliii. 24. Prov. xxiii. 6. 1 Sam. xx. 24.]—It may be worth observing, that we have our English word bread from the Danish *brod*, or German *brat*, both of which are probably of the same root as the Greek βρωτόν food. See under βρωσκω.

III. It is applied to Christ the living bread, or bread of life, who was typified by the manna which fell from heaven in the wilderness, and who sustains the spiritual life of believers here unto eternal life hereafter. See John vi. 33. 35. 41. 48. 50, 51. 58.

IV. All things necessary, both for our temporal (comp. Prov. xxx. 8) and spiritual support. Mat. vi. 11. Luke xi. 3.

☞ Ἀπρω, from ἀπτι to fit.

I. To fit, prepare. In this sense it is generally used in the profane writers. [Athen. ii. p. 67.]

II. To prepare with seasoning, to season, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6. [In this last passage there is allusion to the wholesomeness of salt. Let your conversation be advantageous to others. The word occurs in Symm. Song of Solomon viii. 2.]

Ἀρχάγγελος, οὐ, ὁ, from ἀρχή head, and ἀγγελος an angel.—An archangel, a chief angel. occ. 1 Thess. iv. 16. Jude 9. comp. Zech. iii. 1, 2. 2 Pet. ii. 11. [The Jews thought there were four, to each of whom God had given a certain charge; see Syncell. Chron. p. 33. Michael was thought the patron of the Jews. See Targum on Song of Solomon viii. 9.]

Ἀρχαῖος, α, ον, from ἀρχή the beginning.—Old, ancient. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5. the old, i. e. the original (so Vulg. originali) antediluvian world: et al. [Ezek. xxi. 21. See Fritzsche on Mat. v. 21.]

ἈΡΧΗ, ἡς, ἡ.

1. A beginning, in order of time, an entrance into being or act. Mat. xix. 4. xxiv. 8. John i. 1, 2. λαμβάνειν ἀρχήν, to receive its beginning, i. e. to begin, in a neuter sense, Heb. ii. 3. On which texts Raphaelius cites several instances of the same phrase from Polybius, and Wetstein from Ælian. [Parkhurst has here entirely neglected to notice numerous passages where the sense of ἀρχή (i. e. what beginning is alluded to) must be judged from the context. The beginning of Christ's ministry on earth occurs Luke i. 1, and perhaps John xv. 27; of that of the apostles after his death, Acts xi. 15; of acquaintance with Christianity, 1 John ii. 7. 24; of the life of the being spoken of, Acts xxvi. 4. 1 John iii. 8; and frequently what was before the creation. See especially 2 Thess. ii. 13.]

II. A beginning, extremity, outermost point. occ. Acts x. 11. xi. 5. [Middleton (after Wakefield) cites a passage from Diod. Sic. p. 52, where ἀρχή means a string.] The LXX use the word for the Heb. רִצָּץ, Exod. xxviii. 23. xxxix. 16. [for רִצָּץ 2 Chron. xx. 16.]

III. A first or original state. occ. Jude 6 [and so Schl. and Cyril. Alex. c. Jul. iv. p. 121], where

<sup>1</sup> See Heb. and Eng. Lexicon in עֲרִיב II. and Shaw's Travels, p. 230.

some would interpret τὴν ἑαυτῶν ἀρχὴν by *their own head or chief*, i. e. *Christ*; and in support of this latter exposition it may be observed, that ἀρχὴν is used in this sense by the LXX, Hos. i. 11. But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to τηρήσαντες, namely, that of *adhering to, or obeying, a person*. Macknight (whom see) renders τὴν ἑαυτῶν ἀρχὴν in Jude by *their own office*, and refers to Luke xx. 20, for this meaning of ἀρχή. Comp. sense V.

IV. Christ is called 'Αρχή, *The beginning or head*. Rev. i. 8<sup>1</sup>. xxi. 6. xxii. 13. comp. Rev. iii. 14, 'Αρχή τῆς κτίσεως, *The beginning, head, or efficient<sup>2</sup> cause of the creation*; because *HE IS before all things, and all things were created by him and for him*. comp. John i. 1—3. Col. i. 16, 17. Heb. i. 10. 'Αρχή in this application answers to the Heb. חָכְמָה by which name Wisdom, i. e. the Messiah, is called, Prov. viii. 22, Jehovah possessed me *τὴν ἡμῶν the beginning, head, or principle of his way*, i. e. of his work of creation, as the context plainly shows. And the first word in Genesis, חָכְמָה, besides its respect to time, has been thought by some to refer to Christ, by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders חָכְמָה in Gen. i. 1, חָכְמָה, by *Wisdom*, i. e. the Messiah.—In Col. i. 18, as the apostle is speaking of Christ, as *the head of the body, the Church*, Macknight (whom see) explains 'Αρχή, *the first cause or beginning*, in respect of the Church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power*: whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. Pearce there); but it is generally used in the concrete sense for *the persons or beings in whom the dominion or power is lodged*. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10. 15, where see Macknight. Wetstein on Luke xii. 11, produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to *human rulers*. [See Neh. ix. 17. Amos vi. 1. Dan. vi. 26. vii. 27. Eur. Phœn. 990. Philost. Vit. Apoll. iii. c. 30.]

VI. Τὴν ἀρχήν, for κατὰ τὴν ἀρχήν, occ. John viii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers (*verily what, or the same as, I am now telling you*, namely, *one from above*, ver. 23); or *At first, formerly*, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18. 20, and by Theodotion, Dan. viii. 1. For further satisfaction see Elsner, Wolfius, Wetstein, Bp. Pearce, and Campbell, on John.—[In the LXX, ἀρχή has many other meanings, as *office*, Gen.

<sup>1</sup> But observe, that in Rev. i. 8, 'Αρχὴ καὶ τέλος are wanting in many MSS. (three of which are ancient,) in several ancient versions, and in some printed editions; and these words are accordingly rejected by Mill, Wetstein, and Griesbach.

<sup>2</sup> It may not be amiss to observe, that Ovid uses the abstract term, *Origo*, in like manner for an *agent or efficient cause*. Metamorph. i. 79.

*Ille Opifex rerum, mundi mellioris Origo.*

xl. 11; cohort, Judg. vii. 16. Job i. 17; and *sum* or *principal part*, Eccles. i. 14. x. 12. xi. 3.]

'Αρχηγός, οὗ, ὁ, from ἀρχή *the beginning, head, chief, and ἀγω to lead*.—A *leader* [properly of soldiers], *author, prince*. occ. Acts iii. 15. v. 31. Heb. ii. 10. xii. 2. Raphaelius on Acts iii. 15, and Heb. xii. 2, shows that Polybius has several times used ἀρχηγός for a *first leader or author*. Comp. Wolfius in Heb. xii. Kypke in Acts iii. and Macknight in Heb. ii. [See Micah i. 13. 1 Mac. ix. 61. Isoc. Paneg. c. 16. Herodian vii. 1, 2, 3. See Weasel. ad Diod. Sic. v. c. 65.]

Ἄρχιπρεσβυς, ἡ, ὅν, from ἀρχιερεῖς.—*Belonging to the chief priest, the chief priest's*. occ. Acts iv. 6. Josephus, Ant. xv. 15, i, uses the same phrase 'ΑΡΧΙΕΡΑΤΙΚΟΥ ΓΕΝΟΥΣ.

'Αρχιερεῖς, ἱερεῖς, ὁ, from ἀρχή *a head or chief, and ἱερεῖς a priest*.

I. *A high or chief priest*, applied by way of eminence, and, according to its spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. *The Jewish high or chief priest*, (styled in Heb. חֹדֶן קָדָשׁ, 2 Kings xxv. 18.) properly so called, who was the instituted type of Christ in *offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession for us*. (See Epistle to the Hebrews, particularly ch. ix.) Mat. xxvi. 57, 58. 62, 63. 65, et al. freq.

III. 'Αρχιερεῖς, οἱ, *Chief priests*, i. e. not only the *high-priest* for the time being, and his *deputy*, (called ἑκτὸς κῆρ the *second priest*, 2 Kings xxv. 18.) with those who had formerly borne the *high-priest's office*, but also the *chiefs or heads of the twenty-four sacerdotal families*, which David distributed into as many courses, 1 Chron. xxiv. These latter are styled in Heb. רִאשֵׁי הַכֹּהֲנִים *chiefs of the priests*, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and רִאשֵׁי הַכֹּהֲנִים *heads of the priests*, Neh. xii. 7. Josephus calls them by the same name as the writers of the N. T. ἀρχιερεῖς, Ant. xx. 7, 8, and de Bel. ii. 15, 2—4, and iv. 3, 6. And in his Life, § 38, mentions ΠΟΛΑΙΟΥΣ—ΤΟΥΝ 'ΑΡΧΙΕΡΕΩΝ *many of the chief priests*. Mat. ii. 4. xxvii. 1. 3. 41. Mark xi. 27. Luke xxii. 52. Acts v. 24, et al. freq. Comp. Wetstein on Mat. ii. 4.—The word is once used in the singular, in this last sense, for *a chief of the priests*, Acts xix. 14.

Ἄρχιποιμην, ἐνος, ὁ, from ἀρχός *chief*, and ποιμην *a shepherd*.—A *chief shepherd*. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ (comp. Heb. xiii. 20); but in 1 Sam. xxi. 7 or 8, such an officer is mentioned in a natural sense, under the title of רִאשֵׁי הַבָּקָר *the chief of the shepherds, or herdsmen*. And in some curious remarks on the *sheep-walks of Spain*, published in the Gentleman's Magazine for May 1764, we find, that in that country (where it is not at all surprising to meet with eastern customs, still preserved from the Moors) they have, to this day, over each flock of sheep *a chief shepherd*. "Ten thousand," says my author, "compose a flock, which is divided into ten tribes. One man

<sup>3</sup> (This word קֶדֶשׁ is used in several oriental languages, and means *one who approaches to the king*; whence it was applied to the high-priest, because he entered the Holy of Holies.)

has the conduct of all: he must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *propositus*, or *chief shepherd of the whole flock*." One of the Hexaplar versions uses *ἀρχιποίμην* for the Heb. *רֹאשׁ* 2 Kings iii. 4.

65. Ἀρχισυνάγωγος, ου, ὁ, from *ἀρχός* a head and *συναγωγή* a synagogue.—A ruler or rector of a synagogue, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8. 17." Mention is made of this officer of the Jewish synagogue in an epistle of the emperor Adrian, cited by Vopiscus in Saturnin. cap. 8. *Nemo illic (in Ægypto, scilicet) Archi-synagogus Judæorum*.

Ἀρχιτέκτων, ονος, ὁ, from *ἀρχός* a head, and *τέκτων* a workman, which see.—A head or master-workman, or builder, an architect. occ. 1 Cor. iii. 10. [Isa. iii. 2.]

66. Ἀρχιτελώνης, ου, ὁ, from *ἀρχός* a head, *chief*, and *τελώνης* a publican.—A chief publican, or head-farmer, or collector of the public revenues. comp. *τελώνης*. occ. Luke xix. 2.

67. Ἀρχιτρίβλιος, ου, ὁ, from *ἀρχός* a head, *rule*, and *τριβλίον* a dining-room, triclinium, so called from *τρεῖς* three, and *κλίνη* a couch, because, among the Romans at least<sup>1</sup>, three couches were in their dining-rooms usually set to one square table, the remaining fourth side of which was always left free for the access of the servants.—A ruler, governor, or president of a feast. occ. John ii. 8, 9, where see Wetstein. Theophylact's remark on the eighth verse seems well worth our attention, and will explain what was the business of the *ἀρχιτρίβλιος*. "That no one," saith he, "might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the governor of the feast, who certainly was sober; for those who on such occasions are entrusted with this office observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency." Comp. Eccles. xxxii. 1, and Arnold's note there; and see Suicer, Thesaur. on the word.

Ἀρχῷ, from *ἀρχή* rule, beginning.

I. To rule, govern. occ. Mark x. 42. Rom. xv. 12. Particip. pass. *ἀρχόμενος*, ruled, governed, in subjection, to his parents namely. Luke iii. 23. comp. ch. ii. 51, and see Campbell's note on Luke iii. 23.

II. In the profane writers, *ἀρχω* act. and *ἀρχομαι* mid. to begin. But in the N. T. *ἀρχομαι* only is used in this sense, as Mat. iv. 17. xi. 7.

<sup>1</sup> See Prideaux, Connex. pt. i. book 6, p. 385, 1st ed. 8vo. Vitrings, de Syn. Vet. lib. ii. cap. 10, 11, and lib. iii. cap. 1.

<sup>2</sup> See D'Arnay's very sensible and ingenious Essay on the Private Life of the Romans, and Campbell's Preliminary Dissertations to the Gospels, p. 365, &c.

xii. 1, et al. freq. Luke xxiv. 47, *ἀρχάμενον* ἀπό: Raphaelius observes that *ἀρχάμενον* is here an impersonal participle, and may be rendered, *initio facto, a beginning being made, initium faciendo, in making a beginning*, its ut initium fiat, so that a beginning be made, and produces a passage from Herod. ii., where *ἀρχάμενον* ἀπό is used in the same manner. He also remarks from Weller, that *διόν, ἱζόν, παρόν, ὑποδεχόμενον* (to which, from Vigerus de Idiotism. cap. vi. § 1, reg. 2, and Not. we may add *ἔνόν, δοκοῦν, δόξαν, διαφέρον, ἰχωροῦν, παρασχόν, παρατυχόν*), are used by the Greek writers in the same impersonal sense. So also *κτελευσθῆν* it being ordered, an order being given, is applied by Josephus, de Bel. i. 11, 2, and *μηνυθῆν* it being told, ib. c. 24, 7. It is evident that *ἀρχάμενον*, when thus applied, is in the neuter gender; and from Bos, Ellips. in *μερά*, p. 359, we may remark, that such participles are governed by that preposition understood. †This is altogether erroneous. † [The verb is frequently almost pleonastic when joined with the infinitive of another verb, *ἤρξατο ἀποστέλλειν* he sent. Mark vi. 7. see also x. 32. xiv. 65. Luke iii. 8. xiii. 25. xiv. 18. 24. So in the LXX, Gen. ii. 3. Deut. iii. 24. Judg. x. 18. xiii. 6.]

Ἀρχῶν, οντος, ὁ, from *ἀρχω* to rule.—A ruler, chief, prince, magistrate. See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem, from a comparison of John iii. 1, with John vii. 50, that *ἀρχῶν τῶν Ἰουδαίων* in the former passage means a member of the Jewish Sanhedrim; (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5. 8.) But it is plain, from comparing Mat. ix. 18. 23, with Mark v. 22, and Luke viii. 41, that *ἀρχῶν* in those texts of Mat. means only a ruler of a synagogue<sup>3</sup>. Josephus, in like manner, mentions the *ἀρχοντες* rulers and counsellors as distinct, de Bel. ii. 17, 1. Comp. *βουλευτής*. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider *πνεύματος* as put in apposition with *ἱεραρχίας τοῦ αἵρος* the aerial rulers, and understand it in a collective sense, as denoting a band or army of evil spirits. Compare the use of *πνεῦμα* in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer. [Acts xvii. 9, the magistrates or senators, who in ver. 20 are called *στρατηγοί*, as in good Greek occasionally. In 1 Cor. ii. 6 and 8, the term is general, and may comprehend the heads of the Jews and Gentiles, the chiefs of the philosophers, &c. The devil is often in the N. T. called the *ἀρχῶν* of this world. See 2 Cor. iv. 4. John xii. 31. xiv. 30. xvi. 11. In Luke xii. 58, we are to understand one of the magistrates appointed in each town to decide minor cases. See Miscell. Duisburg. i. p. 222, and Weseling, Diatr. de Archont. Jud. in Maffei's Antiq. Gall. Ep. 1 and 8. LXX, 2 Kings v. 1.]

Ἀρωμα, ατος, τό, from *ἀρ* or *ἀρι* very much, and *ὄζω* to smell.—An aromatic, a spice, "a vegetable production, fragrant to the smell, and pungent to the taste." Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. *בִּשְׁמָנִים*, which as a V. in the Oriental dialectical languages signifies, in like manner, to be sweet. [2 Kings xx. 13. Esth. ii. 12.]

<sup>3</sup> [See, however, Ernest. Inst. Int. N. T. p. 242.]

Ἀσάλευτος, ου, ὁ, ἡ, from a neg. and σαλεύω to *agitate*, which see.—*Not to be shaken, unshaken, immovable.* occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight. [Diod. Sic. ii. 48. iii. 47.]

Ἀσβεστός, ου, ὁ, ἡ, from a neg. and σβέννυμι to *quench*.—*Not to be quenched, unquenchable, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43. 46. Luke iii. 17.

Ἀσιβία, ας, ἡ, from ἀσιβής *impious*.

I. *Impiety towards God, ungodliness.* Rom. i. 18 [LXX, Deut. xviii. 22.]

II. *Wickedness in general, neglect or violation of duty towards God, our neighbour, or ourselves, joined with and springing from impiety towards God.* Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude 15. 18.

Ἀσιβίω, ὦ, from ἀσιβής.—*To act impiously or wickedly.* occ. 2 Pet. ii. 6. Jude 15.

Ἀσιβής, ἰός, οὗς, ὁ, ἡ, from a neg. and σίβω to *worship, venerate.*

I. *Impious, ungodly, not observing the true religion and worship of God.* 1 Tim. i. 9. 1 Pet. iv. 18. [LXX, Prov. xxi. 30.]

II. *Wicked from impiety.* Rom. iv. 5. 2 Pet. ii. 5, et al.

Ἀσέλγεια, ας, ἡ, from ἀσελγής *lascivious*; which, according to some, is derived from a intens. and Σέλην, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to *luxury, wantonness, and lasciviousness.* Strabo, however, informs us (lib. xii. p. 854, ed. Almelou) that Σέλην, a city of Pisidia was a colony of the Lacedæmonians, and that the inhabitants were ἀξιολογώτατοι τῶν Πισιδίων *the most considerable of the Pisidians*, and that they were σώφρονες *sobber*, and even σωφρονέστατοι *most sober*; and Libanius, Schol. in Demosth. Orat. in Mid. ἐν Σέλην πάντες δίκαιοι ἦσαν, καὶ ἀρετῆς ἀνάμεστοι, all in Selga were *just, and full of virtue.* If the Selgians deserved this character, and ἀσελγής be derived from the name of their city, it is plain that the *a* must be negative. But may not ἀσελγής be better deduced from a intens. and Heb. יָדַע to *know carnally*, whence also the Greek V. σαλαγεῖν, to *varish, deflower*, and Σέλην the name of the city just mentioned! See Bochart, vol. i. p. 364.

I. *Lasciviousness, lewdness, lechery, lustfulness.* Rom. xiii. 13. Gal. v. 19. Eph. iv. 19, et al.

II. *An enormous or insolent injury, or injustice.* Mark vii. 22. On which place Raphelius justly observes, that if ἀσέλγεια were in this passage designed to denote *lewdness or lasciviousness*, it would have been added to μοιχεῖται and πορνεῖται, vices of a like kind, in the preceding verse. But as it is joined with δόλος *deceit*, he interprets it in general as *injury of a more remarkable and enormous kind*, and shows that Polybius has in several passages used the word in this sense, [v. 28. viii. 9. And so Poll. (vi. 30. 126) has used the adjective.]

Ἄσημος, ου, ὁ, ἡ, from a neg. and σημα a *mark or signal*, which see.—*Not remarkable, mean, inconsiderable.* occ. Acts xxi. 39; where Wetstein, among other passages, cites from Achilles Tatius ὦν—ΠΟΛΕΩΣ ΟΥΚ Ἀσημοῦ: and from Euripides, ἔστι γὰρ ΟΥΚ Ἀσημοῦ ἑλάνων ΠΟΛΙΣ. See more in his note on this

text, and on Acts ix. 11. [The proper meaning of the word is *not marked*, used of money, Herod. ix. 40. See Olympiad. Caten. in Job xxxiii. p. 607, and LXX. Job xlii. 11.]

Ἀσθενία, ας, ἡ, from ἀσθενής. [Generally *weakness*, and *imperfection*; and thence

I. *Weakness of body, disease.* Mat. viii. 17. Luke v. 15. viii. 2. xiii. 11, 12. John v. 6. xi. 4. Acts xxviii. 9. 1 Tim. v. 23. 2 Mac. ix. 22. Pa. xv. 3.]

II. *The frailty of our human nature.* 1 Cor. xv. 43. 2 Cor. xiii. 4. Even with respect to mind, Rom. vi. 19. 1 Cor. ii. 3. Used of our inclination to sin, Heb. v. 2.]

III. *The afflictions incident to humanity.* Rom. viii. 26. 2 Cor. xi. 30. xii. 5. 9. Gal. iv. 13. Heb. iv. 15.]

Ἀσθενίω, ὦ, from ἀσθενής.

I. *To be weak.* It occurs not in the N. T. strictly in this sense.

II. *To be infirm, sick.* Mat. x. 8. xxv. 36. Luke iv. 40, et al. freq. Xenophon and Demosthenes use the V. in this sense, as may be seen in Elsner on Mat. xxv. 36. [See Judg. xvi. 7. 11. 17. Ezek. xxxiv. 4.]

III. *To be weak spiritually, as in faith.* Rom. iv. 19. xiv. 1, 2. 1 Cor. viii. 9, et al. Comp. 2 Cor. xi. 29.—Comp. Heb. vii. 18. [See 1 Mac. xi. 49.]

IV. *To be weak in riches, to be poor, indigent.* Acts xx. 35. Raphelius, in his note on this place, produces several passages from Herodotus, where he uses ἀσθενία βίου for *poverty of condition*, and shows that Demosthenes uses the superlative ἀσθενίστατος for *very poor, or low in the world.* [See also Judg. vi. 15. 2 Sam. iii. 1.]

V. *To be weak, destitute of authority, dignity, or power, contemptible.* See Rom. viii. 3. Of the law being unable to justify, 2 Cor. xi. 21. xiii. 3. 9; on which two last texts see Wolf and Doddridge. Schleus. thinks that in 2 Cor. xi. 21, *weakness and folly of conduct* is implied, as in Ia. xxxii. 4, ἀσθενούντες means the *foolish*. He interprets the last text, as also ver. 4 of the same chapter, and 2 Cor. xii. 10, of *calamities suffered for Christianity.*

Ἀσθίμημα, ατος, τό, from ἀσθινίω.—*Weakness, infirmity* [from want of knowledge]. occ. Rom. xv. 1.

Ἀσθενής, ἰός, οὗς, ὁ, ἡ, from a neg. and εθένομαι *strength*.

I. *Weak, without strength.* [Of females, as inferior in strength to males, 1 Pet. iii. 7, where see Wetstein. Parkhurst interprets 1 Cor. xii. 22, of the weaker parts of the body; but I think Schl. is right in construing it the *ruler* (i. e. the pudenda), from ver. 23. So in 1 Cor. i. 25, *what is vile or valueless in divine things.*]

II. *Infirm, sick, sickly.* Mat. xxv. 39. Acts iv. 9. v. 15, 16.

III. *Without strength or weak in a spiritual sense, weak with regard to spiritual things.* Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

IV. *Weak, destitute of authority or dignity, contemptible.* 1 Cor. i. 27. 2 Cor. x. 10<sup>1</sup>.

<sup>1</sup> [Schl. interprets this, *easy, good-natured*. but without any other proof than the existence of a similar German idiom. See Bishop Conybeare's Sermon on 2 Cor. xii. 7.]



**Ἀσθενής**, τό, neut. used substantively, *weakness*, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

**Ἀσιάρχαι**, ὧν, οἱ, from *Ἀσία*, *Asia*, and *ἀρχός* *head, chief*.—*Asiarchs*. occ. Acts xix. 31. These were *officers of a religious nature*, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of Polycarp, bishop of Smyrna in Asia, § 12 (ed. Russel), they ask τὸν Ἀσιάρχην Φίλιππον *Philip the Asiarch* (who is afterwards, § 21, called *ἀρχιερεύς* the *high-priest*), to let out a *lion* upon Polycarp, which he declares he could not do, *because that kind of spectacle was now over*. All the Eastern provinces had such officers as the Ἀσιάρχαι, who, from their respective districts, were called Συριάρχαι, Φοινικάρχαι, Βιβνάρχαι, &c. See more in Grotius, Hammond, Pole Synops. and Wetstein.

**Ἀσνία**, ας, ἡ, from *ἀσνίζω*.—*Abstinentia* from, or neglect of, food. occ. Acts xxvii. 21, πολλῆς δὲ ἀσνίας ὑπαρχούσης. "The meaning is, *but when almost every body neglected their food*: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits and dejection of mind*, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their *lives*." Markland in Bowyer's Conject. [and so Schl. citing 1 Mac. iii. 17.]

**Ἄστρος**, ου, ὁ, ἡ, from *ἀστρον*.—*Absterge*, food.—*Without food, fasting*. occ. Acts xxvii. 33; where see Wetstein, and comp. προσδοκῶν. [Schl. says that this is the *proper* meaning of the word; but he thinks that in this place it means *one who has only eaten a little*, as in Soph. Aj. 315. Eur. Hipp. 275. Joseph. Ant. vi. 14, 8. vii. 7, 4.]

**Ἀσκέω**, ᾶ, either from the Hebrew *אָסַף* to act with strength, or from the Chaldee *אָסַף* to strive, endeavour; "studuit, operam dedit." Castell.—*To exercise one's self, to exert all one's diligence, study, and industry*. occ. Acts xxiv. 16. Rabbelius observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from Xenophon. Comp. also Wetstein. [See Soph. El. 1639. Athen. v. p. 269, D.]

**Ἀσκόω**, οὔ, ὁ, from *ἀσκέω* and *οἶνός* *to contain*, according to some.—*A bladder or skin used like a bladder to hold liquids*, in the N. T. *A bottle of skin, a skin-bottle*; such as were anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4. 13 Job xxxii. 19, in which three texts the LXX use the word *ἀσκός*, and see Wetstein on Mat.

**Ἀσμένως**, adv. from *ἀσμενός* *glad, rejoicing*, q. d. *ἡσμενός* *delighted*, part. perf. pass. of *ἡδύω* *to delight*, which see under *ἡδύως*.—*Gladly, joyfully*. occ. Acts ii. 41. xxi. 17. On Acts ii. 41,

Wetstein cites from Dion. Hal., Diod. Sic. [xii. 54], and Josephus, the similar phrases, Ἀσμενῶς ὑποδέξασθαι τὸν Ἀστόν, and Ἀσμενῶς προσδέξασθαι, and Ἀσμενῶς δεξασθαι τοῦς Ἀστούς. Comp. Kypke. [Ælian. V. H. xii. 18.]—Three ancient MSS., however, and one later, together with the Vulg. and two other ancient versions, omit *ἀσμένως* from the text in Acts, and Griesbach marks it as a word probably to be omitted. [2 Mac. iv. 12. 3 Mac. iii. 15. v. 21.]

**Ἀσφός**, ου, ὁ, ἡ, from *ἀσφός* *unwise*.—*Unwise, foolish*, [or, *ignorant of religion*.] occ. Eph. v. 15. [Prov. ix. 8.]

**Ἀσπάζομαι**, mid. or depon. from *ἀσπάζω* *to intensify*, and *σπᾶω* *to draw*. So Eustathius on Il. p. 82, and p. 1249, says it signifies *εἰς* or *πρὸς* *ἑαυτὸν σπᾶσαι* *to draw to one's self*; and to the same purpose the Scholiast on Aristoph. Plut. Κυρίως ἀσπάζεσθαι ἵστι τὸ περιπλέκεσθαι τινα, διὰ τὸ ἄγαν σπᾶσθαι εἰς ἑαυτὸν τὸν ἑταίρον, καὶ περιβάλλειν τὰς χεῖρας ἐν τῷ φιλοφρονεῖσθαι. Ἀσπάζεσθαι properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to draw him strongly to one's self. But, after all, the Greek *ἀσπάζομαι* may perhaps be best derived from the Heb. *קָצַף* *to collect, gather together*.

I. *To embrace*, [kiss, and thence *to receive with joy*. Luke x. 4. comp. 2 Kings iv. 29.] Rom. xvi. 16. Mark ix. 15.]

II. *To salute, hail, show some outward token of love or respect to a person or thing present*. Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16, et al. freq. Comp. Mark xv. 18.

III. *To salute or greet a person absent*. Rom. xvi. 21, 22, 23, et al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection*. occ. Heb. xi. 13; where Kypke cites the Greek writers applying the verb to things as well as persons in this sense. Paræus, after Chrysostom and Theophylact, says, that this word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus Wetstein cites from Virgil, Æn. iii. 522—4,

Cum procul obscuros colles, humilemque videmus  
Italiam. Italiam primus conclamat Achates;  
Italiam læto socii clamore salutant.

[Schleusner gives the following peculiar meanings, which merit attention. *To congratulate*, Acts xxv. 13, where Festus takes possession. *To love*, in Mat. v. 47. Comp. Herod. i. 122. Plat. in Lyside, t. ii. p. 217. Ælian, V. H. ix. 4. Aristoph. Plut. 743. *To visit*, Acts xviii. 22. xxi. 7. *To be glad*, Heb. xi. 13. Comp. Max. Tyr. Dias. xxi. 1. D'Orv. Charit. lib. v. p. 224. He remarks also justly, that *ἀσπάζομαι* is *to salute* either in approaching, Matt. x. 12, or leaving any one, Acts xx. 1. See on the word Jensius, Ferc. Litt. p. 13.]

**Ἀσπασμός**, οὔ, ὁ, from *ἡσπασμαι* perf. of *ἀσπάζομαι*.—*A salutation*, [made in any way.] Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18, et al. On 2 Thess. iii. 17, see Wolfius.

**Ἀσπίλος**, ου, ὁ, ἡ, from *ἀσπίλος* *spotless*.—*Without spot, free from spot, spotless*. occ.

<sup>1</sup> See Usher's note in Russel's edit.

<sup>2</sup> So Horner makes mention of wine being brought *ἀσπρὸν ἐν αἰνίῳ*. in a bottle made of *goat-skin*. Il. iii. 247. Od. vi. 78. ix. 196. [See Herod. ii. 121.]

1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14. [See Symm. Job xv. 15.]

ΑΣΠΙΣ, ἰδός, ἡ.—*An asp*, a species of serpent remarkable for *rolling itself up* in a spiral form, as Bochart hath proved, vol. iii. 379, 380. Hence the Greek etymologists derive it from a neg. and *σπίζω* to *extend*; but it may, in this view, be better deduced from the Heb. *קָצַץ* to *collect, gather together*, if indeed *ἀσπίς* be not a name formed from the sound of the reptile's *hissing*. occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to *ἀσπίδων* of the LXX and of the apostle, is *נָחָשׁ*, which seems in like manner derived from *عَس* (Arab.)

to *bend*, or *عَسَّ* (Arab.) to *bend back*, and *נָחָשׁ* to *return* ††. Comp. Heb. and Eng. Lexicon in נָחָשׁ.

Ἀσπονδός, ου, ὁ, ἡ, from a neg. and *σπονδή* a *libation*, which from *σπίνδω* to *offer libations*.—*Implacable, irreconcilable*. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of *offering sacrifices and libations* to their gods in their *solemn treaties*. So in the *treaty* between the Greeks and Trojans, in Homer, II. iii., we find that they not only offered two lambs for a sacrifice, but, line 295, ὅ,

Οἱ ΝΟΝ δ' ἐκ κρητῆρος ἀφυσσάμενοι δεύσεον  
ἔκκεον, ἧδ' εὐχοντο θεοῖς ἀεικέληταιν.

Into the cups they draw the sacred wine,  
And pour libations to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in Virgil, *Æn.* xii. 174, they in like manner sacrificed a swine and a sheep:

—*Paterisque altaria libant.*

And on their altars the libations pour'd.

Comp. Isa. xxx. 1, and Bishop Lowth there.—And this custom was so universally and constantly observed among all the Grecian states, that *σπίνδω* or *σπίνδομαι*, which properly denote to *offer libations*, are with them the usual words for *making a treaty*, as the N. *σπονδή*, properly a *libation*, is fused in the pl. *σπονδαί* for the *treaty* itself; hence *ἀσπονδός πόλεμος* is a *deadly, irreconcilable war*.—We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers: and what could it denote among these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the *blood* of the Redeemer, thus typically poured out, on the performance of their respective parts of the treaty or covenant?

ἈΣΣΑΪΟΝ, ου, τό. A word formed from the Latin *assarius*, the same as *as*.—*An as*, a Roman coin, equal to the tenth part of the *denarius* [or *drachm*], and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by Plutarch, Dionysius Halicarn., and Athenæus, as may be seen in Wetstein on Mat. Comp. also Kypke. [This is Schleusner's opinion also on the whole; but some say that the *ἀσάριον* is the

half only of the Roman as. Plin. N. H. xxxiii. 5. The value of the coins is as follows:

1 Drachm = 6 Oboli,

1 Obolus = 6 Chalci,

1 Chalcus = 7 Lepti,

and thus 1 as, according to Schl., = a German kreutzer, which is about five-sixths of an English halfpenny. See Gronov. de Pecun. Vet. p. 439, and Budæus de Asse, p. 200.]

ἌΣΣΟΝ, adv. comparative neut. of *ἰγγύς* *nigh*, rather of *ἀγγί* *near*, *ἀγγίω* and *ἀσσω*, whence *ἰγγίω* and *ἰσσω*, and neut. *ἰσσω* and *ἀσσω* (see Wolf.); so from *παχύς*, compar. *παχίω* and *πάσσω*, from *ταχύς*, *ταχίω* and *θάσσω*.—*Near, very nigh, dose*. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in Alberti and Elmsler, but Raphaelius shows that Herodotus [ii. 52. iv. 3.] has several times applied *ἀσσω* in this sense, and so has Josephus, Ant. i. 20, 1, τοὺς δὲ λιπομίνους ἌΣΣΟΝ ἐκίλευεν ἀκολουθεῖν and he ordered those that were behind to follow *near*, or at a small distance. Comp. also Wetstein.

Ἀσταίω, ὦ, from a neg. and *στατός* *fixed, settled*, which from *ἵστημι* to *stand, be fixed*.—*To be unsettled, have no certain or fixed abode*. occ. 1 Cor. iv. 11. [ἀστατός 3 Mac. v. 39.]

Ἀστίς, α, ου, for ὁ, ἡ, † from *ἀστυ* a city.

I. One that dwelleth in a city.

II. Well-bred, polite, elegant, as the inhabitants of cities usually are in comparison with those of the country. [Joseph. Ant. ix. 2. 1.]

III. Beautiful, handsome, elegant in form. In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been *ἀστίος τῷ Θεῷ* *beautiful through God*, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX, cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase *ἀστίος τῷ Θεῷ*, which, as it seems to be clearly stated by Doddridge on the place, I shall express in his words: "Grotius and others," says he, "have observed it as a common Hebraism; being no more than an *emphatical expression* to denote his extraordinary beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were extraordinary in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8), *goodly cedars* are *cedars of God* (Ps. lxxx. 10), *great mountains* are *mountains of God* (Ps. xxxvi. 6), and an *exceeding great city* is a *great city of God* (Jon. iii. 3), *πῶς αὖτε μεγάλη τῷ Θεῷ*. Septuag. And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, ὅπλα δυνατὰ τῷ Θεῷ, might not improperly be rendered *very strong weapons*." Thus the

1 Josephus mentions the *beauty* of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his *beauty*, and that as he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him *καὶ αὐτὸς ΜΟΨΕΪΣ* *ὁ ἐκ θεοῦ* *a child divine in form*. Ant. ii. 9, 5–7. Philo (in Vita Mosi, towards the beginning) says, that "at his birth he had a more elegant and *beautiful* (ἁστυοτεφαν) appearance than denoted an ordinary person."—And it appears from Justin xxxvi. 2, that the fame of Moses' uncommon *beauty* had spread among the heathen.

Doctor. Let us now review the text.—Gen. xxx. 8, Rachel, on the birth of a son to Jacob by her maid Bilhah, saith *בְּיָמַי הָיָה זֶה* By the agency (Heb. *twistings*) of God, *I am entwisted with my sister*, i. e. my family is now through God's blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour of God* in Bilhah's bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, Aquila, and Vulg. explain ver. 8<sup>1</sup>. *Cedars of God*, Pa. lxxx. 10, are plainly parallel to *cedars of Lebanon*, which *Jehovah hath planted*, Pa. civ. 16, and which are therefore called *His*. Pa. xxxvi. 6, *Thy righteousness is like the mountains of God*, i. e. not high or great, but *steadfast* and *immovable*, like the mountains which *God hath established* by his almighty power, (comp. Pa. lxx. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, Nineveh is styled *בְּרֵיתִי הַגְּדוֹלָה* a great city<sup>2</sup>, “*for, or belonging to, the Aleim, the true God*; and accordingly the inhabitants of it repented upon the *preaching* of Jonah, and performed such services as showed that they *knew* what the true religion was, though, in *general*, they had not practised it.” Lastly, do not *δπλα δύνατα* τῷ θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons properly divine, weapons mighty through God*, namely, *through the miraculous gifts of the Holy Spirit* bestowed on the apostles, which St. Paul elsewhere calls the *demonstration of the Spirit and of power* (*δυνάμεις*), and with which he declares he was assisted in preaching the Gospel, that their *faith might not stand in* (or *depend upon*) the *wisdom of man*, but in the power (*δυνάμει*) of God? See 1 Cor. ii. 4, 5. The LXX use the word *ἀστέριον* for the Heb. *שֵׁן* *goodly, beautiful, agreeable*, in the account of Moses' beauty, Exod. ii. 2; and in the description of David's, 1 Sam. xvi. 12, for *שֵׁן* *they put* *ἀγαθὸς ὁπρίων* *Kupliq, fair in aspect* through the Lord, an expression very similar to *ἀστέριος* τῷ θεῷ.

ἌΣΤΗ'Ρ, ἵρος, ὁ.

I. *A star*, “one of the luminous bodies that appear in the nocturnal sky,” (Johnson,) whether *fixed star, planet, or comet*. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. *A luminous body somewhat resembling a star*. So Homer plainly uses *ἀστέρα* for the

*meteor* commonly called the *shooting of a star*, II. iv. 76.

Ὀλον δ' ἌΣΤΕ'ΡΑ ἦκε Κρόνον παῖς ἀγκυλομήτης.

And Lucian, Navig. tom. ii. p. 671, explains his own expression *τινὰ λαμπρὸν ἌΣΤΕ'ΡΑ*, a certain shining *star*, by *Διοσκούρων τὸν ἑτερον*, i. e. one of those *luminous appearances* called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2. 7. 9, et al. comp. Jude 13. It<sup>3</sup> is evident that the *motion* of that *luminous body* which appeared to the *Magi* was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the *day-time*, and so, no doubt, its light was much more intense<sup>4</sup> than theirs, though inferior to that *light above the brightness of the sun*, which *shone round Paul* and those that journeyed with him, Acts xxvi. 13.

III. *The angels or bishops* of Churches are figuratively denoted by *stars*, who, “having gained *light* from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, to *give light* (præluere) to others.” Stockius. Rev. i. 16. 20. [So in the O. T. illustrious persons, especially *teachers of the divine word*, are called *stars*. Numb. xxiv. 17. Dan. viii. 10. 24. xii. 3. see, too, 1 Mac. i. 25. And so the Greeks: see Plut. Marath. c. 30. and Palaiet, Obs. Phil. Crit. p. 521.]

IV. Jesus calls himself, Rev. xxii. 16, *the bright and morning Star*, as ushering in the *Gospel-day* of knowledge, grace, and glory; the last of which is especially alluded to under the same image in Rev. ii. 28.

Ἀσσηρίκος, ου, ὁ, ἡ, from a neg. and *σσηρίκος* confirmed, established, which from *σσηρίζω* to confirm, establish.—Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16. [Longin. de Subl. ii. 2.]

Ἀστροφία, ου, ὁ, ἡ, from a neg. and *στροφή* natural affection, which from *στροφή* to love with such affection; and this may be from the Heb. *סָוַף* to be wreathed or knit together.—Void of natural affection, particularly of that love and affection which parents ought to bear to their children, and children to their parents, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the *stork*, whose English name seems to be of the same origin as the Greek *στροφή*, and to have been given it on account of the reciprocal *στροφή* between the parents and offspring of this species; of which see Bochart, vol. iii. 327, &c. and Heb. and Eng. Lexicon, under *סָוַף* II. occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

Ἀστροχέω, ὦ, from *ἀστροχος* one who misseeth his aim, which from a neg. and *στοχάζομαι* to aim and tend to the mark, and this from *στοίχω* to go in order or regularly.—To err, deviate. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18. [Polyb. Exc. Leg. 89. Eccclus. vii. 21. viii. 11. Plut. Galb. p. 106. de Def. Or. p. 414.]—This V. is several times used by Plutarch in the sense of *errary*, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

<sup>3</sup> See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

<sup>4</sup> See Ignat. Epist. ad Ephes. § 19, ed. Russel.

'ΑΣΤΡΑΠΗ', ἤς, ἡ.

I. *Lightning*. Mat. xxiv. 27. xxviii. 3, et al.

II. *Vivid brightness, sprightly lustre*, as of a lamp. occ. Luke xi. 36<sup>1</sup>.

'Αστράπτω, from ἀστραπή.—*To lighten, flash, or shine as lightning*. occ. Luke xvii. 24. xxiv. 4. [LXX, 2 Sam. xxii. 15.]

'Αστρων, ου, τό, from ἀστήρ a star.—*Properly, a constellation\* consisting of several stars*, as Orion, Pleiades, &c. Also, a star. occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12. [LXX, Deut. i. 10.]

'Ασύμφωνος, ου, ό, ἡ, from a neg. and σύμφωνος agreeing in speech.—*Disagreeing in speech, discordant*. occ. Acts xviii. 25; where Wetstein cites from Diod. Sic. [iv. 1.] 'ΑΣΥΜΦΩΝΟΥΣ ΕΙ'ΝΑΙ ΠΡΟΣ' ΑΛΛΗΛΟΥΣ. [Wisd. xviii. 10. Dan. xiv. 5, in the Chish. MS.]

'Ασύνετος, ου, ό, ἡ, from a neg. and συνετός understanding, knowing.—*Without understanding, unintelligent, foolish*. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19. [Schl. says, Rom. i. 21, and x. 30, ignorant of the true religion. Rom. i. 31, wicked or without religion. 'Ασυνετός occurs Ps. cxix. 157, for to act perfidiously, and ασύνετος in Deut. xxxii. 21. Wisd. i. 5, (comp. Ecclus. xv. 7, 8,) for impious or sinful.]

'Ασύνθετος, ου, ό, ἡ, from a neg. and συντιθεμί to make an agreement or covenant.—*A covenant-breaker, one who doth not stand to, or perform, his covenant or agreement*. So Hesychius, ασυνθίτους; μη ἱμνούντας ταῖς συνθήκαις; and Theophylact, τοῖς συμπεφωνημένοις μη ἱμνούντας. occ. Rom. i. 31. [Jer. iii. 8. 11.]

'Ασφάλεια, ας, ἡ, from ἀσφαλής.

I. *Firmness, security, safety*. Acts v. 23. 1 Thess. v. 3. [In Acts v. 23, the firmness or diligence in guarding is meant, but in 1 Thess. v. 3, the security arising from such or similar precautions. In this sense it occurs, Lev. xvi. 5. Deut. xii. 10. Polyb. Hist. iii. 27. 2 Mac. iii. 22. iv. 21. ix. 21.]

II. *Firmness, certainty*. Luke i. 4. [Xen. Mem. iv. 6, 15.]

'Ασφαλής, έος, οὖς, ό, ἡ, from a neg. and σπάλλω to supplant, trip up the heels, throw down.

I. *Firm, that cannot be thrown down*. In this sense strictly it occurs not in the N. T., but in the profane writers.

II. *Firm, sure, steady, that cannot be moved*. Heb. vi. 19. [Wisd. iv. 3. xiv. 3. Prov. xv. 8.]

III. *Safe*. Phil. iii. 1.

IV. *Certain*. Acts xxv. 26.

'Ασφαλής, τό, certainty, truth, the adj. neuter being, as usual, employed as a substantive. Acts xxi. 34. xxii. 30. [Wisd. vii. 23.]

'Ασφαλιζώ, from ἀσφαλής.—*To make fast, safe, secure*. occ. Matt. xxvii. 64—66. Acts xvi. 24. [Wisd. xv. 15. Polyb. i. 42. 2 Chron. xxiv. 13.]

'Ασφαλώς, adv. from ἀσφαλής.

I. *Safely*. Acts xvi. 23. Mark xiv. 44, where

see Wolfius and Kypke. [This place is by the Vulgate rendered *caute*; and by the Syriac, by a word implying *circumspection*. Schl. says, "Lead him away safely, that he may not escape," or "without danger or fear of error;" or "without fear of danger from those who might be on his side." In Greek, this word signifies, *without danger or fear*, in Polyb. i. 19. iii. 110. Herodian ii. 9. Baruch v. 7, and *diligently*, Herodian iv. 12, 3.]

II. *Certainly, assuredly*. Acts ii. 36. [LXX, Gen. xxxiv. 25. Wisd. xviii. 6.]

'Ασχημονίω, ώ, from ασχήμων.—*To behave indecently, unseemly, or unbecomingly*. occ. 1 Cor. vii. 36. xiii. 6. [Schl. says, that in the first passage, it is to fall into disgrace ("on account of his virgin daughter") and cites Deut. xxv. 3. Ezek. xvi. 9. Eur. Hec. 407. In the other sense it is of common occurrence. See Xen. de Re Eq. ii. 6.]

'Ασχημοσύνη, ης, ἡ, from ασχήμων.

I. *Indecency, obscenity*. Rom. i. 27. [and Ecclus. xxvi. 41. xxx. 13.]

II. *Nakedness, shame, shameful parts*. Rev. xvi. 15.—In the LXX it is frequently used in the latter sense, answering to the Heb. נָגַד. See Lev. xviii. [6, 7. Hos. ii. 11.]

'Ασχημων, ονος, ό, ἡ, from a neg. and σχῆμα figure, mien.—*Uncomely, indecent*. occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.—In the LXX it answers in one passage, Deut. xxiv. 1, to the Heb. נָגַד nakedness.

'Ασωρία, ας, ἡ, from άσωτος abandoned, profligate, riotously luxurious, from a neg. and σωω to save, reserve; because such persons usually waste their substance, yea themselves, in riotous living, reserving nothing. See Wetstein on Luke xv. 13. [Prov. xxviii. 7.]—*Profligacy, debauchery, abandoned riot*. occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4.

✠ 'Ασώτως, adv. from άσωτος, which see under άσωρία.—*Profligately, riotously*. occ. Luke xv. 13. Josephus uses the same phrase άσώτως ζῆν, to live riotously, Ant. xii. 4, 8.

✠ 'Ατακτιώ, ώ, from άτακτος.—*To behave irregularly or disorderly*. occ. 2 Thess. iii. 7, where see Kypke. [Properly to leave one's post, or τάξις, to desert, and then not to discharge one's duty. See Olear. de Stilo N. T. p. 3. Xen. Cyrop. viii. 6, 8. Eccon. v. 15.]

'Ατακτος, ου, ό, ἡ, from a neg. and τάκτας 3rd pers. perf. pass. of τάσσω to set in order. [See άτακτιώ.]—*Disorderly, irregular, i. e. violating the order prescribed by God*. occ. 1 Thess. v. 14, where see Wolf. and Wetstein, and comp. 2 Thess. iii. 6, &c. [LXX, Deut. xxxii. 10.]

'Ατάκτως, adv. from άτακτος.—*Irregularly, disorderly*. occ. 2 Thess. iii. 6. 11.

'Ατεκνος, ου, ό, ἡ, from a neg. and τέκνον a child, which see.—*Having no child, childless*. occ. Luke xx. 28, 29, 30. [Jer. xviii. 21. Ecclus. xvi. 4.]

'Ατενίζω, from άτενής intent, viewing attentively, which from a intensive or augment and τείνω to tend, fix, which see.—*To fix the eyes, behold or look steadfastly or attentively*. So Gr. Gloss. Albert. explains άτενίζοντες, by άτενείς βλέποντες; and Hesychius, άτενίζει προσίχει, βλέπει. Lucian. Contemp. i. p. 338, Α, ἣν δ' ΑΤΕΝΙΣ-ΣΗΙΣ, if you look attentively; and de Merc. Cond.

<sup>1</sup> [The Hebrew word for lightning פָּלַח (Ex. xix. 16.) is used in the same way in Deut. xxxii. 41. Nahum iii. 3.]

<sup>2</sup> 'Αστρων and άστηρ differ, says the Greek grammarian Ammonius; for άστρων is a celestial sign formed of several stars, as Orion, the Bear, but άστήρ a single star. (See Macrob. Somn. Sc. i. 14, Suidas and Ammonius. Schol. Pind. Ol. i. 9; but this is not always observed, as may be seen above, and also in Pind. Ol. i. 9. Æsch. Socr. Dial. iii. 7.)

p. 468, E. πρὸς τὸ ἰκεῖνον πρόσωπον 'ATENI'-ZONTA, having your eyes fixed on his countenance. Luke iv. 20. Acts [i. 10.] iii. 4. [vi. 15. vii. 55.] et al. freq. See Elsner and Kypke on Acts. [LXX, Job vii. 8.]

ATEP, adv.—Without, not with, either not having, Luke xxii. 35, or in the absence of, Luke xxii. 6.

Ἀτιμάζω, from a neg. and τιμάω to honour.—To dishonour, treat with contumely or indignity. Luke xx. 11. John viii. 49. Rom. i. 24, et al. [LXX, Prov. xiv. 21. Ecclesi. viii. 5. x. 32.]

Ἀτιμία, ας, ἡ, from ἀτιμος.—Dishonour, disgrace, ignominy. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. [xi. 21.] et al. [In 2 Cor. xi. 21, Schl. says, that ἀτιμία is the same as ἀφροσύνη in v. 1, and means boasting, unworthy of a dignified man. He translates κατὰ ἀτιμίαν λίγω thus: "Let me now speak boastfully a little."] occ. Job xii. 21.]

Ἀτιμος, ου, ὁ, ἡ, from a neg. and τιμή honour.—Dishonoured, without honour. occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10. [Is. liii. 3. lxii. 4.]

Ἀτιμώ, ῶ, from ἀτιμος.—To dishonour, treat with indignity. occ. Mark xii. 4. [Jer. xxxii. 28.]

ἈΤΜΙΣ, ἰδος, ἡ, from ἄω to breathe, according to some. Vapour, particularly of smoke. occ. Acts ii. 19. James iv. 14, where see Wolfius and Wetstein, and comp. Heb. and Eng. Lexicon in τῷ 1.—In the LXX this word answers to עָנָן a cloud, namely, of incense, Lev. xvi. 13. Ezek. viii. 11; to καπνὸς smoke, vapour, as of a furnace, Gen. xix. 28, (so ἀρμὶς καπνώδης smoky vapour, to καπνὸς smoke, Hos. xiii. 3.) to στήλην pillars, namely of smoke. Joel ii. 30, or iii. 3.

Ἄτομος, ου, ὁ, ἡ, from a neg. and τίρωμα perf. mid. of τίρω to cut, divide; which see.—Indivisible. ἄτομον, τό, an indivisible point of time, as instant, a moment. occ. 1 Cor. xv. 52.

Ἄτοπος, ου, ὁ, ἡ, from a neg. and τόπος place.—Literally, without place, or having no place.

I. Of things, inconvenient, unsuitable, improper, amiss, wrong. Luke xxiii. 41. Polybius, as cited by Raphaelius on the place, uses ἄτοπον in the same sense; and in the LXX it several times answers to the Heb. רָע iniquity. Comp. also Wetstein. Observe, that in Acts xxv. 5, eight MSS., two of which are ancient, for τοῦτω read ἄτοπον, and the Vulg. renders accordingly—in viro crimine. Another MS. and the Complutensian edition, add ἄτοπον after τοῦτω: and this reading, which is also approved by Bp. Pearce, appears to have been followed by our translators. [See Job iv. 8. xi. 11, and xxxiv. 12, for ὑψῆς.]

II. Inconvenient, prejudicial, hurtful, evil. Acts xxviii. 6; where Wetstein cites the Greek writers using it in the like sense, and Galen in particular applying ΟΥΔΕΝ' ΑΤΟΠΟΝ to escaping the usual consequences of venomous bites. [2 Mac. xiv. 23. Jos. A. xi. 52.]

III. Of persons, absurd, unreasonable. 2 Thess. iii. 2. [Schl. says, wicked, impious.]

Αἰγάζω, from αἰγῇ. To irradiate, beam, or shine forth. occ. 2 Cor. iv. 4. [Lev. xiii. 24.]

ΑΥΓΗ, ἥς, ἡ.

I. Light, splendour. In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. The day-spring, day-break, first appearance (79)

of daylight. occ. Acts xx. 11; where Wetstein cites from Polyenus, κατὰ πρῶτην ΑΥΓΗΝ ἥς ἡμέρας, at the first dawning of the day.—In the LXX this word answers to the Heb. אֶרֶב, in the only passage wherein it occurs, Is. lix. 9.

ΑΥΓΟΥΣΤΟΣ, ου, ὁ.—The Latin name or title, Augustus, in Greek letters. occ. Luke ii. 1. See under Σεβαστός.

Αὐθάδης, ιος, ους, ὁ, ἡ, from αὐτός himself, and αἰδῶ to please. Comp. ἡδῶς.—Self-willed, self-pleased, or rather pleasing himself and despising others, supercilious, haughty, insolent, surly. This vice in our ordinary conversation is directly opposed to courtesy or affability. See Theophr. Eth. Char. cap. xv. and Dupont's Lectures thereon, and Raphaelius and Wetstein on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10. [Gen. xlix. 3. Prov. xxi. 24.]

Ἀθαίπερος, ου, ὁ, ἡ, from αὐτός himself, and αἰσίουμαι to choose.—Choosing or willing of himself, or of his own accord. occ. 2 Cor. viii. 3. 17. See Wolfius, Wetstein, and Kypke. [Symm. Ex. xxxv. 5.]

Ἀθθενρίω, ῶ, from αὐθέντης<sup>1</sup> one acting by his own authority or power. Joined with a genitive, to use or exercise authority or power over. So Hesychius, αθθενρίω, ἑξουσιάζειν, to exercise authority, to domineer. occ. 1 Tim. ii. 12, where see Kypke and Wetstein.

Ἀδύς, ῶ, from αὐλός a pipe or flute.—To pipe, play on a pipe or flute. occ. Mat. xi. 17. Luke vii. 32. [where see Vorst. de Adag. N. T. c. xi. p. 815.] 1 Cor. xiv. 7.

ΑΥΑΗ, ἥς, ἡ, either from ἄω to blow, as the wind; or rather, as Mintert observes, from the Heb. תֵּבַת a tent, tabernacle.

I. Anciently and properly, an open court inclosed by buildings, a court-yard exposed to the open air. So the etymologist, αὐλή, ὁ περιετρισμένος καὶ ὑπαίθερος τόπος. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 16; in which three last texts it may denote in general a large house or palace, including the open court, about which, according to the eastern mode of building practised to this day, it was built. See Shaw's Travels, p. 207. Hence

II. A large house or palace. Luke xi. 21. See Wetstein on Mat. xxvi. 3.

III. A sheep-fold, a place where sheep are housed. Thus used also in the Greek writers; see Wetstein. John x. 1. 16. [It acquired this sense from the sheep-fold being anciently the open court before the house.—The word occurs 1 Chron. ix. 22. 2 Chron. iv. 9. xxxiii. 5. Jer. xxxv. 2. Ex. xlii. 2.]

Ἀδλητής, οὔ, ὁ, ἡ, from αἰλέω to pipe.—A player on a pipe or flute, a piper or flute-player. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the music of pipes or flutes, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions women, who made it their business to mourn and sing at funerals.

<sup>1</sup> [See Eur. Supp. 442. The common meaning, however, in old Greek, is a self-murderer. See Vales. ad Harpoc. in Voce. Wisd. xii. 6.]

Josephus expressly mentions these ΑΥ'ΑΗΤΑ'Σ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. iii. 9, 5. See Wetstein on Mat. ix. 23, and Harmer's Observations, vol. iii. p. 392, &c.<sup>1</sup>

Αβλιζομαι, from αβλή a sheep-fold.

I. To be put or remain in a fold or stable, as sheep or other cattle. In this sense it is used in the profane writers. And because sheep were usually folded or housed at night, (see Bochart, vol. ii. p. 452, et seq.) hence,

II. Spoken of men, to lodge at night, take up one's night's lodging. occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by Thucydides and Xenophon, and also in the LXX, where it answers to the Heb. יָלַד above thirty times. [Judg. xix. 15. 20, and so יָלַד in Job xi. 14. xv. 28.] In the Greek writers, however, it is by no means confined to the night; for in Xen. Cyr. Exp. iv. p. 270, ed. Hutchinson, 8vo, we have ταύτην δ' αὐτήν ἡΜΕΡΑΝ ἨΥ'ΑΙ'ΣΘΗΣΑΝ ἐν ταῖς κώμας, that day they lodged in the villages; and p. 451, ταύτην μὲν οὖν τὴν ἡΜΕΡΑΝ αὐτοῦ ἨΥ'ΑΙ'ΖΟΝΤΟ.—See also Hutchinson's Note 6, p. 253, and Wetstein on Mat. xxi. 17.

ΑΥ'ΑΟ'Σ, αὐ, ὁ.—A pipe or flute. The Greek lexicographers derive this word from the V. αὐω<sup>2</sup> or αὐω to breathe, blow (so the Eng. flute seems related to the Latin flatus, blowing); but it may perhaps be better deduced from the Heb. חָפַץ to perforate, fistulate; whence חָפַץ a pipe or flute, to which word the Greek αὐλός generally answers in the LXX. occ. 1 Cor. xiv. 7. [1 Sam. x. 5. Is. v. 12<sup>3</sup>.]

Αὐξάνω, from αὐξω the same.

I. To grow, increase in bulk, as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. To increase in number or multitude. Acts vii. 17.

III. To grow, increase, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. To grow, spiritually. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6, after καρποφοροῦμενον, Griesbach, on the authority of twelve or thirteen MSS. (six of which are ancient,) of both the Syriac, Vulgate, and other old versions, admits into the text the words καὶ αὐξανόμενον, as a probable addition. [It would be better to say, to increase in honour, John iii. 30; to be propagated, Acts vi. 7. xii. 24. xix. 20; to become more perfect, 2 Cor. x. 15. Eph. iv. 15. Col. i. 10. 2 Pet. iii. 18. Br. says in 1 Pet. ii. 2, "in an improper sense, that ye may grow up to salvation, i. e. become perfect Christians; Eph. iv. 15, that we may grow up into one body with Christ, i. e. be joined by love into one fellowship under Christ."]

IV. In a transitive sense, to make to grow or increase. 1 Cor. iii. 6, 7. [Gen. xviii. 6. Job xlii. 10.]

Αὐξήσεις, εὐς, ἡ, from αὐξάνω.—Growth, increase. It is only applied spiritually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥ'ΖΩ, from αἰζω to increase.—To grow, increase, spiritually. occ. Eph. ii. 21. Col. ii. 19. [In this place, Schl. thinks that Θεοῦ may be merely put to increase the force, "the Church of Christ receives very great increase," or if not, "increases, so that God gives the increase."]

ΑΥ'ΠΙΟΝ, adv. It denotes time immediately after, or succeeding soon after; to-morrow, within a short time. Mat. vi. 30. Luke xii. 28. Acts xxiii. 15. 20. xxv. 22. With the prepositive article fem. ἡ (the N. ἡμέρα day being understood) it signifies, the morning, the immediately succeeding day. Mat. vi. 34. Acts iv. 3. 5. James iv. 14. comp. σήμερον. On 1 Cor. xv. 32, Wetstein cites from Diog. Laërt. ῥηφῶσι ὡς ΑΥ'ΠΙΟΝ ἈΠΟΘΑΝΟΥΜΕΝΟΙ, they indulge in luxury as if they were to die to-morrow. [LXX, Ex. viii. 10.]

Αὐστηρής, ἁ, ὅν.

I. Austere, rough. It properly denotes a taste or savour, as of unripe fruits, and is deduced by the etymologists from the V. αὐω<sup>4</sup> to dry, because things of an austere taste make the mouth and palate feel dry and harsh. So in Dioscorides, ΑΥ'ΕΣΤΗΡΟΣ ΟΙ'ΝΟΣ is rough wine. See Scapula.

II. Austere, harsh, severe in temper or disposition. occ. Luke xix. 21, 22. [2 Mac. xiv. 30. Ps. lxxix. 22.]

Αὐτάρκεια, ας, ἡ, from αὐτάρκης.

I. Sufficiency, competence. 2 Cor. ix. 8.

II. Content, contentment. 1 Tim. vi. 6. See Wetstein on both texts. [Dion. Hal. ii. 74.]

Αὐτάρκης, εος, οὐς, ὁ, ἡ, from αὐτός himself, and ἀρκῶ to suffice.

I. Self-sufficient, sufficient. In this sense it is used by the profane writers. [Xen. Cyr. iv. 3. 5. Mem. iv. 7. 1. Polyb. v. 55. 8. Eccles. v. 1. xi. 24. Prov. xxx. 9.]

II. Content, satisfied with one's lot. Phil. iv. 11. [Eccles. xl. 18. Diog. L. ii. 24.]

Αὐτοκατάκριτος, ου, ὁ, ἡ, from αὐτός himself, and κατακρίνω to condemn.—Self-condemned, condemned by his own conscience, as knowing that he acts in violation of such plain and important precepts of our Lord as those contained in Mat. xxiii. 8. 10. Comp. αἰσιχικός, and see Campbell's Prelim. Diss. to the Gospels, p. 436, &c. occ. Tit. iii. 11. [See Œcumen. ad loc.]

Αὐτομαρος, η, ου, from αὐτός oneself, and μάω to be excited, desirous, which may be from the oriental מָרַח or מָרַח to dilate, extend, excite. See Castell.—Spontaneous, of its own accord. occ. Mark iv. 28. Acts xii. 10. It is evident that αὐτομαρή in the former passage is opposed, not to the concurrent natural causes of vegetation, heat and moisture (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of man. Hesiod

<sup>1</sup> [Schl. thinks the custom of late date in Judæa. He refers to Buxtorf, Lex. Talm. p. 1534. Geier de Hebr. Lue. c. 5, § 16, p. 75.]

<sup>2</sup> See note on this word under αὐστηρός.

<sup>3</sup> [The pipe was originally of reed, but afterwards of metal or horn. See Poll. iv. 9. It was used either on joyful or on sorrowful occasions.]

<sup>4</sup> Which is by some not improbably deduced from αὐω to blow, as the air, of which dryness is the effect; and the V. αὐω seems a derivative of מָרַח the Essence, which as in Heb. it is one of the names of the true God, Jehovah, so the idolatrous Arabs, and, with little variation, the Syrians and Chaldeans also, applied it to their God, the Air, which they adored as an eternal and self-existent Essence. See Hutchinson's Moses sine Princip. p. 31, &c.

applies the word in a similar sense to the *earth*, where, describing the golden age, he says, 'Εργ. καὶ 'Ημ. 117, 118,

καρπὸν δ' ἔφερε γαῖαυρος ἄρουρα,  
ΑΥΤΟΜΑΤΗ, πολλὸν τε καὶ ἄφθονον.

The fertile earth yielded her copious fruit  
*Spontaneous*—

So *Ovid*, of the same happy period, *Metam.* i. 101, 2,

Ipsa quoque immunis, rastrisque intacta, nec ulla  
Sancius vomeribus, per se dabat omnia tellus.

The ground untill'd, nor wounded by the share,  
Did of herself her copious produce yield.

where *ipsa*, and *per se*, of herself, are evidently opposed to being cultivated by man. Comp. *Lucr.* i. 935, 6, and *Virgil Georg.* i. 127, 8.—In the same view *Josephus* applies the adverb *αὐτομάτως* to the earth, *Ant.* i. 1, 4, where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, τὴν γῆν οὐκ ἔτι μὲν αὐτοῖς τῶν ἑαυτῆς ἀναδύσειν ΑΥΤΟΜΑΤΩΣ εἰπών, ποιοῦσι δὲ καὶ τοῖς ἔργοις γριβημένοις τὰ μὲν παρίειν, τὴν δὲ οὐκ ἀξιώσειν, "by saying that the earth should no longer yield its fruits to them *spontaneously*, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others<sup>1</sup>." Comp. *Josephus* in *Life*, § 2, and *Wetstein* on *Mark*. In the LXX, *αὐτόματα* or *αὐτόματα ἀναρίλλοντα* answers to the Heb. *תָּרַח* corn which springs up the second year without cultivation. *Lev.* xxv. 5. 11. 2 *Kings* xix. 29. As to *Acts* xii. 10, *Josephus* says of the eastern gate of the inner court of the temple, ὥφθη—ΑΥΤΟΜΑΤΩΣ 'Η ΝΕΩΤΙΜΕΝΗ, it was seen to open of its own accord. *De Bel.* vi. 5, 3; and in *Wetstein* the reader may find other Greek writers applying the adjective to doors and gates in like manner.

Εἶς Αὐτόπτης, οὐ, δ, from *αὐτός* himself, and *ὁπταί* to see.—One who has seen with his own eyes, as eye-witness. *occ.* *Luke* i. 2. The Greek writers use the word in the same sense. See *Wetstein*. [*Polyb.* iii. 4. See *Xen. Cyr.* v. 4, 9.]

ΑΥΤΟΣ, αὐτή, αὐτό.

I. A pronoun relative, referring generally to some preceding word, *he, she, it*. *Mat.* i. 18—21, et al. freq. In the style of the N. T. *αὐτός* is frequently redundant, as *Mat.* [iv. 10. vi. 4.] viii. 5. 23. 28. *Mark* v. 2. vii. 25. ix. 28. [*Rev.* ii. 7. 15.] but this manner of expression, though agreeable to the Hebrew idiom, yet is not a mere *Hebraism*; since it is sometimes used in the most approved and purest Greek writers. [See *Soph.* *Œd. T.* 287.] *Xen. Cyr.* i. p. 23. ed. Hutchinson, 8vo, and *Note* there; *Blackwall's Sacred Classics*, vol. i. p. 82; and *Wolffius* on *Mark* v. 2. [See *Viger*, p. 168.]—In *John* i. 6, *ὄνομα αὐτοῦ* has been supposed a mere *Hebraism* for ὃ ὄνομα: but *Kypke* there cites the same phrase from the eloquent orator and philosopher, *Themistius*, and from *Dionys. Halicarn.* speaking of one of the *Vestal Virgins*, Ὀπμία 'ΟΝΟΜΑ ΑΥΤΗΣ. [*John* xv. 5. *Rev.* ii. 18. xv. 10. *Xen. Mem.* i. 3, 7.]—In *Luke* ii. 22, the Cambridge and four later MSS. for *αὐτῶν* have *αὐτοῦ*, so *Vulg.* *ejus*, whence has flowed *αὐτῆς*, the reading of the

Complutensian edition, and of those derived from it. *Griesbach* marks *αὐτοῦ*, a reading equal or perhaps preferable to *αὐτῶν*, which is, however, that of the far greater number of MSS., is embraced by *Mill* and *Wetstein*, and defended by *Campbell* in his *Note* on *Luke* ii. 22.—In *Acts* xiv. 13, *αὐτῶν* is omitted after *πώλεως* in nine MSS., three of which are ancient, and in the *Syriac*, *Vulg.*, and several other ancient versions, and is rejected from the text by *Griesbach*.

II. Joined with a N. *himself, herself, itself*. *John* xxi. 25. *Rom.* viii. 16. 21. 2 *Cor.* xi. 14. —Εἰς αὐτῆς (ἑαυτῆς) from, or at, this very time, immediately. *occ.* *Mark* vi. 25. Comp. *ἐξ αὐτῆς*. [The word is used also for *I myself, I, thou thyself, thou*, &c. *ἐγὼ αὐτός, σύ, &c.* *Mat.* xxiii. 37. sent to thee, †but here most edd. read *αὐτῆν*, not *αὐτήν*. † *Luke* i. 45. See *Vorst. Phil.* S. E. xxvi. p. 536. *John* xiii. 11. *Heb.* xi. 21. *Rev.* v. 10. *αὐτοῦς* us, (see *Storr.* *Obs.* ad *Syntax.* et *Anal.* *Heb.* p. 391.) xviii. 24. *Gen.* xlii. 4. 9. See *Georg. Hieroc.* N. T. pt. i. p. 162, and *Viger*, *Idiot.* i. 9, p. 162.]

III. With the prepositive article, ὁ, ἡ, τό, the same. *Mat.* v. 46. *Mark* xiv. 40. *Luke* ii. 8. *Acts* xv. 27. *Heb.* [i. 12.] xiii. 8. So, when joined to a noun, *this, the same*. *Mat.* iii. 4. xxvi. 44, et al. [In this sense it sometimes governs a dative. See 1 *Cor.* xi. 5. This is common in good Greek; and the Latins have adopted the idiom, as in *Horace*, *Invitum qui servat, idem facit occidenti.*]—Ἐπὶ τὸ αὐτό (χωρίον namely), upon, or to, the same (place), together. *Mat.* xxii. 34. *Acts* i. 15. 1 *Cor.* vii. 5. xiv. 23. Comp. *Acts* iii. 1, where it seems to signify together, simul, as in the LXX, 2 *Sam.* ii. 13, for *Heb.* *יחד*. See *Wolffius* and *Kypke*. So κατὰ τὸ αὐτό, *Acts* xiv. 1, where it may otherwise signify at the same time, as it is sometimes used in the Greek writers. See *Wetstein* and *Kypke*.

Ταῦτά, for τὰ αὐτά, the same things. *occ.* 1 *Thess.* ii. 14.

IV. But rarely, of himself, of his own accord, spontaneous. †So *ipse* in Latin. † *John* xvi. 27. And thus this pronoun is used by *Homer*, *Il.* viii. 293, 4, [where see *Ernesti*.]

—τί με σπείδοντα καὶ ΑΥΤΟΝ  
'Οτρύνεις—

Why dost thou me excite,  
Who of myself am eager for the fight!

and by *Callimachus*, *Hymn.* in *Apoll.* 6, 7,

ΑΥΤΟΙ' \* νῦν κατοχῆς ἀνακλίνεσθε πυλῶν,  
ΑΥΤΑΙ' \* δὲ κληίδες.

Ye bars, and bolts, that close the sacred gates,  
Fall back spontaneous.

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as *Luke* ii. 35, καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία, and a sword shall pierce through thine own soul also. So 1 *Cor.* ix. 27. 2 *Cor.* x. 1. xii. 13. *John* iii. 28.

VI. Αὐτὸ ρούτο, governed by κατὰ or διὰ understood, 2 *Pet.* i. 5, which I take to be the ἀπόδοσις, or correspondent member of the sentence, to ver. 3, ὥς, as or since his divine power hath given us all things that (pertain) to life and

<sup>1</sup> [See also *Herod.* ii. 94. *Diod. Sic.* i. 8. *Arr. de Exp.* *Alex.* vii. 4, 8.]

<sup>2</sup> "Αὐτοὶ κατοχῆς, αὐταὶ κληίδες.—Id est, αὐτόματοι, ut Schol. sine clavigeri operâ." Bentley.

godliness, &c. *Kal* (καὶ) αὐτὸ τοῦτο δι—so also agreeably, or according, to this very thing, or to all that I have just said, *giving all diligence, add, &c.* See Wolfius.

[VII. *Alone.* Mark vi. 31. 2 Cor. xii. 13. See Küster, ad Aristoph. Ach. 506.]

[VIII. In LXX, Ex. xxiv. 14. Numb. xxii. 19. 2 Sam. xx. 4, we may add as peculiarities, that αὐτός is sometimes inserted to increase the force, and point out a person or thing of great dignity. Thus in Rom. x. 12. Heb. xiii. 5, it is used of God, (see Carpzov. ad Heb. i. 12.) and in Mat. i. 21. xxv. 31. Mark i. 36, et al. of Christ. Αὐτός and *ipse* were used by servants or disciples of their master. See Cassaub. ad Theoph. Char. περὶ κολακτίας. Heins. ad Hesiod. Op. et D. p. 226. Hence the αὐτός ἔφα of the Pythagoreans.]

IX. Αὐτοῦ, adv. by syncope for αὐτόθι. *In this or that place, here, there.* occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοῦ, ἥς, οὗ, by contr. for *αὐτοῦ, ἥς, οὗ*, which see. †Mat. i. 21. iii. 12. Luke v. 25. ix. 14. Acts xv. 26. 2 Tim. ii. 19. Rev. xvi. 17.†

✠ Αὐτόχειρ, ρος, ὁ, ἡ, from αὐτός himself, and χεῖρ a hand. [Properly, *killing with one's own hands*], and hence, generally,]—*Doing [or doing any thing] with one's own hands.* occ. Acts xvii. 19. [Aristoph. Av. 1135. Herodian vii. 2, 17, and see Hoogveen on Viger, p. 166.]

✠ Αὐχμηρός, ὁ, ὅν, from αὐχμός drought by too much heat; and this from αὖ to dry, which see under αὐστηρός.—*Dry, desert.* occ. 2 Pet. i. 19, where Kypke shows that it is by the Greek writers applied to the earth and to places in this sense, but doubts whether it can, by the like authority, be proved to signify dark, obscure [in which sense Schl. takes it]; yet Wetstein cites Aristotle de Color., opposing στίλβον καὶ λαμπρὸν shining and bright, to ΑΥΧΜΗΡΟΝ and ἀλαμπὲ obscure. [See Poll. Onom. v. 5, 110.]

Ἀφαιρίω, ᾧ, mid. ἀφαιρέομαι, οὔμαι, from ἀφρὸ from, and αἶρω to take.

I. To take off or away. Luke i. 25. x. 42. xvi. 3. [Rev. xxii. 19. Deut. xii. 32.—In Rom. xi. 27. Heb. x. 4. Eccles. xlvii. 4, we have the phrase ἀφαιρεῖν τὰς ἁμαρτίας, to take away (the punishment of) sins.]

II. Specially, to cut off. Mat. xxvi. 51. Mark xiv. 17, and in LXX, 1 Sam. v. 4. xvii. 51. 1 Mac. vii. 47. xii. 17.]

Ἀφανής, ἰός, οὗς, ὁ καὶ ἡ, from a neg. and φαίνομαι to appear.—*Not appearing, not manifest.* occ. Heb. iv. 13. [Eccles. xx. 32. Xen. Eq. i. 18.]

Ἀφανίζω, from a neg. and φαίνω to show, bring to light.

I. To remove out of sight. Hence in pass. to be removed out of sight, disappear, vanish away. James iv. 14. [Æl. V. H. xii. 1.]

II. In pass. to be destroyed, perish. Acts xiii. 41. [Schl. refers this to another meaning, to be astonished or terrified. So in LXX, Ezek. xxx. 9. Hab. i. 5.]

III. To destroy, corrupt, spoil, as the moth or canker. Mat. vi. 19, 20; where Raphaelius cites

from Polybius, αὐτὸν τ' ἀνέκλον, καὶ τὸ γένος αὐτοῦ πᾶν ἠΦΑΝΙΣΑΝ, they both killed him and destroyed his whole family. [See Abresch. ad Æschyl. p. 536. Auct. Vet. iii. p. 99. Song of Sol. ii. 13. Jer. iv. 26.]

IV. To deform, disfigure, as the hypocritical Pharisees did their countenances when they fasted. Mat. vi. 16, where Wolfius, whom see, seems right in understanding it as a general expression for disfiguring the countenance, or making it look dismal, by whatever means. Comp. Wetstein and Kypke; and observe the paronomasia, —ἈΦΑΝΙΖΟΥΣΙ—δπως ΦΑΝΟΥΣΙ. [See Fab. Cod. Pseud. i. p. 184. 192. 545.]

Ἀφανισμός, οὗ, δι, from ἠφάνισμαι perf. pass. of ἀφανίζω.—*A disappearing, or vanishing away.* occ. Heb. viii. 13. [In LXX it is generally *devolution.* Ez. iv. 16. xii. 19.]

✠ Ἀφαντος, ου, ὁ, ἡ, from a neg. and φαίνομαι to appear.—*Not appearing, invisible.* occ. Luke xxiv. 31, where see Wetstein and Bp. Pearce; and to the passages produced by them we add, that Anacreon, ode 33, 4, applies ἀφαντος to the swallow's disappearing, by migrating, at the approach of winter, to the southern countries. [Diod. S. iv. 65.] †Eur. Or. 1557.†

✠ Ἀφιδρῶν, ὠνος, ὁ, from ἀφρὸ denoting separation, and ἰδρα a seat; which see.—*A separate or retired place, where men sit to ease nature, a privy, a house of office.* occ. Mat. xv. 17. Mark vii. 19.

✠ Ἀφειδία, ας, ἡ, from ἀφειδής not sparing, which from a neg. and φειδομαι to spare; which see.—*A not sparing, severity.* occ. Col. ii. 23; [used of the body, severely treated in fasting, &c.] where Wetstein cites several of the Greek writers, using the phrase ἈΦΕΙΔΕΙΝ ΣΩΜΑΤΟΣ not to spare the body. [Thuc. ii. 51.]

✠ Ἀφελότης, ητος, ἡ, from ἀφελής simple.—*Simplicity, sincerity, purity of intention.* occ. Acts ii. 46.

Ἀφεις, εως, ἡ, from ἀφίημι to dismiss. [Properly, *emission* (as of a dart), Polyb. xxvii. 9, 6.]

I. *Dismissal, deliverance, liberty, as of captives.* occ. Luke iv. 18. [twice. On the latter see θραύω. Lev. xxv. 10. Polyb. i. 79, 12.]

II. *Remission, forgiveness, of sins.* Mat. xxvi. 28. Mark i. 4. iii. 29. [Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Eph. i. 7. Col. i. 14. It is put absolutely in this sense in Heb. ix. 22. x. 18. Comp. Deut. xv. 3.]

✠ Ἀφή, ἥς, ἡ, from ἄφρω to connect, whence Homer calls the limbs ἄφρα, Od. iv. 794, ἀπὸ τοῦ συνήφθαι from being connected, says Didymus's note.—*A joint or articulation, where the bones are joined or connected together.* occ. [in a metaphorical sense] Eph. iv. 16. Col. ii. 19. [Plut. Anton. c. 27.]

✠ Ἀφθαρσία, ας, ἡ, from a neg. and φθάρω corruption, which from φθαρεῖν 2nd pers. perf. pass. of φθείρω to corrupt.

I. *Incorruption, incorruptibility, incapacity of [death or] corruption, [used as to the body.]* 1 Cor. xv. 42. 50. 53, 54, et al.

II. *Incorruptness in a moral or spiritual sense, freedom from corrupt doctrines or designs.* Eph. vi. 24. Tit. ii. 7; but in this latter text ἀφθαρσίαν is not found in very many MSS., five of which are ancient, nor in most of the ancient

<sup>1</sup> [Whether killing one's self or another. So Hesychius and Phavorinus. See Morus ad Isoc. Pan. c. 32. Xen. Hell. vii. 3, 7.]



versions, nor in some printed editions, and is accordingly rejected by Griesbach.

[III. *Immortal life* in a future world. Rom. ii. 7. 1 Cor. xv. 50, where the sense is "the body, as it is now, cannot be partaker of immortal happiness." In 2 Tim. i. 10, it is "the doctrine as to immortal life." See Wisd. vi. 19, 20.]

625 Ἀφθαρτός, ου, ὁ, ἡ, from a neg. and φθαρτός *corruptible*.—*Immortal, incorruptible, not capable of corruption*. See Rom. i. 23. 1 Cor. [ix. 25.] xv. 52. 1 Pet. i. 4. 23, where comp. John i. 13. 1 John iii. 9. [Wisd. xii. 1. Diog. Laert. x. 123. Bretschneider thinks it is rather of *uncontaminated purity*. In 1 Pet. i. 4, and iii. 4, it is rather *eternal, perpetual*.]

Ἀφίημι, from ἀπό *from*, and ἵημι *to send*.  
I. *To send away, dismiss*. Mat. xiii. 36. Mark iv. 36. [Theoph. Char. v. 1. Ælian, V. H. xii. 9.]

II. *To emit, send forth*, as a voice. Mark xv. 37. [Gen. xlv. 2. Eur. Phœn. 1461.]

III. *To yield, give up*, as the ghost or spirit. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression ἈΦΗΚΕ τὸ πνεῦμα, as importing Christ's *voluntary dismission* of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said ἈΦΗΝΑΙ τὴν ψυχὴν: and Plutarch and Longus, cited by Alberti, apply the phrase ἈΦΗΚΕ τὴν ψυχὴν to the death of a mere man; and so doth Josephus, de Bel. vi. 5, 33. (Comp. Ant. vii. 13, 3. and viii. 13, 3.) And Wetstein, whom see, cites from Euripides, Hec. 571, the very phrase, ἈΦΗΚΕ ΠΝΕΥΜΑ. Comp. also Kypke. [Herod. iv. 190.]

IV. *To dismiss, or put away*, a wife. 1 Cor. vii. 11—13.

V. *To forsake, leave*. Mat. iv. 20. 22. v. 24. 40. xxvi. 56. John xvi. 28. 32, et al. freq.

[VI. *To leave remaining*. Mat. xxiii. 38. xxiv. 2. Mark xiii. 2. (Dan. iv. 12. 23.) Luke xix. 44. xxi. 6; to one's posterity or heirs, Mark xii. 19. John xiv. 27.]

VII. *To leave, or let alone*. Mark xiv. 6. Luke xiii. 8.

VIII. *To omit, neglect*. Mat. xxiii. 23. Luke xi. 42. [Mark vii. 9. Heb. vi. 1. Eur. Andr. 302, et al. freq.]

IX. *To permit, suffer, let*. Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14, et al. freq. In Mark i. 34, ἵημι is the 3rd pers. sing. 2nd aor. indic. active, as if from ἀφίω. [John xi. 4. 8, "if we suffer him to act so." See Ex. xxxii. 10. 2 Sam. xvi. 11. Mat. xxiii. 13, "do not permit them to enter," and Mark v. 19. 37. vii. 12. Ecclus. xxiii. 1. In Mat. v. 40, and Mark xi. 6, the sense is, "to allow a person to take."]

X. *To remit, forgive*, as debts, sins, or offences. Mat. vi. 12. 14. 15. ix. 2. 5. [xii. 31. xviii. 21. Luke xxiii. 34. John xxi. 23.] Ἀφίενται is the 3d pers. plur. perf. pass. ind. according to the Attic dialect for ἀφίενται. In this last sense the verb ἀφίημι is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12), and frequently by the LXX for the Heb. נָסַח *to pardon*, נָשָׂא *to take away*, &c. See Vitræ, Observ. Sacr. iv. 3. [Is. xxii. 14. Deut.

xv. 2. Gen. xviii. 26. The following are single phrases, but all partaking of the general meaning of the word. "Not to care for," Mat. xv. 14. "To leave" or "let alone," Mat. iv. 11. Perhaps John xii. 7, and Mat. xxii. 22, may be best explained in the same way. "To remit" or "grow slack in," Rev. ii. 4.]

Ἀφικνέομαι, οὔμαι, (2nd aor. ἀφικόμεν, from obsol. ἀφίκομαι,) from ἀπό *from*, and ἰκνέομαι *to come*, which from ἵκω *to come*.—*To come from one place to another, to come, arrive, reach*. occ. Rom. xvi. 19. [Ecclus. xlvii. 17. Prov. i. 27.]

626 Ἀφιλάγαθος, ου, ὁ, ἡ, from a neg., φίλος *a friend*, and ἀγαθός *good*.—*Not a lover of good men, or of goodness*. occ. 2 Tim. iii. 3. [ἔχθροι παντός ἀγαθοῦ, see Theophyl. and Ecclus.]

627 Ἀφιλάργυρος, ου, ὁ, ἡ, from a neg., φίλος *loving*, and ἀργυρος *money*.—*Not fond of money, not covetous, without covetousness*. occ. 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφίεις, εως, ἡ, from ἀφικνέομαι.—*A going away, departure*. occ. Acts xx. 29. [Herod. ix. 17. 76. Dion. Hal. x. 8. See Alberti ad Hesych. in voce.]

Ἀφίστημι, from ἀπό *from*, and ἵστημι *to place*.<sup>2</sup>

I. Intransitively, *to depart, withdraw*. Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. [xix. 9.] 1 Tim. vi. 6. 2 Tim. ii. 19, et al. [Gen. xxi. 8.]

II. *To refrain from, let alone, not to meddle with or punish*. [Luke iv. 13.] Acts v. 38. Comp. xxii. 29. [add 2 Cor. xii. 8. Job vii. 16. Ecclus. xxiii. 12. In 2 Tim. ii. 19, it is "to renounce." In 1 Tim. vi. 5, "to avoid the society of," as in Ecclus. vii. 2.]

III. *To fall off, fall away, apostatize*, in respect of religion. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12. [Ezek. xx. 3. Wisd. iii. 10. Ecclus. x. 14.]

IV. Transitivity, *to draw off or away, to withdraw*. Acts v. 37. Raphaelius remarks that Herodotus, i. 154, in like manner uses the verb in an active or transitive sense. Τοὺς Ἀνδρούς ἈΠΕΣΤΗΣΕΝ ἀπὸ Κύρου, *he drew off the Lydians from Cyrus*. [See Deut. xiii. 10. Ecclus. xix. 2. Isocr. Evag. p. 476. Herodian vii. 7, 9, 13.]

Ἀφνω, adv. q. d. ἀφανῶς, from a neg. and φαίνομαι *to appear*.—*Suddenly, on a sudden*; it strictly imports something so *quick and sudden* as to *elude the sight*. occ. Acts ii. 2. xvi. 26. xxviii. 6. [See Josh. x. 9. Ecclesiast. ix. 12.]

Ἀφόβως, adv. from ἀφοβός *fearless*, which from a neg. and φόβος *fear*.—*Fearlessly, without fear*. occ. Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. [Prov. ii. 33. Wisd. xvii. 4.]

628 Ἀφομοίω, ῶ, from ἀπό denoting *intensity*, and ὁμοίω *to make like, liken*. *To make very like*. occ. Heb. vii. 3. [Ep. Jerem. 5. 63. 70.] +Xen. Mem. iii. 10, 2, +

629 Ἀφορῶ, ῶ, from ἀπό intensive, and ὁρῶ *to look*. [The obvious meaning is, "to look away from," (as Xen. Cyr. vii. 1, 8,) and thence, "to look away from other objects to one especially." It occurs Diod. Sic. xix. 23. See Jos.

<sup>1</sup> [This aorist occurs Mark xi. 16, and in Phil. Leg. ad Cairm. p. 1021. Lucian, Timon, p. 66. Paus. ii. 5. See Kypke f. p. 151.]

<sup>2</sup> See Duport's Remarks under ἵστημι I. [and the distinctions between the senses of various parts of the verb in the Grammar.]

Ant. iv. 4, 7. Arrian, Diss. Epict. iv. c. 1. Heliod. vii. p. 330.—*To look steadfastly or intently.* occ. Heb. xii. 2, where see Kypke.

Ἀφορίζω, from ἀπό *from*, and ὀρίζω *to define*.

I. *To separate locally.* Mat. xiii. 49. xxv. 32. Comp. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. [Gen. ii. 10. x. 5.]

II. *To separate from, or cast out of, the society, as wicked and abominable.* occ. Luke vi. 22. Comp. ἀποσυνάγωγος.

III. *To separate, select, to some office or work.* occ. Acts xiii. 2. Rom. i. 1. Gal. i. 15. The Pharisees, of which sect St. Paul was before his conversion, (see Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had their name from φέρω *to separate*, q. d. ἀφορισμένοι *separated ones*; and to this import of their name the apostle in by some learned men thought to allude, Rom. i. 1, where he, who, as a Pharisee, was before ἀφορισμένος *εἰς τὸν νόμον separated to the law of Moses*, now says of himself that he was ἀφορισμένος *separated to the gospel of God*. See Wolfius on Rom. i. 1, and compare Φαρισαῖος.

Ἀφορμή, ἥς, ἡ, compounded of ἀπό *from*, and ὁρμή *an impetus, violent tendency*.—*An occasion, an opportunity or casual circumstance producing a tendency to somewhat else.* occ. Rom. vii. 8. 11. 2 Cor. v. 12. xi. 12. Gal. v. 13. 1 Tim. v. 14. Ἀφορμὴν λαβεῖν *to take occasion*. Rom. vii. 11. So Polybius and Dionys. Hal. cited by Kypke, Ἀφορμῆς, and Ἀφορμῆν, λαβεῖν.—Ἀφορμὴν δίδουσι *to give occasion*, 1 Tim. v. 14, where Wetstein cites Polybius, Appian, and Diod. Sic. using the phrase in the same sense.

Ἀφρίζω, from ἀφρός.—*To foam or froth, as a man at the mouth.* occ. Mark ix. 18. 20. [See Foes. (Ec. Hipp. p. 71.)

Ἀφρός, οὔ, ὁ, deduced by some from the Greek adverb ἀφρα *quickly, suddenly*, because it is suddenly formed, and suddenly dispersed.—*Foam, froth*, i. e. a white light substance, formed from certain fluids by violent agitation, and consisting of spherules or globules of the fluid expanded with air. In the N. T. it is used only for the human foam. occ. Luke ix. 39. [Eur. Iph. T. 307.]

Ἀφροσύνη, ἥς, ἡ, from ἀφρων.

I. *Folly, foolishness, want of wisdom.* 2 Cor. xi. 1. 17. 21. [Boasting, Schl.]

II. *Folly, foolishness, as opposed to spiritual wisdom and sobriety, "foolish, ungovernable passion, in opposition to σωφροσύνη."* Macknight's Harmony. "Levity." Campbell. Mark vii. 22. [The sense is not certain.]—In the LXX it generally answers to the Heb. words תְּהוֹמָה, תְּהוֹמָה, *perverness, folly, foolishness, &c.* [Prov. xiv. 18. Deut. xxii. 21. Job iv. 6.]

Ἀφρων, ονος, ὁ, ἡ, from a neg. and φρήν *mind, wisdom*.

I. *Foolish.* Luke xi. 40. xii. 20. 1 Cor. xv. 36. Job v. 2. 3. Prov. x. 1. 24.]

II. *Ignorant of the truth of Christianity.* Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15.]

III. *Boasting.* 1 Cor. xi. 16. xii. 6. 11.]

Ἀφηνύω, ὦ, from ἀπό intensive, and ύπνός *sleep*.—*To fall asleep, to be asleep.* occ. Luke viii. 23.—Ἀφύπνωσε. How this word comes to

signify, *he fell asleep*, I do not know: ἀφηνύω is of a contrary signification. It may be observed, that St. Luke often uses words compounded with ἀπό in a very unusual signification, which perhaps may be provincially and an Antiochism." Markland in Bowyer's Conjectures. There is, however, but very slender proof that St. Luke was of Antioch<sup>2</sup>. But in the martyrdom of Ignatius, § 7, we have μικρὸν ἈΦΥΠΝΩΣΑΝΤΕΣ, *having slept a little*. [Judg. v. 27, in same sense.]

Ἀφωνος, ου, ὁ, ἡ, from a neg. and φωνή *a voice*.

I. *Dumb, having no voice.* 1 Cor. xii. 2. [Comp. Hab. ii. 18. 2 Mac. iii. 29.]

II. *Dumb, mute, uttering no voice.* Acts viii. 32. The LXX have once used this word, namely, in the correspondent text of Is. liii. 7, for the Heb. תָּהֵם *mute, silent*.

III. *Dumb, having no articulate voice.* 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* 1 Cor. xiv. 10.

Ἀχάριστος, ου, ὁ, ἡ, from a neg. and χάρις, *thanks*.—*Unthankful, ungrateful.* occ. Luke vi. 35. 2 Tim. iii. 2. See Wetstein on Luke. [Wisd. vi. 29. Herodian vi. 9. 1.]

Ἀχειροποίητος, ου, ὁ, ἡ, from a neg. and χειροποίητος *made with hands*.—*Not made with [human] hands or art.* occ. Mark xvi. 68. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

Ἄχαις, ὅς, ἡ.—*A mist, a thick mist, a fog.* Galen, as cited by Scapula, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former: whence a certain disorder of the eye is called ἀχλὺς, and those that are afflicted with it διὰ τινος ἀχλὺος οἰονταὶ βλέπειν, seem to see through a sort of thick mist or fog." Elymas, the sorcerer, was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. Homer II. xx. 321. 341, 342, and see Wetstein. [Plut. Alex. M. c. 45.]

Ἀχρεῖος, α, ου, from a neg. and χρεία *utility, usefulness*.

I. *Unprofitable, useless.* Mat. xxv. 30.

II. *Unmeritorious, of no value.* Luke xvii. 10. See Campbell's Prelim. Diss. to Gospels, p. 604.—In the LXX it is once, 2 Sam. vi. 22, used in the sense of mean, *despicable*, answering to the Heb. תָּפֵל *low, humble*.

Ἀχρεῖω, ὦ, from ἀχρεῖος.—*To make unprofitable.* Pass. ἀχρεῖομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of Ps. xiv. 3, where the correspondent Hebrew word to ἠχρεώθησαν is תָּהֵם *they are become stinking, filthy*.

Ἀχρηστος, ου, ὁ, ἡ, from a neg. and χρηστος *profitable*.—*Unprofitable, useless.* occ. Philem. 11, where St. Paul seems to allude to the name of Onesimus, which signifies *useful*. He also uses ἀχρηστος, by a litotes, for *hurtful, injurious*. See Wolfius and Elsner, and comp. under ἀλυσι-τελής<sup>3</sup>. [LXX Hos. x. 8.]

<sup>1</sup> [The proper meaning is, "whatever is necessary for any undertaking." See Xen. de Vect. iii. 6, 9. 12. Mem. iii. 12. 4. Viger, p. 30. Schwarz, p. 225.]

<sup>2</sup> See Lardner's Hist. of Apost. and Evang. ch. vii. ii. 3, p. 86, ed. Watson.

<sup>3</sup> [Examples may be found in Xen. Cyr. i. 3, 8. Theophr.

‘AXPI, and sometimes before a vowel ‘AXPIΞ, an adv. construed with a genitive or with a verb subjunct.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24, et al. freq.—or not excluding it, Rom. v. 13. viii. 22. [On Rom. v. 13, Schl. says, “Before the promulgation of the law.”]—‘Aρχις οὐ, used elliptically for ἀρχι τοῦ χρόνου ἕως, *till the time in which*—1. *Until, till*. Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. — 2. *While, whilst*. Acts xvii. 33. Heb. iii. 13.

II. Of time, *In, within*. Acts xx. 6.

III. Of place, *Unto, even unto*. Acts [xiii. 6.] xx. 4. xxviii. 15. [Rev. xviii. 5.]

IV. In general, *Unto, even unto*. Acts xxii. 4, 22. Heb. iv. 12.

‘Aρχος, οὐ, τό, from a neg. and ἴχυον *firm, steady*.—*Chaff*, “the husks (and refuse) of corn separated by threshing and winnowing<sup>1</sup>,” which have no steadiness, but are easily disturbed or put in motion by every blast of air; so the Latin *palea*, *chaff*, is derived from the Greek πάλλω *to toss*. Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts ἀρχον denotes not only *chaff*, properly so called, but also the *stalks or straw*, and in short whatever, though it grew with the grain, is separated from it and thrown away. In Xenophon, ἀχυρα, in like manner, includes the *stalks of corn*. See Raphaelius, Wetstein, and Kypke. [The Jews used the stubble to burn, (Exod. v. 7.) to heat their ovens and to cook with, (Gen. xxiv. 25. Judg. xix. 19.)

whence Christ compares the wicked with the stubble which is to be burned.]

‘Ψευδής, ἱος, οὐς, δ, ἡ, from a neg. and ψευδής *false, a liar*.—*That cannot lie or deceive*. occ. Tit. i. 2, where see Wetstein. [Wis. vii. 18. Symm. Job xxxvi. 4.]

‘Aψινθος, οὐ, δ, q. d. ἀπινθος *not to be drunk*, on account of its extreme bitterness, from a neg. and πινω *to drink*. So in Hebrew it is called רָפָה from רָץ *to reject*, +†† because animals *reject or refuse* to eat it.—*Wormwood*. occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of Bp. Newton<sup>2</sup>, denotes Genseric king of the Vandals, who not only *bitterly* afflicted the Romans in the year 455, but also espoused the *bitter* and poisonous doctrines of Arius, and during his whole reign most cruelly persecuted the orthodox Christians.—But Vitrings on Rev. (whom see) by this fallen star, whose name was *Wormwood*, understands, and as it seems with greater probability, the heresiarch Arius himself. [The herb is mentioned, Theoph. Hist. Plant. ix. 18. Xen. Anab. i. 5. 1. Ol. Cels. Hierobot. P. i. p. 480. See Prov. v. 4. Schl. on this place in Rev. refers to Jonathan's Chaid. Paraph. on Deut. xxix. 17. Br. says, that in Rev. it is the name of a star which descending into the waters corrupts them with bitterness. The image, he thinks, may be taken from Exod. xv. 23. Comp. Ecclesiast. vii. 27. Eccles. xxviii. 25.]

‘Aψυχος, οὐ, δ, ἡ, from a neg. and ψυχή *life*.—*Without life, inanimate*. occ. 1 Cor. xiv. 7. [Wis. xiv. 29. Polyb. vi. 47, 10. x. 24, 4.]

## B.

B, β, β. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power to ב *Beth* of the Hebrews, but in form more nearly resembling the Samaritan or Phœnician *Beth*.

BA'AA, Heb. בָּאָא.—[A ruler, probably preserved in the termination *Bal* of Carthaginian names, as Andrubal, &c. See Fuller's Miscel. Sac. book ii. ch. 7, and Numb. xxiii. 4; used in LXX with masc. art. Numb. xxii. 41. 1 Sam. xvi. 31. 1 Kings vi. 31. It is the name of a place in 1 Chron. v. 33. of a man, 1 Chron. vii. 5. ix. 30. x. 56. See 2 Kings xi. 18. Others supply *εργλα*, from 2 Kings x. 26, 27. The *Bel* of Isaiah xlii. 1. Jer. i. 2. li. 44, is בָּא contr. from בָּאָא.]—*Baal*, An idol. The word denotes a *ruler*, and by this name, when singular, the idolaters of several nations worshipped the sun or solar fire, as the *great independent ruler* of nature. Thus Sanchoniathon, (or whoever was the author of the Phœnician Theology, published in Greek by Philo Byblius, and preserved by Eusebius, Præp. Evang. i. 10.) in his account of the ancient heathens, says expressly of the Σὺς (“*Haïon*”), Τεττον Θεὸν ἐνόμενον μόνον οὐρανοῦ Κύριον, ΒΕΕΑΣΑΜΗΝ<sup>2</sup> καλοῦντες, ὃ ἰστί παρὰ Φοινίκις Κύριος οὐρανοῦ. “This God they esteemed the

only Lord of Heaven, calling him Beelsamen (i. e. *εργλα* *βָא* or *εργλα* *βָא*), which, in the Phœnician language, is *Lord of Heaven*.” occ. Rom. xi. 4; where it is observable, that *Baal* has the feminine article TH; prefixed; TH; *Baal* being either put elliptically for τῇ εἰκόνι τοῦ Βάαλ *the image of Baal*; or rather *Baal* being thus used feminine, because the idol itself, which was of the *beere* kind, was sometimes a *female*. So good old Tobit, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of Israel sacrificed TH; BA'AA TH; ΔΑΜΑ'ΔΕΙ *to the heifer Baal*, Tobit i. 5, and the LXX frequently use not only *Baal* singular with a feminine article, as Jer. ii. 8. 28. xi. 13. xix. 5. xxxii. 35. Hos. ii. 8. Zeph. i. 4; but sometimes *Baalim* plural also, as TA'Σ *Baalim*, 1 Sam. vii. 4.<sup>4</sup> It is certain that the Pagan East Indians still retain the most religious veneration for a cow. Comp. Heb. and Eng. Lexicon in בָּא III.

Βαθμός, οὐ, δ, from βαίνω *to go*, which see.

I. *A step*. But it occurs not in this sense strictly in the N. T. [It is put for *τῆρο* a *step*, 2 Kings xx. 9, 10, 11. *τῆρο* a *threshold*, 1 Sam. v. 5. In Wisd. vi. 38, βαθμοὺς *τριβων*, we may say, “the traces of paths” or “the thresholds.” Hesych. βαθμοί· ἵχνη· πόδες.]

Char. viii. 4: and see Ernest. Clav. Clc. voce *inutilis*. Fuch. de Vit. Lex. N. T. Prol. xxv. p. 7.]

<sup>1</sup> Johnson.

<sup>2</sup> Plantius, in the Punic language, writes it *Balsamen*. Pursul. act v. scene 2.

<sup>3</sup> See his Dissertations on the Prophecies, vol. iii. p. 90—92, 2nd ed. 8vo.

<sup>4</sup> See Selden, de Dilis Syria, syntag. ii. p. 166, &c. [and Additam. Beyerl. p. 137. 264.]

II. *A degree, rank.* occ. 1 Tim. iii. 13; where see Wolfius. ["Prepare a way for themselves to greater honours." Theodoret and others refer this to the rewards in a future life. It occurs in the sense of *dignity* and *height of honour* in Eus. H. E. iii. 21. Plut. Alc. 17. So *ἐπαναβαίνω* of soldiers rising, Xen. Cyr. ii. 1, 10. See Amm. Mar. xv. 13. See Suicer. Thes. Eccles. i. p. 614.]

BA'ΘOΣ, εος, ους, τό.

I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. [Bάθος and βαθύ signify *fertility* of ground in Eur. Androm. 637, and see Lucian, Abdicat. p. 183. Prov. xxv. 3.] Luke v. 4.

II. *Depth, in a figurative sense, as of poverty.* Comp. Rom. viii. 39. [Referring to Ps. cxxx. 1; but Chrysostom explains this passage as denoting *things in heaven and things on earth*; and Schleusner says, *neither heaven nor earth, nothing in the universe.*]

III. *Greatness, immensity, as of riches.* occ. Rom. xi. 33. So Plutarch has BA'ΘOΣ ἡγεμονίας for a *vast empire*; Ælian, +V. H. iii. 18. + ΠΑΟΥΤΩ. BAΘEΙ': and Euripides, cited by Polybius, compounds the two words βαθύς and πλούτος, when he calls peace BAΘΥΠΛΟΥΤΕ, *abundant in riches*. See more in Raphaelius, Wolfius, and Wetstein. To what they have produced I add from Josephus, Ant. vii. c. xv. § 1, ΠΑΟΥΤΩΝ ποιῆσαι BAΘΥΤΑΤΟΝ, to acquire *immense riches*. [Again, βάθος κακῶν, Prov. xxiii. 3, signifies *immense evils*, and in 2 Cor. viii. 2, ἡ κατὰ βάθος πτωχεία, *excessive poverty*. So in Latin *profunda avaritia*. Sallust. Jug. c. 81.]

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see Vitringa. [This sense occurs Judith viii. 14, and Hesychius has τὰ βάθη, τὰ ἀκατάληπτα.]

Bαθύς, from βαθύς.—*To deepen, as in digging.* occ. Luke vi. 48. [Judg. xiii. 10. See Ps. xci. 5. Jer. xlix. 8, referring to βάθος IV.]

Bαθύς, εἰς, ὅ. See βάθος.

I. *Deep.* occ. John iv. 11.

II. *Deep, +profound, +[excessive,] as sleep.* occ. Acts xx. 9. So Theocrit. Id. viii. 65, BAΘYΣ ΨΥΠΝΟΣ *deep sleep*. Lucian, Timon. t. i. p. 61, τὸν BAΘY'N τοῦτον ΨΥΠΝON; and Plutarch, t. i. p. 793. D, ed. Xyland. ΨΥΠNON BAΘY'N. [And in the same way it is] spoken of the morning, *very early*. occ. Luke xxiv. 1. On which passage Elsner, Wolfius, and Wetstein show that ὄρθρος βαθύς, and ὄρθρου βαθύς, are phrases used by the best Greek writers.

[III. *Profound or inscrutable.* This sense occurs in the LXX. Isa. xxix. 14. xxxi. 6.]

Bαῖν, from βάω, the same, which is plainly from the Heb. בא, to go, come.—*To go, proceed.* The simple V. occurs not in the N. T.

BAI'ON, ου, τό.—*A branch of the palm-tree, as the gen. plur. βαίων is used simply without φοινίκων, 1 Mac. xiii. 51. So Hesychius, βαίς, ῥάβδος φοινίκος, καὶ βατών. Βαίς, a branch of the palm-tree, also βαίων. And the Etymologist, βατών—σημαίνει τὸν κλάδον τοῦ φοινίκος, βατών signifies the branch of the palm-tree. But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian βαί of the same import. Thus Porphyry, de Abstin. l. iv. § 7. speaking of the Egyptian priests, says, Κοίτη δὲ αὐτοῖς ἐκ τῶν σπαδικῶν τοῦ φοινίκος,*

ἀς καλοῦσι BAI'Σ, *ἐκπέλεκτο*, their bed was a mat made of palm leaves, which they call *Baia*. And Salmasius informs us, that the Egyptian gospel in John xii. 13. translates τὰ βαία τῶν φοινίκων simply by ZAN BAI, that is, τὰ βαία, for ζαν is only a mark of the plural number: where see Wetstein, and Suicer. Thesaur. in βατών. [Du Cange, Gloss. p. 167. Salmas. ad Achill. Tat. p. 621. Fischer de Vitiis Lex. N. T. Prol. i. p. 16.]

Βαλλάντιον, or Βαλάντιον, ου, τό, from βάλλειν to cast, or βάλλειν ἐντός to cast in.—*A bag or purse into which money or other valuables are put or cast, a money-bag.* occ. Luke x. 4. xii. 33. xxii. 35, 36.—In the LXX, Prov. i. 14. it answers to טָא בֶּגֶם or *purse*.

BA'ΛΛΩ.

I. *To cast, throw.* Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59, et al. freq.

II. *To cast, as a tree its fruit.* Rev. vi. 13. [So in Mat. v. 29, 30. xviii. 8, 9. Rev. iv. 10. the sense of *casting away* is found.]

III. *To put.* See Mat. ix. 17. [xxvii. 6.] Mark ii. 22. vii. 33. John v. 7. [xii. 6.] xiii. 2. xviii. 11. On the last text but one, Elsner cites from Plutarch the phrase ΕΙΣ ΝΟΥ'Ν ΕΜ-BA'ΛΛΕΙΝ to put into the mind, in the same sense of *suggesting, persuading*. I add from Lucian, de Syr. Dea, t. ii. p. 897. Ἡ Ἥρη (Juno) ΕΠΙ ΝΟΟ'Ν ΕΒΑΛΛΕ. See also Wetstein. But Kypke (whom also see) produces from Pindar, Olymp. xiii. 21, &c., Πολλὰ δ' ἔν ΚΑΡΔΙΑΙΣ ἀνδρῶν ΕΒΑΛΟΝ ὄραι πολυάνθρωποι ἀρχαῖα σοφισμῶν, but the flowery hours (i. e. the daughters of Jupiter) have put in the hearts of men many ancient arts. [From this general sense of *putting*, or rather *putting in*, many particular explanations are given of this word. Τὸ put a liquor into a vessel, is to pour. Mat. ix. 7. Mark ii. 22. Luke v. 37. John xiii. 5. So Mat. xxvi. 12. Again, to put seed into the ground is to sow. Luke xiii. 19. Ps. cxv. 7. In Mat. xxv. 27, βάλλειν τὸ ἀργύριον is a Greek phrase, to put money out to interest. See Salm. de Usuria, p. 632.]

IV. *To thrust.* Rev. xiv. 16. 19.

V. *To strike.* Mark xiv. 65.

VI. In a neuter sense, *To rush, as a wind.* occ. Acts xxvii. 14.

VII. In the pass. perf. and pluperf. *To be cast down, to lie, as upon a bed, the ground.* Mat. viii. 6, 14. ix. 2. Luke xvi. 20, et al.

Βαπτίζω, from βάπτω to dip.

I. *To dip, immerse, or plunge in water.* But in the N. T. it occurs not strictly in this sense, unless so far as this is included in sense II. and III. below.

II. Βαπτίζομαι, mid. and pass. *To wash one's self, be washed, wash, i. e. the hands by immersion or dipping in water.* Mark vii. 4. Luke xii. 38. Comp. Mark vii. 3. Mat. xv. 2, and under πνεύμα.—The LXX use βαπτίζομαι, mid. for *washing one's self by immersion*, answering to the Heb. נָחַץ, 2 Kings v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Eccles. xxxiv. 25.

III. *To baptize, to immerse in, or wash with,*

<sup>1</sup> See Gentleman's Magazine, vol. vii. p. 16. 152. vol. viii. p. 182. 285, and vol. ix. p. 10. 113.

water is taken of purification from sin, and from spiritual pollution. Βαπτίζωμαι, pass. denotes the voluntary reception of baptism. To be baptized, receive baptism, to be initiated by the rite of baptism. It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see Wetstein,) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16. [In the middle it signifies to procure one's own baptism, as in Acts xxii. 16.]—In Mark vi. 14. the participle ὁ βαπτίζων is used, according to the Hebrew and Greek idiom, for ὁ βαπτιστής the baptizer.—Βαπτίζομαι ὑπὲρ νεκρῶν, 1 Cor. xv. 29, see under ὑπὲρ 1. 3. [Deyling has collected all the opinions on this difficult passage. (ii. p. 500.) His own is, that ὑπὲρ is used for ἀντὶ instead of; and he would explain the passage thus, who are baptized so as to take the place of the martyrs. Schleusner explains it by reference to sense VI., and says, Those who have offered themselves to the most serious evils on account of their hope of the resurrection of the dead. He refers also to the Biblioth. Brem. Clas. vii. p. 667.] †“There is an ellipsis of ἀναστάσεως, baptized in the confidence and expectation of a resurrection from the dead. Of course by dead are meant, the dead that die in the Lord; and by the resurrection, the resurrection to happiness. This interpretation is established beyond all doubt by Chrysost., who has examined the passage at considerable length, and with his usual ability.” Bloomf. Recens. Synopt.†

IV. To baptize, as the Israelites were into Moses in the cloud and in the sea. occ. 1 Cor. x. 2; where probably the true reading is ἐβαπτίσθησαν, as almost all the ancient, and some of the later MSS. read. See Wetstein's Var. Lect. and Griesbach. “They were baptized (not unto, as our English version has it, but) into Moses, i. e. into that covenant, and into obedience to those laws which Moses delivered to them from God; so βαπτίζομαι εἰς Χριστόν is rendered to be baptized into Christ, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27.” Bp. Pearce. [Schl. agrees with Bp. Pearce's explanation.]

V. In a figurative sense, To baptize with the Holy Ghost. “It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth,” &c. Stockius. Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, To be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings. Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. נִרְיָא to terrify, affright, Isa. xxi. 4. ‘H’ אַרְוִיָּא כַּם בִּאֲרִיזְזֵי, Iniquity plungeth me, i. e. into terror or distress. So Josephus, de Bel. Eb. iv. c. 3, § 3, says of the robbers who crowded into Jerusalem, that ΕΒΑΠΤΙΖΑΝ τὴν πόλιν, they plunged the city, namely, into calamities. [So also Diod. Sic. i. c. 73, ἰδιώτας βαπτίζειν τοὺς εἰσφορεῖς, and Justin Mart. Dial. c. Tryph. p. 313, ed. Par. Βεβαπτισμένος ἀμαρτίας, full of vice. Schleusner cites these places on the last

sense with his usual inclination to weaken the force of such meanings.]

Βάπτισμα, αὐτός, τό, from βεβάπτισμαι, perf. pass. of βαπτίζω.

I. An immersion or washing with water, hence used in the N. T. for the baptism both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. Baptism or immersion in grievous and overwhelming afflictions and sufferings. Mat. xx. 22, 23. Comp. βαπτίζω VI.

Βαπτισμός, οὗ, ὁ, from βεβάπτισμαι, perf. pass. of βαπτίζω.—An immersion or washing in water. occ. Mark vii. 4. 8. Heb. ix. 10. vi. 2; in which last-cited text it includes also the Christian baptism.

Βαπτιστής, οὗ, ὁ, from βαπτίζω.—A baptizer, “a title from John's office, not a proper name.” Campbell, whom see. An agnomen or surname of John, the forerunner of our blessed Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11, et al. Comp. John i. 33; and see Josephus, Ant. xviii. c. 6, § 2, and Lardner's Collection of Testimonies, vol. i. c. 4.

ΒΑΠΤΩ.—To dip, plunge, immerse. occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that βάπτειν ὕδατος is a good Greek phrase for dipping in water. Thus Homer, Il. vi. 508, and xv. 265, λούσθαι ΠΟΤΑΜΟΙΟ (Ionic for ΠΟΤΑΜΟΥ) is to bathe in a river. Comp. Il. xxi. 560, λουσάμενος ΠΟΤΑΜΟΙΟ. And Wetstein cites from Aratus, ΒΑΠΤΩΝ ὈΚΕΑΝΟΙΟ, dipping in the ocean. In these expressions the preposition ἐν in, or ἐκ with, is understood before the noun. See Pasor's Lex., Bos Ellips. in ἐνί, and Dammii Lex. col. 1433, 4. [We find (Exod. xii. 22) that this verb is construed with ἀπό, βάπτειν ἀπὸ τοῦ αἵματος, staining with blood, i. e. dipping so as to stain. So Lev. xiv. 16. Hence perhaps the expression in Luke xvi. 24 may be explained. The verb is construed with εἰς in Lev. iv. 6. ix. 9. xiv. 6, and with ἐν in Deut. xxxiii. 24. Ruth ii. 14.]

ΒΑ'P. Heb.—Bar. Heb. Chald. and Syriac ἡ, a son. So Βάρ 'Ιωνᾶ, Mat. xvi. 17, is son of Jonas. Comp. John i. 42. xxi. 15, 16, 17, and Βαρτῆμας, son of Timeus, Mark x. 46. Comp. Βαρησοῦς, Acts xiii. 6.

ΒΑ'PBAPOΣ, ου, ὁ.—A man who speaks a foreign or strange language, a foreigner. [So Ovid of himself in Pontus, Trist. v. 10, 37.

Barbarus hic ego sum, quia non intelligor ulli.

See also Eurip. Hec. 328, and Herod. ii. 168.] See 1 Cor. xiv. 11. “Some,” says Mintert, “derive this word from the Arabic barbar, which signifies to murmur. Strabo, lib. xiv., thinks it is formed by an onomatopoeia from the sound, as denoting a man who speaks with difficulty and harshness. Others deduce it from the Heb. בָּבַר to confound.” “The Greeks and Romans reckoned all other nations but their own barbarians, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle Paul under the

1 Οἶμαι δὲ τὸ ΒΑ'ΓΒΑΡΟΝ κατ' ἀρχὴν ἐκπεφωνῆσθαι οὕτως, κατ' ὀΝΟΜΑΤΟΠΟΙΙΑΝ ἐπὶ τῶν δυσεφώνων καὶ ἀκλήρων καὶ τραχέων λαλοῦντων, ὡς τὸ βατταρίζειν καὶ τραυλίζειν καὶ ψελλίζειν. p. 977, ed. Amstel.

2 See Vitringa, Obs. Sacra, l. i. c. 9, § 16.

distinction of *Greeks and Barbarians*, Rom. i. 14." Doddridge (comp. Kypke). And hence St. Luke, in conformity with the usual style, calls the inhabitants of Melita, or Malta, *Βάρβαροι*, Acts xxviii. 2, 4; and no doubt their language was barbarous in respect to the Greeks and Romans; for as the island had anciently a Phœnician colony settled in it (see under *Μελίτη*), so it was afterwards, for a considerable time, subject to the Carthaginians, who established the Punic tongue therein; and hence the vulgar language of Malta, even to this day, contains a great deal of the Phœnician and old Punic, as the curious reader may see very satisfactorily proved in the Ancient Universal History, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11. [LXX, Ezek. xxi. 31.]

**Βάρις**, ὦ, from *βάρος* weight, burden.

I. To burden, load, weigh down. In pass. *βαρῖσμαι, οὔμαι*, to be oppressed, weighed down, heavy, as the eyes or body with sleep. occ. Mat. xxvi. 43 (where see Kypke). Mark xiv. 40. Luke ix. 32. So in the Anthologia (see Wetstein) *ΒΕΒΑΡΗΜΕΝΟΣ ὕπνῳ*: and Anacreon, ode 52, 18, speaks of a young woman, *ΒΕΒΑΡΗΜΕΝΗΝ ἰς ὕπνον*, weighed down to sleep. Thus likewise Ovid, Met. i. 224, *gravem somno*, heavy with sleep. And Virgil, *Æn.* vi. 520, *somnoque gravatum*.

II. To be oppressed, burdened, weighed down, with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. To be burdened or charged with expense. occ. 1 Tim. v. 16. comp. *βάρος* V.

**Βαρίως**, adv. from *βαρύς*. — *Heavily, dully*. occ. Mat. xiii. 15. Acts xxviii. 27. [*Βαρίως ἀκούειν τοῖς ὤτοι*. Properly, to hear with difficulty, but metaphorically said of those who, though taught, are unwilling to receive the better doctrine delivered to them. See Gen. xxxi. 35. Is. vi. 10. Xen. Cyrop. ii. 2, 1. Anab. ii. 1, 7.]

*Βάρος, εὖς, οὖς, ῥά*, from *βαρύς*.

I. *Weight, burden*. It occurs not in the N. T. strictly in this sense: but hence,

II. It is applied to that *eternal weight of glory* which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. St. Paul, in this expression, *βάρος δόξης weight of glory*, elegantly joins together the two senses of the Heb. *כבוד*, which denotes both *weight and glory*, i. e. *shining or being irradiated with light*; for the natural connexion between which two senses see Heb. and Eng. Lexicon, under *כבוד* VI. and the authors there quoted. [See Soph. Aj. 130. Eur. Hipp. 626. Claudian. de Laud. Stilic. iii. 72. Suidas, *βάρος ἀντι τοῦ τὸ πλῆθος, τὴν ἰσχύιν*.]

III. *Burdensome labour, laborious employment*. occ. Mat. xx. 12.

IV. *A burden, burdensome injunction*. occ. Acts xv. 28. comp. Rev. ii. 24. [See in sense III. and IV. 2 Mac. ix. 10. Eccles. xiii. 2. Dionys. Hal. Ant. iv. 10.]

V. *Burden, charge*. Hence *ἐν βάρει εἶναι*, to be burdensome, chargeable. occ. 1 Thess. ii. 6. Comp. Neh. v. 15. 1 Tim. v. 16, *ἀβαρής*, and *ἐπιβαρίω*. Wolfius, however, refers the phrase *ἐν βάρει εἶναι* to making use of the apostolic authority and dignity in general. This interpretation he confirms from the use of *βαρεῖται*, 2 Cor. x. 10; from

an expression in Phalaris's Epist. *βάρει τι εἶναι*, and from the opposition between *ἐν βάρει εἶναι*, ver. 6; and that *ἡπιότῃρα, mildness or gentleness*, which the apostle professes to have observed, ver. 7. French translation of ver. 6: *quoique nous eussions pu montrer de l'autorité comme les apôtres de Christ*. So Macknight.

VI. *Βάρεια, ἡ, ῥά, infirmities, faults*, which in Christians are burdensome or grievous, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14. [So Schleusner, and refers to Wessel. on Diol. Sic. iv. 61. and to Salm. on Trebell. Poll. Trig. Tyrann. c. 4. for *pondus* in the same sense in Latin.]

*Βαρίως*, from *βαρύς*.

I. To oppress, overload, overcharge. occ. Luke xxi. 34. So Homer, Od. iii. 139, *Οἴνῳ ΒΕΒΑΡΗΚΟΤΕΣ, o'charged with wine*; and xix. 122, *ΒΕΒΑΡΗΚΟΤΑ μὲ φείνας* Οἴνῳ, my mind o'charged with wine. And Xenophon, cited by Raphaelus on the place, says that Lyeurgus thought that men should take so much food, *ὥς ὑπὸ πλεθμονῆς μήποτε ΒΑΡΥΝΕΣΘΑΙ*, as never to be oppressed with repletion. Comp. under *τρίψω* III., and see Wetstein and Kypke on Luke.

II. Metaphorically, to harden (the heart), Exod. viii. 16. 32. ix. 7. 31. x. 1. *Make dull* (the eyes or ears), Is. xxxiii. 15. lix. 7. *Make heavy* (of chains, &c.) Judg. i. 37. Lam. iii. 7. Zech. vii. 11. Eccles. xxxiii. 33. *Multiply* (as words, &c.) Job xxxv. 16.]

*ΒΑΡΥΣ, εἶα, ὅ*.

I. *Heavy*. occ. Mat. xxiii. 4.

II. *Weighty, important*. occ. Mat. xxiii. 23. [Others explain *βαρύς* here by *difficult*. So Schleusner, giving, however, our interpretation, and justifying it by reference to Polyb. i. 38. iii. 13, 66. Herodian ii. 14, 7.] Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe*. occ. 2 Cor. x. 10. [Hesychius, *βαρύς, καρός, ἀνδρός, σκληρός*.]

IV. *Grievous, afflictive, oppressive*. occ. Acts xx. 29. Comp. 1 John v. 3. [Wisd. ii. 15. Exod. xxix. 31. xxx. 42. 1 Mac. i. 19.]—This word, in the LXX, generally answers to the Heb. *רָבַץ*.

[V. In the LXX the word signifies *great*. In Gen. i. 9, 11. Ex. ix. 3, the word usually rendered by *βαρύς* is rendered by *μέγας* (ἡγῶ). And Hesychius says, *βαρύ—δηλοὶ δὲ καὶ μέγα*.]

**Βαρίτιμος**, ὁ, ἡ, from *βαρύς* heavy, and *τιμή* price. [So in Latin *grave pretium*, Sall. Hist. 3.]—*Of great price, very precious or valuable*. occ. Mat. xxvi. 7.

*Βαρανίζω*, from *βάσανος*.

I. To examine, try.

II. To examine by torture. Hence,

III. To torture, torment. See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 6. Comp. Rev. xii. 2. [1 Sam. v. 3. 2 Macc. vi. 13.]

IV. *Βαρανίζομαι*, to be tossed, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. Longin. de Sublim. x. towards the end. [It is also used in a somewhat milder sense, i. e. to afflict, vex, or annoy. Thus, in Mat. viii. 29. Mark v. 7. Luke viii. 28. the word refers to the annoyance and vexation experienced by the devils at being deprived of their power over mankind, not to any actual torments then inflicted. Again, in Rev. xi. 10.

Eichhorn explains the βασιανισμός as referring to the restraint put on the zealots.]

655 Βασανισμός, οὔ, ὁ, from βασάνισμαι, perf. pass. of βασανίζω.—*Torment, torture.* Rev. ix. 5. xiv. 11. et al. [Schleus. says, that in Rev. ix. 5. the word denotes *pain*; in xviii. 7. 10. *punishment*, and perhaps, in xiv. 11. the *place of punishment*.]

656 Βασανιστής, οὔ, ὁ, from βασανίζω.—*A tormentor, or jailor.* The word βασανιστής properly denotes *examiner*, particularly one who has it in charge to *examine* by *torture*. Hence it came to signify *jailor*; for on such, in those days, this charge devolved. Campbell, whom see. occ. Mat. xviii. 34. [We may observe from Grotius's notes on this passage, that among the jurists the prison is called *cruciatu corporis*. See Fischer, de Vit. p. 20. Hesychius, βασανιστής, ὁ δημόσιος, πολλάκις δὲ ὁ δαιτητής, καὶ παρὰ τῶν ἀνδραπόδων τὴν ἀλήθειαν πυνθάνομενος.]

ΒΑΣΑΝΟΣ, ου, ἡ.

I. *An examination.* [Properly *an examination of metals.* Βάσανος was a Lydian stone by which gold was tried. Βάσανος λίθος οὕτω καλεῖται ὃ τὸ χρυσίον παρατρίβόμενον δοκιμάζεται, Harpoc. and the Etym. Magn. calls it χρυσοχοϊκὴ λίθος, adding the same explanation as Harpocration; and Hesychius says of βασανιστής, λίθος οὕτω λέγεται, Ἀνδικοῦ λίθου γένος, καὶ λίθος βάσανος, ᾧ παρατρίβοντες τὸ χρυσίον δοκιμαζόν. See Pind. Pyth. x. 105.]

II. *An examination by torture.* In both these senses it is used by the profane writers. [Æl. V. H. vii. 18.]

III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where Wetstein cites Dio Chrys. applying it to *torments* arising from *distempers*. [In 1 Sam. vi. 3, 4, 8, 17, τὸ τῆς βασάνου means the *trespass offering*; the word ἐξίλασμα, or a similar one, being understood, i. e. *offering for guilt to escape punishment or torture.* See Wisd. xix. 4. 1 Mac. ix. 56.]

Βασίλεια, ας, ἡ, from βασιλεύς, †or rather βασιλεῖα.†

I. *A kingdom, or dominion of a king.* Mark vi. 23. [Rev. xvi. 10. In Mat. iv. 8. and Luke iv. 5. Schleusner explains it a *province*: τὰς βασιλείας τοῦ κόσμου the *provinces of Judea*, and so many others. In the LXX it is often so used, Esth. i. 22. ii. 18. iii. 13. It is also used for a *state* generally, not the dominion of a king in particular, Mat. xii. 25. Mark iii. 24. Luke xi. 17, 18. and perhaps Acts i. 6. And for the *people of the state*, Mat. xxiv. 7. Mark xiii. 8. Luke xxi. 10. Heb. xi. 33.]

II. "*Royalty, royal power or dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." Campbell, whom see. occ. Luke xix. 12, 16. [It may be here explained of a *crown*, and see Diod. Sic. i. 47. Rev. xvii. 12. It also in this sense is used for *reign or government, or authority*, Mat. vi. 13. Luke i. 33. John xviii. 36. Heb. i. 8. and Rev. xii. 10. for *power*.]

III. Βασιλεία τῶν οὐρανῶν, the *kingdom of heaven, or of the heavens*, a phrase peculiar to St. Matthew, for which the other evangelists use βασιλεία τοῦ Θεοῦ, the *kingdom of God*. Comp. Mat. iv. 17. with Mark i. 14; Mat. xix. 14. with Mark x. 14; Mat. xi. 11. with Luke vii. 28; Mat. xiii. 11. with Mark iv. 11. and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, ii. 44. vii. 13, 14; and denote that *eternal kingdom of the God of heaven, which he would set up and give to the Son of God*, or, in other words, the *spiritual*<sup>1</sup> and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth* (see Mat. xiii. throughout, especially ver. 41. 47. xx. 1.): and sometimes the *kingdom of God* signifies only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See Doddridge on Mat. iii. 2. Suicer, Thesaur. in βασιλεία, and Jos. Mede's Works, folio, p. 103, 4. Campbell observes, that βασιλεία signifies not only kingdom, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time or duration of the sovereignty*, by the latter. See more in Preliminary Dissertations to the Gospels, p. 136, &c. [Much has been written on this formula. Kopp (Exc. i. on the Epist. to the Thess.) and Keill in his Hist. Dogmatis de Regno Messiae, &c. (Lips. 1781) think it always denotes *Christ's future kingdom after the resurrection*; but Doederlein especially (Institut. Theol. Christ. p. m. 743) and Schleusner differ. All agree in thinking that the formula was a Jewish one, and was used with reference to that kingdom of the Messiah which they expected. See Schoettgen. Hor. Heb. i. p. 1147, on this subject. And it appears to me that Campbell's remark as to both states being, at least in some degree, almost always implied, is correct. Nevertheless, sometimes one, sometimes the other, is more strongly alluded to, and Schleusner gives seven distinct shades of difference in the LXX. We find βασιλεία τοῦ Θεοῦ used in Wisd. vi. 4. simply for *God's kingdom, or rule over the earth*; and in x. 10. for the *congregation of saints who surround and worship God as their King in heaven*. We may observe that (1) the *future happiness of Christ's followers in his heavenly kingdom* is implied Mat. v. 3, 10<sup>2</sup>, 19, 20. vii. 21. viii. 11, 12. xviii. 3, 4. xx. 1. Mark ix. 47. (comp. 45.) Luke vi. 20. xiii. 28, 29. xiv. 15. xxii. 16, 18, 30. xxiii. 42. Acts xiv. 22. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Ephes. v. 5. 1 Thess. ii. 12. 2 Thess. i. 5. 2 Tim. iv. 18. James ii. 5. 2 Pet. i. 11. That (2) the *blessings of his earthly kingdom, or the Christian religion with all its present gifts and blessings*, is more especially alluded to, Mat. x. 7,

<sup>1</sup> See John xviii. 36. Luke i. 33.

<sup>2</sup> [Schleusner strangely refers v. 10. to the heavenly, and v. 3. with Luke vi. 20. to the earthly state of Christians. The expressions are entirely the same, used on the same subject, and in the same way; nor can any reason be offered why humility is not as much entitled to reward in a future state as patience under suffering for conscience' sake.]

33. xiii. 11, 24, 31, 33, &c. xix. 12, (though this may be referred to the first head,) 43. xii. 2. xxiii. 13. Mark i. 15. iv. 11, 26, 30. x. 15. xii. 31. Luke viii. 10. ix. 62. xii. 31. xiii. 18, 20. xvi. 16. xviii. 17, 29. Acts viii. 12. Rom. xiv. 17. 1 Cor. iv. 20. Rev. i. 9. In the following places the professors of this religion, or the Christian body, seem to be pointed out, Mat. xi. 11, 12. xiii. 41. xxi. 31. (and so Luke vii. 28.) ; but there is little necessity for separating these passages from the last. Again (3) *the Messiah's kingdom* in the Jewish sense is meant, Mat. xviii. 1. xx. 21. Mark xv. 43. Luke xvii. 20. xix. 11. xxiii. 51 ; and (4) *Christ's kingdom* generally, Mat. iii. 2. iv. 17. Luke xi. 2. Acts i. 3. xix. 8. xxviii. 23, 31. Coloss. iv. 11, and elsewhere. (In 1 Cor. xv. 24. it denotes that invincible kingdom of Christ by which he reigns over and assists his followers till the end of the world.) The following passages are of doubtful, disputed, or difficult meaning, Mat. xvi. 19, 28. Luke ix. 27. Mark ix. 1. The similar passages, Mat. xix. 24. Mark x. 23, 24, 25. Luke xviii. 24, 25, are referred by Schleusner to the second sense.]

[IV. It is used for βασιλεύς king. Mark xi. 10. (comp. Luke xix. 38.) In Rev. i. 6. Eichhorn says βασιλείαν, *ιερεῖς*, which is the reading of many MSS., is for *ιερίων*, i. e. *a body with the privileges of priests*, i. e. of *Christians who have free access to the throne of grace*. See 1 Pet. ii. 9.]

[V. *Happiness, happy state*, especially in the world to come. Mat. xxv. 34. Luke xii. 32. xxii. 29. (perhaps).]

Βασιλεὺς, ὁ, ἡ, from βασιλεύς.

I. *Royal, kingly*. occ. 1 Pet. ii. 9. [Comp. Exod. x. 7. xix. 6.]

II. *Βασιλεῖον*, οὐ, τό, (namely δῶμα, *a house*, being understood), *a royal house, a palace*. occ. Luke vii. 25. where Wetstein shows that the word is used in the same sense by the Greek writers. [See Xen. Anab. iii. 4, 15. In the LXX the same word is often to be understood, Prov. xviii. 19. Dan. vi. 18, and sometimes στέμμα or διάδημα, as 1 Kings xiv. 8. 2 Sam. i. 10.]

Βασιλεύς, ὡς, ὁ, *a king, monarch*. It is applied as well to God and his Christ, Mat. v. 35. xxv. 34, 40. John xviii. 37. 1 Tim. i. 17 ; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the Roman emperor, whom, though the Romans themselves abhorred the title of *rex*, or king, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλεύς or king. Thus Josephus, de Bel. iii. 7, § 3. τὰ περὶ τοὺς Ῥωμαίων ΒΑΣΙΛΕΙ'Σ ἰσόμενα, "what would happen concerning the Roman emperors." So Cellarius, in his Herodum Historia vindicata, printed at the end of the 2nd vol. of Hudson's Josephus, shows that not only Herodian, but Pausanias, Dionysius Perieget. and Diodorus Sic. apply the name βασιλεύς to the Roman emperors. See also Wolfius on John xix. 15. On Rev. xix. 16. see Vitringa, Elsner, and Alberti. [The word is used of any ruler, as of Herod, Mat. xiv. 9. and elsewhere, who was only a tetrarch ; and, generally, Acts iv. 26. xxv. 13. and probably Heb. vii. 1. So Rev. ii. 11. There is the

same free use of the word in good writers. See Æsch. Pers. 24. and Fischer. ad Æschin. Socrat. Dial. iii. 2.]

Βασιλεὺς, from βασιλεύς *a king*.—To be a king, reign as a king, whether in a proper or figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14, 27. Rom. v. 14, 17, 21. 1 Cor. iv. 8. xv. 25. Rev. ix. 15, 17. xix. 6. where see Vitringa. On Mat. ii. 22. Wetstein shows that the phrase ΒΑΣΙΛΕΥ'ΕΙΝ 'ΑΝΤΙ' ΤΙΝΟΣ is used not only by the LXX, 2 Kings xv. 7. and in 1 Mac. xiii. 52. but likewise by Herodotus, Aristophanes, Xenophon, and Appian, for *reigning in the stead or place of another*. [Prov. ix. 6.]

Βασιλικός, ὁ, ὄν, from βασιλεύς.

I. *Royal, kingly, of or belonging to a king*. occ. Acts xii. 20, 21. James ii. 8.

II. *Βασιλικός*, ὁ, (διάκονος *an attendant*, or the like, being understood.) *A courtier*, i. e. *an attendant, servant, or minister of a king*, as the Syriac version renders it *ܚܕܝܢܐ*, i. e.

δούλος βασιλέως, or βασιλικός, "qui vices regis gerebat, et regius erat minister." Tremellius. occ. John iv. 46, 49. Comp. Wetstein, Kypke, and Campbell. [This explanation is confirmed by Polyb. iv. 76, 2. Joseph. A. J. xv. 8, 4. B. J. vii. 5, 2. But others, as Bos, supply ἀνὴρ, i. e. *one of the royal family*; others στρατιώτης. See Casaub. Exerc. Antibar. p. 356. The Vulgate has *regulus*. LXX, Numb. xx. 17.]

[III. *Granted, best*. James ii. 8. Comp. Mat. xxii. 39. The word denotes nobility, or excellence, in classical authors. Xen. Symp. i. 8. Polyb. viii. 24. p. 60.]

Βασιλίσσα, ἡ, from βασιλεύς.—*A queen*. occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by Theocr. Id. xv. 24. and by others of the Greek writers, whom see in Wetstein. [See Sturz. de Dial. Maced. p. 154. LXX, Jer. xxix. 2.]

Βάσις, ἡ, from βάω or βαίνω *to go, tread*, which in the perf. tense, βέβηκα (Ionic βέβακα), imports in the Greek writers, *firmness, steadiness*. [Sch. traces out the meaning of the word more correctly, βάσις *a going*, from βαίνω *to go*, (as in Soph. A.) 8. and see Hesych. and Suidas,) thence that with which the step is made, or a *foot*, (Herodian vi. 5, 12. Apollod. Bibl. i. 5.) and thence again the *lower part, base, or foundation*.]

I. *A basis, base, or foundation*, [pavement,] from its *steadiness*. [Lev. i. 9.]

II. *The sole of the foot*, or, in a more lax signification, *the foot of a man*, which is, as it were, the *basis* on which he stands or goes. occ. Acts iii. 7. Elsner and Alberti show that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep or tread*. Comp. Heb. xii. 13 ; and see Wetstein and Kypke on Acts. [Wisd. xiii. 19. Ecclus. xxvi. 20.]

Βασκανός *to bewitch*, properly *with the eye*. So the Greek Schol. on Theocr. Id. v. 13. observes, that βάσκανος properly signifies ὁ τοῖς ὀφθαλμοῖς καίων καὶ φθείρων τὸ ὄραθιν ὑπ' αὐτοῦ, one who *with his eyes kills or destroys* what he looks at ; and the Etymologist, and the Schol. on Arist. Plut. 5. say that βάσκανος is for φάσκανος, ὁ τοῖς φάσει καίων, he who *kills with his*



*looks or eyes*<sup>1</sup>; and this derivation is confirmed by the initial *f* being found instead of the *b* in the Latin *fascino*, to *fascinate* or *bewitch with the eye*. The *superstitious* heathen believed that great mischief might ensue from an *evil eye*, or from being regarded with *envious and malicious looks*. Hence *βασκαίνω* and its derivatives are frequently used in the profane authors for *envy*, and the LXX and apocryphal-writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Eccles. xiv. 3, 6. 8. xviii. 18. xxxvii. 11, or 13. Pliny relates from Isigonus, that "among the Triballians and Illyrians there were certain enchanters, qui rix quoque effascinent interinamque quos diutius intueantur, iratis præsertim oculis; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with *angry eyes*." N. H. vi. 2.

Ἐκ μὲν ΒΑΣΚΑΝΟῦ δέ, τῆς εἰς ἑμὸν ὄπτα αὐτοῦ.

To guard against the harm of evil eyes,

Thrice on my breast I spat,

says a shepherd in Theocrit. Id. vi. 30. And another in Virg. Ecl. iii. 103.

Nescio quis teneros oculus mihi fascinat agnos.

Some evil eyes bewitch my tender lambs.

These passages, to which many more might be added, (see Wetstein on Gal. iii. 1.) are sufficient to show the notions of the ancient heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and Mahometan<sup>2</sup> countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τὴν ὑμᾶς ἱβάσκατε; who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwithstanding, did not give the least credit to the pretended *fascination of an evil eye*. occ. Gal. iii. 1. [The passage of Galatians Schleusner explains, *who has seduced you with false doctrine?* See Irmsch. on Herodian i. p. 897.]—The LXX have *βασκαίνῃ τῷ ὀφθαλμῷ αὐτοῦ, shall envy with his eye*, for ἡ τῷ ὄφθ. *his eye shall be evil*, Deut. xxviii. 54. and 56. *βασκαίνῃ τῷ ὀφθαλμῷ αὐτῆς, for πᾶς ὄφθ.* So Eccles. xiv. 8. *πονηρὸς ὁ βασκαίνων ὀφθαλμῷ, he is wicked who envieth with his eye*. [and Wisd. iv. 12.] Comp. under ὀφθαλμός III.

*Βαστάζω*. Martinus and Mintert derive it from *βάω* to go, and *στάω* to stand, i. e. firm.

<sup>1</sup> [See also Aut. Gel. N. A. xlii. 6.]

<sup>2</sup> No nation in the world (says Dr. Shaw, Travels, p. 24. 2d edit.) is so much given to superstition as the Arabs, or even the Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right; which the Turks and Moors paint likewise upon their ships and houses, as a counter-charm to an evil eye: for *for* is with them an unlucky number, and *for* (meaning their fingers) in your eyes, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their Koran, which (as the Jews did their phylacteries, Ex. xlii. 16. Num. xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden." [The same superstition prevails at this day in many parts of Italy, and especially at Naples among all classes, and to a degree hardly credible to any but eye-witnesses.]

I. To bear, carry, properly, a heavy burden, *bajulare*, as Luke vii. 14. John xix. 17. Acts iii. 2. Comp. Mark xiv. 13.

II. To bear, carry, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15. [xxi. 35.]

III. To carry off or take away. John xx. 15, where see Wetstein, W. Ilius, and Kypke; Mat. iii. 11, *whoso shoes I am not worthy to βαστάσαι to take away*, (Diog. Laert. p. 373. ed. Meibom.) after having pulled them off; that is, whose *slaves* I am not worthy to be; this being the office of slaves among the ancients." Markland, in Appendix to Bowyer's Conject. where see more; also Wetstein on Mat. John xii. 6. *ἱβάσταζεν carried off, i. e. stole*. Thus Bp. Pearce and Kypke, who confirm this sense from the Greek writers. + Bloomfield cites the following apposite example from Joseph. p. 402, 39. Huds. *ὀργήσαντες εἰς μίαν σκηνήν, ὡς οὐδὲνα ἔωρων ἐν μίσῳ, φαγόντες καὶ πίνοντες ἱβάστασαν ἰσθήνα, καὶ πολλὸν χρυσὸν κομισάντες ἔξω τῆς παρεμβολῆς, ἐκρούσαν.*

IV. To take up. occ. John x. 31; where this V. implies the largeness of the stones employed. So Homer, Od. xi. 598.

Ἄδαν ΒΑΣΤΑΖΟΝΤΑ πελώριον ἀμφοτέρωθεν.

Heaving with both his hands a ponderous stone.

[Comp. John viii. 59. Joseph. A. J. vii. 11, 7. viii. 2, 2. and Homer, Il. A. 593. Φ. 405.]

V. To bear, support, sustain, suffer, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17<sup>2</sup>. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. et al. On John xvi. 12. observe, that the same expression is used in Epictetus's Enchirid. xxxvi.—*Τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ*, consider your own nature, whether you are able to bear it. So Arrian, Epictet. iii. 15. *εἰ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ*;

ΒΑΤΟΣ, *ov, ἡ*, perhaps (ω being changed into τ as usual) from the Heb. *בָּאֵר*, a noisome plant, which is rendered *βάρος* by the LXX, Job xxxi. 40.—*A bush or bramble*. occ. Mark xii. 26. Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS., with several printed editions, have *ροῦ* before *βάρος*, and this reading is adopted by Wetstein and Griesbach, whom see. [The LXX use *βάρος* for the Heb. *בָּר* in Exod. iii. 2—4. Deut. xxxiii. 16. It occurs in Plutarch, t. vi. Opp. p. 355. ed. Reisk. Polyb. iii. 71, 1. See on this word Dioscorid. iv. c. 37. Suicer i. p. 672. Ol. Cels. Hierobot. ii. p. 58.]

ΒΑΤΟΣ, *ov, ὁ*, from the Heb. *בָּא*—*A bath*, the largest Jewish measure of capacity next to the *homer*, of which it was the tenth part. See Ezek. xiv. 11, 14. It is equal to the *ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6. [Josephus, A. J. viii. 2. says the *βάρος* holds seventy-two sextarii, but Epiphanius de Mens. p. 540. says only sixty. See Theodoret. Op. t. i. (ed. Hal.) p. 466. and the

<sup>3</sup> [Schleusner gives the orthodox explanation without hesitation, and most candidly, adding of course that the other sense, i. e. *bastázo* to cure, may be thought of, and quoting Galen, de Compos. Méd. per Genera II *ψώρα θεραπεύει καὶ ὑπόκρια βαστάζει*, and in Latin, Ovid Pont. l. 3. This passage is fully discussed in Abp. Magee's work on the Atonement, i. 410—432.]

Schol. on Hexapl. Origen. Montfaucon. 3 Kings v. 11. The Hebrew word occurs also in Ezra vii. 22. and the Greek is written, according to Theodoret, either *βάρος* or *βάδος*, and some MSS. have this variety in Luke xvi. 6. and others *κάδους* and *κάβους*. The LXX in 2 Chron. iv. 5. render the Heb. word by *μετρητής*, and the Syriac, in St. Luke, has a word corresponding.]

*Βάτραχος*, ου, δ, q. *βοάτρουχος*, παρὰ τοῦ τὴν βοὴν τραχίαν ἔχειν, from its *harsh croaking*. [See Bochart, Hieroz. P. ii. L. v. c. i. p. 651.]—*A frog*. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its croaking? [Artemidorus ii. 15. says that *βάτραχοι ἀνδρας γόητας καὶ βωμολόχους προσμαίνουσι*, and Eichelhorn on this passage of the Revel. explains the word in this sense rightly. LXX, Ex. viii. 2—4.]

*Βαττολογίω*, ὠ, from *βάττος* a *stutterer*, properly *one who cannot speak plain, but begins a syllable several times before he can finish it*, and *λόγος speech*. And *βάττος* seems a derivative from Heb. *נָפַח* to speak foolishly, prate, babble, effutire.—*To use vain repetitions*, as the heathen did in their prayers. Of these we have examples, 1 Kings xviii. 26. Acts xix. 34. Comp. Homer, II. i. 472, 3. occ. Mat. vi. 7. Comp. Eccl. vii. 14.—Simplicius on Epictet. p. 212. uses this very uncommon verb. See Wetstein on Mat. [Michaelis has a dissertation on *Battologia* in his Syntagm. Comm. pt. ii. p. 57. and on the place of St. Matthew, see Schwarz, Comm. Ling. Gr. p. 246; and on the word, Casaubon, Exerc. Antibar. xiv. 8. Stolberg. Exerc. Ling. Gr. ix. p. 364.]

*Βδύλυμα*, ατος, τό, from *ἰβδύλνμαι* perf. of *βδελύσσομαι*.

I. *An abomination, an abominable thing*. Mat. xxiv. 15. Luke xvi. 15. et al. By a comparison of Mat. xxiv. 15, 16. Mark xiii. 14. with Luke xxi. 20, 21. it is plain that by the *abomination of desolation*, i. e. *which maketh desolate*, is meant the Roman armies with their ensigns. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an *abomination*." Lardner's Collection of Testimonies, vol. i. p. 49. &c. See also Josephus, Ant. l. xviii. c. 3. § 1. and c. 6. § 3. and de Bel. l. vi. c. 6. § 1. and Bp. Newton on Proph. vol. ii. p. 263. &c. 8vo, and Randolph's View of our Lord's Ministry, p. 291. Note. [This interpretation is rejected by Schleusner with contempt, as well as another, (see Possin. Spicil. Evang. § 3.) which refers this expression to the statue of Caligula, when placed in the temple of Jerusalem. He says, that as *βδελύσσομαι* signifies to feel disgust at an object for its filthy smell (for says the Etym. M. 192, 29. *βδύλυμα*, ἡ δυσοςμία) or other odious quality, so *βδύλυμα*

is an object of exceeding disgust; and hence *βδύλυμα τῆς ἱερῆσεως* means either a *great and abominable desecration*, or (from Dan. ix. 29. xii. 11.) a *devastating army which causes such a desecration*.]—In the LXX *βδύλυμα* most frequently answers to the Heb. *תּוֹעֵבָה*, *רָעָה*, or *רָעָה* (which is the Heb. word in Dan. ix. 27.); all of which denote somewhat *very nauseous or abominable*.

[II. *An idol or idolatry, as a thing most disgusting*. 1 Kings xi. 5, 33. Isa. ii. 8, 20. xvii. 8. 1 Sam. xv. 2. Deut. xxix. 17. Exod. viii. 26. 2 Kings xxiii. 13. (comp. Wisd. xii. 25.) Jer. xiii. 27. and perhaps Rev. xvii. 4, 5. The Lex. Cyrill. MS. Brem. says *βδύλυμα* πᾶν εἶδωλον οὐκ ἱκαλεῖτο παρὰ Ἰουδαίους. *An idolatry* was one of the foulest sins, the word describing it is not improperly used for any great sin. Rev. xxi. 27. Eccl. xv. 14. xvii. 26. Jer. xi. 15. 1 Mac. i. 54.]

*Βδελυκτός*, ὅς, ὄν, from *ἰβδύλνται* 3rd pers. perf. of *βδελύσσομαι*.—*Abominable, extremely hateful* [and so Hesychius]. occ. Tit. i. 16. [Prov. xvii. 15. Eccl. xii. 8.]

ΒΔΕΥΤΕΣΘΕΝΑΙ.

I. *To turn away through loathing or disgust*, [properly from an ill smell<sup>1</sup>, see Aristoph. Plut. 700.] *to abhor, abominate, aversari, abominari*. occ. Rom. ii. 22. Rev. xxi. 8; where *ἰβδύλνμινος*, according to Vitringa, means those who are polluted with *unnatural lusts*, the *ἀσέλγεια* and *μαλακία*, whose wickedness is called in Heb. *תּוֹעֵבָה* *abomination*, Lev. xviii. 22; and the persons guilty of it *ἰβδύλνμινος* by the LXX, Hos. ix. 10. [Schleusner (referring also to Hosea) explains this rather of idol-worship. Is. lxvi. 5. Eccl. xx. 8. (In xi. 2. it rather implies contempt.) Lev. xviii. 30. Prov. viii. 7.]

[II. *To declare a thing detestable*. Rom. ii. 22. That this is the sense in this passage appears from the words *ὁ λέγων μὴ μοιχεύειν*. The active is used in somewhat a similar way in Exod. v. 21. *ἰβδελύξατε τὴν ὀσμὴν ἡμῶν*, ye made our smell offensive, or made us hated.]

*Βίβαιος*, α, ὄν, from *βίβαια*, Ionic for *βίβηκα* perf. of *βίβω* or *βιβνω* to go, and which in this tense imports *firmness, steadiness*.—*Firm, sure, steadfast*. occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6, 14. vi. 19<sup>4</sup>. ix. 17. This last verse, and the immediately preceding one, Doddridge paraphrases thus: "*For where a covenant is, it necessarily imports the death of that by which the covenant is confirmed*, (or, according to Pierce, *of the pacifier*, τοῦ διαθεμένου, comp. under διαθήμην II.) for you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, a *covenant is confirmed over the dead* ('*dead sacrifices*,' Macknight), *ἐν νεκροῖς βίβαια*, so that it does not avail while that by which it is confirmed liveth." Here it is evident, 1st, that, according to either Doddridge's or Pierce's interpretation, *διαθεμῆνος* is but another name for the Heb. *קָדַשׁ* a purifier<sup>5</sup>, or purification sacer-

<sup>1</sup> Salmasius in Pole's Synops.

<sup>2</sup> Whence also may be derived the name of that Battus, the son of Polymnestus the Theraean; who, Herodotus says, was *τραβήλος* a *stammerer*, iv. 155. of Battus, a silly *tautological* poet mentioned by Suidas, and to whom Ovid is thought to allude in the answer of that *babbling* Battus to Mercury, Met. II. 703.

— sub illis

Montibus, inquit, erunt, et erant sub montibus illis.

— they should

Be near those hills, and near those hills they were.

See Suicer, Thesaur. in *βαττολογία*.

<sup>3</sup> Hesychius *βδελύσσειν* αὐτὸν τὴν κοιλίαν, to void the stomach.

<sup>4</sup> In this passage, *ἀσφαλῆ* καὶ *βίβαιαν* may refer either to *ἡν* (sc. *ἐκείνη*) or to *ἀγκυραν*. In the second case the interpreters refer to Hesychius, who explains this word by *ἀσάλευτος* not shaken by the tide or waves.

<sup>5</sup> † Parkhurst here confounds *קָדַשׁ* and *קָדַשׁ*. †

*fœc*, which always accompanied the solemn dispensations of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. [1 Sam. xxiii. 23.] Mat. xxvi. 28; and 2ndly, that, according to St. Paul's reasoning in this passage, the Heb. phrase *ἡγάγια*, when referring to covenants, must strictly and properly import the *cutting off*, namely, in sacrifice, such a *purifier*. (Comp. Heb. and Eng. Lexicon in *ἡγάγια* V.) But, 3rdly, I must observe, that *διαθήκη* (which see) should be rendered, when referring to God's transactions with man, not a *covenant*, but an *institution* or *dispensation*. [Schleusner translates this passage, a *testament* is ratified by the death of the testator, as in our version.]

*Βεβαιώτερος*, α, ον, compar. of *βίβαιος*.—*More firm, more confirmed*. occ. 2 Pet. i. 19. *καὶ ἔχομεν βεβαιώτερον τὸν προφητικὸν λόγον, and we (apostles) have the prophetic word (of the Old Testament, comp. ver. 20, 21.) more confirmed, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose," says Wetstein, "the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen) if Peter had intended such an opposition, he would have written ἔχομεν δὲ or ἔχετε. But the prophetic word is more firm now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. 16. ἔλαβε παρὰ Θεοῦ δόξαν, καὶ ἔχομεν ἐκ τούτου βεβαιωτέραν πᾶσαν τὴν ὑπὸ τῶν προφητῶν περὶ αὐτοῦ προκαταγγέλιαν" προσήκοντες τούτους ἀσαφῶς ὑπὸ τῶν προφητῶν εἰρημένους, οὐκ ἀστοχῆσαι τῆς ἐλπίδος, τῶν πραγμάτων κατὰ τὸν ἴδιον καιρὸν παραγινώσκων, ἀ καὶ ἡμέραν σαφῶς ἐκάλει, τῇ τροπῇ ἑμμενίας. "He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him more firm; taking heed therefore to what hath been obscurely spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure!"* Comp. Macknight. As to the sense here assigned to the expression *ΕΞΕΙΝ BEBAIO'TE-PON*, Bowyer in his Conjectures on the Text ("which see) cites from Isocrates, *τοῖς δὲ τοιοῦτον ἵναί μιν νομίζοντας οὐδὲς πῦρ εἰμι BEBAIOTE-PAN ταῦτην ΕΞΕΙΝ τὴν διάνοιαν*, (but I hope) "that those who know me to be really what I am, will be more confirmed in this opinion;" and from Josephus, Ant. lib. v. cap. 10, § 4. *ταῦτα βλασφημίας ὅρκους ἐπιπύει αὐτῷ τὸν προφήτην Ἥλει—ἔτι μᾶλλον BEBAIOTE-PAN ΕΙ' ΧΕ τὴν προσδοκίαν τῆς τέκνων ἀπωλείας*, "When Eli had extorted these things by oath from the prophet, he had the expectation of his sons' destruction more fully confirmed."

*Βεβαιῶω*, ὤ, from *βίβαιος*.

- I. To confirm, establish, [strengthen.] Mark xvi. 28. 1 Cor. i. 8. Col. ii. 7, et al. [LXX Ps. xi. 13.]
- II. To keep, verify, of promises. occ. Rom. xv. 8.
- 3 Polybius and Aristides use the same phrase,

<sup>1</sup> Comp. 1 Pet. i. 10, 11. Luke xxiv. 25—27, and see Jeron's Tracts, vol. i. p. 412—414. ed. 1790.

*βεβαιῶσαι τὰς ἐπαγγελίας, or τὴν ἐπαγγελίαν*. See Raphaelius and Wetstein. [Lysias, p. 325.]

*Βεβαιώσις*, εως, ἡ, from *βεβαιῶω*. *Confirmation, corroboration*. occ. Phil. i. 7. Heb. vi. 16. [Wisd. v. 20. There is difficulty in Lev. xxv. 23.]

*Βίβηλος*, ὁ, ἡ.—*Profane, void of religion or piety*. Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.—*Βίβηλος* may be derived either from the <sup>1</sup>Heb. *ḥāz* in *confusion*, from *ḥāz* to confound, "because profane persons confound the differences of things," or from the particle *βε*, denoting *privation* or *separation*, (perhaps from the Heb. *wāz* to go, go away,) and *βηλός*<sup>3</sup> a *threshold* or *pavement*, particularly of a temple, so that *βίβηλος* will properly denote one who either is or ought to be *debarred from the threshold* or *entrance of a temple*, as the Latin *profanus* likewise is strictly one who stands *procul* *à* or *pro fano*, at a distance from or before the temple or consecrated inclosure. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: thus in Callimachus, Hymn. in Apoll. 2.

— ἐκεί, ἐκεί, ὅστις ἀλλοτρός.

And in Virgil, *Æn.* vi. 258.

Procul! o procul! este profani.

Far! ye profane! O far!

So that well-known fragment of Orpheus begins,

Φθέγχομαι οἷς θέμις ἐστί, θύρας δ' ἐπιθεσθε βίβηλοις  
Πάσαιν ὁμῶς.

I'll speak to whom 'tis lawful, but these doors  
O! shut 'gainst the profane.

Comp. Numb. v. 1—4. xix. 13, 20. 2 Chron. xxiii. 19. [Lev. x. 10. 1 Sam. xxi. 45.]

*Βίβηλῶω*, ὤ, from *βίβηλος*.—*To profane, pollute, treat what is consecrated to God as if it were common*. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX. [The verb is used of human beings in the LXX. Thus in Lev. xx. 29. xxi. 9, 17. (comp. v. 14. Judith ix. 2. Eccl. xlii. 14, and Fessel. Advers. SS. lib. ii. c. 18, p. 146.) it refers to the violation and prostitution of women. In Lam. ii. 2. it is simply to dishonour.]

*BEEAZEBOY'AL*. Heb.—*Beelzebub*, as all the Greek MSS. constantly read it with the final A, or as the Vulg. and modern versions give it, *Beelzebub*, Heb. *בַּלְזַבּוּב* from *ḥāz* the Lord, and *zab* gushing out. *Baalzebub* is mentioned 2 Kings i. 2, 3, 6, 16, as the Aleim or God of the Philistines of Ekron. He appears by that history to have been one of their medical idols; and as *ḥāz* denotes the sun, so the attribute *zab* seems to import his power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals, and men, and thereby continuing or

<sup>2</sup> See Gale's Court of the Gentiles, vol. i. b. i. p. 82.

<sup>3</sup> Which seems a derivative from the Heb. *ḥāz* to agitate, disturb, because continually disturbed by the feet of those who go in and out. So the English *threshold* from the Saxon *ḥwercpald* is plainly compounded of *ḥwerc* to smite, strike, thresh, and *pald* wood; because the threshold is continually struck and worn by the feet of those who go in and out. See Heb. and Eng. Lex. in *ḥwerc* II.

restoring their *health* and *vigour*.—And as *flies*, from the manner of their *issuing* from their holes, were no improper emblems of *fluids gushing forth*, hence the epithet בַּזַּי makes it probable that a *fly*<sup>1</sup> was part of the imagery of the Baal at Ekron, or that a *fly* accompanied the *bull* or other image, as we see in many instances produced by Montfaucon; especially since the LXX translators, who certainly knew, much better than we at this distance of time can pretend to do, what were the emblematic gods of the heathen, have constantly rendered בַּזַּי בַּזַּי by BA'AA MYI'AN, *Baal the fly*<sup>2</sup>. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the Hottentots even to our days. For (if Kolben is to be believed) this people "adores, as a *benign* deity, a certain *insect*, peculiar, it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with two *horns*<sup>3</sup>. To this little winged deity, whenever they set eyes on it, they render the *highest tokens of veneration*; and, if it honours a Kraal (a village) with a visit, the inhabitants assemble about it in *transports of devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of Bachu, with which they cover at the same time the whole area of the Kraal, the tops of their cottages, and every thing without doors. They likewise kill *two fat sheep as a thank-offering* for this high honour. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a Kraal brings *favour and prosperity* to the inhabitants."<sup>4</sup>—*Baalzebub's* being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beelzebub*, i. e. בַּזַּי בַּזַּי,

the *lord of dung*, which I need not stay to prove these winged deities show a particular regard to. But the Jews then used this name for the *prince of the devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with Satan, who, according to St. Paul, Eph. ii. 2. is the *prince of the power of the air*, and therefore might properly be called Beelzebub, as being the *lord of this fluid*:—and he might also be denominated Beelzebub, from his delighting in all *abomination and uncleanness*. (Comp. under ἀκαθάρτος IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 18, 19.

BEA'AA, Heb. בְּעִיאָא—*Belial*. It occurs once, 2 Cor. vi. 15. according to most of the printed editions, but I know not that any Greek MS. has this reading. Seven of those cited by Wetstein, two of which are ancient, have βελιαν, and two βελιαβ, but the greater number have βελιαρ; and this last seems the true reading, ρ being substituted for the Heb. י in בְּעִיאָא, because the termination λ is unknown to the Greek language. The Heb. בְּעִיאָא may most probably be derived from יָא *not*, and יָא *profit*, and so signify *worthless, wicked*; and hence βελιαρ, in 2 Cor. vi. 15. being opposed to Christ, seems to denote ὁ πονηρὸς *the wicked one, the devil, or Satan*.

[Βελὼν, a *needle*. This word is the reading of some MSS., instead of ραφιδος in Luke xviii. 25. Phrynichus (p. 32.) says, βελὼν καὶ βελωνό-πῳλις ἀρχαία· ἡ δὲ ραφίς τὶ ἴσθιν, οὐκ ἂν τις γνοίη.]

BE'AOΣ, εος, ους, τό, either from βάλλω (anciently βλίω) *to cast*, or rather immediately from the Heb. בָּזָא *to agitate, hasten*.—[This word, like the Heb. רִמָּה and Latin *telum*, implies any weapon which is discharged either from the *hand*, a *bow*, or other instrument. The lexicographers say βίλος, πᾶν τὸ βαλλόμενον. It is used for a thunderbolt in 2 Sam. xxii. 15. and see Ps. xvii. 6. exliiii. 7. and so in a Greek Epig. ap. Laert. Proem. p. 4.]—*A dart, arrow*. In the N. T. it is only used figuratively for *Satanical temptations or severe persecutions*. occ. Eph. vi. 16. where the expression τὰ βίλην—τὰ πειρῶμένα, *the fiery or fired darts*, seems an allusion to those *javelins or arrows* which were sometimes used by the ancients in sieges and battles. Thus Arrian, de Exped. Alex. lib. ii. mentions πυρφόρα βίλην, *fire-bearing darts*, Appian, de Bel. Mithrid. πυρφόρα τοξεύματα, and Thuc. ii. 75, πυρφόροι οἰστοί, *fire-bearing arrows*. Livy, xxi. 8, calls a weapon of this kind a *falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when set on fire, the weapon was darted against the enemy. I shall only add further, that the learned Elsner has produced the very phrase of St. Paul from Apollodorus, who says, Biblioth. ii. [c. 4. § 2.] that Hercules plucked the Lernean Hydra ΒΕ'ΑΕΣΙ ΠΕΝΤΥΟΜΕ-

<sup>1</sup> [It would seem rather that the idol of the Ekronites (2 Kings i. 2.) was worshipped as the driver away of flies with which their country was infested, like the Jupiter ἀνέμων or μινιαστος of the Greeks. See Selden de Diis Syris, li. c. 6. Possin. Spic. Evang. § 13. Plin. N. H. x. 28.]

<sup>2</sup> And in this they are followed by Josephus, who, Ant. i. ix. c. 2, § 1. says that Ahasiah sent πρὸς τὸν Ἀκαράω ΓΕΟ'Ν ΜΥΙ'ΑΝ· τοῦτο γὰρ ἡ ὄνομα τῷ θεῷ to the *God Fly* (for that was the deity's name) of Ekron. And an old writer, cited by Sulpian under the word Ἡλίας, says concerning Ahasiah, ἔχησαν ΜΥΙ'ΑΙ· οὗν ἐν Ἀσσυρίᾳ εἰδέναι. "he applied to the *Fly* the idol of those of Ekron." Not to mention the correspondent testimonies of Nazianzen, Theodoret, Philastrius, and Procopius, which are cited by Bochart, vol. iii. p. 499.

<sup>3</sup> See Heb. and Eng. Lex. under בַּזַּי IV. and בַּזַּי, and comp. below under *kepa*.

<sup>4</sup> The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from Kolben's Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edition, the reader may be entertained with a full detail of the worship of (I had almost said) Baal-zebub among the Hottentots. But finding that the authenticity of Kolben's account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

<sup>5</sup> בַּזַּי signifies *dung*, not only in the Rabbinical writings, but in the Chaldee Targums, and in the Syriac language, (see Castelli's Lex. Heptaglot.) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says Lightfoot, Hor. Heb. Mat. xii. 24. It was almost

reckoned a duty of religion to reproach idols and idolatry, and call them by *contemptuous* names, of which בַּזַּי was a common and general one, as he proves from a passage in the Talmudical Tract Beracoth. Symmachus, in like manner as the Evangelists, uses Beelzebub for בַּזַּי בַּזַּי, 2 Kings i. 2. See more in Wetstein's Var. Lect. on Mat. x. 25. [Buxtorf, Lex. Talmud. p. 353.]

<sup>6</sup> [See also Zosim. iii. 25. Casanb. ad Aeneas Tactica, p. 103. and Veget. de Re Milit. iv. 18.]

NOIE. See Raphaelius, Elsner, Wolfius, Wetstein, and Kypke.

Βέλτιον, ονος, ὁ, ἡ, καὶ τὸ —ον. An irregular comparative, according to the grammarians, of ἀγαθός *good*, but really derived from βούλομαι *to be willing, desirous*; or, according to Damm. Lex. Gr. from βίλος *a dart*, q. d. "quod magis scopum attingit, *what better hits the mark*."—*Better*. Whence βέλτιον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So κάλλιον, *very well*, Acts xxv. 10.

ΒΗΘΕΣΔΑ΄. Heb.—*Bethesda*, Heb. בֵּית הַסֵּב, the *house of mercy*. So the Syriac version ܒܝܬ ܗܝܬܝܐ.

The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous cures there *mercifully* vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see Wolfius'. They still show you "the pool of Bethesda contiguous on one side to St. Stephen's gate, on the other to the area of the temple." Maundrell's Journey, April 9. Comp. Hasselquist's Voyages, &c. p. 134.

ΒΗΜΑ, ατος, τό.

I. *A judgment-seat, a tribunal, a throne, a raised or elevated seat* for a judge or king. Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus Josephus, B. J. ii. c. 9. § 3. τῷ δὲ ἐξ ἑὸς ἱλατόρος ΚΑΘ΄ΕΑΣ ἑβίμῃ ΒΗΜΑΤΟΣ: and iii. c. 9, § 10. Οὐνοσπασίανος — ΚΑΘ΄ΕΙΖΕΙ ἑβίμῃ τοῦ ΒΗΜΑΤΟΣ. So Ant. xx. c. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βῆμι *to ascend*. [We may observe, that in the provinces justice was administered in the open air, the presiding officer sitting on a tribunal on a raised ground covered with marble planks. In Acts xv. 10. the phrase may signify either *the tribunal of Caesar*, or, according to some, *the magistrate appointed by Caesar*. The N. T. use of the word is found in Greek authors; as Dionys. Halic. xii. c. 30. See Irmsch. on Herodian, t. i. p. 142. In Acts xii. 21. Krebrius (Obs. Flav. p. 216.) says, we are to understand a sort of throne erected by Herod in the theatre to see the games and harangue the people from. Hence, among the Greeks, βῆμα is sometimes simply an orator's tribunal. Xen. Mem. iii. 6, 1. Æsch. Socr. Dial. iii. 13. Comp. Nehem. viii. 4. where it signifies a place to which you must mount by a step. See Wisd. xiv. 11. 2 Mac. xiii. 26.]

II. Βῆμα ποδός, *A space or room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. [In this simple sense it is to be found in Ecclus. xix. 26, and in Aquila and Symm. 1 Sam. xx. 5.] In this sense it is a derivative from βιβημαι, perf. pass. of βαίνω, βῶω, or βῆμι, *to step, tread*.—In the LXX, Deut. ii. 5. βῆμα ποδός answers to the Heb. לֶךְ רֶגֶל תַּרְטִי, *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗΨΥΑΑΟΣ, ου, ὁ, or ἡ. It may be very naturally derived from Heb. צָהַר, *pure, bright*, and צָהַר *to shine*; whence, by the way, may also be deduced the French *briller*, *to shine*, and thence the English *brilliant*, *brilliance*.—*A beryl*. A kind of precious stone of a green colour, and the best

sort of which are of a fine sea-green. They are found in India, but rarely any where else. So Pliny, N. H. xxxvii. 5. "Probatissimi sunt ex iis qui viriditatem puri maris imitantur.—In India originem habentes, raro alibi reperti." occ. Rev. xxi. 20. where see Wetstein. [On the beryl, see Solin. p. 567. 1106. Epiphani. de Gemm. c. xi. p. 109. M. Hiller. de XII. Gemm. in Pect. Pont. p. 35. See Exod. xxviii. 20. xxxix. 11. where it answers to the Heb. יָסָפֶר: on which see Braun. de Vestit. Sacerd. Hebr. ii. c. 18.]

ΒΙ'Α, ας, ἡ.—*Force, violence*. occ. Acts v. 26. where observe that Polybius, [p. 782.] cited by Wetstein, uses the same phrase ΜΕΤΑ' ΒΙ'ΑΣ. [The passage may be understood as implying any instruments of violence, as in Symmachus's version of Isaiah ix. 5. βίαι is used for *rires*, or *facultates*, *powers*, in Wisd. vii. 20. See Exod. xiv. 25.] Acts xxi. 35. xxiv. 7. xxvii. 41.

Βιδύω, from βία.—*To force, urge*. Hence βιδύομαι, mid. *To force oneself, to press*. Luke xvi. 16.—*Βιδύομαι*, pass. *To be forced, or invaded by force*. Mat. xi. 12. See Wetstein on both texts. [There can be little doubt that the meaning is the same in the two passages. Schleusner explains them thus: "Men burn with the most ardent desire to receive the Christian doctrine, or to become Christians." So Ælian, V. H. xiii. 32. ἐν τῇ ἀρετῇ ἥκειν βιδύομαι, and Xen. Cyr. iii. 3. 69. βιδύσθαι ἐς τὴν ἀρχὴν. See Krebs. Obs. Flav. p. 30. Schæf. ad Bos Ellips. p. 612. Appian, Bell. Syr. p. 187. and Bell. Civ. p. 691. Schwarz (Monum. Ingen. i. p. 171. and iii. pp. 39. 59.) quotes Plato (Sophist. p. 158. 160. and de Leg. viii. p. 647.) to show that βιδύω is used of teachers who propose a thing so clearly as to *force* their hearers to receive it; and hence he explains this passage thus, "The reasons of Christianity are so clearly set forth, that they who use that sort of force alluded to, and imitate it, become truly partakers of divine grace."]

Βίαιος, α, ου, from βία.—*Violent, vehement*. occ. Acts ii. 2. where Wetstein cites from Philo, ΒΙ'ΑΙΑ ΠΝΕΥΜΑΤΑ, and from Arrian, ΠΝΕΥΜΑ ΒΙ'ΑΙΟΝ. [Exped. Alex. ii. 63. Exod. xiv. 21. Isaiah lix. 19.]

Βίαστής, ου, ὁ, from βιάζω.—*One who invades, or forcibly crowds or presses*. Mat. xi. 12. Eng. Marg. *they that thrust men*. See Bp. Pearce. [The word occurs in Philo de Agricult. p. 314. ed. Mang. vol. iii. p. 42. ed. Psefer, in the sense of *violent*, and is so explained in glossaries. Βίανός occurs in Pind. Nem. ix. 130. In Mat. xi. 12. its sense depends of course on that of βιάζομαι. They who interpret the first word of violence offered to Christianity, must construe this word as *the violent, or oppressors*. But Schleusner's sense seems the best; and Chrysostom says, οὐ μὲν σπουδῆς προσκύνει.]

Βιβάζω, from βῶω, *to go or come*, with the reduplication βι. Comp. διδάσκω.—*To cause or make to come or go*. This V. occurs not unpounded in the N. T.

Βιβλαρίδιον, ου, τό, a diminutive of βιβλος. *A little book*. occ. Rev. x. 2, 8, 9, 10. [See Montfaucon. Palæog. pp. 25. 78.]

Βιβλίον, ου, τό, from βιβλος.

I. *A book, a roll or volume*, as of the prophet Isaiah, of St. John's Gospel, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp.

<sup>1</sup> [Some MSS. read Βηθεσδαδ, on which see Wessel. ad Antonin. Itin. p. 589.]

ἀναπτύσσω: and on 2 Tim. iv. 13. see μύβρανα II. and Macknight. [Comp. Heb. x. 7. and Ps. xl. 8.]—Βιβλίον is by no means necessarily a *diminutive*; for though *ιον* be frequently a diminutive termination, yet there are very many Greek nouns in *ιον*, which differ not at all in sense from the more simple nouns whence they are derived: thus οἰκίον from οἶκος, ὄρκιον from ὄρκος, φορτίον from φόρος, θηρίον from θήρ, have a diminutive termination indeed, but no such signification; θηρίον, for instance, is not a *little wild beast*, but simply a *wild beast*, as θήρ, whence Homer has μίγα θηρίον, Od. x. 171. 180.

— μάλα γάρ ΜΕΤΑ ΘΗΡΙΟΝ ἔην.

So βιβλίον is not necessarily a *little book*, but simply a *book*, according to that of Callimachus, ΜΕΤΑ ΒΙΒΛΙΟΝ μίγα κακόν, *A great book* (is) a great evil. See Dupont, in Theophr. Eth. Char. p. 385, 386. ed. Needham.

II. *A scroll, a bill or billet*, as of divorcement, which, if we may believe the Talmudists, was always to consist of twelve lines, neither more nor less. Lightfoot gives us the form of such an instrument, Hor. Heb. &c. on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8. where the LXX apply the word in the same sense for the Heb. פָּרֹק. So Herodotus uses βιβλίον for a *letter* of no great length, i. 124, 125. comp. vi. 4. [*A letter*, 2 Sam. xi. 14. 2 Kings xix. 14. xx. 12. Baruch i. 14; *an edict*, 1 Mac. i. 46. On the phrase βιβλίον ζωής, (Rev. xvii. 8. xxi. 27.) it is sufficient to refer to Rev. xx. 12. and to the common notion in Scripture, that God has a book in which are written all human actions and thoughts. Glassius has much on this point in his Philol. Sacr. p. 981. ed. Dath.; and see Buxtorf. de Synag. Vet. v. c. 23. and Joh. a Lent Theol. Jud. c. 20. Suidas voce Ζεύς, and Lucian, Philop. p. 251. vol. ix. ed. Bipont. The βιβλος ζωής of the O. T. seems to imply only the catalogue of the living. Exod. xxxii. 32, 33. Num. xi. 15.]

Βιβλος, ου, η, from βύβλος, the *Egyptian papyrus*. "Of the many travellers into Egypt," says the Abbé Winckelman, "Alpinus is the only one who has given us an exact description of this plant. It grows on the banks of the Nile, and in marshy grounds. The stalk, according to Alpinus, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular. This *reed*, commonly called the *Egyptian reed*, was of the greatest use to the inhabitants. But the most useful part of this plant was its *delicate rind or bark*, which they used to *write upon*. The leaves of the *papyrus* were drawn from the stalk, which may be easily separated into thin layers. This is confirmed by the inspection of the MSS. of Herculaneum. They are composed of leaves four fingers in breadth, which, to the best of my judgment, shows the circumference of the plant." Thus the Abbé, in his Critical Account of Herculaneum, p. 82—86, where see more.

I. As a *N. the Egyptian papyrus*; in which sense it is used by Herod. v. 58. And thus the adjective βιβλινος is applied for the Heb. נָחַל by the LXX, Is. xvii. 2. And because anciently books were frequently written on the rind of this plant, hence

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II. *A written volume, a book*. Mark xii. 26. Luke iii. 4. et al. And though these Jewish books were generally written on *prepared skins* or *parchment*, yet they were by the writers of the N. T. called βιβλοι: just as Herodotus informs us, in the passage above referred to, that the Ionians called the διφθίρας or *skins*, on which they wrote, ἐν σπάινι ΒΙ'ΒΛΟΝ in a scarcity of *papyrus*, ΒΙ'ΒΛΟΥΣ.

III. *A catalogue, an account*. Mat. i. 1. Comp. γίνεσιν. It seems a good remark of Doddridge, on Rev. iii. 5, "that the *Book of Life* does not signify the *catalogue* of those whom God has absolutely purposed to save; but rather the *catalogue* of those who were to be considered as *heirs of the kingdom of heaven*, in consequence of their Christian profession, until, by apostasy from it, they threw themselves out of that society to which they before belonged." Comp. Phil. iv. 3. where see Macknight. Vitringer remarks, that the expression in Rev. iii. 5. alludes to the genealogical tables of the Jewish priests, (see Ezra ii. 62. Neh. vii. 64.) as the *white raiment* mentioned in the same verse does to the *priestly dress*.

Βίος, ου, ὁ, from βία, *strength, force*.

I. *Natural life*. Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. Comp. 1 John ii. 16.

II. *Means of supporting life, living, substance, goods*. Mark xii. 44. Luke viii. 43. xv. 12. et al. Comp. 1 John iii. 17. See Raphaelius, Elsner, and Wetstein on Mark xii. 44. who show that βίος is frequently used in this sense by the best Greek writers. [Eur. Phœn. 415. Supp. 863. Herod. ii. 121. Aristoph. Plut. 751. See for more, Perizon. on Elian, V. H. xiv. 32. It occurs in the same sense in the LXX also, Solomon's Song, viii. 7. Prov. xxxi. 14. In Wisd. x. 8. Bretschneider translates τῷ βίῳ by *viventibus, to the living*, i. e. to mankind. Schleusner translates it, *by their life, or way of living*, as in Wisd. xiv. 21. Ecclus. xix. 8.]

Βίωω, ὦ, from βίος.—*To live*. occ. 1 Pet. iv. 2. [Prov. vii. 2. Wisd. xii. 23.]

Βίωσις, εως, η, from βίωω.—*Life, manner of life, or living*. occ. Acts xxvi. 4.

Βιωτικός, ὁ, ὄν, from βίωω.—*Of or belonging to [the support of] natural life*. occ. Luke xxi. 34. 1 Cor. vi. 3, 4. [The βιωτικὰ κριτήρια are like the *controversiae privatae* of the Latins, i. e. *strifes about things of this world, food, dress, &c.* See Plutarch, t. vi. Opp. p. 557. viii. p. 704. (ed. Reisk.) Etym. M. 604, 18. Vales. ad Euseb. H. E. vi. 3. p. 100. Wess. ad D. Sicul. Excerpt. t. ii. p. 611.]

Βλαβερός, ὁ, ὄν, from ἔβλαβον, 2nd aor. of βλάπτω.—*Hurtful*. occ. 1 Tim. vi. 9. [Prov. x. 26.]

Βλάβη. It may be derived from the obsolete βλάβω, which in Homer signifies to *impede, hinder*, and which Eustathius accordingly explains by ἱμποῦσιν. See inter al. II. xix. 82. 166. xxii. 15. xxiii. 337. 571. 774. And βλάβω may be derived from obsolete λήβω or λάβω to *take hold on*, prefixing β. See Dammi Lex. col. 1422.

I. *To impede, hinder*; but not thus used in the N. T.

II. *To hurt or harm*. occ. Mark xvi. 18. Luke iv. 35. [Job xii. 7. Wisd. x. 8.]

Βλαστάνω or βλαστίζω.

I. *Intransitively, to shoot, spring, sprout*, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27.

Heb. ix. 4. [So Judg. xvi. 23. 2 Sam. xxiii. 5. Xen. Ec. xix. 10.]

II. Transitivity, to *spring, cause to shoot*, as the earth. occ. James v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. *נָּחַץ* to bud or cause to bud. [Num. xvii. 8.]

Βλάσφημιώ, ὤ, either from βλάπτειν τὴν φήμην, *hurting* (or as we say, *blasting*) the reputation or credit; or from βάλλειν ταῖς φήμασι, *smiting with reports or words*. This latter derivation is given by Eustathius, and preferred to the former by the learned Duport on Theophr. Eth. Char. cap. vi. [See Schwarz, Comm. Ling. Gr. p. 234.]

I. To hurt or wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate. [Mat. xxvii. 39. Luke xxiii. 39. Acts xviii. 6.] Tit. iii. 2, where see Wetstein et al. Pass. βλάσφημοῖμαι, to be reviled. Rom. [ii. 24.] iii. 8. 1 Cor. iv. 13. x. 30. [Perhaps this is the sense also in 1 Tim. i. 20. and in Acts xxvi. 11. where it may well be explained to renounce Christ, as they who renounced Christianity were compelled to curse and revile their Master's name. See Euseb. H. E. iv. 15. vi. 41. Suicer, i. p. 698. See 2 Kings xix. 4, 6, 22.]

II. To speak with impious irreverence concerning God himself, or what stands in some peculiar relation to him, to blaspheme. See Mat. ix. 3. xxvi. 28. xxvii. 39. Mark iii. 29. Luke xxii. 65. [John x. 36.] Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 394, &c. In Mark iii. 29. Luke xii. 10. it is construed with εἰς, So Plato, de Rep. ii. Εἰς θεοῦς βλάσφημεῖν. See Wetstein.

Βλάσφημία, ας, ἡ, from βλάσφημος.

I. Wounding another's reputation by evil reports, evil speaking, calumny, railing. Eph. iv. 31. Col. iii. 8. et al. Comp. Jude 9. and Wolfius there. [Polyb. xi. 4. Demosth. Or. de Rhod. p. 78.]

II. Speaking impiously concerning God, or what peculiarly relates to him, blasphemy. Mat. xii. 31. xxvi. 66. Mark ii. 7. John x. 33. et al. [Dan. iii. 29. 1 Mac. ii. 5.]

Βλάσφημος, ον, ὁ, ἡ, from the same as βλάσφημιώ, which see.

I. Speaking evil, railing. 2 Pet. ii. 11. Comp. 1 Tim. i. 13. 2 Tim. iii. 2. [Herodian, vii. 8, 27.]

II. Blasphemous, a blasphemer. Acts vi. 11, 13. [LXX, Is. lxvi. 3.]

Βλῖμμα, ατος, τό, from βλέμμαι perf. pass. of βλέπω.—Look, cast of the countenance. In this sense Wetstein shows that it is frequently used in the Greek writers; but I cannot find that it ever signifies the act of seeing: occ. 2 Pet. ii. 8. where Wetstein says "βλῖμματι and ἀκοῇ are those of the Sodomites; Lot, beholding their lascivious looks, and hearing the report of their lewdness, was vexed with their unlawful deeds. Βλῖμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Is. iii. 9. And indeed βλῖμμα, as being immediately derived from the perfect passive, should likewise have a passive signification. [Schleusner explains the passage by sight and hearing, i. e. wherever he directed his

eyes and ears. The word occurs in Ælian, V. H. vi. 14. viii. 12. xiv. 22. Herodian, iv. 5, 17.]

ΒΛΕΨΩ.

I. To see, behold. Mat. xi. 4. Mark v. 31. viii. 23. et al. freq. Comp. Mat. vi. 6, 18. On Mat. xviii. 10. comp. 2 Kings xxv. 19. Esth. i. 14. and see Stanhope on the Epistles and Gospels, vol. iv. p. 495. [Hence the participle of βλέπειν sometimes signifies things present, (as being seen, oculis subjecta,) as in Rom. viii. 24. Ἐλπὶς βλεπομένη (for βλεπομένην) may signify hope of present good. 2 Cor. iv. 18. In Heb. xi. 1. οὐ βλεπόμενα future things. ibid. ver. 7; in ver. 3. the visible world is intended.]

II. To look, look at, behold attentively. Mat. v. 28. John xiii. 22. Acts iii. 4. [In the place of St. Matthew, to look lasciviously is meant, which is often expressed by ἰσοφθαλμιῶν, and ἰπερβλέπειν by the LXX, Gen. xxxix. 7. in the Oxford MS. See Elsner on the passage. Luke vii. 44. Soph. Trach. 406. The simple meaning, to look attentively, is expressed by the LXX by ἐμβλέπειν. Is. v. 12, 30. xl. 1, 2, 6.]

III. To perceive by the outward senses. Mat. xiv. 30. [So Appian, Alex. Bell. Annib. p. 574.]

IV. To perceive by the eye of the mind, to understand. See Mat. xiii. 13, 14, 16<sup>1</sup>. Mark viii. 18. [John ix. 39.] Rom. vii. 23. [xi. 8.] James ii. 22. [I should refer to this meaning many places for which Schleusner gives other subdivisions. Thus 2 Cor. vii. 8. I perceive. Coloss. ii. 2. understanding or being informed of. In Rev. i. 12. βλέπειν τὴν φωνήν is a somewhat strong expression; but this change of verbs of sense, or rather the attributing the general meaning of perception to all, is common in the Greek writers. Æsch. Prom. V. 21. (where see Abresch.) Aristoph. Pac. 1064. Schol. ad Soph. Trach. 396. and see Schroeder, ad Musæum de Her. et Leand. p. 5. Virg. Æn. ii. 705. Fisch. ad Well. Spec. iii. p. 2. p. 66. So again, Mat. vi. 4, 18. who knows or understands even the most secret things. John v. 19. Heb. iii. 19. Rom. vii. 23. As in all languages, so in Greek, the verb is often used in metaphors, as in 1 Cor. xiii. 12. we understand imperfectly (the future state). In John ix. 39. the βλέποντες are those who (imagine they) understand what true religion is, the μὴ βλέποντες the ignorant, and in Mat. xii. 13. the sense is, though they really understand, they will not understand, but shut their senses against truth. The same opposition occurs in Demosth. i. in Aristot. p. 797, ed. Lips. (where see Taylor,) Terence, Prol. Andr. and Auf. Gell. xv. 24.]

V. To look about, be circumspect, to take heed, beware. Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. [1 Cor. viii. 9. x. 12. Gal. v. 15. Phil. iii. 2. Heb. iii. 12. Connected with this is the meaning, to consider. 1 Cor. i. 26. iii. 10. x. 18. xvi. 10. Eph. v. 15. Col. iv. 17. and to attend diligently. Mark iv. 24. Luke viii. 18.]

VI. Βλέπειν εἰς πρόσωπον, to look at, regard, respect, the person or outward appearance of a man. occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβάνειν πρόσωπον, (which see under λαμβάνω XIX.) as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλέπειν κατὰ, spoken of a haven or harbor [Schleusner gives to Mat. xiii. 16. the simple sense of seeing.]

bour, to look towards. occ. Acts xxvii. 12. Xenophon in like manner applies βλέπειν πρὸς to a tent, and Herodian to a body of soldiers, p. 214, ed. Oxon. See Blackwall's Sacra. Classics, vol. i. p. 305, Alberti and Kypke. [So Ezek. xl. 24. Verbs of seeing in Hebrew have often a sense of direction, and even road and journey. In Gen. xix. 16. (comp. Luke xvii. 32.) and Luke ix. 62. we have βλέψαι εἰς τὸ ὄπισθον. The first must, and the second may, be rendered to return. For this sense of βλέπειν see Xen. Mem. iii. 8, 9. Diog. iv. 1, 2. Herodian, vi. 5, 2. A preposition, as εἰς, κατὰ, πρὸς, is added. See Irmisch. ad Herodian. ii. c. 11, § 16. p. 357, vol. ii.]

VIII. [To have the faculty of seeing. Luke vii. 21. (see Palaiet, Obs. Phil. Crit. p. 175.) Mat. xv. 31. John ix. 7—15. So in Aristoph. Plut. 126. We may observe that the Heb. רָאָה has almost as many meanings as this verb. Thus 2 Sam. xii. 19. and Jer. xx. 12. the LXX render it by συνιέναι: in Judg. ii. 7. Jer. xli. 3, 11. by γινώσκω.]

Βλητός, α, ον, from βέβληται 3rd pers. perf. pass. of βάλλω to cast, put.—To be cast or put. occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητός is a verbal N. in the neuter gender, governing the accusative case ὄνον: for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosth. c. Lept. τοῖς μὲν ὑπαρχοῦσι νόμοις χρηστεόν, καινοῖς δ' ἐκὼς μὴ ὅρετον, use must be made of the laws in being, but new ones must not be rashly enacted. And to accustom the learner to this idiom of the Greek language, I shall transcribe, from Prodicus's Hercules, p. 9, ed. Simpson, a passage which may on other accounts also deserve his attention. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν, ἀνὴν πόνου καὶ ἐπιμελείας, θεοὶ διδάσιν ἀνθρώποις· ἀλλ' εἰτε τοὺς θεοὺς ἵλασκε ἔλαι σοὶ βούλει, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΥΣ ΘΕΟΥΣ· εἰτε ὑπὸ φίλων ἰθέλεις ἀγαπᾶσθαι, ΤΟΥΣ ΦΙΛΟΥΣ· ἘΥΕΡΓΗΤΕΟΝ· εἰτε ὑπὸ τινος πόλως ἐπιθυμεῖς τιμᾶσθαι, ΤΗΝ ΠΟΛΙΝ· ὉΦΕΑΗΤΕΟΝ· εἰτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξίους ἐπ' ἀρετῇ θανμάζεσθαι, τὴν Ἑλλάδα πειρατίον εὐ ποιῆν· εἰτε τῇ γῇ φέρεται σοὶ βούλει καρποὺς ἀφθόνοους, ΤΗΝ ΓῆΝ ΘΕΡΑΠΕΥΤΕΟΝ· εἰτε ἀπὸ βοσκημάτων οἷσι δεῖν κλουρίζεσθαι, ΤῶΝ ΒΟΣΚΗΜΑΤΩΝ ΕΠΙΜΕΑΗΤΕΟΝ· εἰτε διὰ πολλῶν ὁρμῶν ἀβέισθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν, καὶ τοὺς ἐχθροὺς χειροῦσθαι, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΑΣ αὐτάς τε παρὰ τὸν ἐπισταμὲνόν ΜΑΘΗΤΕΟΝ, καὶ πῶς αὐταῖς δεῖ χρῆσθαι, ἀσκητίον· εἰ δὲ καὶ σώματι βούλει δυνατὸς εἶναι τῇ γνῶμῃ ὑπηρετεῖν, ἘΘΙΣΤΕΟΝ ΤΟ ΣΩΜΑ καὶ ΓΥΜΝΑΣΤΕΟΝ σὲν πόνους καὶ ἰδρώτι, the gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the gods propitious to you, the gods must be worshipped; or you are desirous of being loved by your friends, your friends must be served; or you want to be honoured by any particular city, that city must be benefited by you; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your

land should yield plentiful crops, your lands must be cultivated; or if you would get rich by feeding cattle, the cattle must be carefully tended; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, the arts of war must be learned from those who know them, and must be practised to render you expert; or, lastly, if you would be strong in body, your body must be accustomed to obey your mind, and must be exercised with labour and fatigue. It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *du*, as the Greeks do their verbal in *rión*. Thus Lucretius, l. 112,

*Æternas quoniam penas in morte timendum.*

*Eternal torments must in death be fear'd.*

Line 130,

*Multa novis verbis præsertim cum sit agendum.*

*For in new terms must many things be couch'd.*

Line 382,

— motu privandum 'si corpora quæque.

*All bodies must of motion be deprived.*

Comp. iii. 626. Thus also Virgil, *Æn.* xi. 230,

— aut pacem Trojano ab rege petendum.

*Or peace must from the Trojan king be begg'd.*

And even Cicero, *Tusc.* ii. 19. iterandum eadem ista mihi, those same things must be repeated by me.

ΒΟΑΝΕΡΓΕΣ, Heb.—Boanerges. A Hebrew name, denoting Sons of Thunder, ὡς ἱσθὶν υἱοὶ βροντῆς, says St. Mark. It seems to be the Galilean<sup>1</sup> pronunciation of the Heb. עֲרֵי רָעָא expressed in Greek letters. Now עֲרֵי properly signifies a violent trembling or commotion, and may therefore be well rendered by βροντῆς thunder, which is a violent commotion in the air; so, vice versa, any violent commotion is figuratively, and not unusually, in all languages called thunder. When our Saviour surnamed the sons of Zebedee עֲרֵי רָעָא, he seems plainly to have had eye to that prophecy of Haggai, ii. 6. yet once, and I will shake, עֲרֵי רָעָא, the heavens and the earth, which is by the apostle to the Hebrews, xii. 26. applied to the great alteration made in the economy of religion by the publication of the gospel. The name Boanerges, therefore, given to James and John, imports that they should be eminent instruments in accomplishing this wondrous change; and should, like thunder or an earthquake, mightily bear down all opposition by their inspired preaching and miraculous powers<sup>2</sup>. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee sons of thunder, so Virgil, *Æn.* vi. 842, by a like figure, calls the two Scipios, duo fulmina belli, two thunderbolts of war.

ΒΟΑΪ, ὦ. A word formed from the sound, like bellow, moo, in Eng.—To cry, cry aloud. Mat. iii. 3. Mark xv. 34. Luke xviii. 7. et al. [LXX, Gen. xxix. 11. Deut. xv. 9.]

Βοῆ, ἦς, ἡ, from βοῶν.—A cry. occ. James v. 4. [LXX, 1 Sam. iv. 14.]

<sup>1</sup> See under Γαλιλαῖος. [Schleusner approves this derivation, and refers to Euseb. Clav. p. 213. Vorst. de Hebr. p. 478. Cren. Anal. Philol. Crit. Historicorum Hebraicorum. Aristarch. Sacra. p. 277.]

<sup>2</sup> See Lardner's Hist. of the Apostles and Evangelists, ch. ix. § 1; and Sulzer Thesaur. in ἁποκ. IV.



**Βοήθεια**, ας, ἡ, from **βοηθῶ**.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent its being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." Stockius. occ. Acts xxvii. 17. and Heb. iv. 16. Aristotle applies it in like manner to some things used aboard a ship in a storm. See Wetstein. [In Acts xxvii. 17. some only explain the passage of the exertion of strength and such means as offered themselves. In the LXX, the word is used for the person who gives help. Ps. xlviii. 15. Jerem. xlviii. 4. and often for strength, defence, or shield. See Ps. vii. 11. xxi. 20. lxxviii. 42. 1 Chron. xii. 16. Dan. xi. 34.]

**Βοηθῶν**, ὢ, q. *ἐπὶ βοῇν θῶν*, to run on occasion of a cry, namely, to give assistance.

I. To run or come to the help or assistance of another. Acts xvi. 9. xxi. 28. See Wetstein on both texts. [Polyb. ii. p. 1403. Aristoph. Vesp. 421.]

II. To help, assist. Mat. xv. 25. Mark ix. 22. 24. et al. [It seems in these places to refer to the giving assistance in disease. See Dioscor. i. 28. and 106. Arrian, Epict. ii. 15. See also, 2 Cor. vi. 2. Heb. ii. 18. Rev. xii. 16.]

**Βοηθός**, οὐ, ὁ, from **βοηθῶ**.—A helper. occ. Heb. xiii. 6. [Psalm cxviii. 7.]

**Βόθυνος**, ου, ὁ, from **βαθύνω** to deepen.—A cavity, a ditch, a pit in the earth. occ. Mat. xii. 11. xv. 14. Luke vi. 39. [Βόθυνος seems in the first of these places to mean the cistern or pool dug for water, ὁ λάκκος, (Etymol. M. 204, 17.) as the cattle were led to water. See in LXX, 2 Sam. xviii. 17. Is. xxiv. 17, 18.]

**Βολή**, ης, ἡ, from **βίβωλα** p. m. of βάλλω to cast.—A cast, a throw. occ. Luke xxii. 41. [The same phrase, a stone's throw, occurs Hom. Il. v. 12. Timoc. v. 65. The phrase τόσον βολή a bow-shot occurs Gen. xxi. 16. See 1 Mac. v. 13.]

**Βολίζω**, from **βολίς**.—To cast or let down a line and plummet to try the depth of water, to plumb, sound, fathom. occ. Acts xxvii. 28. [Eust. ad Il. E. p. 427.]

**Βολίς**, ἰδος, ἡ, from **βίβωλα**.

I. A dart, a javelin, a missile weapon. occ. Heb. xii. 20. But observe, that the words ἡ βολιδὶ καταρτίσθησθαι are wanting in very many MSS., three of which are ancient, in several of the ancient versions and commentators, and are accordingly rejected by Mill, Wetstein, and Griesbach. [LXX, Jer. ix. 8.]

II. A sounding-line furnished with a plummet, and cast or let down to try the depth of water. Thus sometimes used by the profane writers.

**ΒΟΡΒΟΡΟΣ**, ου, ὁ, from **βορά**, (which from Heb. **בָּרָא** to feed,) food, provender, according to the Greek etymologists, as if **βόρβορος** properly denoted dung, ordure. But may it not be rather formed from a reduplication of the Heb. **בָּרָא** a pit? Comp. Jer. xxxviii. 6. in Heb.—Mud, mire. occ. 2 Pet. ii. 22. [See Vorst. de Adagiis Nov. Test. c. iv. p. 776.]

**Βορράς**, ἄ, ὁ.

I. The north wind, which usually flows with violence and noise. So Ovid, Met. i. 65. horrifer Boreas, the boisterous north wind. [See Prov.

xxvii. 16. Eccles. xliii. 24. Job xxxvii. 22. Jer. i. 14.]

II. The north country or side. occ. Luke xiii. 29. Rev. xxi. 13.

**Βόσκω**, from the obsolete **βῶω** to feed, eat, which perhaps from **βοῦς** an ox, who feeds or licks up the grass in a remarkable manner. See Num. xxii. 4.—To tend in feeding. Luke xv. 15. John xxi. 15, 17. [And in the middle, **βόσκομαι** to feed, as Mat. viii. 30.]

**Βοτάνη**, ης, ἡ, from **βόρος** food, which from **βῶω** to feed.—Herb, herbage, which affords the usual food of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7. [and in the LXX, Gen. i. 11. Jer. xiv. 6.]

**ΒΟΤΡΥΣ**, υος, ὁ.—A bunch or cluster of grapes. occ. Rev. xix. 18. [Parkhurst's derivation I have struck out, as likely to mislead. **Βότρυς** is not merely a bunch of grapes, but generally, autumn fruit. See Suidas and Etym. M. 206, 11. It occurs Gen. xl. 10. Num. xiii. 24, 25. Cant. i. 17.]

**Βουλευτής**, οὔ, ὁ, from **βουλεύω**.—A counsellor or senator. occ. Mark xv. 43. Luke xxiii. 50: in which text it plainly means a member of the Jewish Sanhedrim. Comp. Luke xxiii. 51. and συνιδριον. Josephus uses **βουλευτής** in the same sense, de Bel. ii. 17, 1. [The Vulgate has *decurio*, the name given to senators in municipal towns. LXX, Job iii. 14.]

**Βουλεύω**, from **βουλή**.

I. [To give counsel to another, advise. Is. xxiii. 8.] whence

II. **Βουλευόμεαι**, mid. to consult, deliberate, take counsel in order to a determination. Luke xiv. 31. John xii. 10. Acts v. 33.

III. To determine, purpose. Acts xv. 37. xxvii. 39. 2 Cor. i. 17. [Schleusner, and I think rightly, gives this sense to John xii. 10. He doubts whether in Acts xv. 37. this is the right sense, or to advise (as 2 Sam. xvi. 23). In this sense it occurs Is. iii. 8. vii. 5. xlv. 10.]

**ΒΟΥΛΗ**, ης, ἡ.—Design, purpose, decree, counsel. Luke vii. 30. xiii. 51. Acts ii. 23. xxvii. [12.] 42. Heb. vi. 17. et al. freq. [LXX, Is. xxxii. 8.]

**Βούλημα**, ατος, τό, from **βουλή** or **βούλομαι**.—Purpose, will. occ. Acts xxvii. 43. Rom. ix. 19.

**Βούλομαι**, from **βουλή**.

I. To will, design, be determined. Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see Wolfius and Wetstein. [To the passage of James, Schleusner ascribes the sense I am delighted, I favour any one. **βουληθεῖς** (sc. ἐν ἡμῖν) from his kindness towards us. So 1 Sam. xviii. 24. 2 Sam. xx. 11. xxiv. 3. and θέλειν among the other Greeks. See Markl. ad Lys. p. 332. The difference between θέλω and βούλομαι, which consists in the latter expressing a more determined and decided will, is mentioned by Eustath. ad Iliad. i. 112. p. 45. 51.]

II. To will with authority, to decree, ordain. 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. To will, be willing or desirous. Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

**Βουνός**, οὔ, ὁ.—A hill, hillock, rising ground. occ. Luke iii. 5. xxiii. 30.—The Greek etymologists deduce **βουνός** from the V. **βαίνω** to ascend.

But Eustathius on *Odys.* xix. cited by Wetstein (whom see), says that *βουνός*, though used by Herodotus, is a barbarous, namely, a Libyan or African, word. And if so, may it not be rather derived from Heb. *תָּבַע* to build up? for hills generally are built up, as it were, of various strata<sup>1</sup> lying regularly, one above another.—The LXX have frequently used this N.; twice for Heb. *תָּבַע* a high place, thrice for Heb. *הָאֵל* a heap, but most generally for *תָּבַע* a hill, as in *Is.* xl. 4, cited Luke iii. 5. [On this word see Schwarz, *Comm. Crit. Ling. Gr.* p. 261. Valck. ad *Herod.* iv. 158. Georg. Hieroc. pt. i. p. 113. Hesychius, noting the word as used by the Cyprians, explains *βουνός*, *στιβάς*. *βουνοί*, *βωμοί*. See also Salmas. de *Ling. Hellen.* p. 112. Turneb. *Advers.* xx. 15. Barth. *Advers.* xl. 19.]

*Βούς*, *βοός*, *ὁ*, *ἡ*, from *βοάω*, *ᾠ*, to bellow, which see.—A *beee*, a *bull* or *cow*. Luke xiii. 15. xiv. 5. I Cor. ix. 9. To illustrate the last passage, we may remark from Dr. Shaw, that the inhabitants of Barbary still “continue to tread out their corn after the primitive custom of the east. Instead of beees, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the treading-floors), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing.” Shaw’s *Travels*, p. 138, 9. Comp. under *ἀλοάω*.

*Βόω*. See under *βόσκειν*.

*Βραβείον*, *ov*, *τό*, from *βραβεύς* the judge of a public game who assigns the prize.

I. A prize in the Grecian games, which consisted of a crown or garland made of some kind of leaves: according to that well-known epigram,

*Τέσσερες εἰσιν ἄγωναί, &c.*

which Addison<sup>2</sup> gives us thus in English, from the Latin of Ausonius:

Greece, in four games thy martial youth were train’d,  
For heroes two, and two for gods ordain’d;  
Jove bade the olive round his victor wave;  
Phœbus to his apple-garland gave;  
The pine, Palæmon; nor with less renown,  
Archemorus conferr’d the parsley-crown.

So the etymologist cited by Wetstein (whom see) explains *βραβείον* by *ὁ παρὰ τῶν βραβευτῶν δίδόμενος στέφανος τῷ νικῶντι*, the crown or wreath given by the judges to the victor. occ. I Cor. ix. 24. Comp. v. 25.

II. Applied figuratively to the prize of the Christian calling, the crown of glory that fadeth not away. occ. Phil. iii. 14. Comp. I Pet. v. 4.<sup>3</sup>

*Βραβεύω*, from *βραβεύς*, which see under *βραβείον*.

I. To assign the prize in a public game, to be the judge or president on such an occasion. In this its proper sense it is sometimes used in the profane authors. [Wisd. x. 12.]

II. To preside, rule, direct. occ. Col. iii. 15.

<sup>1</sup> See Catcott, on the Deluge, p. 160 of the 1st edit. or p. 248 of the 2nd.

<sup>2</sup> So called perhaps ultimately from the Heb. *תָּבַע* to cover, separate, since the corn is in these places covered from the husk.

<sup>3</sup> Dialogue II. on Ancient Medals.

<sup>4</sup> [The word is omitted in Phil. iii. 12, twice, (comp. I Cor. ix. 24, and see Chrysost.) and in v. 13.]

Thus applied in the best Greek writers. See Wolfius, Wetstein, and Kypke. [Aristot. *Rhet.* i. 56. Polyb. v. 2. D’Orvill. ad *Charit.* vi. 4. p. 445.]

*Βραδύνω*, from *βραδύς* slow.—To delay, make delay, be slow. occ. I Tim. iii. 15. 2 Pet. iii. 9. [Gen. xxxv. 19. Deut. vii. 10. Eccl. xxxv. 22. In 2 Pet. iii. 9. Schleusner says, that the verb is transitive, and he translates it, the Lord does not defer the execution of his promise. Grotius thought that the reading should be *τὰς ἡμέρας*, because *βραδύνω* as a transitive governs the acc., as *Isaiah* xlii. 13. See Fessel. *Adv. Sacr. lib.* i. c. 2. p. 23.]

*Βραδυπλοίω*, *ᾠ*, from *βραδύς* slow, and *πλοῦς* navigation, sailing.—To sail slowly. occ. Acts xxvii. 7. [Artemid. iv. 32.]

*ΒΡΑΔΥΣ*, *εἶα*, *ῥ*, perhaps from *βάρος* a weight or burden, and *δύνειν* or *δύναμι* to go under; or rather from the oriental *תָּבַע* which in Heb. is only used for *hail*, but in Arabic moreover denotes cold, particularly in an intense degree, and hence *תָּבַע* to be heavy, slow [?].—Slow, as opposed to *ταχύς* swift or quick. occ. Jam. i. 19. It is used also in a spiritual sense. occ. Luke xxiv. 25. where see Wetstein and Kypke. So in Latin, *bardus* signifies slow, dull, heavy, immediately perhaps from the Greek *βραδύς*, but ultimately from the oriental *תָּבַע* to congeal. [Aristoph. *Nub.* 129.]

*Βραδύτης*, *ητος*, *ἡ*, from *βραδύς*.—Slowness. occ. 2 Pet. iii. 9. See Wetstein. [This passage Schleusner explains, as some rashly think that he defers the completion of his promises. See Isoc. *Paneg.* 39. Xenoph. *Hist. Gr.* iv. 6, 5. Plut. de *Sera Num.* Vind. p. 549. Appian, *Bell. Civil.* iv. p. 1052.]

*Βραχίον*, *ονος*, *ὁ*, from *βραχύς* short, in the comparative form.

I. Properly, the shorter part of the arm from the shoulder to the elbow.

II. The arm in general. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, the strength or power of God. occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. *זֶרֶךְ*. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. [xxxvi. 18.] lxxxix. 10, 13. [cxxxv. 12. See also 2 Kings xvii. 36. Dan. xi. 31. Eccl. xxxvi. 17. 2 Mac. xv. 24.]

*Βραχύς*, *εἶα*, *ῥ*.—[Small, as (1.) of time. Luke xxii. 58. *μετὰ βραχύ* (sc. *διάστημα τοῦ χρόνου*), after a short time. Acts v. 34. for a short time. Plut. *Galb.* p. 1055. Heb. ii. 7, 9. Prov. v. 14. Ps. xciii. 17. Wisd. xii. 10. (2.) Of space. Acts xxvii. 28. 2 Sam. xvi. 1. xix. 36. In several of these places there is a peculiar idiom, viz. an ellipse of the word *μέρος* part, (see Bos, *Ellips.* p. 103.) and the same use is extended to other things. Thus in John vi. 7. and 2 Sam. xiv. 29. we have *βραχύ τι* a little, referring to food only. (3.) Of number. Ps. civ. 12. *few in number*, and so Hesychius, *βραχεῖα*, *ὀλίγα*. Heb. xiii. 22. *ὀδὴ βραχέων* in a few words, a phrase used by the best Greek writers, of which Wetstein gives many instances, and Parkhurst adds *Æschin. de Coron.* § 5. The word is used in its simple sense of small, very frequently. Gen.



difference in foods or no," and in Col. ii. 16. he refers the passage to the prohibitions of the Mosaic law.]

III. *A conker*, any thing that *eats into* and spoils metals or corn. occ. Mat. vi. 19, 20. [Aq. in Isaiah i. 9. See Scultet. Exc. Ev. ii. c. 35.]

Βρώσκω, from the obsolete βρώω to eat (which see), whence also it borrows its tenses.—To eat. occ. John vi. 13. [2 Mac. ii. 12. Ex. xii. 46.]

Βυθίζω, from βυθός.

I. *To immerse, drown*. Thus it occurs 2 Mac. xii. 4. but not strictly in this sense, as a V. active, in the N. T.

Βυθίζομαι, pass. to be immersed, sink. occ. Luke v. 7. βυθίζεσθαι were sinking; so Eng. transl. rightly *began to sink*. See Glassii Philol. Sacr. lib. iii. tract. 3, can. 3. [Polyb. ii. 10, 5.]

II. *To drown*, in perdition. occ. 1 Tim. vi. 9. So Merrick, Annot. on Ps. xviii. 5, cites from an epistle of Hippocrates, ΒΥΘΟΣ ΑΪΗΡΑΙ'ΑΣ. See also Wetstein's note on βλαβερός. [Pa. lxi. 23.]

ΒΥΘΟΣ, οὐ, ὁ, from βάθος depth.—*The deep, the sea*. occ. 2 Cor. xi. 25. where see Wolfius and Wetstein. St. Paul "says he had even been a night and a day in the deep; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. Pearce, note (E) on Acts xxvii. 9 [after Theodoret]. So Josephus, in his Life, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming all night, δι' ὅλης τῆς νυκτός ἰνηγάμεθα. [Theoc. Idyll. xi. 62. LXX, Ex. xv. 4.]

ΒΥΡΣΕΥΣ, ἱς, ὁ, from βύρσα a skin or hide of a beast, when separated or flayed off from its body.—*A tanner, one who tans the hides of beasts*, coriarius. occ. Acts ix. 43. x. 6, 32.—The LXX, in one place, Job xvi. 15. use βύρσα for the Heb. תַּיִשׁ a skin or hide.

Βύσσινος, η, ον, from βύσσος.—*Made of byss or cotton*. occ. Rev. xviii. 16. xix. 8, 14. [1 Chron. xv. 27. Esth. i. 6. vi. 8. Is. iii. 22. It is curious

that βύσσινος, which appears sometimes to express a very white garment, as made of the finest and whitest byss, is also explained by Hesychius and Phavorinus as meaning purple; probably, because such expensive garments were often dyed with that esteemed colour. This is also the opinion of Schleusner.]

ΒΥΣΣΟΣ, ου, ἡ, plainly from the Heb. פַּז, the same.

I. *Byss, the cotton plant*, of which Pausanias, in his Eliaca, vol. v. observes, that in his days it grew in the country of Elis, but no where else in Greece. See Wetstein.

II. *Cotton, cloth, calico*. But Pollux, in his Onomasticon, says, that the βύσσος of Egypt was in his time, i. e. in the second century, composed of flax and cotton, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. Theocritus mentions byss as a clothing worn by women on festive occasions, Idyll. ii. 73,

— ΒΥΣΣΙΟΙΟ καλὸν σφόδρα χιτῶνα,

Trailing a beauteous robe of byss.

[See LXX, Is. iii. 22. Salmas. Ex. Plin. p. 701. Plin. xix. 1. Reland, Diss. Misc. P. i. p. 212, and a pamphlet published in London, 1776, by Forster, on the Hebrew Byssus.]

ΒΥΣΣΟΣ, οὐ, ὁ.—*An altar*. It seems a derivative from the Heb. מִזְבֵּחַ high, devoted<sup>1</sup>; either because altars were usually built on מְרֹמֵי hills or rising grounds, which are often in the O. T. mentioned as places of religious worship, (see Heb. and Eng. Lex. under מִזְבֵּחַ I.) or because the altars themselves were structures devoted or raised to some height above the ground. This derivation is confirmed by Eustathius on Homer, Il. viii. 441, who observes, that βωμοὶ signify not only what they sacrificed upon, ἀλλὰ καὶ—ἀπ' αὐτῶν ἀνάσθημα, ἧς οὐ ἵσθι βῆναι τε καὶ τεθῆναι, but also simply an elevation, upon which a thing may go, or be put. occ. Acts xvii. 23. This word in the LXX several times answers to the Heb. מִזְבֵּחַ or מְרֹמֵי, though more frequently to מִזְבֵּחַ as altar. [Is. xv. 2.]

## Γ.

Γ, γ, Γ, Gamma. The third letter of the Greek alphabet, so called as if Gamla, by a corruption from the Heb. גַּמְלָה, to which it corresponds also in form, order, and power; and in the forms Γ, γ, is evidently no other than the Samaritan or Phœnician Gimel turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.—*Gabbatha, a raised or elevated place*, from the Heb. V. גָּבַח to be high, elevated, eminent. occ. John xix. 13; where observe, that the Evangelist does not say that λιθόστρωτον is an interpretation or translation of the Heb. Gabbatha, but that the same place which was called (in Greek, namely) λιθόστρωτον, or the stone-pavement, was in Hebrew denominated Gabbatha, or the elevated place.

Γάγγραινα, ης, ἡ, from γράω or γράινω to eat, consume.—*A gangrene or mortification*, which, unless prevented b timely remedies, spreads from the place affected, eats away or consumes by

putrefaction the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17. where see Wetstein.

ΓΑΖΑ, ης, ἡ.—*Treasure*. occ. Acts viii. 27. Jerome on Is. xxxix. informs us that Gaza is not a Hebrew but a Persian word; and from Curtius, iii. 13, ed. var. we learn that the Persians called the royal treasure Gaza—"pecuniam regiam, quam Gazam Persæ vocant<sup>2</sup>." We also find the nouns γᾶζα, γᾶζα, used for treasures or treasuries, in the books of Ezra, [vii. 20.] Esther, and Ezekiel; and in the compound word γᾶζα treasure (Ezra i. 8. viii. 21.) the ζ is dropped as in the Persian Gaza, and no doubt this latter is from the same root γᾶζ (omitting the ζ, which, not only in

<sup>1</sup> [So Vitrings on Isaiah, t. i. p. 491.]

<sup>2</sup> [So Pomp. Mel. i. 11. The word then became general. See Arist. H. Pl. viii. 11. Cic. Off. ii. 22. Reland, Diss. Misc. P. ii. p. 164.]



doth others of the Greek writers. See also Wetstein on ver. 1. [Schl. thinks that the word hence came to signify *any great feast*, and to this he refers Mat. xxii. 2. (where the Syriac renders it by *a feast*; and where with γάμος, compare Theoph. Char. xii. 1. xxii. 1.) Luke xii. 36. xiv. 8. Est. ii. 18. ix. 22. and in Mat. xxii. 10. it appears that γάμος means *the place of the feast*.]

Γ Α Ρ. A conjunction.

1. Causal, *for*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what *immediately* preceded, but to what went before at a considerable distance, (comp. Mark xi. 13. xii. 12. xvi. 3, 4.) yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenor of the discourse. Numerous instances of both these usages of γάρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connexion* or *continuation* of the same discourse, as *nam* often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See Raphaelius and Wetstein on Mat. and Hutchinson's Note 1. on Xen. Cyr. p. 171, 8vo.

3. It is used *interrogatively* or in *asking a question*, though even in such instances the question asked implies the *reason* of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14, but *Pilate said unto them, τί γάρ κἀὐτὸν ἐρωτῶς; q. d. (why should I crucify him? or, I will not crucify him;) for what evil hath he done?* Comp. Acts xix. 35. See Blackwall's *Sacred Classics*, vol. i. p. 137. [See Diog. L. vi. 1. Aristoph. Ach. 594. and Krebs, Obs. Flav. p. 71. Viger, p. 478.] † See also Scholefield's note on Eur. Med. 58.†

4. Illative, *wherefore, therefore*. Rom. vi. 19. xv. 2. 1 Cor. i. 26.

5. Affirmative, *verily, truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20. where see Macknight, Jam. iv. 14. Rom. xv. 27. where we may observe it is thus used after the V. εὐδόκησαν repeated; and in this manner the learned Hoogveen's note on Viger. de Idiotism. ch. vii. sect. 11. reg. 6. remarks, that γάρ is frequently applied in the Greek writers. [The following usages are noted by Schleusner. *Although*, John iv. 44. Rom. ix. 15, 17. *But*, Acts viii. 39. (where some say *wherefore*.) Rom. iv. 13, 15. v. 7. ix. 6.]

Γ Α Σ Θ Π, γαστήρ, and by contraction γαστήρ, ἦ.

1. *The belly*. Hence used by a figure for a *person given to his belly or gluttony*. occ. Tit. i. 12. So Hesiod, speaking of some shepherds, Theog. 26, calls them κατ' ἐλπίχτα, ΓΑΣΤΕΡΕΣ

1 "Vix ausim affirmare (says the learned Hoogveen on Viger. de Idiotism. cap. viii. sect. 5. reg. 3. whom see) soli servire interrogati citra ullam causam redditionem."

2 [It is used also for *food* in Xen. Cyr. i. 2, 8. Mem. i. 2, 1. Ecclus. xxxvii. 5. and then for *pleasure in eating*, Xen. de Rep. L. ii. 1. See Fisch. Prolog. xii. p. 7.]

ολογ. See Suicer, Thesaur. in γαστήρ, and Wetstein on Tit. i. 12. [Donat. ad Ter. Phor. v. 7, 95.]

II. *The womb*, whence the phrase ἐν γαστρὶ ἔχειν to *have in the womb*, i. e. to be with child. Mat. i. 18. et al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρὶ, Luke i. 31. is to *conceive in the womb, to become with child*. But these phrases are elliptical, γόνον or ἐμβρυον a *fœtus* or *embryo* being understood. Ἐν γαστρὶ ἔχειν, and ἐν γαστρὶ λαβεῖν, are used by the Greek writers. See Wetstein on Mat. i. 18. and Bos Ellips. [See Gen. xxxviii. 24. Judg. xiii. 6. Athen. x. p. 453. Pausan. Mess. c. 33. Artemid. Oneir. ii. 18. iii. 32.]

Γ Ε', an adv.

1. *Indeed, truly, surely, at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. et al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of its *affirmative* meaning.

Γ Ε' ΕΝΝΑ, ας, ἦ.—*Gehenna*. Γαιέννα is used by the LXX for the Heb. עֵינֹן, Josh. xviii. 16. So γιέννα of the N. T. is in like manner a corruption of the two Heb. words, נָחַל a *valley*, and עֵינֹן *Hinnom*, the name of a person who was once the possessor of it. This *valley of Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech, Baal, or the Sun. A particular place in this valley was called Tophet, and the valley itself the valley of Tophet, from the *fire-stove*, Heb. תַּנּוּר, in which they burned their children to Molech. See 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35. and comp. Heb. and Eng. Lex. in תַּנּוּר I. and נָחַל and מוֹאֵץ below.—From this valley's having been the scene of those *infernal sacrifices*, and probably too from its continuing after the time of king Josiah's reformation (2 Kings xxiii. 10.) a place of abominable *filthiness* and *pollution* (see sense II. below); the Jews, in our Saviour's time, used the compound word עֵינֹן for *hell, the place of the damned*. This appears from that word being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxi. 12. Is. xxvi. 15. xxxiii. 14. et al. and by the Jerusalem Targum, and that of Jonathan Ben Uzziel, on Gen. iii. 24. xv. 17. Comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. γιέννα τοῦ πυρός, a *gehenna of fire*, Mat. v. 22. does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom* (as the innocent victims above-mentioned, see Grotius on Mat., or as those executed on the statutes, Lev. xx. 14. xxi. 9. see Doddridge); though this, as well as the other *degrees* of punishment mentioned in the context, must, as Doddridge has remarked, be ultimately referred to the *invisible world*, and to the *future vengeance* of an offended God.

II. It commonly denotes immediately *hell, the place or state of the damned*, as Mat. v. 29, 30. x. 28. Comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the *worms* which continually preyed on the

dead carcasses that were cast out into the valley of Hinnom, γένναν and to the perpetual fire there kept up to consume them. Comp. Ecclus. vii. 17. Judith xvi. 17. and see the learned Joseph Mede's Works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ', or, as the best MSS. read, ΓΕΘΣΗΜΑΝΕΓ'. Undeclined, Heb.—*Gethsemane*. A word compounded either of the Heb. נָחַל a valley, and שָׁמַן fatness, as being a very fruitful valley, or rather, according to Capellus and Lightfoot, of נָחַל a press, and שָׁמַן oil, as denoting a place of oil-presses. This latter derivation is confirmed by observing that it appears from Luke xxii. 39. that this place lay near the Mount of Olives. occ. Mat. xxvi. 36. Mark xiv. 32. See Capellus in Pole Synops., and Lightfoot, Hor. Heb. in Mat. xxvi. 36.

ΓΕΙΤΩΝ, ονος, ὁ, ἡ, q. γείτων or γηίτων, from γῆ or γῆ land, country.—A neighbour, q. d. one of the same country, a countryman. occ. Luke xiv. 12. xv. 6, 9. John ix. 8.—In the LXX it generally answers to the Heb. רֵעַ an inhabitant. [Jer. vi. 21. Job xxvi. 6.]


ΓΕΛΑΊΩ, ὦ, from the Heb. הָלַל or הָלַל to exult, or from שָׂחַ to deride††—To laugh, be merry. occ. Luke vi. 21, 25. [LXX, Gen. xvii. 17.]

ΓΙΛΩΣ, ωρος, ὁ, from γάλα.—*Laughter, mirth*. occ. Jam. iv. 9. [LXX, Job viii. 21.]

ΓΕΜΙΖΩ, from γέμω.—To fill. Mark iv. 37. [xv. 36.] Luke xiv. 23. xv. 16. [John ii. 7. vi. 13. Rev. viii. 5. xv. 9.] Gen. xlv. 17.]

ΓΕΜΩ, from the Heb. מָלַא to increase, fill††;

or Arabic  to abound, be full; or Syriac

 to be full††. Comp. Heb. and Eng.

Lex. in מָלַא.—To be full. Mat. xxiii. 25, 27. (where see Wetstein.) Luke xi. 39. Rev. iv. 6. [Gen. xxxvii. 24. 2 Mac. iv. 6. Soph. Phil. 872.]

Γενεά, ἀς, ἡ, from γένος.

I. A generation, a descent, or single succession of men from father to son. Mat. i. 17. So Homer, speaking of Nestor, Il. i. 250,

τῷ δ' ἄδᾳ δύο μὲν ΓΕΝΕΑ' μερόπων ἀνθρώπων  
"Γενεάδ'",

Two generations now had pass'd away.

Pope.

Herodotus also often uses the word in the same sense, as i. 3. δευτέρῃ—ΓΕΝΕΗ', in the second generation; and c. 7. ἀφ' ἁντρὶς ἐπὶ δύο καὶ εἴκοσι ΓΕΝΕΑ' ἄνδρων,—παῖς παρὰ πατρός ἐκδεχόμενος τὴν ἀρχήν—"ruling for two and twenty generations—the son succeeding the father in the government." See more in Raphelius and Wetstein.

II. A generation or race of men living at the same time. Mat. xi. 16. xii. 39, 41. [xvi. 4. xvii. 17.] xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. et seq. xvii. 25. Acts viii. 33. and see Doddridge's note on this last text. So Luke xvi. 8. the children of this world are wiser ἐς τὴν γενεάν τὴν ταυρῶν in their generation, i. e. in the generation of men, wherein they live. Comp. Acts xiii. 36. [Schleusner adda, Mark viii. 12, 38. ix. 19. xiii. 30. Luke i. 48. ix. 41.

† [It is construed with an accusative of the subject, and genitive of the thing matter. See Poll. Onom. i. 99. Xen. Hell. vi. 2, 14. and Gen. 2, 23.]

xi. 29—31, 50, 51. xvii. 25. xxi. 32. Acts ii. 40. Phil. ii. 15. Heb. iii. 10. Eccl. i. 4. He gives also, I think rightly, another meaning.]

III. [The time in which such a race lives, and thence generally an age or period. Thus Luke vii. 31. Acts xiv. 16. xv. 21. Eph. iii. 5. Col. i. 26. To this head Schl. refers Acts viii. 33. "who can speak (fitly) of his time, of the time in which he lived?" He says also that the word sometimes signifies, metaphorically, disposition; and that this is its meaning in Luke xvi. 8. "wiser in their disposition or nature." Br. says, that in this place it means family, "have more regard to their family." This is absurd; but the word has this meaning in a wider or narrower sense frequently. See Joseph. A. J. v. 1, 5. Gen. xxxi. 3. Lev. xxv. 41. Jer. viii. 3. To this meaning Schleusner refers, Mat. i. 17. but without reason. It means posterity in Eccl. ix. 28. Num. xiii. 23. Joseph. A. J. i. 10, 3. It is the same as γένεσις, Xen. Cyr. i. 2, 13.]

Γενεαλογία, ὦ, from γενεά a generation, and λόγος an account.—To reckon a genealogy, descent, or pedigree. occ. Heb. vii. 6. [1 Chron. v. 1. Xen. Symp. iv. 61.]

Γενεαλογία, ας, ἡ, from the same.—A genealogy. occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Wetstein on 1 Tim., and Doddridge and Macknight on both texts. [Grotius thinks the apostle refers to the Æones of the Gnostics, and πῖπρ of the Jews; but Schleusner says rightly that it is far more probable that he refers to the foolish passion of the Jews for reckoning their ancestors, and making new pedigrees from the fragments in private hands. Some perhaps abused these, to show that Jesus did not descend from David; or, on the other hand, the Jewish Christians by means of these asserted their superiority to the Gentile converts. See LXX, 1 Chron. vii. 5, 7.]

Γένεσις, ων, τὰ, from γένεσις. It is properly a N. adj. neut. plur. agreeing with σὺν πόσις feasts understood. See Bos, Ellips. p. 184.—A birth-day, or rather the feasts and other tokens of mirth observed on the birth-day. To this purpose Suidas explains it by ἡ δὲ ἱεραυτοῦ ἐπιφοιτῶσα τοῦ τεχθέντος μνήμη, the annual commemoration of one's birth. occ. Mat. xiv. 6. Mark vi. 21. We find from Gen. xl. 20. that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his birth-day (Heb. מִלְּבַדּוֹ, LXX, ἡμέρα γενέσεως); and from Herod. ix. 109. we learn that the Persian kings observed the same custom. Τοῦτο τὸ δειπνον παρασινάζεται ἀπ' αὐτοῦ τοῦ ἱεραυτοῦ, ἡμέρῃ τῇ ἑγενέτο βασιλεὺς, this supper is prepared once a year, on the day in which the king was born. For the sense here assigned to ἐγένετο, comp. i. 133. [See Schwarz, ad Olear. de St. N. T. p. 282.]

Γίνεσις, εως, ἡ, from γίνομαι to be born.

I. Scott, on Mat. i. 1. shows that in the Greek writers it signifies original extract, descent, birth. Hence in N. T.

II. Birth. Jam. i. 23. τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, the face of his birth, i. e. his native or natural face. [So Schl. and Br.]

III. Successive generation, descent. Mat. i. 1.

βίβλος γενέσεως *the book of the generation*, i. e. *the genealogy*<sup>1</sup>. It seems an *Hebraical* expression answering to the Heb. גִּנְזָאן קָדָשׁ, as it does in the LXX of Gen. v. 1. [xxxi. 13. xl. 20.] See Wolfius on Mat. i. Wetstein cites from Herod. ii. †146. † γενεηλογίους δὲ ἀβρίων τὴν ΓΕΝΕΣΙΝ, they reckon their *genealogy* or *descent*.

IV. Τρόχος τῆς γενέσεως, *the wheel, course, of (our) existence* seems to denote *our life*; so (Eumenius explains the phrase by τὴν ζωὴν ἡμῶν. James iii. 6. Comp. τρέχος. [See Wisd. vii. 5. Judith xii. 18<sup>2</sup>.]

Γενετή, ἥς, ἡ, from γίνομαι *to be born*.—*A birth, a being born*. occ. John ix. 1. where Wetstein shows that ἐκ γενετῆς *from the birth*, is a common expression in the Greek writers. [Lev. xxv. 47. Polyb. iii. 20, 4. Diod. S. v. 32.]

ΓΕΝΝΑΪ, ᾧ, from γίγναι *to get, obtain* †† (which Heb. verb the LXX render by γεννάω, Zech. xiii. 5.) see Gen. iv. 1. Or is it not rather from the Heb. נָסַף *to form, machinate*<sup>3</sup>?

I. *To get, beget, generate*. Mat. i. 2. et al. freq. Comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. [Gal. iv. 23.] Mat. i. 20. *that which is, in αὐτῇ γεννηθὲν*, begotten in her. “Γεννάω, when applied to females, does not signify *to conceive*, (that is συλλαμβάνω, Luke i. 24, 31, 36.) but *to bring forth*.” Scott. See next sense, and Bp. Pearson on the Creed, Art. ii. p. 117, ed. fol. 1662. note †.

II. *To beget spiritually*, i. e. *convert* to the Christian faith. 1 Cor. iv. 15. Philem. 10. where see Macknight.

III. *To bring forth*, as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16<sup>4</sup>.

IV. In pass. γεννᾶσθαι *to be born*. Mat. i. 16. ii. 1. et al. Comp. John iii. 3—7.

V. *To produce, generate, occasion*. 2 Tim. ii. 23. So Plato, Ep. βλαβὴν ἡδονῇ καὶ λύπῃν ΓΕΝΝΑΤ, pleasure generates hurt and grief. [Longin. vii. 2. See Palaiet, Obs. Ph. Cr. p. 471.]

Γέννημα, ατος, τό, from γέννημαι perf. pass. of γεννάω.

I. *Offspring, brood, of animals*. Mat. iii. 7. xii. 34. et al. Comp. ἐχθὶνα II. [Luke iii. 7. Josh. xv. 14. Ecclus. x. 19. 1 Mac. i. 40.]

II. *Fruit, produce, of vegetables*. Mat. xxvi. 29. † Mark xiv. 25. † Luke xii. 18. Raphaelius shows that Polybius [i. 71, 1.] several times uses γεννήματα *for the fruits of the ground*; and Anacreon, Od. i. 7. calls wine γόνον ἀμπέλου, *the fruit or offspring of the vine*. See also Wetstein and Campbell on Mat., and LXX in [Ex. xxiii. 10.] Hab. iii. 17.

III. *Fruit, produce, effect*. 2 Cor. ix. 10. [Hos. x. 13.]

Γέννησις, εως, ἡ, from γεννάω.—*A birth*. occ. Mat. i. 18. Luke i. 14. [Hos. ii. 3.]

Γεννητός, ὅν, from γεννάω.—*Born, pro-*

<sup>1</sup> [This word in Mat. i. 18. is referred by Schl. and Br. to sense II. Comp. Luke i. 14. and Gen. xl. 20.]

<sup>2</sup> [Schl. now thinks that τρ. γ. means *the earth or world*.]

<sup>3</sup> Whence also may be derived the Saxon cennan *to beget*, and hence, by the way, the Eng. kin, kind, kindle (bring forth), &c. Comp. under γίνομαι.

<sup>4</sup> [See also Barnes ad Eur. Iph. A. 474, 639. and Pföchen. de Purk. Ling. N. T. § 43.]

duced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 2, 12. xiv. 1. xv. 14. xxv. 4.

Γίνος, εος, τό, from γίνω *to form, or γίνομαι to become, be born*.

I. *A kind, species*. Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10. [Gen. i. 11. Hesiod, Opp. 11.]

II. *Offspring*. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to several (τινές) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, ΕΚ ΣΟΥ ΓΑΡ ΓΕΝΟΕ' ΕΜΕΝ. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book iv. p. 475, 483. ed. Birch.

III. *A family, kindred*. Acts iv. 6. vii. 13. [xiii. 26. Judith xvi. 14.]

IV. *A stock or race of men descended from a common parent*. Acts [iv. 36.] vii. 19. [xviii. 2.] 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5. [Gen. xi. 6. Est. ii. 10. Is. xliii. 20.]

V. *A nation, country*. Mark vii. 26. Acts iv. 36. See Wetstein, who shows that the profane writers apply τὸ γένος in the same sense. [Schl. says, that in Acts iv. 6. and Gal. i. 14. the meaning is *order or sect*. See Etym.]

Γερουσία, ας, ἡ, from γέρων.—*An assembly of elders or old men, a senate*, in Latin *senatus*, which is derived in like manner from senex, *an old man*. occ. Acts v. 21. where see Wolfius and Wetstein. The LXX frequently use the same phrase, γερουσίαν τῶν υἱῶν Ἰσραὴλ, *for the Heb. מַעֲזָרָא דְּבָרָא* as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8.) and Josephus, Ant. xii. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the *Jewish senate* γερουσία: and he himself applies the same term to the *assembly of Jewish elders* at Alexandria in Egypt, de Bel. vii. 10. § 1. Comp. under συνέδριον.

Γέρων, οντος, ὁ.—*An old man*. occ. John iii. 4. [LXX, Prov. xvii. 6.] So called, say the Greek etymologists, q. γέαν ὀρῶν *looking on the earth, for*

“With downcast looks he views his place of birth,  
And bows his bended trunk to mother Earth.”

So the Latin *silicernium* signifies *a stooping old man*, from *silex the pavement*, and *cerno to behold*.

Γεύομαι, mid.

I. *To taste meat or drink with the tongue or palate*. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. *To eat*. Acts x. 10. x. 11. xxiii. 14. comp. ver. 13. and see Raphaelius, Elmsler, Wolfius, and Kypke on Acts x. 10. and Hutchinson's note 4. on Xen. Cyri Exp. p. 98. 8vo. 1 Sam. xiv. 24.

III. *To taste, experience*, whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9. [It appears to be rather used in the sense of *being a partaker of*. Luke xiv. 24. Heb. vi. 4. 1 Pet. ii. 3. Comp. Pa. xxiii. 8. Prov. xxxi. 18. Herod. vi. 5. Soph. Trach. 1108.]—The word is often used in the sense of *experiencing* by the profane writers, (see Scott on Mat. xvi. 28. and Alberti on Heb. vi. 4.) and several times in the LXX answering to the



Heb. *מָוֶה*, as Pa. xxxiv. 8. Prov. xxxi. 18. It does not however appear that *to taste of death* is an Hebraism, or that this expression is ever used in the Old Testament; though *מָוֶה מָוֶה*, *to be death*, is, Psalm lxxxix. 48. or 49. But *לְטַעַם מָוֶה*, *to taste death*, occurs not only in the Syriac version of Mat. xvi. 28. John viii. 52. Heb. ii. 9. but also in the works of Ephraim<sup>1</sup>. See Marsh's Note on Michaelis's Introduction to N. T. vol. i. p. 403.

*Γεωργίω, ὤ*, from *γεωργός*.—*To cultivate or till the earth*; whence pass. *γεωργίωμα, οὔμαι* to be cultivated, tilled, as the earth. occ. Heb. vi. 7. [1 Chron. xxvii. 26.]

*Γεωργίον, οὐ, τό*, from *γεωργός*.—*Husbandry, or rather, cultivated ground, arum*. In the N. T. it is used only in a figurative sense. occ. 1 Cor. iii. 9. Comp. John xv. 1. Isaiah xxviii. 23–29, and see Bp. Lowth's note on ver. 23. In the LXX *γεωργίον* several times answers to the Heb. *מָדֶבֶר* a field. See Prov. xxiv. 30. xxxi. 16. [Poll. ii. 231.]

*Γεωργός, οὐ, ὁ*, from *γῆ* or *γῆ* the earth, and *εργα* perf. mid. of obsol. *ἐργα* to work. See under *εργα*.

I. One who tilleth the earth or ground, a husbandman. 2 Tim. ii. 6. Jam. v. 7. [LXX, Jer. xiv. 4.]

II. Particularly, a husbandman who cultivates vines, a vine-dresser. Mat. xxi. 33. John xv. 1. et al. freq. [Palair. Obes. p. 358.]

*Γῆ, ἡς, ἡ*.

I. The earth, land, or ground, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. Comp. Heb. vi. 7. [John xii. 25. Gen. ii. 12. Joel i. 10.]

II. The dry land or ground, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. et al. [Jonah i. 13.]

III. A particular land, tract, or country. Mat. ii. 6, 20, 21. iv. 15. ix. 26. et al. On Mat. xvii. 45. where *πασαν τὴν γῆν* denotes all the land of Judea, comp. Luke iv. 25. and see Doddridge's note. [It is used for an island, Acts xvii. 30; comp. xxviii. 1. and see Gen. xii. 10. xlii. 30. Ex. vii. 19. for similar uses of *γῆ*. 'H γῆ τῆς οἰκίας is used for one's country. Acts vii. 31. Comp. Gen. xii. 2.]

IV. The land, of Canaan namely, but figuratively and spiritually denoting heaven. Mat. v. 8. Comp. Ps. xxxvii. 11, 29, and see Campbell's note on Mat. [Schl. adds very absurdly, Mat. xxiv. 30. and very doubtfully, Acts iv. 26. See Eph. vi. 3. It would appear that *γῆ* is used also for city. See Mat. x. 15. xi. 24. and perhaps ii. 6. *γῆ Ἰουδα* a city of Judea. See Schol. ad Zach. Sept. Theb. 105. Eur. Hec. 16. Coluth. 271. The LXX have *γῆ* for *τῆ* in Jer. xxix. 7. xxxiv. 22. et al. but the Heb. word may stand for region.]

V. The terrequeous globe, or globe of earth and water, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

VI. The earth or ground in general. Mat. x. 29. [xv. 35.] xxv. 18. et al.

*Γῆ ΠΑΣ, ἀγός, ἀγός, ὡς, τό*, from *γῆ* and *πᾶν* an old man.—*Old age*. occ. Luke i. 36. [Gen. xxi. 7. Eccles. iii. 23. viii. 7.]

*Γηράσκω* or *γηράω*, from *γῆρας*.—*To grow or be old*. occ. John xxi. 18. [Gen. xviii. 13. Ruth i. 12; of things, Heb. viii. 13. Xen. de Vect. i. 4.]

*Γίνομαι, γίγνομαι*, or *γέινωμαι*, from *γίνομαι* or *γίνω* to form.

I. To be made or formed, to become. Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. et al. Comp. Rom. i. 3.—Acts xii. 18. *Τί ἄρα ὁ Πέτρος ἔειπεν* NETO, what was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by Raphaelius, Elsner, Wolfius, and Wetstein.—*Γενέσθαι εἰς*, to become or be turned into. Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is a Hellenistical phrase, answering to the Heb. *→ נִתְּנָה* for which it is often used by the LXX, as Gen. ii. 7. et al. freq. [In the same sense as in Acts xii. 18. we find the word in Mat. x. 26. i. e. to become or be in any condition, and so (though with a sense of progress in time) Mat. v. 45. xii. 45. Rom. vii. 13. 1 Cor. iii. 18. iv. 9. 2 Cor. vii. 14. From this sense of progress comes another, where gradual change is implied, as Mat. iv. the stones may become or be changed into bread. John ii. 9. xvi. 20. 1 Pet. ii. 7. I am inclined to think that this too is the origin of the phrases, 'it became daylight,' or 'it became dark.' Mat. viii. 16. xiv. 15, 23. xvi. 2. xxvii. 1, 57. Mark vi. 47. Herod. i. 198. ii. 121. iii. 85. Exod. x. 13.]

II. To be created, made, or produced from nothing. John i. 3, 10. Heb. xi. 3. [Add James iii. 9. Gen. ii. 4. Is. xlviii. 7. From this sense of actual creation came others connected with it, as to institute, of the sabbath, Mark ii. 27. where the Syriac has to create, and of the law of Moses, Gal. iii. 17. The completion of creation is implied, Heb. iv. 3.]

III. To be eventually, that is, to happen, occur, come to pass. Mat. i. 23. xxi. 4. xxiv. 6. [Mark v. 14.] et al. *Μὴ γίνωμαι*, may it not be! God forbid! Luke xx. 16. Rom. iii. 4, 6, 31. et al. It is an elegant and emphatic form of deprecating or denying, in which latter view it is frequently applied by Arrian, Epictet, as Raphaelius hath shown on Rom. iii. 4<sup>2</sup>. [Add Mat. xxvi. 56. xxvii. 54. xxviii. 11. Mark v. 14. ix. 21. xi. 23. xlii. 19. Luke i. 20. Gen. xvi. 33. To this head we must also refer such phrases, as "there arose a storm," that is, where the occurrence of any fact is expressed. Mat. viii. 24. ix. 16. xlii. 21. xxv. 6. xxvii. 5. xxviii. 2. Mark i. 11. ii. 21. iv. 17, 37, 39. ix. 7. Luke iii. 22. iv. 25, 36. vi. 48, 49. ix. 34. xxii. 21. Not very remote from this is the sense to befall. Gal. iii. 14. Luke xix. 9.]—Followed by another verb with *καί* before it, it means to come to pass, to happen that—*ἵγινωμαι καί*, it came to pass that. Mat. ix. 10. Mark ii. 15. [This notion is quite inadmissible.] Comp. under *καί* 14. *Ἐγίνω* is very frequently used without *καί* intervening between the two verbs, as Mat. xi. 1. xlii. 53. xix. 1. Mark i. 9. Luke i. 22. ii. 1. xi. 14. Both these last

<sup>1</sup> [It is also a Rabbinical phrase. See Beresch. Rab. 8 A.]

<sup>2</sup> [See Kuinoel on Luke xx. 16.]

seem *Hellenistical* forms of expression corresponding to the similar use of the Heb. *הָיָה*. [See Vorst. de Heb. p. 6. c. 1.]

IV. *To be or become* in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40. [The verb has really the simple force of *εἶμι* in many cases. Mat. xi. 26. *this is thy good pleasure*; xxiv. 44. xix. 8. Luke ii. 42. x. 36. John xiii. 2. xx. 27. Acts v. 24. xx. 16. 2 Pet. i. 21. It is then often used with participles. Mark i. 4. 2 Cor. vi. 14.]—Those things are said *γενισθαι τι* to be to any one, which he *hath*. Mat. xviii. 12. Comp. *εἶμι* VII. [In Luke xx. 33. the sense is the same, but we have a genitive. From this dative comes the phrase *γενισθαι τι*, used of a woman's marrying or having connexion with a man; and also the phrase to belong to or be under the command of. Rom. vii. 24.]—In 1 Cor. xv. 20. *ἐγίverno* is wanting in seven MSS., five of which are ancient, in the Vulg. and Coptic versions, and is rejected from the text by Griesbach.

V. *To be done, performed*. Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, to be done to. Mat. viii. 13. ix. 29. xviii. 19. On which last text Elmsner shows that the purest Greek writers use the phrase in the same sense. [See sense VII.]

VI. *To be celebrated*, as a feast or public solemnity. Mat. xxvi. 2. John [i. 1.] x. 22. So Xen. H. Gr. lib. iv. *ἱσθμια* ΓΙΓΝΕΤΑΙ, the Isthmian games are celebrated; lib. vii. *ῥά Ὀλύμπια* ΓΙΓΝΕΤΑΙ, the Olympian games are celebrated. [2 Kings xxiii. 22.]

VII. *To be fulfilled, accomplished*, [as a prophecy. 1 Cor. xv. 54. as a wish or command. Mat. vi. 10. xxvi. 42. Luke xi. 2. xxii. 42. xxiii. 34. as a law. Mat. v. 18. (Comp. 17.)] This sense is closely connected with sense V.]

VIII. Of place, followed by *ἐν* or *εἰς*, to be in or at. Mat. xxvi. 6. Mark ix. 33. [Luke i. 44. John vi. 21.] 2 Tim. i. 17. Acts xv. 16. xxi. 17. [xxv. 15.] In the 2nd aor. with *κατά* or *ἐν* following, to be come to. Luke x. 32. xxii. 40. [xxiv. 22. John vi. 25.] On the former text Kypke shows that Herodian, [i. 7, 3.] Josephus, and Plutarch use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense. [See Krebs, Obse. Flav. p. 145.]

IX. *To be born*. Rom. i. 3. Gal. iv. 4. where see Alberti and Raphelius, who show that the profane Greek writers apply the V. to the same meaning. Comp. John viii. and see Macknight on Rom. and Gal. [Gen. iv. 25. xxi. 3. Jer. vi. 2.]

X. *To grow or be formed*, as fruit. Mat. xxi. 19. [Xen. de Vect. i. 3.]

XI. *Γενισθαι ἐν ἑαυτῷ*, to be come to himself, i. e. to have recovered his senses or understanding. occ. Acts xii. 11. where Raphelius shows that Xenophon and Polybius use the phrase in the like view of recovering from rage or terror. See also Wolfius, Wetstein, and Kypke. [Polyb. i. 49. Xen. An. i. 5, 15.]

XII. *Γενισθαι εἰς ὁδόν*, to come to nothing. Acts v. 36. where Raphelius cites from Polybius the similar phrase *εἰς τὸ μὴδὲν κατανῆναι*. Comp. Kypke. [The following phrases are peculiar. *Γενισθαι μετὰ τινα*, to be a man's partner. Mark xvi. 10. to conduct one's self towards another. Acts xx. 18. *Γενισθαι ἐν τινι*, to make use of. 1 Thess. ii. 5. and in Phil. ii. 7. we may say, *having used* (108)

the likeness of man. *Γενισθαι ἀπὸ τινος*, to depart from, Luke xxiv. 31.]

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. *γνῶναι* to know, by prefixing the reduplication, and inserting *σκ* before *ω*, as in *μυνησκω* from *μνᾶν*, *πικράσκω* from *πρᾶν*, &c.

I. *To know*. Mark [v. 43.] vii. 24. ix. 30. [xv. 45.] Luke ii. 43. [ix. 11. xix. 16. xxiv. 18. John iv. 1. v. 6. Acts i. 7. xvii. 13. So 1 Sam. iv. 6. 1 Mac. iii. 11. In the passive, Mat. x. 26. Luke viii. 17. xii. 2. Acts ix. 24. Xen. de Venat. xiii. 10.]

II. *To perceive, feel*. Mark v. 29. Luke viii. 46.

III. *To know, be acquainted with*, a person. Mat. xxv. 24. Acts xix. 16. 2 Cor. v. 16. Comp. John i. 10. [48. ii. 24. Gen. xxix. 4. To be acquainted with a science or language, &c. Acts xxi. 37. John vii. 49. 1 Cor. viii. 2. xiii. 9. In the two last, knowledge of Christianity is implied.]

IV. *To know, understand*. Mat. xii. 7. xiii. 11. xvi. 3. [xxii. 45.] Mark iv. 13. [viii. 17. xii. 12. xv. 26. Luke i. 18.] Acts viii. 30. [John iii. 10. vi. 69. vii. 17. viii. 43. xiii. 12. I add to these passages (which Schl. gives under a fresh head, to consider, but without reason) Mat. vi. 7. xxiv. 39. Luke xix. 42. John xv. 18. 2 Cor. viii. 9. Heb. iii. 10.]

V. *To know, be conscious of*. 2 Cor. v. 21.

VI. *To know, discern, distinguish*. Mat. xii. 33. Luke vi. 44. John xiii. 35. [1 Cor. xiv. 7.] 1 John iv. 2. where observe that eighteen MSS. read *γινώσκεται*: and this reading is followed by the ancient Syriac and Vulg. versions.

VII. After the Hebraical and Hellenistical use, to approve, acknowledge with approbation [or love]. Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't understand, instead of I don't approve. Comp. Heb. and Eng. Lexicon in γν IV. [Add John viii. 55. xvii. 3. 1 Cor. viii. 3. (Sch. gives this meaning, and yet strangely explains this passage differently, is taught by God.) Heb. xiii. 23.]

VIII. *To know carnally*. It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See Elmsner, Wetstein, Kypke, [Fess. Adv. Sacr. ii. 14. See Gen. iv. i. xxiv. 16.]

IX. *To think, beware*. Mat. xxiv. 50. Luke xii. 46.

X. *Γινώσκων*, particip. thinking, reflecting upon, being mindful of. Rom. vi. 6. 2 Pet. i. 20. Raphelius has shown that the profane writers use this participle in the same manner.

[XI. *To know how, or (to be able) to do any thing*. Mat. xvi. 3. The words *scio* and *nescio* are so used in Latin, as *Nescit vox misce recitari*.]

[XII. *To investigate, especially judicially*. John vii. 51. Acts xv. 19, 20. xxii. 30. xxiii. 28. xxiv. 11. 1 Cor. iv. 19. 1 Thess. iii. 5.—The following are peculiar expressions. *To resolve*. Luke xvi. 4. This is a common phrase in Greek. Schl. quotes Diod. S. iv. 57. Plutarch, Lycurg. c. 3. See Bergl. ad Aleiph. Ep. i. 25. Barnes ad Eur. Dan. 43. *To think or expect*. Mat. xxiv. 50. Luke xii. 46. Schl. gives the sense to teach, as found in John v. 42. Rom. ii. 18. and in the passive, in 1 Cor. viii. 3. Gal. iv. 9. adding, that the word is so used in Pind. Ol. vi. 148. xiii. 3. but it does not appear to me that this unusual sense is

admissible in the two first passages. The last I must refer with little hesitation to sense VII., as Sch. himself does 1 Cor. viii. 3.]

Γλυκός, τός, τό, from γλυεύς *sweet*. — *Sweet* wine. occ. Acts ii. 13. The Etymologist explains γλυεύς by τὸ ἀπὸ τῆς ληνοῦ ἀπόσταγμα αὐτομάτως καταρτίζον ἀπὸ τῆς σταφυλῆς; ἔστι δὲ τὸ αὐτὸ ΓΛΥΚΥΤΑΤΟΝ καὶ λιπαρώτατον, which distils of its own accord from the grapes, which is the sweetest and smoothest: and to the same purpose Hesychius, τὸ ἀπόσταγμα τῆς σταφυλῆς, πρὶν παρῆθῃ, the juice of the grape, before it is trodden. If it be asked, how there could be any γλυκός or *sweet* wine at Pentecost; it may be sufficient to reply, that it appears both from the heathen and Jewish writers, cited by Wetstein on Acts ii. 13. (whom see,) that the ancients had a method of preserving the *sweetness*, and, by consequence, the strongly *inebriating* quality of the γλυκός for a long time<sup>1</sup>.

ΓΛΥΚΥΣ, εἰα, ὅ.

I. *Sweet*, as honey. occ. Rev. x. 9, 10.

II. *Sweet*, agreeable to the taste. occ. Jam. iii. 11, 12. So in Lucian, Dial. Alph. and Nept. ΓΛΥΚΥ ριῖθρον a *sweet* stream is opposed to what is mixed with the sea-water. [LXX, Judg. xiv. 14. Eccles. xl. 7.]

ΓΛΩΣΣΑ, ἡς, ἡ.

I. *The tongue*, of a man. Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10, et al.

II. It is used for the *fery tongues*, or *flames* resembling *tongues*, which appeared over the Apostles on the day of Pentecost. Acts ii. 3. Comp. Isa. v. 24. where we read of the πῦρ a *tongue* (*flame*) of fire devouring the stubble. See Wolfius on Acts, and Bp. Lowth on Isaiah.

III. *A tongue, language*. [Mark xvi. 17.] Acts ii. 4, 11. [Est. i. 22.]

IV. *A foreign or strange language*. [Acts x. 46. xiv. 6.] 1 Cor. xii. 30. xiv. 2, 4—6, et al. [We find γλῶσσα for a *language* in Wisd. i. 6. Hom. l. iv. 438. Xen. Ec. xiii. 8; for a *dialect* in Xen. Mem. iii. 14, 7, a sense noted by the Etym. M. It seems to be the gift of speaking with *tongues* in 1 Cor. xiii. 8. as in ver. 1 of the same chapter, it is for the gift of *eloquence*. On its being put for a *strange language*, see Stosch. Archæol. Ec. N. T. p. 93. Gataker ad Marc. Anton. p. 120. and Ernesti Lex. Techn. Gr. Rhet. p. 62.]

V. *A people speaking a particular language*. [Phil. ii. 12.] Rev. v. 9. xiv. 6. So γλῶσσαί, αἱ, men of different languages. Rev. vii. 9. Theodotion uses the word in the same sense for the Chald. ܡܠܟܐ Dan. iii. 29. and plur. emphat. ܡܠܟܐ Dan. iii. 4, 7, 31. v. 19.

Γλωσσοκομον, ου, τό, from γλῶσσα a *tongue*, and κομῶ to keep, preserve.

I. Properly, a case to keep the *tongues* of wind-instruments in. These *tongues* γλῶσσαί, did, I suppose, nearly resemble the *reeds* which are used in playing on several sorts of wind-instruments among us. See Wetstein on John xii. 6. and Pearce's Note on Longinus, § xlv. p. 244, 3rd ed. [Krebs, Obs. Flav. p. 152. and Etym. M.]

II. *A purse*, or rather perhaps a *little case* or box to put money in. occ. John xii. 6. xiii. 29. Josephus, Ant. vi. 1, 2. uses it for the *little chest*

or *coffer* in which the Philistines put the golden mice and emerods, and which is called in Heb. ܚܝܬ, 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8. for the Heb. ܚܝܬ a *chest*, *coffer*. See also Kypke on John xii. [Hemst. ad Aristoph. Plut. 711. Helladius, in his Chrestomathia, p. 11. (ed. Meurs.) says that the word was first put for a case for the *tongues* of wind-instruments, and then for any case. It is a case for writings in the Test. Epict. in Maffei Mus. Veron. p. 28. It is curious that the word was adopted by the Rabbis afterwards. See Targ. Jon. and Hieros. on Gen. i. 26. and Buxtorf, Lex. Talm. p. 443.]

Γναφεύς, ἰως, ὁ, from γνάπτω for ἐνάπτω<sup>2</sup> to clear or smooth a cloth by carding or thistling, which V. is from the Greek γνάω to scrape, rub.—A fuller, part of whose business it was to comb the cloth τοῖς γνάφοις<sup>2</sup> with cards or thistles, and so clear it of its superfluous extremities, i. e. of its nap, hairs, &c. occ. Mark ix. 3.—The LXX have several times used this word for the Heb. צָבָה, which also signifies a fuller of cloth, from צָבָה to wash, rinse, because another part of the fuller's business was to rinse and scour cloths from their filth, grease, &c.—[2 Kings xviii. 17. Isa. vii. 3. xxxvi. 2. The word is written also γναφεύς, especially, says Harpocratio, in Attic. On this change, see Hemst. ad Luc. Dial. Voc. p. 86. On the general subject, see Theoph. Char. x. Plut. Opp. t. viii. p. 108. Schöttg. Antiquit. Trituræ et Fullonæ, Lips. 1763.]

Γνήσιος, ου, ὁ καὶ ἡ.

I. *Lawfully born, legitimate*, as opposed to νόθος *spurious*, or a *bastard*. Thus used in Herodotus, lib. iii. †Herodian iii. 10, 9.† See Raphaelius, and Wolfius on 1 Tim. i. 2. [Jos. A. iii. 2, 1. and often<sup>3</sup>.]

II. *Genuine, true, not degenerate from his parents*. Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.—Γνήσιον, τό, used as a substantive, *genuineness, sincerity*. occ. 2 Cor. viii. 8. [In 3 Mac. iii. 13. it is love, and so Schl. translates Tit. i. 4.]

Γνήσιως, adv. from γνήσιος.—*Genuinely, naturally, sincerely*. occ. Phil. ii. 20. [Polyb. iv. 30, 2. Comp. 2 Mac. xiv. 8.]

Γνόφος, ου, ὁ, from νέφος a *cloud*, ε being changed into ο, and γ assumed after the Æolic manner according to Eustathius [I. M. p. 489, 16].—A thick dark cloud. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22. in both which passages the Hebrew word answering to γνόφος in the LXX is ܥܠܡ a *cloud*; and in Exod. xx. 21. and in other places, the LXX use γνόφος for ܥܠܡ thick darkness. [Job xxiii. 17. Isa. xlv. 22.]

Γνώμη, ἡς, ἡ, from γινώσκω or γνῶω, to know, think, determine.

I. *An opinion, sentence, judgment*. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25. Wetstein cites Dio repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for giving an opinion or advice, which Kypke also produces from Diod.

<sup>2</sup> As to the modern method of fulling, see Nature Displayed, vol. vi. dial. 11. English ed. 12mo, and Encyclopædia Britannica, in FULLING.

<sup>3</sup> [Strab. vii. p. 414. A. says γνήσιοι, οἱ γερμανοὶ κατὰ τὴν τῶν Ῥωμαίων διόλεκτον.]

<sup>1</sup> In Job xxxiii. 19. we have ܡܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ (con)

Sic. and Dionys. Halicarn. On ver. 40. Wetstein quotes KATA ΓΝΩΜΗΝ ΤΗΝ 'ΕΜΗΝ from Herod. +v. 3.† and KATA γε ΤΗΝ 'ΕΜΗΝ ΓΝΩΜΗΝ from Polybius and Ælian. +V. H. vii. 12.† [Schl. says, that in 1 Cor. vii. 25. and 2 Cor. viii. 10. it is rather to *advise*; and Heyschius certainly has γνώμην διδόμεν συμβουλευέω. See Xen. de Vect. iv. 22. and Symm. Job xxxviii. 2.]

II. *A design, purpose.* Acts xx. 3.

III. *Mind, will, consent.* Philem. 14. Comp. Rev. xvii. 13, 17. On which latter texts Wetstein quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ 'ΕΞΕΙΝ, and ΓΝΩΜΗΝ ΠΟΙΕΙΣΘΑΙ; and on ver. 17. comp. Kypke. [Herod. i. 207. ii. 7. Thuc. ii. 86. In Rev. xvii. 7. Schl. says *decree*. See Tayl. ad Demosth. ii. p. 604. and Theod. Dan. ii. 15. Ezra iv. 19. v. 3.]

Γνωρίζω, from γινώσκω or γνῶω to know.

I. [To make known, declare. John xv. 15. xvii. 26. Rom. ix. 23. 2 Cor. viii. 1. Gal. i. 11. Eph. i. 9. vi. 19, 21. Col. i. 27. iv. 7. 2 Pet. i. 16; in the passive, Rom. xvi. 26. Eph. iii. 3. In Luke ii. 15. and 1 Cor. xii. 3. it is rather to *signify clearly*, as in Ezek. xlv. 23. See Stephens's Theas. and Jena. Ferc. Litt. p. 36. In 1 Cor. xv. 1. it is perhaps to *admonish or put in mind*; for we find what had been said before, repeated, and Zonaras, Lex. col. 446. so explains that passage. Again in Acts ii. 28. it is to *show*, where the sense is, *thou restorest me to life*; and Glassius (Phil. S. p. 223.) gives many examples of a notification of a thing being put for the actual performance of it.]

II. To know. occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See Wolfius, Whitby, [Heyschius, Phavorinus,] and Scapula's Lexicon. [Job xxxiv. 25. Prov. iii. 6.]

Γνώσις, τῶς, ἡ, from γινώσκω or γνῶω to know. — Knowledge. See Luke i. 77. xi. 52. 1 Cor. [i. 5. xiv. 6.] xiii. 2. 2 Pet. i. 5, 6. [iii. 18.] Rom. xi. 33. [xv. 14.] Col. ii. 3. 1 Sam. ii. 3. On 1 Cor. viii. 1. Raphaelius and Wolfius (whom see) think that the beginning of the parenthesis should be placed after οἰδαμεν in the first verse, and the end of it after αὐτοῦ the last word of the third. But Bp. Pearce says, "These words [namely, *we know that we all have knowledge*, as also those in ver. 4. *we know*, &c. to the end of ver. 6. and likewise the 8th verse, *But meat*, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tillotson, vol. iii. fol. p. 366." [Schleus. says, "We have all that knowledge of the Christian religion which shows us the vanity of idols; but that knowledge alone leads to pride." In 2 Cor. vi. 6. viii. 7. γνώσις is put for *practical knowledge of religion*, and in 2 Cor. ii. 14. iv. 6. x. 5. Phil. iii. 8. 1 Tim. vi. 20. for *religion itself*, and for *judgment or prudence* in 1 Pet. iii. 7.]

Γνώστης, ου, ὁ, from γινώσκω or γνῶω. — *Knowing, skilful.* occ. Acts xxvi. 3. where see Wolfius, Kypke, and Bowyer's Conject., who remark, that γνώστην ὄντα σε are here put in the accusative case absolute, which likewise is

used by the Attic Greek writers. But observe, that ten MSS., among which the Alexandrian, do, in one place or another of the sentence, add ἐπιστάμενος or εἰδώς *knowing*. And to this purpose our English translators, because I know. See Wetstein and Griesbach. Ἐπιστάμενος and εἰδώς, however, seem spurious additions to the text, made by copyists who did not understand the construction. See Michaelis, Intro. to N. T. i. p. 306. ed. Marsh. [The word occurs in 1 Sam. xxviii. 3. 2 Kings xxi. 6. and answers to a *diviner*, and so Theodoret. In Susannah, ver. 42. simply a *knower*.]

Γνωστός, ἡ, ὄν, from γινώσκω.

I. *Known*. [Used either of persons or things, as John xviii. 15, 16. Acts i. 19. ii. 14. iv. 10. ix. 42. xiii. 38. xix. 17. xxviii. 23, 28. Ezek. xxxvi. 32.]

II. Γνωστός, οἱ. *Persons known to one, acquaintance.* Luke ii. 44. xxiii. 49. John xviii. 15, 16. [See Ps. lxxxviii. 8. Neh. v. 10.]

III. Γνωστόν, τό, neut. *Knownable, which may be known.* occ. Rom. i. 19. So Arrian, Epictet. ii. 20. towards the beginning, γινώσκε, ὅτι οὐδὲν ἴσται ΓΝΩΣΤΟΝ, ἀλλὰ πάντα ἀτίμαρα, *know that nothing is to be known or knowable*, but that all things are uncertain. [Schl. translates Rom. i. 19. "although they have a knowledge of God given by himself;" as in ii. 4. τὸ χρηστόν is put for χρηστότης, and see Gen. ii. 9. in which opinion Bretsch. agrees; or τὸ γνωστόν τοῦ Θεοῦ may be "whatever can be known of God." In Acts xv. 18. Schl. translates *dear unto God*, &c. (see γινώσκω, sense VII.) and so Br., who, however, adds, or "God hath decreed all things from eternity," but wishes to adopt Griesbach's reading, ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. In Acts iv. 16. the word means either *notable*, as our translation has it, which Bretsch. thinks right, citing 2 Kings x. 12. and Ps. lxxvi. 1. (and Symm. Prov. xxxi. 23. where the LXX have περιβητορ) or *undoubted*, which Schl. suggests.]

ΡΟΓΓΥΖΩ. It seems to be a word formed from the sound, like murmur, musito, in Latin, and murmur, matter, grumble, growl, in English. [It is properly used, says Phavorinus, of the noise of doves.]

I. To murmur, matter, speak in a low and indistinct voice. occ. John vii. 32.

II. To murmur from dislike or discontent, to grumble. occ. Mat. xx. 11. [see Ex. xvi. 7.] Luke v. 30. John vi. 41, 43, 61. [see Num. xiv. 1, 27.] 1 Cor. x. 10. In this latter sense it is always used by the LXX, (unless perhaps in Judg. i. 14.) and most commonly answers to the Heb. רָגַז to murmur, growl. [M. Antonin. ii. 21. Arr. Diss. Epict. iii. 26.]

Ρογγυσμός, ου, ὁ, from ρογγύσσει perf. pass. of ρογγύζω.

I. *A murmuring or muttering in general.* John vii. 12.

II. *A murmuring from discontent, a grumbling.* Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9. [Ex. xvi. 7, 8, 9, 12. Num. xvii. 10.]

Ῥογγυστής, ου, ὁ, from ρογγύζω. — *A murmurer, grumbler.* occ. Jude 16. [The word is applied to the Hebrew doctors, probably from

† [In this place the use of the word is, I think, inexplicable. Schl. thinks it a mere conjectural translation.]

their contentious and argumentative turn. See Prov. xxvi. 21, where Theod. has this word, and the LXX *λοιδόρος*. Comp. Wisd. i. 10, 11.]

**Γόγης**, γρός, ὁ, from γόω, ἡώω, to moan, which may be either a word formed from the sound, or deduced from the Heb. *גָּגַל* to low, as an ox. So Eustathius derives γόγης from γόος moan, mournful sound, saying that γόγης means *τὸν μὲρ τοῦ οὐτοῦ ἐκείνου*, one who utters his incantations or spells in a mournful tone. Comp. Is. viii. 19. xxix. 4.

I. *A conjurer, an enchanter.* In this sense γόγης is used in the profane writers; thus Æschines in Ctesiph. joins γόγης and μάγος a magician together, as Plutarch and Lucian do γόγης and *ἀπαρτωτής* cheats; and Plato mentions γόγης in company with *φαρμακεύς* an enchanter with drugs, and *σοφιστής* a cheat. See Wetstein on 2 Tim.

II. In the N. T. as *impostor, a cheat.* occ. 2 Tim. iii. 13. So Josephus, Ant. xx. 7, 5. (comp. § 6.) mentions ΓΟΗΤΩΝ ἈΝΘΡΩΠΩΝ οἱ τὸν ἔχλον ἡπάτων, the impostors (meaning the false prophets and false Christs) who deceived the people, during the government of Felix; and, under that of Fadus, he particularly specifies one of them, by name Theudas, whom he calls ΓΟΗΣ τῆς Ἀνῆρ, ibid. 4, 1. Lucian also has the phrase ΓΟΗΤΑΣ Ἀναπάς, Reviv. tom. i. p. 306. [See Gottleb. ad Plat. Menex. c. 2. p. 18. Finck. ad Phœd. § 30.] + Æsch. Cho. 818. Herod. ii. 33.†

**ΓΟΛΓΟΘΑ**. Heb.—*Golgotha*, as the evangelists interpret it, the place of a skull. So it is a plain derivative from the Heb. *גִּלְגָּל* a skull, and the Jews in our Saviour's time called the place *Golgotha*, for *Golgotha*, dropping the latter ῃ (1), as in the Samaritan version of Num. i. 22. *גִּלְגָּל*, without the second ῃ, is used for a skull. "No doubt," saith Stoeckius, [and so Schl.] "the place where Christ was crucified was called by this name, because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

**Γέμος**, ου, ὁ, from γίνομαι perf. mid. of γίμω to be full.

I. *The burden or lading of a ship.* Acts xxi. 3. Herodotus [i. 194.] and Demosthenes +1283, 21.† use the N. in the same sense. See Wetstein. [Eustath. ad Il. O. p. 104, 139. any burden, Ex. xxiii. 5. 2 Kings v. 17.]

II. *Merchandise.* Rev. xviii. 11, 12.

**Γενέας**, ὡς, ὁ, from γίνομαι perf. mid. of the old V. γίμω to generate. See γίνομαι.—*A parent.* In the N. T. it is used only in the plural number, denoting both parents, father and mother, as it also frequently does in the profane writers<sup>1</sup>. See Wetstein on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1. and under *πατὴρ* II. [LXX, Prov. xxix. 15.]

**ΓΟΨΥ**, ψος and αρος, τό, from the Heb. *גָּזַל* to bend down, depress, humble; whence also the Lat. *gros*, Goth. *knu*, Saxon *cneop*, Danish and Eng. *knee*.—*The knee*, which is capable of incurvation or being bent itself, and so of humbling or depressing the whole man; and to this property

and use of the human knee, there is a manifest reference in every passage of the N. T. (except Luke v. 8. and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8. see Wetstein. [See Is. xiv. 23. The phrase *τὰ γόνατα κλίνειν*, is to bend the knee. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 42. x. 36. xxi. 5.]

**Γονυπεριεῖν**, ᾶ, from γόνυ the knee, and the obsolete V. *πίρω* to fall.—*To fall down on the knees or kneel to one.* occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *γονυπεροῦσα*, is used by Polybius, xv. 27.

**Γράμμα**, ατος, τό, from γίγγραμαι perf. pass. of γράφω to write.

I. *A letter or character of literal writing.* occ. Luke xxiii. 38. (where see Wetstein's note, and comp. under *μεσσορίζον*) 2 Cor. iii. 7. Gal. vi. 11; on which last text see Whitby, Doddridge, and Wetstein, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew, (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.) would, when he attempted to write Greek, form the characters strong and large. But compare Lardner's History of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. [Schl. and Br. say "how long a letter." See Jenkin on the Reasonableness, &c. vol. i. p. 100. The word occurs in this sense I. in Is. xxix. 11. Lev. xix. 28.]

II. [*Any thing committed to writing, as a bond or caution.* Luke xvi. 6, 7. where the Vulg. has *cautio*. Joseph. Ant. xviii. 6, 3. *A letter.* Acts xxviii. 21. Xen. Hist. Gr. i. 1, 15. See Jos. Life, § 46. 49. Herod. i. 124. *The written law*, as John v. 47. where, however, it may be simply the writings of Moses. (See also Mat. xxii. 29. John x. 35.) In vii. 15. Schl. and Br. give the same meaning; others say simply, *letters or learning*, (see sense III.) meaning "How should he have any knowledge?" and I should doubt if *γράμματα*, without the article, could be used of the Scriptures, though in the singular it is so. See Rom. ii. 29. vii. 6. where the *letter of the law* is meant. In Rom. ii. 27. I should give the same interpretation with Br., who says, "They condemn (by their piety) you who transgress the law, though you profess to adhere to its letter and to circumcision." Schleusner says it there means "knowledge of the Jewish religion." In 2 Cor. iii. 6. the same meaning occurs. In 2 Tim. iii. 15. *τὰ ὑπὸ γράμματα* are the Scriptures of the O. T. So Joseph. Ant. iii. 7, 6. and Philo de Vit. Mos. ii. p. 179, 21. (ed. Mang.) Josephus also uses *ὑπὸ βίβλου*, Ant. i. 6, 2. iii. 6, 1.]

III. [*The learning acquired from letters or books.* Acts xvi. 24. and John vii. 15. See Wetstein and Kypke on St. John, and Xen. Mem. iv. 2, 20.]

**Γραμματεὺς**, ὡς, ὁ, from γράμμα.—*A scribe.*

I. In the LXX this word is frequently used for a political officer, whose business it was to assist kings or magistrates, and to keep an account in writing of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. *שֹׁכֵן הַכֶּתֶב*. LXX, ὁ γραμματεὺς

<sup>1</sup> [See Hesiod, Opp. 238. Aristoph. Nub. 690.]

τοῦ βασιλέως, the king's scribe or secretary, 2 Kings xii. 10.

II. The LXX use it for a man of learning, especially for one skilled in the Mosaic law. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Ecclus. xxxviii. 24 or 25; and thus in the N. T. it denotes either a man of learning in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly one learned in the law of Moses, and who sat in Moses' seat. Mat. xxiii. 2, 3. [examined the accuracy of the copies of the law,] and explained the law to the people in the schools and synagogues: hence, perhaps, called scribes, i. e. public instructors of the people, Mat. ii. 4. where see Wetstein, and comp. Neh. viii. 4. et seq. Whence also we find a scribe who was likewise a lawyer, i. e. a doctor or teacher of the law. Comp. Mat. xxii. 35. with Mark xii. 28. The scribes are frequently in the N. T. joined with the Pharisees, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. A civil magistrate of Ephesus, a town-clerk, or rather a recorder or chancellor; for he appears by the history to be an officer of considerable influence and authority. Acts xix. 35<sup>1</sup>. See Wetstein.

Γραφτός, ἡ, ὄν, from γράφω. — Written, inscribed. occ. Rom. ii. 15. [See Koppe's note. Comp. Æsch. Prom. 267. LXX, 2 Chron. xxxvi. 22.]

Γραφή, ἡς, ἡ, from γράφω. — A writing, as the word is used by the Greek authors; but in the N. T. it always refers to the Holy Scriptures, and almost constantly to those of the O. T. and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16. St. Paul's Epistles are reckoned a part of the Scriptures. [It is put for a prophecy in Scripture, Luke iv. 21. John xvii. 12. Acts i. 16. and for those that refer to the Messiah especially, Mat. xxvi. 54. Mark xiv. 49. Luke xxiv. 32. John xix. 24. xx. 9. Acts xvii. 2. xviii. 28. 1 Cor. xv. 3, 4. See LXX, 2 Chron. ii. 11. xxiv. 27. It seems put for the author of Scripture in Gal. iii. 8, 22.]

Γράφω.

I. To cut in, make an incision. Thus used in Homer, II. xvii. 599,

— ΓΡΑΨΕΝ δὲ οἱ ὀστέον ἔχρει

ἀίχμη —

And the spear raised him to the bone.

Comp. also the use of ἐπιγράφω, II. iv. 139. xi. 388. xiii. 553. and vii. 187. where see Eustathius's and Pope's note.

II. To GRAVE, engrave. Thus Homer, II. vi. 169,

— Πόρεν δ' ὄγε ΣΗΜΑΤΑ λυγρὰ,  
ΓΡΑΨΑΣ ἐν πίνακι πεπλεκτὴ θυροφθόρα πολλὰ.

— The fatal marks he sent,

And on a tablet GRAVED his dire intent.

Here Eustathius explains γράφειν by ἔχειν to

<sup>1</sup> [Br. thinks that in Esr. vii. 25. it is a magistrate. 1 Mac. v. 42. The Syriac translate the word in Acts xix. as the first person in the city, and so we find in Ezra iv. 8. See Ecclus. x. 5. Spld. Marm. Ox. p. 110. or Van Dale Diss. p. 423. Fessel. Advers. l. i. c. 1.]

carve, and observes that the expression is agreeable to the custom of the ancients; that the use of alphabetical letters, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to engrave on wooden tablets various figures to denote what they desired; that letters were afterwards invented, καὶ τὸ τὰ ἄκιστα σημεῖα διὰ χρωμάτων ἱερουργοῦν, and the method of delineating characters, not by sculpture, but by colour. To explain the expression πίνακι πεπλεκτῇ, a doubled tablet, it may be necessary further to observe, that the engraved tablet was covered with another, and that both being tied together and sealed constituted the form of an ancient epistle or letter. The LXX several times apply the word in this sense of engraving, carving, or cutting out, as 1 Kings vi. 29. Is. xxii. 16. Comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7. that the first literal writing of which we have any precise account<sup>2</sup> was of this kind. Hence

III. To write, i. e. to delineate literal characters on a tablet, parchment, paper, &c. See Luke i. 63. (where, with regard to the expression, ὑπαφίς λίγυν, comp. 2 Kings x. 1. 6. in LXX and Heb. and see Wolfius,) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John 13. If I were obliged to add my conjecture to those of others concerning what our Lord wrote on the ground, John viii. 6, 8. I should mention Jer. xvii. 13. or part of that verse. But let the reader consult Heb. and Eng. Lexicon under ἄρσ, and judge. [Schl. thinks, that as the word is of course often applied to letters, it means sometimes to write and send a letter. Acts xv. 23. (See Abresch. ad Æsch. p. 185.) Rom. xvi. 24. 1 Cor. xvi. 24. 1 Pet. v. 12. and so in Polyb. v. 38. Isoc. Ep. iv. p. 988. Aristæn. ii. Ep. 13.]

IV. To describe in writing. John i. 45. Rom. x. 5.

V. To write a law, command or enact in writing, as a legislator. Mark x. 5. xii. 19. [Luke ii. 23. x. 26. 1 John ii. 11, 12.] This is a classical and elegant use of the V., and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elmsner and Kypke on Mark xii. 19. [This sense occurs in Job i. 6. 3 Esd. vi. 17. Ælian, V. H. xiii. 24. vi. 10. See Petit. Leg. Att. ii. Tit. i. p. 174 and 183. Schl. adds, that the word means sometimes to prophesy. Luke xxii. 37. xxix. 46. John i. 46. xii. 16. Heb. x. 7. Rom. x. 6.]

Γραῶδης, εος, ους, ὁ, ἡ, from γραῶς, γραός, ἡ, an old woman. — Of or belonging to old women, old women's. occ. 1 Tim. iv. 7. So Cicero, de N. D. iii. 5. and Horace, ii. Sat. 6, 77, mention fabellas aniles, old women's stories. See Wetstein, who cites from Strabo, [I. p. 32, A.] ΓΡΑΨΑΝ ΜΥΘΟΛΟΓΙΑΝ, and from Galen ΜΥΘΟΝ ΓΡΑΨΕΣ.

Γρηγορέω, ὦ, for ἐρηγορέω, which is used by the profane writers, and which Duport<sup>3</sup> forms from ἐρηγορά, the Attic perf. mid. of ἐγείρω to rouse, by inserting ρ.

<sup>2</sup> Comp. Heb. and Eng. Lexicon, in 100 IV. 1.

<sup>3</sup> But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

<sup>4</sup> On Theophr. Eth. Char. p. 265, ed. Needham.

I. *To watch in a natural sense, i. e. to obtain from sleep.* Mat. xxvi. 40. Mark xiv. 37.

II. *To wake, be awake, i. e. alive, as opposed to the sleep of our bodies in death.* 1 Thess. v. 10. Comp. iv. 15. Rom. xiv. 8, 9.

III. *To watch, be watchful or vigilant, in a spiritual sense.* Mat. xxv. 13. Mark xiii. 37. Acts x. 31. 1 Cor. xvi. 13. et al. [Xen. Cyr. i. 4, 30. Anab. v. 7, 6.]

Γυμνάζω, from γυμνός.

I. Properly, *to exercise one's self naked, as those who purposed to be champions in the Grecian games did.* So γυμνάσιον is a place of exercising, or even of stricking naked, τόπος ἐν ᾧ ἀγωνίζεται, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14. we read of certain apostate Jews, who φιλοδόμησαν γυμνασίῳν built a place of exercise in Jerusalem, after the manner of the heathen. Comp. 2 Mac. iv. 5, 12.

II. *To exercise in a mental and spiritual, and that whether in a good or bad sense.* occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7. where see Wetstein, who shows that the expressions γυμνάζω or γυμνάζεσθαι πρὸς are used by the Greek writers, particularly Arrian. [Dica. Ep. i. 26, 3. Philostratus, Heroic. xix. 2.]

III. Γυμνασία, ας, ἡ, from γυμνάζω.—[The exercise of wrestlers, for the purpose of gaining strength and preparing themselves for public contests. In these preparations they abstained from every thing likely to hurt their strength, and this sort of trial of the body was also called γυμνασία. Schleusner thinks that in 1 Tim. iv. 8. which is the only place the word occurs, it refers to the first or active exercises, and says, "Bodily exercise is of little use, and only for a short time;" but Br. and Parkhurst refer it to the second or æsthetic exercises. Br. refers to ver. 3, and says that it means especially abstinence a γυμνασία (1 Cor. vii. 5.) and Parkhurst refers to Col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.]

IV. Γυμνητεῖον, from γυμνάζω. † Rather from γυμνήτης, naked: sometimes the same as ψιλός, light-armed: Xen. An. iv. 1, 6. †—To be naked or ill-dressed, occ. 1 Cor. iv. 11. [Br. says it means to be deprived of the necessities of life, or to live in contempt. He refers to Hos. ii. 11. (9.) where the Hebrew word nakedness is put for necessity, or a low condition.]

Γυμνός, ἡ, ὅν, q. γυῖα μόνα ἔχων having his limbs alone, i. e. uncovered.

I. *Naked, stark-naked,* Mark xiv. 51, 52. Comp. Rev. xvii. 16. and see Harmer's Obses. vol. ii. p. 421. [Job xxxi. 19.]

II. Comparatively *naked, i. e. meanly or ill-dressed.* Matt. xxv. 36, 38, 43, 44. James ii. 15. Comp. 2 Cor. v. 3. and Job xxii. 6. in LXX. So in Homer, γυμνός often means not absolutely naked, but *naked or stripped of armour*; thus, Il. vii. 815. he calls Patroclus ΓΥΜΝΟΝ ἐν δῆϊοις, naked in the battle, because stripped, not of his clothes, but of his arms. Comp. Iliad. xvii. 122, 603, 711. [Job xxiv. 10. Is. lviii. 7.]

III. *Naked, or stripped of the upper garment.* John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answer-

ing to the Heb. עָרֵץ. See 1 Sam. xix. 24. (where Saul is said to have stripped off עֲרֵצָא his upper garments<sup>2</sup>, and to have laid down naked.) Is. xx. 2. Mic. i. 8.

IV. *Naked, open, uncovered, manifest.* Heb. iv. 13. Comp. Job xxvi. 6. in the LXX. Elsnor hath shown that the profane writers use the word in the same view.

V. *Naked, bare, mere.* 1 Cor. xv. 37. [Clem. i. Ep. ad Cor. p. 34.]

VI. *Naked of spiritual clothing, i. e. of the imputed righteousness of faith.* Rev. iii. 17. xvi. 15. [It is said by Schl. to be used in this sense of naked or destitute, with respect to the body. In Plat. Crat. 20. we find the soul without (γυμνή) the body. Elian H. A. xi. 39. Targum on Job xxxviii. 14. So Schl. explains 2 Cor. v. 3. We shall not be without a body. So γυμνὸν ξίφος, a sword without a sheath, in Elian V. H. ii. 14. γυμνός τῶν ὅπλων without arms, xiii. 37. In Rev. xvii. 16. with ποῖός, it is to expose, prostitute. Comp. Hos. ii. 12. Jer. xlii. 26.]

Γυμνότης, ηος, ἡ, from γυμνός.

I. *Nakedness, that is, a being destitute of convenient or decent clothing.* Rom. viii. 35. 2 Cor. xi. 27. Comp. γυμνός II. and γυμνητεῖον. [Deut. xxviii. 48.]

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith.* Rev. iii. 18. [Comp. Gen. ix. 22.]

III. Γυνακάριον, ον, τό, a diminutive of γυνή, γυναῖς.—A trifling, weak, silly woman; Lat. muliercula; French, femelle. occ. 2 Tim. iii. 6. Arrian in Epictet. several times uses this diminutive as a term of contempt. [Marc. Anton. de Reb. Suis, v. 11.]

Γυναικεῖος, α, ον, from γυνή, γυναῖς.—Female, womanish. occ. 1 Pet. iii. 7. [Of or belonging to the woman. Est. ii. 11. Tob. ii. 11.]

Γυνή, γυναῖς, ἡ.

I. A woman, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11. where see Macknight, et al. [It is used of females of any age; of girls, Luke xxii. 57. Rev. ix. 8. Est. ii. 4; of grown women, Mat. v. 28. ix. 29. et al.; betrothed women, Mat. i. 20, 24. Luke ii. 5. Xen. de Rep. Lac. i. 5. Hom. Il. i. 348. (as conjux and mulier in Latin. See Broukh. ad Tibull. iii. 2, 4. Serv. ad Virg. Æn. ii. 687.) ; wives, Mat. v. 31. et al. widows, Mat. xxii. 24. Mark xii. 19. Luke xx. 28—30; mothers, John ii. 4.]

II. A woman considered as related to a man, a wife, and that whether espoused only, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18; et al. freq.

III. Γύναι, voc. when addressed to a woman, does not of itself imply any rudeness or disrespect, any more than ἀνδρὲς when applied to men, (comp. ἀνὴρ IV.) but is generally equivalent to madam in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by

<sup>2</sup> See Gen. xxxix. 12—15. and Dr. S. Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

<sup>3</sup> [Cuper (Obs. i. 7, p. 36.) observes, that in the profane authors, they are said in war to be naked who have not sufficient arms, or none. See Elian V. H. vi. 11. Xen. de Rep. Lac. xi. 9.]

<sup>1</sup> See Dr. S. Chandler's Life of King David, vol. i. p. 93. (113)

Bishop Pearce, part iii. p. 56, 7. 12mo; and his note on John ii. 4.

ΓΩΝΙΑ, ας, ἡ, from γόνυ the knee.

I. *An outward corner*, as of a street. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely, to the Church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 2. to become εἰς κεφαλὴν γωνίας the *headstone of the corner*, (Heb. תִּבְנִית עֲלִיתָי,) that is, the *upper corner-stone*, which doth not only unite and strengthen the whole building, but is exalted to the summit of it, so that upon whomsoever it shall fall from this elevation, it must grind him to powder. (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone εἰς κεφαλὴν γωνίας does not appear exactly to answer to ἀκρογωνιαίος, Eph. ii. 20. 1 Pet. ii. 6. which latter is the *foundation corner-stone*. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

II. *An inner corner*, so by a very natural

figure, a secret or private place. So Grotius cites from the Adelphi of Terence, “*Interea in angulum aliquo abeam*,” in the mean time I may go somewhere into a corner. See also Wetstein. Acts xxvi. 26. [Thermist. xxii. p. 265. B.]

III. *An extremity*. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10. for the Heb. קִצְוָה a side, Exod. xxvii. 14. et al. for קִצְוֹת an end, extremity, Exod. xxvi. 24. Neh. iii. 19. As to the phrase τεσσαρες γωνιας τῆς γῆς, the four corners or extremities of the earth, mentioned together with the four winds, it evidently denotes those four cardinal extremities thereof, where the four winds or spirits of the earth exert their actions in producing its diurnal and annual motion. Comp. under ἀνεμος II. So these four extremities are with philosophical propriety called in Heb. כְּנָפֵי הָאָרֶץ the four WINGS of the earth, Is. xl. 12. Ezek. vii. 2.

## Δ.

Δ, δ, Delta. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, Dath, and in the form Δ very nearly resembling the Phœnician Dath.

Δαιμονίζομαι, from δαιμόνιον or δαίμων.—To be possessed by a demon or devil. Mat. viii. 28, 33. et al. freq. It is the same as δαιμόνιον ἔχειν to have a demon or devil, John vii. 20. for which the heathen writers most commonly use δαιμονῶν and κακοδαίμονῶν, as may be seen in Lambert Bos, Exerc. p. 61. et seq. and in Wolfius on John vii. 20. Euripides, Phœn. 895. has δαιμονῶντας for persons possessed with demons; in which sense I find the scriptural word ΔΑΙΜΟΝΙΣΜΟΝΟΥΣ once applied by Plutarch, Sympos. 7. quest. 5. p. 706. D. ed. Xyl. And see Alberti Præf. ad Obs. Phil. ad fin. and Kypke on Mat. iv. 24. Those who were possessed with prophesying demons (see Acts xvi. 16.) were called by the Greeks δαιμονόληπτοι. See Archbishop Potter's Antiq. of Greece, b. i. c. 12. p. 206. 1st ed.

Δαιμόνιον, ου, τό, from δαίμων, which see.

I. *A deity*, a god, or more accurately some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air. Thus the word is generally applied by the LXX, who use it, Is. lxv. 11. for דָּבָר, the destructive troop, or powers of the heavens in thunder, lightning, storm, &c.; in Deut. xxxii. 17. Ps. cvi. 37. for דְּבָרֵי הַשָּׁמַיִם the powers forth, or genial powers of nature; and as by δαιμόνιον μεσημβρινοῦ the midday demon, Ps. xcvi. 6. (answering to the Hebrew מַלְאָכֵי הָאֵרֶץ,) we may be certain they intended not a devil, but a pernicious blast of air, (comp. Is. xxviii. 2. in the Hebrew,) so from this and the forecited passages we can be at no loss to know what they meant, when, in their translation of Ps. xevi. 5. they say, all the gods of the Gentiles are δαίμονια, i. e. not devils, but some powers or imaginary intelligences of material nature<sup>1</sup>. But

it must be observed, that, according to the highly probable opinion of that learned Jew Maimonides<sup>2</sup>, the error of the first idolaters consisted in maintaining, that, as the stars and planets (כוכבים וקְנִינִים) (to which I think we should add the circulating fluid of the heavens) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his ministers, and that accordingly men proceeded to adore them, in order to procure the good will of him who created them, thus making them mediators between man and God; and this, says he, was the foundation of idolatry. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his apostles, and indeed long after. Most express are the words of Plato in Sympos. ΠΑΝ τὸ δαιμόνιον ΜΕΤΑΞΥ Ἰοῦ Θεοῦ τε καὶ θνητοῦ, EVERY demon is a middle being between God and mortal. If you ask what he means by “a middle being?” he will tell you, θεὸς ἀνθρώπων οὐ μίγνεται, ἀλλὰ διὰ δαιμονίων πᾶσα ἴστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed by the mediation of demons. Would you see the particulars? τὸ δαιμόνιον ἴστιν ἐρμηνεύον καὶ διαπορθεύον θεοῖς τὰ κατ’ ἀνθρώπων, καὶ ἀνθρώποις τὰ κατὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν, demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications

4th volume of Hutchinson's Works, and in Bots's Answer to Berrington, p. 8. et seq. See also Prideaux, Connect. pt. i. b. iii. anno 223. p. 177. 8. 1st ed. 8vo, and Heb. and Eng. Lexicon in דָּבָר under דָּבָר XI.

<sup>2</sup> Though I must profess in general the utmost dislike of the Rabbinical writings, and the greatest abhorrence of the blasphemous and abominable actions and reveries they contain, yet, since truth is truth wherever it is found, I cannot forbear recommending Maimonides de Idolatria, as affording one of the best and truest accounts of the Origin and Progress of Idolatry to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of Vossius, de Origine et Progressu Idolatriæ.

<sup>1</sup> And that this is true, the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning, in the 2nd and



and prayers of the one, and of the injunctions and rewards of devotion from the other. The philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, teach the same doctrine<sup>1</sup>. And "this," says the learned Mede, "was the occasional philosophy of the apostles' times, and of the times long before them. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicureans, taught this divinity<sup>2</sup>." Now when St. Paul affirms, 1 Cor. x. 20. that *what the Gentiles sacrifice, they sacrifice to devils, not to God*, we may understand *devils* to mean either some powers or supposed intelligences of material nature in general, or in a more confined sense, according to the common opinion of the Gentiles in his times, *such powers or intelligences considered as mediators between the supreme gods and mortal men*. "For this," says Mr. Mede<sup>3</sup>, "was (then) the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only *purâ mente*, with the pure mind, and with hymns and praises; and that sacrifices were only for devils." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than some powers of material nature, or some intelligences supposed to reside therein; and than this, nothing can be more certain, from all accounts, sacred and profane. And thus *δαίμων* is used, 1 Cor. x. 20, 21.

II. Besides those original *δαίμονια*, those material mediators, or the intelligences residing in them<sup>4</sup>, whom Apuleius<sup>5</sup> calls "a higher kind of devils, who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed

unto men,"— Besides these, the heathen acknowledged another sort, namely, "*the souls of men deified or canonized after death*." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, "that after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, givers of riches; and this (saith he) is the royal honour that they enjoy." Plato concurs with Hesiod, and asserts, that "he and many other poets speak excellently, who affirm, that when good men die, they attain great honour and dignity, and become *demons*." The same Plato in another place maintains, that "all those who die valiantly in war are of Hesiod's golden generation, and are made *demons*, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of *demons*. The same also," says he, "we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner." And according to this notion of *δαίμωνιον*, the word appears to be applied in several passages of the N. T.<sup>6</sup> Thus Acts xvii. 18. some of the Athenians said of St. Paul, *he seemeth to be a proclaimer τίνων δαίμωνιον of strange demon-gods, because he preached unto them Jesus and the resurrection*. In the similar sense of *demon-gods*, or *souls of dead men deified or canonized*, the word is used Rev. ix. 20. (where see Vitringa, p. 417. 2nd ed.) and in that expression *διδασκαλίας δαίμωνιον, doctrines concerning demons*, 1 Tim. iv. 1. *α βαπτισμῶν διδασχῆς, doctrine concerning baptisms*, Heb. vi. 2; *τῇ διδασχῇ τοῦ Κυρίου, the doctrine concerning the Lord*, Acts xiii. 12. For proof I refer to Mr. Mede and Bp. Newton, and to what they have adduced on this subject shall only add, that Ignatius, who, according to Chrysostom, had conversed familiarly with the apostles, plainly uses *δαίμωνιον* for a human spirit or ghost, and the adjective *δαίμωνικός* for one disembodied, and in the state of spirits. Epist. ad Smyrn. § 2, 3. ed. Russel.

III. And most generally, *an evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name Satan*, and *διάβολος, the devil*; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark

<sup>1</sup> As may be seen in the learned Jos. Mede's Works, p. 627. and in Bp. Newton's Dissertations on the Prophecies, vol. II. p. 437. &c. 2nd ed. 8vo.

<sup>2</sup> And to these reputedly learned Heathen, many more might be added from the *less civilized* parts of the world; for instance, the Pagan inhabitants of the Caribbee Islands in the West Indies are said to have regarded their *Cheems* or *Chiemis*, (i. e. plainly, according to the French pronunciation of Morinus, who gives them this latter name, *εμψυχημιν*, or *hechemis*), as the messengers, agents, or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanne*, (τοῦ γινῆ *Jehovah* the Mechanist, Q?) See Pichart's Ceremonies and Religious Customs, &c. vol. III. p. 142. &c., and Heb. and Eng. Lexicon, under τοῦ V. 1.

<sup>3</sup> P. 636. from Porphyry. In Euseb. Præp. Evang. Herm. Trismeg. in Asclepius, Apul. de Demonio Socrat. Porphyry's words, lib. II. § 53. de Abstinencia, are remarkable to this purpose: *οὗτοι τοῖς θεοῖς, ἅλλὰ δαίμονες, τὰς θυσίας, καὶ τὰς αἱμάτων προσεργατοὶ ἐὶ τὰς ἐν τοῖς ἱαντί* *ἱερουργίας καταβαίνοντες, καὶ τούτῳ πεπιστώταί* *ἐπ' αὐτῶν τὸ θεολόγηται*. "Nor did they were thoroughly acquainted with the powers of the Universe (the *τοῦ ΠΑ'Ν*, P. R.) offer bloody sacrifice to the gods, but to *demons*; and this is affirmed by the theologians themselves." Comp. Lalande's Advantage and Necessity of Revelation, pt. I. c. 1. pp. 138—142. 8vo.

<sup>4</sup> This notion of *intelligences in the heavens* is, according to Maimonides, very ancient; for he makes the third stage of the antediluvian idolatry to be, "when certain immaterial essences, who pretended that the *star* or *planet* (*ὑψηλὸν*), or *an angel* had spoken to them and commanded that they should worship the star, or, &c. in such a particular manner, and directed what in their worship was to be done, what avoided." Maimon. de Idol. § 4.

<sup>5</sup> In Mede's Works, and Bp. Newton's Dissertations, vol. II. p. 440.

<sup>6</sup> See Bp. Newton, ut sup. p. 439.

<sup>7</sup> See Mede, p. 635.

<sup>8</sup> Where there is no necessity from the use of the plural word *δαίμονιον* to suppose, as some learned men have done, that the Athenians took Jesus and *Ἀνδρέας* for two distinct *δαίμονια* (see Bowyer on Acts); for Socrates had in like manner been accused *ΚΑΙΝΑ* ΔΑΙΜΟΝΙΑ εἰσφέρειν of introducing new demons in the plural, because he said that the ΔΑΙΜΟΝΙΟΝ singular used to forewarn him. Thus Xen. Mem. Socr. l. I. § 2. *δενεθρόλητο γὰρ ὁ φάιν Σωκράτη τοῦ ΔΑΙΜΟΝΙΟΝ δαυτῇ συμβαίνειν* *ὅθεν δὴ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι ΚΑΙΝΑ* ΔΑΙΜΟΝΙΑ εἰσφέρειν. For it was notorious, that Socrates used to say that the *demon* warned him; whence principally indeed they seem to me to have accused him of introducing new demons.

iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. James ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. Campbell, (Prelim. Dissert. to Gospels, p. 190.) that *Satan* is equivalent to the *demons* and to the *prince of the demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts, (p. 189.) *possessions* are not plainly ascribed to ὁ διάβολος the *devil*, in Acts x. 38.—It may be worth observing that *δαίμόνιον* is used in this third sense in the Apocryphal Book of Tobit iii. 8. vi. 17. viii. 3; and that, according to Plutarch, t. i. p. 958. E. edit. Xyl. it was a *very ancient* opinion, that there are certain *wicked and malignant demons* (φαῖλα δαίμονια καὶ βάνεα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, lest remaining firm (ἀπώροις unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy. See also Porphyry, de Abstin. ii. 39, 40, 42. p. 83, 84. ed. Cant. 1655. [Schleusner gives for this word the following senses.]

I. [*Genius* or *spirit*, being between heroes and gods, the authors of good or misery, and commonly held as the authors also of all events, the causes of which were not understood. See Jambl. Vit. Pyth. c. 21. Cudworth's Intell. System, iv. 14.]

II. [*Any divine being*, (Jul. Poll. Onom. i. 1.) as Acts xvii. 18. See Ælian, V. H. ii. 13. Diog. L. ii. 14.]

III. [*A god of the Gentiles*. 1 Cor. x. 20. (comp. 19, 21.) So in LXX, Deut. xxxii. 17.]

IV. [*The rebel angels*. (See Luke viii. 29. Eph. vi. 12.) So 1 Tim. iv. 1. which he translates *false and impious doctrines*, James ii. 19.]

Δαίμονιός, ὁ, ἡ, from δαίμόνιον.—*Demonian, devilish*. occ. James iii. 15.

ΔΑΙΜΩΝ, ονος, ὁ, q. δαίμων *knowing*, according to Plato in Cratylus, [23.] which from δαίω to *learn, know*.

I. *A demon, an intelligence*. Its senses in the heathen writers may be seen under δαίμόνιον I. and II., besides which it sometimes signifies *fortune*, sometimes an *attendant genius*. The LXX, according to the Complutensian edition, have once used it for the Heb. אַל, Is. lxx. 11. Comp. under δαίμόνιον I. The learned Dupont has remarked<sup>1</sup>, that in no (profane) Greek writer till the time of Christ does this word occur in a *bad* sense. This, however, may be doubted; since Plutarch, de Vit. Ære Al. ii. p. 830. F. mentions οἱ θεήλατοι καὶ οὐρανοποιεῖς ἱεῖνοι τοῦ Ἐμπεδοκλέους ΔΑΙΜΩΝΕΣ. Those *demons* of Empedocles who were cast out by the gods, and fell from heaven. But it is not certain whether δαίμονες was the word used by Empedocles, or whether it was Plutarch's.

II. In the N. T. it is used only for an *evil spirit, a fallen angel, a devil*, unless perhaps in Rev. xviii. 2. which passage seems an allusion to the LXX version of Is. xlii. 21. where the Heb. עֲרֵפִי, *rough, hairy creatures*, (so Aquila τριχιδν-ται and Vulg. pilosi sunt,) is rendered by δαίμονια *demons*, agreeably to the heathen notions,

that their *demons*, such as *Pan*, the *Fauns*, *Satyrs*, &c. appeared in the shape of *rough, shaggy animals*. Comp. LXX, Aquila and Symmachus, in Is. xxxiv. 14. and Baruch iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

Δάκνω, from the obsolete δάκω or δήκω the same. *To bite*. [Properly used of venomous animals, as Deut. viii. 15. Num. xxi. 6, 8, 9.] In the N. T. it is used only in a figurative sense. [To *injure* or *annoy*, especially by abuse or calumny, as in Gal. v. 15. if you *annoy one another with abuse and calumny*. So Xen. Cyr. i. 4, 13. iv. 3, 2. and in Latin *mordeo* is so used. See Ter. Eun. iii. 1, 21.] "Plato (Resp. ix. 274. ad fin. ed. Massey) uses expressions very similar to those of the apostle, ΔΑΚΝΕΘΑΙ τε καὶ μαχόμενα ἑσθιέειν ἄλλήῃα *to bite*, and *fighting to devour one another*." See Blackwall's Sacred Classics, i. p. 207. Wetstein and Kypke.

ΔΑΚΡΥ, voc, τό, from obsolete δάκω *to bite* (see δάκνω).—*A tear*, which flows from the eyes, and is of a briny, biting, or pungent taste. Luke vii. 38, 44. Heb. v. 7. [Micah ii. 6.]

Δάκρυον, ου, τό, from δάκρυ.—*A tear*. occ. Rev. vii. 17. xxi. 4. [Eccl. iv. 1.]

Δακρύω, from δάκρυ.—*To weep, shed tears*. occ. John xi. 35. [Micah ii. 6.]

Δακτύλιος, ου, ὁ, from δάκτυλος.—*A ring for the finger*. occ. Luke xv. 22. Comp. James ii. 2. [Xen. Anab. iv. 7, 19<sup>2</sup>.]

Δάκτυλος, ου, ὁ, q. δείκνυλος, from δείκω to *show, point out*, whence also the Latin name *digitus*, q. *deiceor*.

I. *The finger*, with which men *show* or *point out* objects. (Comp. Is. lviii. 9.) Mark vii. 33. Luke xvi. 24. et al. On Mat. xxiii. 4. see Wetstein. [A proverb used of those who do not themselves make the slightest effort to accomplish a purpose they desire. It occurs in Lucian, Demon, p. 999. Julian. Orat. vi. p. 200. See Luke xi. 46. John viii. 6. xx. 25, 27.]

II. *The finger of God* is used for his *power*, and as synonymous with the *spirit* of God. Luke xi. 20. Comp. Mat. xii. 18. and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμάζω, from δαμάω the same, which from Heb. נָחַץ or נָחַץ *to reduce to stillness* or *quietness*, whence also the Latin *domo*, and Eng. *tame*.—*To subdue, tame*. occ. Mark v. 4. James iii. 7, 8. [LXX Dan. ii. 40.]

Δαμαλίζω, εως, ἡ, from δαμάω *to tame*.—*A heifer* of fit age to be *tamed* to the yoke. occ. Heb. ix. 13. [Is. vii. 21. xv. 5. Hosea iv. 6, 16. In Heb. ix. 13. of course, the *red heifer* (see Numb. xix.) must be understood.]

Δανειζω, from δάνειον.

I. [Properly, *To give or bestow*; see Hesychius.] II. [*To lend without interest*. Luke vi. 34. Deut. xv. 8. xxviii. 12, 44. Prov. xix. 17. xxii. 7. Xen. Cyrop. iii. 7, 19. Sympos. 4, 44. Rarely, *to lend at usury*, as Æl. V. H. iv. 1. unless the words ἐπὶ τόκῳ are added. See Salmas. de Usuria. The passive is *to borrow without usury*. Mat. v. 42. Wisd. xv. 16. Prov. xx. 4. Lys. Or. xi. p. 168.]

<sup>1</sup> [In the LXX it is usually a *seal-ring*, as Gen. xli. 42. Dan. vi. 17. et al. freq.]

<sup>1</sup> On Theophr. Eth. Char. ch. xvi. p. 461. ed. Needham. (116)

*δάνειον*, ου, τό, from *δάνος* a gift, also a loan, *moneta lent.*—A loan, a debt. occ. Mat. xviii. 27. [Deut. xxiv. 11.]

*δανιστής*, ου, ὁ, from *δανίζω*.—A lender, a creditor. occ. Luke vii. 41.

*δαπανᾶν*, ἑ.

I. To spend, in general. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24. where see Wolfius, Wetstein, and Doddridge. [In these three instances it is taken in a good sense; rather, to expend, and so in *Æl. V. H. ix. 9.* See Markl. ad *Lys.* p. 605. But it is also used in a bad sense, to consume by spending, as *Judith xii. 4.* 2 Mac. i. 23. and hence,]

II. To spend, properly in eating and luxury. Luke xv. 14. James iv. 3. So Hesychius, *Πάμπροτος, πάντα δαπανῶν*, and Suidas explains *δαπανῶν*, by *ὅτι τὸ ἀπλῶς ἀναλίσκειν, ἀλλὰ τὸ λαμπρῶς ζῆν καὶ σπαθῆν καὶ δαπανᾶν τὴν οἰκίαν*, not simply to spend, but to live splendidly, and be prodigal and devour one's substance. See Wetstein on Luke.

*δαράνη*, ης, ἡ, from *δαπανᾶν*. †More correctly, *δαπανᾶν* from *δαράνη*.—Expense, cost. occ. Luke xiv. 28. [Ezra vi. 4. 8. 1 Mac. iii. 30.]

*δα*, a conjunction, perhaps from *δῖω* to bind, connect.

1. Copulative, and, also. Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude 8. After *καὶ* in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover*, *yes*. John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See Raphelius on Acts iii. 24. and Alberti on 2 Pet. i. 5.

2. *Etena*, et quidem. Rom. iii. 22. Phil. ii. 8. where Raphelius shows that Herodotus applies it in the same sense.

3. *Moreover*, further. Mat. v. 31. Luke xv. 11. 1 Cor. xv. 1.

4. Or. 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *then, therefore, so*. Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. *Causal*, for. Mark xvi. 8. Luke iv. 38. xii. 2, et al. freq. And thus it is often applied in the best Greek writers. See Raphelius on Mark xvi. 8. and Elsner on Luke iv. 38. [Hesiod, *Scut. Herc.* 251. Aristoph. *Av.* 585.]

7. In the sacred as in the profane writers, it connects historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18. where see Raphelius.

8. It connects the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then*. Acts xi. 17. where see Raphelius, who shows that Herodotus and Arrian use *δα* in the same manner as the Latin writers do at and *tertio*.

9. It is used in resuming a subject, and may be rendered, *I say, however*. 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *and that*. Gal. ii. 4.

11. Adversative, *but*, *sed*. Mat. xxiii. 11. xiv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11, et al. freq. In this sense it is very frequently preceded by *μὴν* in the former member of the sentence, as *Matth. iii. 11.* Comp. under *μὴν*.

12. It is used after a negative particle for

*ἀλλά* but, Heb. iv. 15. where Raphelius shows that both Xenophon and Polybius apply it in the same manner.

13. *Although, though*. 1 Pet. i. 7.

*Δίησις*, εως, ἡ, from *διόμαι*.

[I. Properly, *want*. *Æsch.* Dial. ii. 39, 40. Perhaps this, or *affliction* in Pa. xxii. 24.]

[II. *The petition of the needy, supplication*. Luke i. 13. Rom. x. 1. 2 Cor. i. 11. ix. 14. Phil. i. 19. iv. 6. 1 Tim. ii. 1. 1 Pet. iii. 12. 1 Kings viii. 28. Job xl. 22.]

[III. *Deprecation of evil*. Heb. v. 7. James v. 6.]

[IV. Generally, *prayer*. Luke ii. 37. v. 33. Acts i. 14. Eph. vi. 18. Phil. i. 4. 1 Tim. v. 5. 2 Tim. i. 8. Dan. ix. 3.]

*Δεῖ*, Impersonal. See under *δεῖω*.

*Δείγμα*, ατος, τό, from *διδείγμα* perf. pass. of *δείκω* or *δεικνυμι*.—An ensample, a specimen, (properly, say Harpocræon and the Etymologist, *what is shown of things sold*, i. e. a sample,) [and so used in Isocr. ad *Demon.* p. 4. and often elsewhere. But in the N. T. it is used as an example, proposed to deter from crime. Jude 7. 'An example of the future torment in eternal fire.' 2 Pet. ii. 6. 3 Mac. ii. 5.]

*Δειγματίζω*, from *δείγμα*.—To exhibit a specimen, to make a public show or spectacle. The ancients, particularly the Romans, exposed their captives, and the spoil of their conquered enemies, to public view, in their triumphal processions; [and hence, the verb means to exhibit as conquered, or triumph over. Col. ii. 15. *he openly triumphed over the powers*. Bretsch. puts a stop after *ἐξουσίας*, and then says, *δεδειγμένον* (sc. *λατῶν*) *ἐν παρρησίᾳ*, he showed himself as an example of confidence and intrepidity of mind to us: but *παρρησία* is usually, confidence in, not generally the quality, confidence or intrepidity.]

*Δεικνυμι*, or *δεικνύω*, from the obsolete V. *δείκω*, which see.

I. To show, exhibit, cause to be seen, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20.—or in a divine vision, Heb. viii. 5. Rev. xvii. 1. xxi. 9, et al.—or by a deceitful representation, Mat. iv. 8. Luke iv. 5. where, from the circumstances of the story, it appears that the devil really showed our Saviour as great an extent of country as was visible from the high mountain, supplying, in a moment of time, an illusive view of the other great and glorious kingdoms of the world. See Dr. Hammond's *Paraphrase*.

1 [Harpocræon says there was a place in the forum at Athens, called *Δείγμα*, because the samples were shown there. See Schol. ad Aristoph. *Eq.* 973. et Casaub. ad Athen. i. 22. vi. 4.]

2 The Abbé Mariti, (Travels through Cyprus, &c. cited in the English Review for November, 1792, p. 346.) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed the most beautiful prospect imaginable." This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me*. (Some commentators make *δεικνυμι* here signify to describe, as *ostendo* in Latin. See Græv. Lectt. *Hebræol.* c. 12. Alberti *Peric. Crit.* c. 13. p. 47. and Olearius and Palairot here. Wahl, Schl. and Br. say, absolutely to show, place before the eyes; and Schl. says, that *ἀόρατος* is Palestine, or that the show was illusive.)

II. *To show, teach, declare.* Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28. [Deut. iv. 5. Ex. xv. 25. 1 Sam. xii. 23. Job xxxiv. 32.]

III. *To show, prove, demonstrate.* Jam. ii. 18. iii. 13. [Ælian, V. H. ix. 35.]

IV. *[To predict.* Rev. i. 1. iv. i. xxii. 6.]

V. *[To perform, show forth.* John ii. 18. x. 32. 1 Tim. vi. 15. Ps. lx. 3. lxxi. 20. Gen. xii. 21. Xen. Cyr. vi. 4, 5. Ælian, V. H. xiv. 37. Schl. says, that in John v. 20. it is *to give power*; Br. explains it, *to teach*.]

Δειλία, ας, ἡ, from δειλός, which see.—*Fearfulness, timidity, shrinking for fear.* So Theophrastus, Eth. Char. xxv. defines δειλία to be "ΤΙΒΕΙ-ΞΙΣ τῆς ψυχῆς ἔμφοβος, a yielding or shrinking of the soul through fear." And Andronicus, ΔΕΙ-ΛΙΑ ἰστίον ἈΠΟΧΩΡΗΣΙΣ ἀπὸ φαινόμενου καθήκοντος διὰ φαντασίαν δεινοῦ. Δειλία is the withdrawing from some object coming upon us, because it appears terrible. occ. 2 Tim. i. 7. [Lev. xxvi. 36. Ps. liv. 5.]

Δειλιάω, ᾶ, from δειλία.—*To shrink for fear, as the heart.* occ. John xiv. 27. [Deut. i. 31. xxxi. 6. 2 Mac. xv. 5. Is. xlii. 7.]

ΔΕΙΑΟΣ, ῆ, ὄν.—*Shrinking for fear, fearful, timid.* occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8. where see Wetstein. [Schl. says, that in Rev. xxi. 8. it is an *apostate or deserter from fear, a bad person.* See Schol. Soph. Antig. 366. Valck. ad Eur. Phœn. 1011. Alberti Obs. on N. T. p. 498. LXX. Judg. vii. 3.]

ΔΕΙΝΑ, ὁ, ἡ, τό. [Gen. δεινός, dat. δεινί, acc. δεινα. An indefinite pronoun. *A certain one, any one.* It is generally used when the speaker cannot, or will not, name the person or thing he speaks of. It only occurs in Mat. xxvi. 18. but often in good Greek. See Viger and his commentators.]

Δεινός, adv. from δεινός; [which signifies not only *terrible*, but *any thing great or excessive.* See Perizon. ad Ælian. V. H. i. 1. Hence the two senses of this adverb.]

I. *Dreadfully, grievously.* Mat. viii. 6. [Job x. 16.]

II. *Vehemently.* Luke xi. 53.

Δειπνῶ, ᾶ, from δειπνόν.—*To sup, eat a supper [an evening meal].* <sup>1</sup> occ. Luke xxii. 8. 1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *to eat for supper.* Luke xvii. 8. [In 1 Cor. xi. 25. Schl. and others translate, *after the first service, i. e. the Paschal Lamb was removed*; because the wine was served with that, and a cup drunk after eating it, before touching the second service, the bitter herbs and unleavened bread. See Beausobre's Introduction in the chapter on the Holy Seasons. LXX. Prov. xxiii. 1. In Rev. iii. 20. it implies *to be intimate with*.]

Δειπνόν, ου, τό, so called from δεισθαι εἰς πόνον, *men's wanting it for labour, or to enable them to labour.* See Suicer's Thesaurus on this word.

I. In Homer it generally denotes *the breakfast, or morning meal*, as Il. ii. 381, 399. and Il. viii. 53. (comp. i. 66.) but sometimes *food in general*, [as *the midday meal.* (See Hesych. and Athen. i. 9, 10. Pol. vi. 1.) and] even that which is taken towards evening, as Il. xviii. 560. Hence

II. In the later Greek writers, as in the N. T.

a *supper, an evening meal, or feast.* Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12. [It is generally an *evening feast*, especially in the last passage, and Luke xiv. 17. Perhaps in John xiii. 2. an *evening meal.* The phrase κοῖνῃ δειπνόν, which occurs Mark vi. 21. Luke xiv. 16. John xii. 2. is *to give a feast.* It is a feast in Messiah's kingdom. Rev. xix. 9, 17. Comp. Dan. v. 1, 4. Eedr. iii. 38. vi. 49.]

III. Κυριακὸν Δειπνόν, the *Lord's Supper.* occ. 1 Cor. xi. 20. It appears, however, from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, on the Lord's Supper, p. 151, 2nd ed., where see more.

<sup>2</sup> Δεισιδαιμνόν, from δειδω, 1st fut. δειξω, *to fear, and δαίμων a demon.* [Either *religious, pious*, as in Xen. Cyr. iii. 3, 26, et al. or *superstitious.* See Theoph. Char. xvi. and Plutarch's book on δεισιδαιμονία. (tom. ii. p. 400.)]—Comp. Δαίμων I. "The word δεισιδαιμνόν," says Mede, (Works, in folio, p. 636.) "by etymology signifies a *worshipper of demon gods*, and was anciently used in this sense; and so you shall find it often in Clemens Alexandrinus his Protrepticon<sup>3</sup>, not to speak of others." And thus the Etymologist explains it by ἐκλαβῆς καὶ δειλός περὶ θεοῦ πῖος and *fearing the gods*, and Suidas by θεοσεβῆς a *worshipper of God, or of the gods.* occ. Acts xvii. 22. where St. Paul begins his speech in the Areopagus in a much less *offensive*<sup>4</sup> manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are ὡς δεισιδαιμονόοι, somewhat, or, as it were, too much addicted to the worship of demon gods.* [Schleusner, and I think rightly, says, *I see that you are especially, and more than others, attentive to religious matters*; adding, that St. Paul would, of course, use a word which could not irritate the Athenian mind; and that so he judged this fittest for that purpose, and yet to convey a tacit reproof to their superstition.]—In this exordium he also insinuates an answer to the charge brought against him, ver. 18. that he *seemed to be a proclaimer of new demon gods*; namely, that since he saw them so much addicted to the worship of *demons* already, he would not introduce *any new demons* among them; but, as he goes on to declare, he would wish to recal them to the worship of that *God* whom, out of their great δεισιδαιμονία, they worshipped without particularly knowing him, but who, though to them *unknown*, made the world and all things therein, and is the Lord of heaven and earth.

<sup>5</sup> Δεισιδαιμονία, ας, ἡ, from δεισιδαιμνόν.—*Superstition, or religion, or religious worship.* occ. Acts xxv. 19. "As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as *superstition*; so that this text affords a *further argument*, (comp. δεισιδαιμνόν,) that the word δεισιδαιμονία will admit a milder interpretation."—Doddridge. And thus Suidas explains δεισιδαιμονία by ἐκλάβει

<sup>1</sup> Et Strom. vii. p. 504. δεισιδαιμνόν, ὁ δειδὼν τὰ δαιμόνια.

<sup>2</sup> See Lardner's Credibility of Gospel History, vol. i. b. i. ch. 8. § 7, 3. p. 412, 413, and note, 1st edit.

<sup>3</sup> [See Xen. Mem. ii. 7, 12.]

ἐπὶ τὸ θεῖον, reverence towards the Deity, and Hecychius by φοβοῦσία, fear of God, in which good sense it is several times used by Diodorus Siculus<sup>1</sup>. [i. 70. Polyb. vi. 56, 7.] So Heraclitus says of Orpheus, he led men εἰς δεισιδαιμονίαν, and exhorted them ἐπὶ τὸ εὐσεβεῖν to be pious, where it is manifest δεισιδαιμονία must mean religion, not superstition. But, what is more to our present purpose, the word is used in the like good sense in Josephus, not only where a heathen calls the Pagan religion δεισιδαιμονίας, (Ant. xix. 5, 3.) or where the Jewish religion is spoken of by this name in several edicts that were made in its favour by the Romans, (as in Ant. xiv. 10, § 13, 14, 16, 18, 19.) but also where the historian is expressing his own thoughts in his own words. Thus of king Manasseh after his repentance and restoration he says, ἰσπούδαζεν—πάσθω περὶ αὐτὸν (ὁὖν) τῇ ΔΕΙΣΙΔΑΙΜΟΝΙΑ, χρῆσθαι, that he strove to behave in the most religious manner towards God, Ant. x. 3, 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn together on this occasion τῇ ΔΕΙΣΙΔΑΙΜΟΝΙΑ, by their religion, as if it had been by an engine, ὀργάνῳ τινι, de Bel. ii. 12, 2. Comp. c. ix. § 3. [Schleus. takes it in a good sense in this passage of the Acta. Bretsch. in the sense of superstition; but Schleus. is assuredly right, for the reasons given by Doddridge.]

Δεκα, αἰ, αἰ, ρά. Indeclinable.—The number ten, from δέχισθαι (Ionic δέκεσθαι) to receive, contain, because it contains all the units under it. Mat. xx. 24. xxv. 1.

Δεκάτο, οἱ, αἰ, ρά, from δέκα ten, and δύο two.—Tenth. occ. Acta xix. 7. xxiv. 11. [See Ex. xvii. 21. Euth. ii. 12.]

Δεκαπέντε, οἱ, αἰ, ρά. Indeclinable; from δέκα ten, and πέντε five.—Fifteen, occ. John xi. 18. Acta xxvii. 28. Gal. i. 18. [Ex. xxvii. 15. Judg. viii. 10.]

Δεκατισσάρες, αἰ, αἰ, καὶ ἅ δεκατίσσσα, from δέκα ten, and τίσσαρες four.—Fourteen. occ. Mat. i. 17. Gal. ii. 1. [Gen. xxxi. 41. Num. xxix. 13.]

Δεκατός, η, ον, from δέκα.  
1. The tenth. John i. 39. Rev. xi. 13. xxi. 20.  
II. Δεκάτη, ης, ῆ, (μοῖρα, part, being understood.) The tenth part, tithe. Heb. vii. 2, 4, 8, 9. See Wetstein on verse 4, for instances of the heathen dedicating to their gods the tenth of spoils taken in war. [It is tithe of spoil, Heb. vii. 2. Gen. xiv. 20. Xen. Ages. i. 34; of the fruits of the earth, Heb. vii. 8. Lev. xxvii. 30. On the Jewish Tithes, see Hottinger's Treatise; on the Heathen Tithes, see my Inscriptiones Græcæ, p. 216.]

Δεκατός, ὦ, from δέκατος, δεκάτη, the tenth.—To tithe, receive tithes of. occ. Heb. vii. 6. Δεκατόμα, οὔμαι, pass. to be tithed, pay tithes. Heb. vii. 9. [Neh. x. 37.]

Δεκτός, ῆ, ον, from δίδεκεαι 3rd pers. perf. αἰ τίγμαι to receive.

I. Accepted, acceptable, agreeable. Luke iv. 24. Acta x. 35. Phil. iv. 18. [See Prov. xxvii. 11. Lev. i. 4. Ia. lvi. 7. Mal. ii. 13. Ecclus. ii. 5.]

II. [Fortunate, propitious. Luke iv. 19. and

2 Cor. vi. 2. The word does not occur in good Greek.]

Δελεάζω, from δέλεαρ, ατος, τό, a bait.—To take or catch, properly with a bait, as birds or fishes are caught. occ. 2 Pet. ii. 14, 18. James i. 14. ἐξελεόμενος καὶ δελεαζόμενος. "These words," says Doddridge, "have a singular beauty and elegance, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour." Thus also Xenophon, Mem. Socr. ii. 1, 4. where, disputing with Aristippus about pleasure, he says some animals are γαστρὶ ΔΕΛΕΑΖΟΜΕΝΑ, caught by their belly or appetite. See Raphaelius, Wetstein, and Kypke. [So Herodian, i. 12, 10. Ælian, V. H. xiv. 17.]

Δένδρον, ου, τό.—A tree. Mat. iii. 10. vii. 17, 18, 19. xiii. 32. et al. freq. In Mark viii. 24. many MSS., five of which are ancient, and some editions, read, βλῆπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας, I see men, because I see them as trees (confusedly, like the trees which the man knew were growing in the fields near Bethsaida, and which he also knew could not naturally move from the place where they grew, whereas what he took to be men he saw) walking. See Wetstein Var. Lect. Wolfius, and Griesbach. [It is a shrub in Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. See Salmas. Exerc. de Homonymis Hyles Iatr. p. 15. LXX, Job xi. 16.]

Δεξιολάβος, ου, ὁ, from ἐν τῇ δεξιᾷ λαβεῖν, taking in the right hand.—A soldier who takes and carries a spear or javelin in his right hand, a spearman. occ. Acta xxiii. 23. [This word occurs in no good Greek author; but in Theophylact, Simocatta, iv. 1. and Constantin. Porphy. Themat. i. 1. Meursius, in his Lexicon Græco-barbarum, says the δεξιολάβοι were the constables or police, who seized the guilty and took them to prison or to punishment. Schleusner thinks they were royal guards, who carried a lance in their right hand, who not only guarded the king, but the captives, whose right hand was chained.] The Alexandrian MS. reads δεξιοβόλους; but since all the other MSS. (except one mentioned by Erasmus) have δεξιολάβους, Mill's opinion seems highly probable, that δεξιοβόλους is no more than a gloss, which was originally placed in the margin, and thence crept into the text. This gloss, however, which signifies those who cast darts or javelins with the right hand, confirms the interpretation of δεξιολάβος just given.

Δεξιός, ὁ, ὄν.—Right, as opposed to left, so applied to the eye, Mat. v. 29; to the cheek, v. 39; to the ear, Luke xxii. 50; to the foot, Rev. x. 2. But properly and most generally δεξιός denotes the right hand, and that whether joined with χεῖρ, Mat. v. 30; or not, vi. 3. xxvii. 29. Gal. ii. 9. [The phrase δεξιός δίδοναι τινί, like the Latin dextram dare, (Tac. Ann. xv. 29. Virg. Æn. iii. 610.) means to make a covenant or agreement, the right hand being a sign of faith as well as of charity and love. So Gal. ii. 9. 1 Mac. xi. 62. xiii. 50. Xen. Anab. i. 6, 6. Joseph. A. J. xviii. 9, 3.—Δεξιός is used for that which is on the right, in 2 Cor. vi. 7.]

Δεξιά, ρά, neut. plur. (μέρη parts being understood) the parts towards the right hand, i. e. the

<sup>1</sup> See Hammond on Acts xvii. 22, and Pole Synops.

*right-hand side.* Mat. xx. 21. where see Wetstein. Mat. xxii. 44. xxv. 33. et al. *Μίση* is expressed, John xxi. 8. On the expressions of Christ *sitting on the right hand of God, being exalted to his right hand*, and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Obs. Sac. ii. 4, 5. ed. 3. [Vitringa's decision is that, as to *sit*, in Scripture, frequently means to *reign*; and to *sit with a king* even more strongly implies to be joined in his power; and finally, to *sit on his right hand*, in which the *seceptre* is placed, even yet more decidedly shows participation in his authority, the phrase, as applied to our Lord, expresses that communion of power and glory which exists between Him and the Father. See Bishop Pearson and his notes on this article of the Creed.]

*Διομαι.* See under *δω*.

*Δίρμα, αρος, τό, from δῖω to flay, strip off the skin.*—A skin of a beast flayed off the body. occ. Heb. xi. 37. Comp. under *μηλωή*. [It is rather a garment made of a skin, such as was used by the prophets. See Zech. xiii. 4. 2 Kings i. 8.]

*Δερμάτινος, η, ον, from δῖρμα.*—Made of skin, leathern. occ. Mat. iii. 4. Mark i. 6. [Comp. Gen. iii. 21. Lev. xiii. 58.]

**ΔΕΨΩ.**

I. *To flay, strip off the skin.* In this its proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34. for the Heb. *וַיִּפְּלֵם* to flay. It is also thus used by Homer, speaking of sacrificial victims, Il. i. 459.

*Ἀὐ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαζαν, καὶ ἔδεισαν·*

First they drew back their necks, then kill'd and flay'd.

So Il. vii. 316. *τὸν ΔΕΨΟΝ*, the steer they flay'd.

II. *To flay by beating with rods or the like, to beat or scourge severely.* Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xiii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this is a very uncommon sense of the V. yet the diligent Kyрке, on Mat. xxi. 35. produces Aristophanes in Vesp. applying the simple V. *δῖρμεν* and *δῖρεσθαι*, and the compound *ἀποδῖρεσθαι*, to this meaning; and likewise Arrian, Epict. ii. p. 236. *ἐκδῖρεσθαι*. [Aristoph. Ran. 632. Diog. L. vii. 23. In Luke xii. 47, 48. the verb is followed by *πολλάς, ὀλίγας*: *πληγὰς* is understood, as in Aristoph. Nub. 968. Vesp. 1277. Soph. El. 1438. See Bos, p. 385. ed. Schkfer. The word *δαρῆσθαι* occurs in Aq. Prov. x. 8. for *he shall suffer punishment*.]

III. *To beat, strike* in general, as a person. John xviii. 23. 2 Cor. xi. 20<sup>1</sup>.—the air. 1 Cor. ix. 26. where it seems to refer to the *σκιμαχία* of the ancient athlete, or their exercising themselves in imaginary combats, in which they would of course *strike* nothing but the air. So Virgil, of a boxer preparing for the combat, *verberat ictibus auras*, Æn. v. 377. See Wetstein on 1 Cor. ix. 26.

*Δεσμεύω.*

I. *To tie together, or bind* as sheaves. Gen. xxxvii. 7. xlix. 11. Job xxvi. 8. Xen. Anab. v. 8, 10.]

II. *To enchain.* Acts xxii. 4. Xen. Hier. vi. 14. vii. 12.]

III. *To bind upon any thing.* Mat. xxiii. 4. The metaphor is obviously from beasts of burden.]

<sup>1</sup> [It here implies contumely.]

*Δεσμός, ὢ, from δεσμός.*—To bind. occ. Luke viii. 29.

*Δεσμή, ἥς, ἡ, from δίδεσμαι perf. pass. Attic of δῖω to bind.*—A bundle; which English word is derived in like manner from the V. to bind. occ. Mat. xiii. 30.—The LXX use *δεσμή*, Exod. xii. 23. for the Heb. *פֶּתֶל* a bunch, of hyssop namely.

*Δέσμιος, ου, ὁ, from δεσμός.*—One bound, a prisoner. Mat. xxvii. 15, 16. Acts xvi. 26, 27. et al. freq. On Philem. 1. see Macknight. [The expressions *ὁ δέσμιος Κυρίου*, &c. mean one who is imprisoned for Christ's sake. Lam. iii. 33. Zech. ix. 11.]

*Δεσμός, οῦ, ὁ, pl. δεσμά, τὰ, (but τοὺς δεσμούς, Phil. i. 13.) from δίδεσμαι perf. pass. Attic of δῖω to bind.*

I. A bond or chain, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. et al. freq. In Heb. x. 34. the Alexandrian, Clermont, and three later MSS., together with the Vulgate, both the Syriac, and several other ancient versions, read *δεσμίους* prisoners, which reading is embraced by Wetstein, and by Griesbach received into the text. [LXX, Job xxxix. 5.]

II. The string or ligament of the tongue. Mark vii. 35. Theognis, Γνωμ. 178. *γλῶσσα δὲ αὶ ΔΕΔΕΤΑΙ*, his tongue is tied.

III. It is spoken of an infirmity owing to a satanical agency, Luke xiii. 16. where see Wolfius and Kyрке.

*Δεσμοφύλαξ, ακος, ὁ, from δεσμός, and φυλάσσω to keep.*—A keeper of prisoners, a jailor. occ. Acts xvi. 23, 27, 36.

*Δεσμοτήριον, ον, τό, from δεσμός to bind, which from δεσμός.*—A place where persons are bound and confined, a prison. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26. [LXX, Gen. xxxix. 22.]

*Δεσμωνής, οῦ, ὁ, from δεσμός to bind, which from δεσμός.*—A person bound, a prisoner. occ. Acts xxvii. 1, 42. [Gen. xxxix. 21.]

*Δεσπότης, ου, ὁ.*

I. Generally, one who commands, or is at the head of any thing.]

II. A sovereign lord, a sovereign. Applied to Christ and the Holy Spirit. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude 4. Rev. vi. 10.—Dr. Clarke, in his Scripture Doctrine of the Trinity, No. 407<sup>2</sup>, asserts, that “Christ is no where in the New Testament styled *Δεσπότης* (but God the Father only, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10).” Let us then examine these texts.—Luke ii. 26. *it was revealed to him (Simeon) ὑπὸ (not διὰ) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; and on seeing him, he says, ver. 29. ΔΕΨΙΟΤΑ, LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.* Is it not then the Holy Ghost here styled *Δεσπότης*?—Acts iv. 24, 25. *they lifted up their voice to God with one accord, and said ΔΕΨΙΟΤΑ, LORD, thou art God, which*

<sup>2</sup> [This is Attic. See Mæris in voce, and Eustath. ad Hom. Od. ix. p. 1598. 17. Rom. The other declension is found in the LXX. Jer. ii. 20. v. 5. Habak. iii. 13.]

<sup>3</sup> Comp. No. 15. and Clarke's Comment on Forty Texts, No. 15.

had made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David had said.—But by Acts i. 16. it was the Holy Ghost who spake by the mouth of David. It is *He*, therefore, who in Acts iv. 24. is styled *Δεσπότης*.—In 2 Tim. ii. 21. ΤΩ ΔΕΣΠΟΤΗ, the Master (of the house) there spoken of may most naturally be referred to Christ, who is named ver. 19. Comp. Heb. iii. 6. If in Jude 4. we follow the common reading, the want of the article *ὁ* before Κύριον shows that *Jesus Christ* is there styled *ὁν μόνον ΔΕΣΠΟΤΗΝ Θεόν*, the only Lord God, as well as our Lord. But if, with the Alexandrian and another ancient MS., and eleven later ones, and the Vulg. version (see Mill, Wetstein, and Griesbach) we omit the word Θεόν, this application of μόνον ΔΕΣΠΟΤΗΝ to *Jesus Christ* will be still more evident. And the same sort of persons who in Jude 4. are said to deny the only ΔΕΣΠΟΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as denying the LORD, ΔΕΣΠΟΤΗΝ, who bought them. Who he is, we may learn from Gal. iii. 13. and the hymning elders in Rev. v. 9. will also inform us, for the person there addressed bought them to God with his own blood<sup>1</sup>.—Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10. belongs to Christ, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22.—Grotius therefore was not mistaken, as Dr. Clarke asserts he was, in saying that Christ is sometimes called Δεσπότης in the New Testament. I add further with regard to the Holy Spirit, that Luke ii. 29. Acts iv. 24. furnish us with clear instances of His being religiously invoked by holy men, and of His having divine attributes expressly ascribed to Him. [Parkhurst's argument here is very ill brought forward, and some of his reasonings are very imperfect. The argument for the divinity of Christ, from the application of the word Δεσπότης to him, is, that (as Dr. J. P. Smith, on the Person of Christ, vol. ii. p. 602. has well observed) the title of dominion, elsewhere applied in a very marked manner to the Father, is given also to Christ. But Parkhurst takes away its use from the Father, to whom it appears to me, beyond all doubt, to be applied in Acts iv. 24. for creation is often predicated of the Father, and the very terms here used, lead one to think of the God of Israel. I should also so judge of Luke ii. 26. and this is the general opinion of the critics. In 1 Pet. ii. 1. and Jude 4. it is beyond a doubt to be applied to Christ. Even Bretsch. allows these, and Schl. the first of them. It is curious that, in order to take away the second from Christ with more show of reason, he persists in a reading rejected by Griesbach, and with sufficient ground in most persons' opinion. Mr. Sharp has, however, shown that, even with this rejected reading, the place must still be referred to Christ. See Nares's Remarks on the Improved Version, p. 239. I ought to cite some passages in the LXX, where Δεσπότης is used of the Father. Job v. 8. Prov. xxix. 26. Jer. xv. 11. See again in the Apoc. Wisdom vi. 7. viii. 3. In the following it is used for κύριος or ἄρχων. Gen. xv. 2, 8. Josh. v. 14. Prov. xxx. 1. Jer. i. 6. iv.

12. For its use as to heathen gods, see Palaioret, Obes. Crit. p. 283.]

III. A human lord or master, as of servants. 1 Tim. vi. 1. 2 Tit. ii. 9. 1 Pet. ii. 18. In the LXX Δεσπότης six times answers to the Heb. מֶלֶךְ as applied either to man or God, and particularly to the divine Captain of Jehovah's host. Josh. v. 14. Comp. v. 15.

IV. A possessor. To this head Schl. and Br. refer 2 Tim. ii. 21. This meaning is found elsewhere. Theophyl. Ep. 19. Schl. gives the sense, a husband, and quotes 1 Pet. iii. 6. referring to Gen. xviii. 12; but the word in each case is κύριος. The sense occurs, Eur. Med. 223. Hel. 578.]

Δεῦρο. An adv. both of place and time, signifying *hither*, perhaps from δέω to come, enter, as δέω below.

I. Of place, *here, hither*. In the N. T. when implying *place*, it is used only in calling or encouraging, and may be rendered *come, come hither*. Mat. xix. 21. Luke xviii. 22. John xi. 43. et al. See Wetstein on Mat. and observe that Homer frequently uses this word. See Damm Lex. col. 1061. [In Acts vii. 3. and 34. and in 2 Kings iii. 13. v. 19. it seems to have the opposite signification, go.]

II. Of time, with the neuter article, ἀπὸ τοῦ δεῦρο, *till this time, hitherto*. Rom. i. 13. where see Wetstein.

Δεῦρε. An adv. of compellation or calling.—Come, come hither, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2nd pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δέω to come, ε being inserted, as if from the V. δέωω. Comp. δέω. See Wetstein on Mat. and Damm Lex. col. 1062, who shows that Homer often uses δεῦρε. [LXX, Dan. iii. 27.]

Δευτεραίος, α, ov, from δεῦρος.—Doing somewhat on the second day; for these nouns in αἰος denote the day. Comp. ρεσπραίος. occ. Acts xxviii. 13; on which text Raphaelius observes that Xenophon [Cyr. v. 2, 1.] uses δευτεραίος in the same sense<sup>2</sup>.

Δευτερόπρωτος, ov, ὁ, from δεῦρος the second, and πρῶτος the first.—The first sabbath after the second day of unleavened bread, from which day the seven weeks (called ἑβδομή sabbathe, Lev. xxiii. 15. Comp. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the barley was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which Stockius and Doddridge have embraced. [So Scaliger, Casaubon, Kuinoel, and Schleusner.]

Δεύτερος, α, ov. The learned Damm, Lex. col. 461, derives it from δέωω to fail, fall short, and says it is properly spoken of those who are second in a trial of skill or activity. Homer certainly applies it in this sense, Il. x. 368. xxiii. 265, 498. But what properly confirms this deriv-

<sup>1</sup> See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. I. No. 40.

<sup>2</sup> [See also Diod. Sic. xvi. 68. Polyb. ii. 70. Perizon. ad Elian. V. H. iii. 14. and Viger de Idiot. iii. 2, 15.]

ation is, that Homer uses not only the comparative *δευτερος*, but also the superlative *δευτατος*, the last, II. xix. 51. Odyss. i. 286. xxiii. 342.

Second. Mat. xxi. 30. xxii. 26, 39, et al. *Δεύτερος* neut. is used as an adverb, *secondly*, *a* or *the second time*. John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. 'Ες *δευτέρου* (καρπὸν time, namely, being understood) *a*, or *the, second time*. Mat. xxvi. 42. John ix. 24. et al. Comp. under *is* 4.

*Δίχομαι*.

I. *To receive, contain within itself*, as a place doth what is put therein. Acts iii. 21. [Luther translates this place, *who must occupy heaven*. So Bengel and Wolf. See Eur. Alc. 817. LXX, 1 Kings viii. 27.]

II. *To take, receive within or between the arms*. Luke ii. 28. [into the hands, xxii. 17.]

III. *To receive, entertain, as a person*. Mat. x. 40. 41. [xviii. 5. Luke ix. 11. xvi. 4.] Acts xxi. 17. [2 Cor. vii. 15. Col. iv. 10.] Gal. iv. 14. [Heb. xi. 31.] Comp. Acts vii. 59. [Xen. Anab. vii. 7, 26.]

IV. *To receive, embrace, as a doctrine*. [Mat. xi. 14. Luke viii. 13.] Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6, et al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14. [Aristot. Rhet. iii. 17. Thucyd. iv. 16. Schl. makes *ὁ δίχομαι* in 2 Thess. ii. 10. (as in Thucyd. v. 32.) *I refuse or reject*, but it seems to me simply the negative of this 4th meaning. He also refers Mat. x. 40. to this head.]

V. *To receive, bear with, bear patiently, as a person*. 2 Cor. xi. 16. So Demetrius in Plutarch, de Defect. Orac. p. 412. F. ΔΕΨΑΣΘΕ ἡμᾶς—καὶ ὅπως οὐ συνάξετε τὰς ὀφρῦς—σκοπεῖτε, *bear with us, and take heed not to frown*. See Elsner and Wolfius. [Ælian, V. H. iii. 26. Schwartz. ad Olear. de Styl. N. T. p. 348.]

VI. *To receive, somewhat given, or communicated*. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4. [Xen. Cyr. i. 4, 10. and 5, 5. Arrian, Diss. Ep. ii. 7, 11.]

VII. *To look for, expect*. Δίχομαι is often thus applied in Homer, as in II. xviii. 524.

Τοῖσι δ' ἔπειτ' ἀνάνευθε δίω σκοροὶ εἶτα λαόν,  
ΔΕΤΜΕΝΟΙ ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βοῦν.

Two spies at distance lurk, and watchful seem

If sheep or oxen seek the winding stream. Forc.

So II. ii. 794. and ix. 191. The simple V., however, is not in the N. T., nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives *ἐκδίχομαι*, *προσδίχομαι*, which see.

*Δίω*.

I. *To bind, tie, as with a chain, cord, or the like*. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4, et al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16. see Wolfius. [In the following places it means, *to throw into chains, make a prisoner*. Mat. xxvii. 2. Mark xv. 1, 7. Acts ix. 2, 14, 21. xxi. 13. xxii. 5, 29. xxiv. 27. Col. iv. 3. In 2 Tim. ii. 19. the meaning is, *to restrain or hinder*. In Acts x. 22. there are various explanations of *δεδεμένος τῷ πνεύματι*. Some, as Erasmus Schmidt, interpret πν. of a revelation by the Holy Ghost, that Paul should be thrown into chains at Jerusalem; and refer to v. 23. and

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xxi. 4. Besa, Vitrings, and others say, it means, *bound or compelled by the Holy Ghost to go to Jerusalem*. Erasmus has *corpore liber, sed spiritu alligatus*. Alberti thinks it is here for *strengthened* (bound round) by the Spirit. Wolf and others think that πν. is here the mind of Paul illuminated by revelation, by which he foresees his future imprisonment. Schl. thinks it is *compelled by my mind or inclination*. In Luke xiii. 16. the *binding* means the actual contraction or binding together of the woman's limbs; see ver. 11. She was, says Wolf, what the Greek physicians call *ἐμπροσθοτονική* drawn forward. See Hippoc. v. Epidem. § xii. xv. for the same use of *δίω*. The *Tetanus Emprothotonus* is often a chronic disease in hot countries.]

II. *To bind up, swathe*. John xix. 40.

III. *To bind or oblige by a moral or religious obligation*. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce or determine to be binding or obligatory, i. e. of duties to performance, of transgression to punishment*. Mat. xvi. 19. xviii. 18. Comp. John xx. 23. [Judg. xvi. 22.]

*ΔΕΩ*.

I. *To have need, to want, lack*. Thus the V. active is sometimes, though rarely, used in the profane writers, as in Homer, II. xviii. 100.—*ἔμειο δὲ ΔΗΨΕΝ, he wanted me*. So Plato in Apol. Socr. § 18, 27. ed. Forster, πολλοῦ ΔΕΩ, *I want much, i. e. I am far from*. And Lucian, Rev. iv. t. i. p. 406. B. *Ἐγὼ δὲ τοσούτον ΔΕΩ, I am so far from*.

II. [As a verb impersonal. Δεῖ. (1) *It is necessary, it behoves*. Mat. xvi. 21. xvii. 10. John x. 16, et al. freq. (2) *It is becoming, proper, or one's duty*. Mat. xviii. 13. xxiii. 23. xxv. 27. Mark xiii. 14. Luke iv. 43. xxii. 7. 1 Tim. iii. 2, 7, 15. Tit. i. 7, 11. Heb. ii. 1. xi. 6. 2 Pet. iii. 11. Schl. translates it in Luke xiii. 14. by, *it is lawful, and in Luke xix. 5. by, it pleases me*, but quite unnecessarily. Both fall under the first head, without, however, any marked expression of necessity in the first place, *I am to work*. In the second, the necessity is stronger, *It is arranged or decreed that I am to be in your house*. In 1 Cor. xi. 19. Schl. says, *It is advantageous, and so, perhaps, Hammond*; but I think it is, *It cannot be but that there will be divisions, i. e. from the propensities of human nature; and so Rosenmüller.*—*Διόν, τό. Need, needful, becoming*. See [Acts xix. 19.] 1 Tim. v. 13. 1 Pet. i. 6<sup>1</sup>.

III. Δίωμαι, pass. *To be in want or need, to want*. In this sense it is not used by the writers of the N. T. in the simple form, though the compound *προσδίωμαι* is, [Xen. de Rep. Ath. ii. 3.]

IV. *To pray, beseech, supplicate, used absolutely*, Acts iv. 31. Rom. i. 10.—with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 30, et al. freq.—with a genitive of the person and an accus. of the thing, 2 Cor. viii. 4, *with much entreaty requesting of us this favour and the communication of this ministration to the saints*. For the words *δεξασθαι ἡμᾶς* at the end of the verse seem a spurious addition, being wanting in thirty-four MSS., four of which are ancient, unnoticed in the Vulg. in both the Syriac and other ancient

<sup>1</sup> [In the plural it generally signifies, *what is necessary for support of life*, as Exod. xxi. 16. 1 Kings iv. 22. Prov. xxx. 8. 2 Mac. xiii. 20.]



versions, and accordingly rejected by Wetstein, and thrown out of the text by Griesbach. [With *ὑπὲρ* or *πρὸς*, *I pray for any one*, as Luke xxii. 32. Acts viii. 24. Pa. xxix. 8. Job ix. 15.]

ΔΗ'. An adv.

1. Of affirming, *truly, in truth*. 2 Cor. xii. 1. Comp. Mat. xiii. 23. [Jer. xxxvii. 20.]

2. Of exhorting, [come,] *by all means*, or the like. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *therefore*. 1 Cor. vi. 20. Blackwall, Sacred Classics, vol. i. p. 145. observes, that Plato applies this particle in the same manner. But in this use of *οὕτως*, its affirmative or hortative sense seems also to be included, q. d. *therefore truly, or therefore by all means*<sup>1</sup>. [So in the Song of the Three Children, and Xen. Mem. iii. 4, 7.]

ΔΗΛΟΣ, ὁ, οὐ.—*Manifest, evident*. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7. [LXX, Ex. v. 15.]

Δηλώω, ὡ, from δηλός.

I. To make manifest or evident. 1 Cor. iii. 13. Heb. ix. 8.

II. To make manifest, declare, show, signify by words, [teach.] 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11. [LXX, Ex. vi. 3.]

Δημιουργέω, ὡ, from δῆμος the people, and ἀγορεύω to speak to or harangue.—To speak to or harangue the people<sup>2</sup>, to make a public oration, [used generally of great men's speeches. Prov. xxx. 31.] Acts xii. 21.

δημιουργός, οὗ, ὁ, from δῆμος public, (which from δῆμος a people,) and ἔργον work.

I. One who works for the public, or performeth public works, also an architect. So Suidas from the Schol. on Aristoph. Κοινῶς δὲ ἔλεγον δημιουργούς, τοὺς τὰ δημόσια ἐργαζομένους· πότι δὲ καὶ τοὺς ἀρχιτέκτονας. [It is the name of the Achaean magistrates. See Polyb. Exc. Leg. 47. Aristot. Polit. ii. 10.]

II. It is applied to God, the architect of that continuing and glorious city which Abraham looked for. occ. Heb. xi. 10. where see Wetstein. [God is so called by Josephus, A. J. vii. 14, 11. Xen. Mem. i. 4, 2.]

Δῆμος, οὐ, ὁ.—A people. Acts xii. 22. xvii. 5. xix. 30, 33. [Schl. makes it the forum, in Acts xvii. 5. xix. 30. but Br. properly says, the people in their public assembly. So Elian, V. H. ii. 1. LXX, Josh. xix. 9.]

δημόσιος, α, οὐ, from δῆμος.

I. Public, common. occ. Acts v. 18.

II. Δημοσίᾳ, publicly. It is the dative<sup>3</sup> case used adverbially by an ellipsis, for ἐν δημοσίᾳ χώρῃ, in a public place, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20. [So 2 Mac. vi. 20. Xen. Mem. iv. 8, 2.]

ΔΗΝΑΤΙΟΝ, οὐ, τό. Lat.—A word formed from the Latin *denarius*, which denotes the Roman penny, so called because in ancient times it consisted, *denis assibus*, of ten asses. It was a silver coin, and equal to about sevenpence

halfpenny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages show that the price of labour was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δήποτε. Adv. from *δή truly*, and *ποτέ ever*.—*Sooner*. occ. John v. 4.

Δήπου. Adv. from *δή truly*, and *ποῦ where*.—*Truly, verily, indeed*.+ occ. Heb. ii. 16.

ΔΙΑ'. A preposition.

I. Governing a genitive case,

1. It denotes a cause of almost any kind, by. See John i. 3, 7. Luke i. 70. Rom. iii. 24. v. 11. Acts viii. 18. [Critics differ in their explanations of this preposition according to their views of theology. As for instance, Schl. refers it in John i. 3. to the efficient cause, Bretsch. to the instrumental. We may first observe, with Archbishop Magee, (vol. i. p. 73.) that with the genitive it never signifies the final cause. In Rom. vi. 4. Schl. says decidedly and rightly, that it is *through the (glory or) power of the Father*; he, however, with Beza, gives 2 Pet. i. 3. as an instance of the final cause, but even Rosenmüller translates that place, *by his glorious kindness*; and Vitringa has a long and satisfactory dissertation against this interpretation. Diss. III. lib. i. c. vii. p. 224. ed. 4. See also Suicer, i. p. 706. Alberti, p. 460, and Wolf. in loco. We will now give instances and other senses belonging to this head.]

(1.) [Efficient and principal cause. John i. 3. Rom. i. 5. 1 Cor. i. 9. So Rom. v. 1, 2, 11, where Schleusner calls it the meritorious cause.]

(2.) [Efficient and ministerial, or instrumental cause. Mat. i. 22. ii. 6, 15. Mark xvi. 20. Luke i. 70. viii. 4. John i. 17. Acts xviii. 9. xix. 26. xxi. 19. Rom. iii. 20. iv. 13. 1 Cor. iii. 5. perhaps iv. 15. Heb. ii. 10. (where Schleusner translates it after.) In many passages we are said to be justified, &c. through the redemption made by Christ, or through faith in his blood, as Rom. iii. 22, 23, 24, 30. Gal. ii. 16. These must be referred to this head, the death of Christ being the efficient, faith the instrumental cause of our salvation. The expressions *διὰ χειρὸς τινος*, &c. Mark vi. 2. Acts v. 12. xv. 23. xix. 26. must be referred hither also.]

2. Of place, by, through. Mat. ii. 12. [Mark x. 1. xi. 16.] Luke vi. 1. [Acts ix. 25.] 1 Cor. iii. 15. *διὰ πυρὸς*, through fire, [et al.] Comp. Ps. lxxvi. 11, or 12. Is. xliii. 2, in LXX. Euripides, Electr. 1182, has a similar expression, ΔΙΑ ΠΥΡΟΣ ἔμολον, I came through fire. So Aristophanes, Lysist. 133.

Κάν με πρὸς ΔΙΑ ΤΟΥ ΠΥΡΟΣ  
ἔβην βαδίειν.

Though I were to pass through fire, I'd go.

But see by all means Elsner's excellent note on 1 Cor. iii. 15. to whom I am indebted for the above citations; and comp. Wetstein and Macknight.

3. Of time, through, throughout. Luke v. 5. [Heb. ii. 15. Acts i. 3. xxiv. 17.]

4. —After. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See Wetstein on Mat. and Mark, and observe that this use of *διὰ* is common in the Greek writers. Comp. Kypke on Mark. [Our translators, on Mat. xxvi. 61. say, in three days. Schl. says *within*, and cites Mark xiv. 58. Acts (the

<sup>1</sup> [It seems sometimes to be redundant, as Acts xiii. 2.]

<sup>2</sup> [See Taylor on Lys. Orat. p. 171. and Spanh. on Julian, Or. p. 208. Xen. Mem. iii. 6, 1.]

<sup>3</sup> This elliptical use of the dative is very common. See Hoogeveen's Note on Vigerus de Idiotism. cap. iii. sect. 1. reg. 9.

two places cited by Parkh. in No. 6, and) xvi. 9. xxiii. 31. Bretsch. says in, citing the same places; and this, as Raphelius observes, must be correct, if we refer to Mat. xxvii. 40. The preposition is used in the sense *after* in Aristoph. Pax, 569. 709. Ælian, V. H. xiii. 42, et al. Blomf. ad Æsch. Pers. 1006. indicates Thucyd. iv. 8.]

5. Denoting the state, in. Rom. iv. 11. Comp. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15. where comp. sense II.

6. —The time, in, by. Acts v. 19. xvii. 10. So Herodotus, i. 62. ΔΙΑ ἰνδὲκάτου ἔτος, in the eleventh year. Lucian, Demonax, t. i. p. 1010. ΔΙΑ χειμῶνος, in winter.

7. —The adjunct, with. Rom. xiv. 20.

8. *Before, in the presence of*. 2 Tim. ii. 2. So Plutarch, cited by Wetstein, ΔΙΑ θεῶν ΜΑΡΤΥΡΩΝ, before the gods (as) witnesses. [It is used in adjurations, Rom. xii. 1. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. Bretsch. says the speaker means in these cases to set the object by which he adjures, as it were, in the presence of the person whom he addresses. It is used adverbially, as is often the case in good Greek, as Heb. xii. 1. διὰ ὑπομονῆς patiently. Perhaps in all these cases the genitive expresses the instrument in some degree, through or by means of patience. See Luke viii. 4. Acts xv. 27. Rom. viii. 25. 1 Pet. v. 11. and Heb. xiii. 22.]

II. Governing an accusative,

1. It denotes the *final* or *impulsive cause*,—for, on account of, by reason of. 1 Cor. ix. 23. Rom. i. 26. [It denotes, strictly, the *impulsive cause* in Mat. xxvii. 18. Mark xv. 10. Luke i. 78. John x. 32. the *final cause* in Mat. xv. 6. xix. 12. Mark ii. 27. John xi. 42. xii. 9, 30. Rom. iv. 23, 24. xi. 28 (where Br. explains it thus: *with respect to the gospel, they are reckoned enemies for your sakes, i. e. that the Gospel may come to you; with respect to the promises, they are agreeable to God for their ancestors' sakes.*) xiii. 5. 1 Cor. xi. 23. (for the sake of spreading the Gospel.)]

2. *Through, by means of*. Luke i. 78. John vi. 57. where see Alberti. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11. [Schl. calls it the *efficient cause* in John vi. 57. Rev. xii. 11. and 1 John ii. 12. In John vi. 57. Alberti, Wolf, and Palairret coincide with Schleusner. It is an Atticism, (see Budseus, Comm. L. Gr. p. m. 523.) See Longin. sect. iii. and Faber's note, p. 265. Socrat. ad Philip. p. m. 168.]

3. *In*. Gal. iv. 13. comp. 1 Cor. ii. 3.

4. *For, in respect of* or *to*. Heb. v. 12. So Rom. iii. 25. διὰ τὴν ἁρτίαν, as to, with regard to (quod attinet ad), the remission; where Raphelius clearly shows that Polybius uses the preposition διὰ with an accusative in this sense. Other expositors, however, here render it by (as in John vi. 57); or for, denoting the final cause (as in Rom. iv. 25). See Wolfius, and comp. under ἁρτίαις. [Bret. refers Mat. xiv. 9. to this head.]

5. With a verb infinitive, having the neuter article prefixed, because. Mat. xxiv. 12. Phil. i. 7. [We must not omit the phrase διὰ τοῦτο wherefore, Mat. vi. 25. for this cause. Mat. xiv. 2. Mark xii. 24. Luke xiv. 20. John i. 31. therefore (a particle of transition and conclusion). Mat. xii. 27, 31. xiii. 52. Luke xii. 22. Rom. v. 12. xiii. 6, et al.]

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III. In composition,

1. It is *emphatical*, or *heightens* the signification of the simple word, as in διακαθαρίζω to *cleanse* thoroughly.

2. It denotes *separation* or *dispersion*, as in διασπάρσασθαι to be *pulled in two*. Mark v. 4. διαγνωρίζω to *publish* abroad. Luke ii. 17.

3. *Pervasion* or *transition*, as in διαβαίνω to *pass* through, διαδίδωμι to *receive* by transition. Acts vii. 45.

Διαβαίνω, from διὰ through, and βαίνω to go.—To *pass* through, *pass over*. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβάλλω, from διὰ through, and βάλλω to cast.

I. To *dart* or *strike* through, whence

II. In a figurative sense. To *strike* or *stab* with an accusation or evil report, to *accuse*. So βλασφημῖν may be from βάλλειν ταῖς φήμαις smiting with reports. See βλασφημία. occ. Luke xvi. 1. where the V. is applied to a *true accusation*, as Kypke shows it is likewise in the Greek writers. [Aristot. Rhet. iii. 15. Schl. says, (1.) Properly to *transfer, transmit, make to pass* through, (as Diog. L. i. 118.) and especially used of wrestlers, who try to deceive one another. See Salmas. ad Solin. p. 663. Hence, in the middle it is, (2.) to *deceive*, as Herod. v. 107. and elsewhere. (3.) To *transfer a fault to others, to accuse*. So Theodotion's version of Dan. iii. 8. Herod. vi. 25. (4.) To *denounce, attack*, but with a true accusation, as Philost. Vit. Apoll. iii. 38. See Numb. xxii. 22. 2 Mac. iii. 11.]

Διαβεβαιοῦμαι, οὔμαι, from διὰ emphat. and βεβαίω to *confirm*.—To *affirm* or *assert, strongly* or *constantly*. occ. 1 Tim. i. 7. Tit. iii. 8. [Polyb. Virt. p. 1396.]

Διαβλέπω, from διὰ emphat. and βλέπω to *see*. [Not found in other Greek.]—To *see plainly* or *clearly*. occ. Mat. vii. 5. Luke vi. 42.

Διάβολος, οὐ, ὁ, ἡ, from διαβίβωλα perf. mid. of διαβάλλω.

I. An *accuser, a slanderer*. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. [Schleus. and Bret. refer Eph. iv. 27. to this sense, and Schleus. says, it is either *do not give ready heed to the slanderer, or do not act so that the adversary of Christianity may be able to find any ground of accusation*. See Xen. Ages. xi. 5. Dem. de Cor. c. 8.]

II. *The devil*, so called because he originally *accused* or *slandered* God in Paradise, as averse to the increase of man's knowledge and happiness, (see Gen. iii. 5. John viii. 44.) and still *slanders* Him by false and blasphemous suggestions; and because on the other hand he is the *accuser of our brethren*, which accuseth them before our God day and night, Rev. xii. 9, 10. (Comp. Job i. 6.) whence also he is called our *adversary*, 1 Pet. v. 8. See ἀντίδικος. Further, διάβολος is used either for the *prince of the devils*, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for *those evil spirits* in general, Acts x. 38. And Christ calls Judas διάβολος, John vi. 70. because "under the influence of that malignant spirit he would turn his *accuser* and

<sup>1</sup> Διαβάλλειν semper metaphorice, quasi verbis traficere, calumniis transfere, transfodere, calumniari. Dupont in Theophr. Char. Eth. cap. xvi. p. 462. But see Scalapala's Lexicon.

<sup>2</sup> [See Zach. iii. 1. Suidas voce Σατανᾶ. Grot. ad Mat. iv. 1. It occurs in the O. T. Job i. 6. Zach. iii. 1. 1 Chron. xxi. 1. Wied. ii. 24. In the Apocryphal O. T. vol. I. pp. 534. 536. 672. 691.]

betrayers," says Doddridge in paraphrase. But as it does not appear that Judas did, strictly speaking, accuse our Lord, it might be more proper to render *διάβολος* in this text by *spy* or *informer*, as Judas truly proved. See Campbell's Prelim. Diss. to Gospels, pp. 185, 188. [Schleusner refers John vi. 70. to the sense of an *adversary*, and quotes 1 Mac. i. 38. Lampe there quotes Est. vii. 4. viii. 1. Bretsch. says, it is for *ὁ δὲ διάβολος*, one led by the devil, and quotes xiii. 2; but this is without any reason.] By this word *διάβολος*, the LXX constantly render the Heb. שָׂטָן, when meaning *Satan* or the devil, (see Job ch. i. ii.) and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

*Διαγγίλλω*, from *διά* denoting *dispersion* or *emphasis*, and *γγίλλω* to tell, declare.

I. To tell, declare, or publish abroad, to divulge. Luke ix. 60. Rom. ix. 17.

II. To declare, or signify plainly. Acts xxi. 26. "To give notice to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple); after which they were to offer—." Mr. Clark's note. Comp. under *ἀνγίζω* II. and Numb. vi. 13. &c. [Josh. vi. 10.]

*Διαγινώσκω*, from *διά* through, and *γινώσκω* to be.—Of time, to pass, pass over. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See Wetstein on Mark. [Ælian, V. H. iii. 19.]

*Διαγινώσκω*, from *διά* denoting *separation* or *emphasis*, and *γινώσκω* to know, discern.—To discuss, examine thoroughly, [take cognizance of]. occ. Acts xxiii. 15. xxiv. 22. See Wetstein on both texts. [It appears to be taken in a low sense in both places. See Dion. Hal. Ant. ii. 14. Numb. xxxiii. 56.]

*Διαγυριζέω*, from *διά* denoting *dispersion*, and *γυριζέω* to make known.—To make known, or publish abroad. occ. Luke ii. 17. [See Jensii Ferc. Lit. p. 37.]

*Διάγνωσις*, ἡ, from *διαγινώσκω*.—Discussion, examination, cognizance. occ. Acts xv. 21. [Wisd. iii. 18. Joseph. A. J. xv. 3, 8.]

*Διαγογγύζω*, from *διά* emphat. and *γογγύζω* to murmur.—To murmur [from indignation]. occ. Luke xv. 2. xix. 7. [Exod. xvi. 3. xvii. 3. Ecclus. xxiv. 24.]

*Διαγρηγορέω*, ᾧ, from *διά* emphat. and *γρηγορέω* to awake.—To awake thoroughly. occ. Luke ix. 32. [Herodian iii. 4, 8.]

*Δάγω*, from *διά* through, and *άγω* to lead. I. To lead [or make to pass. 2 Sam. xii. 31. 2 Kings xvi. 5. Job xii. 7.]

II. [To pass (of time). 1 Tim. ii. 2. 2 Mac. xii. 58. Soph. Œd. C. 1614. It is sometimes used elliptically, for to live, as in] Tit. iii. 3. [Ecclus. xxxviii. 30. Xen. Mem. i. 3, 6.] See Wetstein on both texts for similar expressions in the Greek writers, and comp. Kypke on Tit.

*Δαδίζομαι*, from *διά* denoting *transition*, and *δίζομαι* to receive.—With an accusative of the thing<sup>1</sup>. To receive by succession, or by passing

<sup>1</sup> [With an accus. of the person, it is to succeed, Diog. L. iv. 1. and even absolutely, 2 Mac. iv. 31. ix. 23. though in these texts Schl. thinks it implies not a successor, but lieutenant.]

from one to another. occ. Acts vii. 45. where Kypke produces the Greek writers using it in the same manner. [Ælian, V. H. xiii. 1.]

*Διάδημα*, ἀρός, τό, from *διδάω* to bind round, which from *διά* about, and *δω* to bind.—A diadem, a tiara, i. e. not a crown properly so called, but a wreath, or fillet of white linen bound about the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12. [Est. i. 11. ii. 17. Ia. lxii. 3. See Casaub. ad Suet. Cæs. c. 79.]

*Δαδίδωμι*, from *διά* denoting *transition* or *dispersion*, and *δίδωμι* to give.

I. To distribute, divide. Luke xi. 22<sup>2</sup>. xviii. 22. John vi. 11. Acts iv. 36.

II. To give from hand to hand, i. e. from one's self to another, to deliver. Rev. xvii. 13. where the verb fut. *διαδιδώσουσι* is formed with the reduplication *δι*, as the infin. *διδώσκειν* is in Hom. Od. xxiv. 313. and fut. *διδώσομεν*, Od. xiii. 358: but observe, that in Rev. xvii. 13. the Alexandrian and fourteen later MSS. read *διδόσκειν*. See Wetstein and Griesbach<sup>3</sup>. [Josh. xiii. 6. Gen. v. 27.]

*Διάδοχος*, ου, ὁ, ἡ, from *διαδίχομαι*.—A successor. occ. Acts xxiv. 27. [1 Chron. xviii. 17. See note on *διαδίχομαι*.]

*Διαζώννυμι*, from *διά* emphat. and *ζώννυμι* to gird.—To gird, gird about. occ. John xiii. 4, 5. xxi. 7. [Ezek. xxiii. 15.]

*Διαθήκη*, ης, ἡ, from *δίθηκα* 1st aor. of *δίδωμι*.—A disposition, institution, appointment. "It signifies," saith Junius<sup>4</sup>, "neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a disposition or institution of God." The Heb. word in the Old Testament, which almost constantly answers to *διαθήκη* in the LXX, is *ברית*, which properly denotes a purification or purification-sacrifice, never, strictly speaking, a covenant, though *ברית* *ברית* cutting off or in pieces, a purification-sacrifice, be indeed sometimes equivalent to making a covenant, because that was the usual sacrificial rite on such occasions, and was originally, no doubt, an emblematical expression of the parties staking their hopes of purification and salvation by the great sacrifices on their performing their respective conditions of the covenant on which the *ברית* or sacrifice was offered<sup>5</sup>. Comp. under *ἀσπονδος*.

I. A disposition, dispensation, institution, or appointment of God to man. In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. The religious dispensation or institution which God appointed to (*δίθετο πρὸς*) Abraham and the patriarchs, Acts iii. 23. Comp. Luke i. 72. Acts vii. 8.

2. The dispensation from Sinai. Heb. viii. 9. Comp. Gal. iv. 24.

<sup>2</sup> [Schl. translates here to plunder, from the phrase, Mat. xii. 29. and so *διαρπάζομαι*. See Vorst. Philol. 8. p. 79. in Fischer's edition; but Bretsch. agrees with Parkhurst.]

<sup>3</sup> [It is to disseminate, Ecclus. xxiv. 17. 2 Mac. iv. 39. 3 Mac. ii. 27. 4 Mac. iv. 32.]

<sup>4</sup> "Neque testamentum, neque fœdus, neque pactiōnem significat, sed prout simpliciter notatio vocis postulat, dispositionem vel institutionem Dei." Junii Loc. parall. ap. Leigh. Crit. Sacra.

<sup>5</sup> See Heb. and Eng. Lexicon under *ברית* V.

3. *The dispensation of faith and free justification*, of which Christ is the Mediator, Heb. vii. 22. viii. 6. and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. [xii. 24.] And hence ἡ Καινὴ Διαθήκη became the title of the books in which this *new dispensation* is contained: but by whom this title was first imposed appears not; but it was probably given because

4. Ἡ Παλαιὰ Διαθήκη, the *old dispensation*, is used for the *Books of Moses* containing that *dispensation*, by St. Paul, 2 Cor. iii. 14.—I am well aware that in most of the preceding passages our translators have rendered the word διαθήκη by *covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if *polluted, guilty* man could *covenant*<sup>1</sup> or *contract* with God for his salvation, or had any thing else to do in this matter, but humbly to *submit*, and *accept* of God's *dispensation* of *purification* and *salvation* through the all-atoning sacrifice of the real ἡγῶν, or *Purifier*, †† Christ Jesus. [Witsius says (de Ec. Nov. Fœd. i. 1, 13.) that the covenant being between two very unequal parties, was of the nature of those called προαράματα, or συνθήκαι ἐκ τῶν ἰσχυράτων, on which see Grot. de J. B. et pt. ii. c. xv. s. 6. In short, the superior party offers certain conditions, and binds the inferior to the performance of them. So Wahl says, that διαθήκη in its sense of *fœdus*, may be either *mutual promises*, or *promises annexed to certain conditions*.]

II. As ἡγῶν in the Old Testament, (Is. xlii. 6. xlix. 8.) so διαθήκη in the N. T. may be understood as a *personal title* of Christ<sup>2</sup>. Both St. Mat. ch. xxvi. 28. and St. Mark, ch. xiv. 24. render the Hebrew words spoken by our Saviour at the institution of the eucharist by the Greek τοῦτο ἡνιὸν τὸ αἶμα μου, τὸ τῆς καινῆς διαθήκης, and the most natural construction of these is to refer διαθήκης to μου, *this is the blood of 'me, (namely) that of the new διαθήκη or ἡγῶν*<sup>3</sup>. These expressions plainly allude to the *dedication of the old dispensation*, Exod. xxiv. 8. where the blood of the *sacrifices* is in like manner called the *blood of ἡγῶν*, LXX διαθήκης: so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20. the *blood of Christ* is called the *blood διαθήκης αἰωνίου of the eternal διαθήκη*, in Heb. ἡγῶν. Comp. Heb. x. 29. Gen. xvii. 7. in Heb. [I can find nothing whatever to countenance Parkhurst's construction of the passages in Matthew and Mark, nor his assigning διαθήκη as

a personal title to Christ. What he says as to the blood shed at the dedication of the old covenant is true, and applies to these passages, but not in a literal sense. To talk of the blood of the old covenant, as if by that phrase was implied that the old covenant itself possessed blood which was shed, and thence to argue that in the words, the blood of the new covenant, the new covenant's blood is meant; and that, therefore, the new covenant is Christ, because it was Christ's blood which was shed to ratify it, is quite unworthy a serious writer. It is, as Kuinoel says, "sanguis qui pertinet ad novum fœdus," i. e. the blood of Christ shed to establish the new covenant, and such a use of the Greek genitive is too common to need remark.]

III. *A solemn dispensation or appointment of man*. Gal. iii. 15. where, saith Grotius, διαθήκη denotes a *promise*.

[IV. *A testamentary disposition* in particular. Heb. ix. 16, 17. These passages Parkhurst puts under head I., as a *disposition*, &c. or *appointment of God to man*, where if not palpably wrong, he is at least very obscure. That διαθήκη has often the meaning I have assigned to it, is shown by Suicer from the various lexicographers, and so Theodoret, p. 436. and Theophylact, p. 469. understood it here. In the classics this sense is common. See Budæus, Comm. L. G. p. m. 265. and Alberti, Obs. Phil. p. 199. Among many others they give Lucian, Dial. Mort. p. 272. Arrian, Epict. l. 11. c. 13. p. 180. Isocr. Æginet. p. 14, 758—760. et al. Demosth. i. in Aphob. p. 549. and very frequently. Witsius (de Ec. Nov. Fœd. i. 1, 3.) says that in Heb. ix. 15. διαθήκη is *testament*, but that when applied to the dealings of God with man, it signifies, *rule of life*, and also, an *agreement and engagement*. I am inclined to think Wahl's division right, of the senses of this word. He divides them thus:]

[I. *Testament*. Heb. ix. 16, 17.]

[II. *Covenant or promises annexed to certain conditions*, used (a) of the earlier covenants made through Abraham, Isaac, Jacob, and Moses, with the Israelites. The sense, the *old dispensation*, occurs Rom. ix. 4. Eph. ii. 10. Heb. ix. 15, 20. viii. 7, 9. ix. 5. (b) Of the new law and promises given to mankind through Christ. The sense, the *new dispensation*, occurs Mat. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. vii. 22. viii. 6, 8, 10. xii. 24. xiii. 20. In Heb. viii. 7. x. 16, 29. it is, the *second covenant*.]

[III. By metonymy. (1.) *Whole for part*. (a) *Laws and commandments to which promises are annexed*. Heb. ix. 4. Acts vii. 8. (the precept about circumcision.) See Exod. xix. 5. Numb. x. 35. Deut. ix. 9, 10. (b) *Promises annexed to laws*, Luke i. 72. Acts iii. 25. Rom. xi. 27. Gal. iii. 15. 17. comp. v. 16. See Pa. xxv. 14. lxxiv. 20. (2.) *Contents for container*. The books in which the laws and promises are contained. 2 Cor. iii. 4.]

Διαιρέσις, εως, ἡ, from διαίρω.—*A distinction, diversity, difference*. occ. 1 Cor. xii. 4—6. [It is always in these cases joined with a substantive, so as to make a periphrasis for the adjective *different*, as ver. 4. *different gifts*.]

Διαιρίω, ὠ, from διά denoting *separation*, and αἰρῶ to *take*.

<sup>1</sup> Grotius judiciously remarks, that what Moses and the other sacred writers call ἡγῶν (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by διαθήκη) is generally of that sort as to require no consent from one of the parties; since its obligatory force arises solely from the command and authority of the superior, as of God suppose, who doth however sometimes oblige himself of his own accord by promise. Pole Synops. vol. iv. p. 1.

<sup>2</sup> Thus also the abstract words ἀνάστασις resurrection, ζωὴ life, John xi. 25; εἰρήνη peace, Eph. ii. 14; εὐαγγελιον, δικαιοσύνη righteousness, διασφύς sanctification, ἀπολύτρωσις redemption, 1 Cor. i. 30: are used as personal titles of Christ Jesus. All of which, let it be observed, except ἀναστής, are feminine nouns.

<sup>3</sup> No doubt, says Grotius, our Lord did, on this occasion, use the word ἡγῶν, for which the Greek writers, in imitation of the LXX, have put διαθήκη. Pole Synops. vol. i. p. 1. on διαθήκη.

I. *To divide.* Luke xv. 12. [Dan. xi. 39. Diod. Sic. 42. Polyb. iii. 92, 1. vii. 4, 2.]

II. *To distribute.* 1 Cor. xii. 11. [Xen. Cyr. iv. 5, 16.]

διακαθαρίζω, from διά emphat. and καθαρίζω to cleanse.—*To cleanse thoroughly.* occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαρίσῃ is the 3rd pers. sing. 1 fut. indic. of διακαθαρίζω, Attic for διακαθαρίσει. [Comp. Jer. iv. 11. Aleph. iii. 20.]

διακατελέγχωμαι, from διά emphat. and κατελέγχω to confute, which from κατά against, and ἐλέγχω to argue.—*To confute strenuously or thoroughly.* occ. Acts xviii. 28<sup>1</sup>.

διακονίω, ὁ, ἡ.

[I. *To minister or give service to any one;* used (1.) of any service, and often of kindness in affliction, Mat. xx. 28. xxv. 44. Mark x. 45. John xii. 26. Acts xix. 22. Rom. xv. 26. 2 Cor. iii. 3. (a letter written by the service, i. e. the assistance of any one,) 2 Tim. i. 18. Philem. 13. 1 Pet. iv. 10. *Assisting one another by means of that gift.* In 1 Pet. i. 12. it is perhaps, *to supply.* (2) Of those who wait at table. Mat. viii. 15. Mark i. 31. Luke iv. 30. x. 40. xii. 37. xvii. 8. xxiii. 27. John xii. 2. Xen. Anab. iv. 5, 33.]

[II. *To supply food.* Mat. iv. 11. Mark i. 13. xv. 41. Luke viii. 3.]

[III. *To act as deacon.* 1 Tim. iii. 10, 13. 1 Pet. iv. 11. especially in collecting alms. 2 Cor. viii. 19, 20. Heb. vi. 10. Acts vi. 2.]

διακονία, ας, ἡ, from the same as διακονίω.

I. *A ministering* [generally]. Luke x. 40. Heb. i. 14. [2 Cor. xi. 8. 2 Tim. iv. 11.]

II. *A ministratio or ministering to the necessities of others.* Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 12.—*Relief given.* Acts xi. 29. where observe that the dative ἀδελφοῖς is governed by the N. substantive διακονίαν. Comp. under τάρω V.

[III. *Ministry in the Church;* either generally, as Rom. xii. 5. 1 Cor. xii. 6. Eph. iv. 12. Col. iv. 17. 2 Tim. iv. 5; or of particular offices, as Acts vi. 4. διακονία λόγου, *office of teaching;* 2 Cor. iii. 7. τοῦ θανάτου, *office of announcing the law, which threatened death,* &c.; ibid. 8. τοῦ ἰπνέματος, *office of announcing the dispensation which promised the Spirit;* ibid. 9. κατακρίσεως, *office of teaching the law, which condemned;* ibid. δικαιοσύνης, *office of teaching the system of grace.* So 2 Cor. v. 18; and in ix. 12. λειτουργίας, *office of attending to public collection and distribution of alms;* or again, more especially the *Apostolic office.* Acts i. 17, 25. xx. 24. xxi. 19. Rom. xi. 13. 2 Cor. iv. i. vi. 3.]

διάκονος, ου, ὁ. See διακονίω.

[I. *A minister in general.* Mat. xx. 26. xxii. 43. xxiii. 11. Mark ix. 35. x. 43. Rom. xiii. 4. *An assistant.* Gal. ii. 17. It is used especially of servants at table, John ii. 5, 9. LXX, Est. i. 10.]

II. *A minister or servant of God or Christ in his Church,* by preaching the Gospel, &c. 1 Cor. iii. 5. 9 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called Rom. xv. 8. διάκονον περιτομῆς a minis-

ter of the circumcision, "as he was a Jew by birth, and received circumcision himself, in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy, (Mat. xv. 24.) to the lost sheep of the house of Israel."

III. *A particular sort of minister in Christ's Church, a deacon,* whose especial business it was to take care of, and minister to the poor. (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

IV. διάκονος, ου, ἡ, a *deaconess, a stated female servant of the Church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. Pliny, in his 97th Epist. to Trajan, styles the *deaconesses* of the Bithynian Christians, "ancillis quæ ministræ dicebantur," female attendants, who were called *ministræ* or *servants*. See more in Suicer's Thesaurus, under διακόνισσα, and in Lardner's Collection of Testimonies, vol. ii. p. 42. and Macknight on Rom. xvi. 1<sup>2</sup>.

διακόσιαι, αι, α, from δις twice, and ἑκατόν a hundred.—*Two hundred.* Mark vi. 37. et al. Acts xxvii. 37. *we were in all in the ship two hundred threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. Josephus, who a very few years before, namely, in the procuratorship of Felix, was sent from Judea to Rome, tells us in his Life, § 3. that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about six hundred men, περὶ ἑξακόσιους τὸν ἀριθμὸν ὄντες.

διακονίω, from διά emphat. and ἀκούω to hear.—*Διακονέωμαι, mid. to hear thoroughly.* occ. Acts xxiii. 35. [It is there used in a forensic sense. And so Job in the LXX, for ἤκου Deut. i. 16. See also Job ix. 83. In Xen. Hier. vii. 11. (Ec. xi. 1. and Cyr. iv. 4, 1. it is *to hear diligently and plainly.* Polyb. i. 32. Plut. Cic. p. 862.]

διακρίνω, from διά denoting separation, and κρίνω to judge.

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction or difference.* Acts xiv. 9. So διακρίνομαι, mid. or pass. Rom. xiv. 23. (where see Whitby,) Jude 22. Jam. ii. 4. καὶ οὐ διακρίθῃς ἐν ταῖς τοῖς; *do ye then not make a partial distinction* (comp. ver. 1.) among or "within" (Macknight) yourselves? See Wolfius, and observe that if this 4th verse were, according to Wetstein and Bowyer, to be read without an interrogation, διακρίθῃς and ὑψίσθε should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29. [LXX, Ezek. xxxiv. 17.]

V. Διακρίνομαι, pass. *to contend, dispute with another,* q. d. *to be distinguished or divided from him in discourse.* Acts xi. 2. Jude 9.

<sup>1</sup> Doddridge's Paraphrase.

<sup>2</sup> [From Bingham (il. ch. 22.) it appears, that, by some laws, they were to be widows of one husband, with children, and sixty years of age. In Epiphanius's time, virgins were allowed, and the age always varied. They seem to have been consecrated by laying on of hands. Their offices were, however, not priestly, but merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church. The order lasted no where longer than the eleventh century.]

<sup>1</sup> [The Vulg. has *rectificare*. The Syr. and Arab. dispute. Valck. Schol. p. 539. says that διά often gives the idea of *contention*.]

VI. Διακρίνομαι, pass. to *hesitate, doubt, to be distinguished* (as it were) or *divided* in one's own mind, Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. James i. 6. [¶ I can have no hesitation in thinking Parkhurst wrong in referring Rom. xiv. 23. to II. instead of VI. The Vulgate, indeed, has *discerno*, and Erasmus *dijudico*; but all the fathers, (see Suicer, i. p. 867.) our translators, Wolf, Schleusner, Wahl, Bretschneider, Rosenmüller, and indeed most commentators, are against him, as is the context. In sense III. I should rather say, to *distinguish with a preference*; and so Rosenmüller explains the two passages alleged by Parkhurst. The second of them, 1 Cor. xi. 29. is by Schl. Br. and Wahl, as well as our translators, referred to sense II. *not distinguishing the body of Christ from common food.*]

Διακρίσις, εως, ἡ, from διακρίνω.—A *discerning, distinguishing, adjudication*. occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1. *not to adjudication of (his) thoughts*, i. e. without *presuming to judge* his private thoughts. See the following context, Wolfius, Wetstein, and Bowyer. But comp. Macknight. [In 1 Cor. xii. 10. it is the power of discerning. In Rom. xiv. 1. there are great differences of opinion. Wolf and Rosenmüller, with many others, agree with Parkhurst; but Schl. Bretschn. and Wahl, construe it, *hesitation or doubt*, as do our translators. Schl. says, *lest new doubts arise*; Bretschn. *do not so act with the weak as that they should be overwhelmed with doubts of thoughts*, i. e. scruples of conscience. LXX, Job xxxvii. 16.]

Διακυλύω, from διά emphat. and κλύω to hinder.—To *hinder earnestly*. occ. Mat. iii. 14. [There seems to be no reason for making διά emphatic here; it is not always so, as Schl. remarks, for example, in διυγίσω, &c. It occurs Judith xii. 6.]

Διαλαλέω, ὦ, from διά denoting *dispersion* or *transition*, and λαλέω to speak.

I. To *speak abroad, publish, divulge*. Luke i. 65. [Eur. Cyclop. 174. Sym. Pa. xii. 16.]

II. To *speak one with another, to commune*. Luke vi. 11. [Polyb. xxiii. 9, 6.]

Διαλιγόμεναι, from διά denoting *separation*, and λιγώ to speak.

I. To *discourse, reason*. Acts [xvii. 2. xviii. 4. 19. xix. 8, 9] xx. 7, 9. xiv. 25. [Exod. vi. 27. Is. lxiii. 1. Xen. Mem. iv. 5, 2.]

II. To *dispute*. Mark ix. 34. Acts xxiv. 12. Jude 9. [Judg. viii. 1. The two first of these passages are rather, to *discuss*. Parkhurst has omitted Heb. xii. 5. where the sense is, to *address*, as Herodian, i. 5, 2. ii. 7, 10.]

Διαλείπω, from διά denoting *separation*, and λείπω to leave.—With a participle, to *leave off, cease, intermit*, namely, the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45. where see Wetstein. [There is, in fact, an ellipse of χρόνος, for διαλείπω is to leave between or put between. See Ælian, V. H. xv. 27. Lucian, Prometh. 17. Xen. Apol. Socr. § 16. See 1 Sam. x. 8. Diod. Sic. i. p. 73. We have an expression exactly similar to ours in Jerem. ix. 5.]

Διάλεκτος, ου, ἡ, from διαλιγόμεναι to speak, *discourse*.—Speech, manner of speaking peculiar to a particular people or nation, a language. Acts ii.

6, 8. in which passages διαλέκτω is plainly used as synonymous with γλώσσαις, ver. 11 (comp. ver. 4); and, as Stockius hath justly remarked, denotes not a different dialect (as we call it) of the same language, but a different language; and in this sense only, I apprehend, with the same learned writer, διάλεκτος is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14. as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as St. Luke has τῇ Ἑβραϊδὶ ΔΙΑΛΕΚΤῶι for the Hebrew language, so Josephus uses τὴν Ἑβραίων ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΛΩΤΤΑΝ τὴν τῶν Ἑβραίων. See Ant. i. 1, 1. 2. So Cont. Apion. i. 22. p. 1345. where, speaking of the word Κορβάν, he says, δηλοῖ δ' ὡς ἂν εἴποι τις ἐκ τῆς Ἑβραίων μεθιερμηνεύμενος ΔΙΑΛΕΚΤΟΥ, ὧρον Θεοῦ, "this means, if one would translate it out of the language of the Hebrews, the gift of God." And in the same section Clearchus, the disciple of Aristotle, introduces that philosopher speaking of one who was Ἑλληνιστὴς—τῇ ΔΙΑΛΕΚΤῶι, a Grecian in language, as opposed to a Jew. Comp. Cont. Apion. ii. 2. To all which we may add, that in the N. T. another word, namely λαλιά, is evidently used for a different dialect of the same language. See Mat. xxvii. 73. Mark xiv. 70.

Διαλλάσσω, from διά denoting *transition*, and ἀλλάσσω to change.

I. To *change, exchange*. [Xen. Hist. i. 6, 4.]

II. Διαλλάσσομαι, pass. to be reconciled to another, i. e. to be changed from a state of enmity to one of good-will. Mat. v. 24. [See 1 Sam. xxix. 4. Thucyd. viii. 70. Diog. L. ii. p. 127. Schwarz. Comm. Ling. Gr. p. 334. and Hemsterhus. ad Thom. Mag. p. 235.] The best Greek writers use the V. active for *reconciling*. See Wetstein.

Διαλογίζομαι, from διά emphat. or denoting *separation*, and λογίζομαι to reckon, reason.

I. To *reason, discourse*, and that whether in silence with one's self, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See Kypke on Mat.

II. To *consider*. John xi. 50.

III. To *dispute*. Mark ix. 33. [Ælian, V. H. xiv. 43. See 2 Mac. xii. 4. Pa. lxxvi. 5.]

Διαλογισμός, ου, ὁ, from διαλελόγισμαι perf. of διαλογίζομαι.

I. Reasoning, ratiocination, thought. Mat. xv. 19. Mark vii. 21. [ix. 47.] Luke ii. 35. 1 Cor. iii. 20.—On Luke ix. 46. Kypke, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by διαλο-

<sup>1</sup> Since writing the above, I am glad to find the interpretation here given of διάλεκτος, confirmed by Wolfius on Acts ii. 6. and by Raphaelus, who, on Acts ii. 8. observes, that not only St. Luke uses διάλεκτος for a language, but that Polybius does the same, i. 67. where that historian, speaking of the mercenary troops in the Carthaginian army, some of whom were Spaniards, others Gauls, others of Liguria or the Balearic Islands, not a few Greeks, but the greatest part Africans, says τὸν μὲν γὰρ στρατηγὸν εἰδέναι τὰς ἰδιόταις ΔΙΑΛΕΚΤΟΥΣ ἀνάγκη, τοῦ ἵνα ἦτοί τε ἴσθαι τὸν γενεῶν τὴν γλῶσσαν, ὅτι οὐκ ἔστιν ὁμοῦς ὁ λαὸς. See Plutarch in Apophthegm. (says he) speaks of Περσικὴν ΔΙΑΛΕΚΤΟΝ, the Persian language; to which I add, that Strabo likewise, xiv. p. 997. plainly uses ἡμετέραν ΔΙΑΛΕΚΤΟΝ for our, i. e. the Greek, language, and Dionysius Hal. Ant. Rom. i. p. 5. ed. Sylburg. has Ἑλληνικὴν ΔΙΑΛΕΚΤΟΝ, the Greek language.

γιστὸν τῆς καρδίας.—Jam. ii. 4. κρίται διαλογισμῶν πονηρῶν, *judges of evil thoughts*, i. e. *who think or reason ill*. So Luke xviii. 6. κριτὴς ἀδικίας, *a judge of injustice*, is an *unjust judge*; ἀπροσῆτης ἐπιλησμονῆς, *a hearer of forgetfulness*, a *forgetful hearer*, James i. 25. It is well known that expressions of this kind are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers. See Eccles. ix. 20. xxvii. 6. [Prov. xx. 21.]

II. *Doubtful, reasoning, doubt*. Luke xxiv. 38. 1 Tim. ii. 8; but comp. sense III.

III. *Discourse, dispute, disputation*. Phil. ii. 14. [I am inclined to think this passage should be referred to sense II. Wolf says that it means *without hesitation or distrust of God's protection*; and so Martianay. Rosenmüller, *without hesitation*: so Wahl. And Schleusner says, *with a ready mind*.]

Διαλύω, from διά denoting *separation*, and λύω *to loose*.—*To dissolve, dissipate, disperse*. occ. Acts v. 36. where see Wetstein. [Polyb. iv. 12. 1.]

Διαμαρτύρομαι, mid. from διά emphat. and μαρτύρομαι *to witness, bear witness*; or from διά in the *presence of*, and μαρτυρ *a witness*.

I. *To bear earnest witness, testify earnestly or repeatedly*. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23; and with a dative of the person to whom, Acts xviii. 5. xx. 21.

II. *To charge, as it were, before witnesses, obtestor*. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See Raphelius on 1 Tim. v. 21. and Hutchinson's Note 2 on Xen. Cyr. p. 369. 8vo ed. [I prefer Schleusner's arrangement.]

[I. *To prove or show by sufficient arguments, to prove like a witness, publish or teach*. Acts viii. 25. ix. 42. xviii. 5. xx. 23. xxiii. 11. Heb. ii. 6. Exod. xviii. 20.]

[II. *To call to witness, or charge earnestly*. Luke xvi. 28. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. 1 Sam. xxi. 2. Nehem. ix. 26. Polyb. i. 37. iii. 15.]

Διαμάχομαι, from διά emphat. and μάχομαι *to contend*.—*To contend or dispute earnestly*. occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See Wetstein. [Eccles. viii. 1. Thuc. iii. 42.]

Διαμένω, from διά emphat. and μένω *to remain*.—*To remain, continue, [not to change]*. occ. Luke i. 22. xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4. [Jer. xxxii. 14. In Luke xxii. 28. διαμένειν μετὰ is, *not to desert*. The dative without the preposition is commoner, as Eccles. xxii. 23. Dios. Sic. xiv. 48. Xen. H. G. vii. 3, 1.]

Διαμερίζω, from διά denoting *separation*, and μερίζω *to divide*.—*To divide, part*. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe, that, in Mat. xxvii. 35. almost all the ancient and later MSS. omit all the words from ἐλθὼν to κληρῶν, which therefore, agreeably to the opinion of Wetstein, seem an addition to Mat. from John xix. 24. Griesbach accordingly omits them in his edition; and Campbell, in his Translation, marks them as spurious. See his note. [Judg. v. 30. Nehem. ix. 22.]

Διαμερισμός, οὗ, ὁ, from διαμερίζω perf. pass. of διαμερίζω.—*Division, dissension*. occ. Luke xii. 51. Comp. ver. 52, 53.

Διανίμω, from διά denoting *dispersion*, and νίμω *to give*.—*To distribute, [Deut. xxix. 26.] disperse, divulge, spread abroad*. occ. Acts iv. 17.

Διανεύω, from διά emphat. and νεύω *to nod, beckon*.—*To intimate or signify by nodding or beckoning*. occ. Luke i. 22. So in mid. Lucian, Bis Accus. t. ii. p. 320. ἢ σιγῆς καὶ ΔΙΑΝΕΥΉ; why are you silent, and beckoning? [Ps. xxxv. 19.]

Διανόημα, ατος, τό, from διανοίω *to agitate in the mind*, which from διά emphat. or denoting *separation*, and νοίω *to think*.—*A thought, reflection*. occ. Luke xi. 17. [Is. lv. 9. Eccles. xxii. 17. Xen. H. G. vii. 5, 19.]

Διάνοια, ας, ἡ, from διανοέω.

I. *Understanding, intellect, intellectual faculty*. Mat. xxii. 37. [Mark xii. 30. Luke x. 27.] Eph. i. 18. iv. 18. Heb. viii. 10. [x. 16.] Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20. [LXX, Num. xv. 37.]

II. *As operation of the understanding, thought, imagination*. Luke i. 51. [Wahl calls this a *method of thinking or perceiving*, and refers Col. i. 21. and Eph. ii. 3. to the same (citing also Xen. Ec. x. 1). The two last passages Schl. translates by, a *perverse method of thinking*. Wahl says, it is *intelligence or insight* in 1 John v. 20. and so Schl. adding, *or the power of understanding*, and citing Xen. Mem. iii. 12, 6.]

Διανοίγω, from διά through, and ἀνοίγω *to open*. I. [To open, in the proper sense. Luke ii. 23. Of the first-born opening the womb, see Exod. xiii. 2. Num. iii. 12.]

II. [To open, metaphorically, the eyes, ears, &c. closed by disease; i. e. *to restore the faculty of sight, &c.* Mark vii. 34, 35. (comp. Is. xxxv. 5.) Luke xxiii. 31. 2 Kings vi. 17. Hence, it is applied (1.) *to the mind*, in the sense of *giving a power of understanding*. Luke xxiv. 45. *he taught them the way or gave them the power of understanding the Scriptures*; and (2.) *to the heart*, in the sense of *giving power of receiving and attending to what is taught*. Acts xiv. 14. Comp. 2 Mac. i. 4. From the two last expressions, the verb gets the sense of *to explain or teach simply*, as Luke xxiv. 32. Acts xvii. 3.]

Διανυκτερεύω, from διά through, and νυκτερεύω *to pass the night*, which from νύκτερος, *nightly, acting in the night*, and this from νύξ, *νυκτός, the night*.—*To pass the whole night*. occ. Luke vi. 12.—So Hesychius explains διανυκτερεύοντες ἄγρυπνοῦντες πᾶσαν τὴν νύκτα, *watching the whole night*. See also Wetstein.

Διανύω, from διά emphat. and ἀνύω *to perform*.—*To complete, finish entirely*. occ. Acts xxi. 7. where Wetstein cites from Xenophon, ΔΙΑΝΥΞΑΝΤΕΣ ΤΟΝ ΠΑΟΤ'Ν εἰς Σάμον ΚΑΤΗΝΤΗΣΑΜΕΝ. See also Bowyer's Conject. on the text. [Xen. Cyr. i. 4, 28. iv. 2, 15.]

Διαπαντός, adv. for διὰ παντός through all, χρόνον *time* namely.—*Always, continually*. Mark v. 5. Luke xxi. 53. et al. [It is used of *daily service*, Heb. ix. 6; and for *frequently*, Luke xxiv. 53. Acts x. 2.]

[Διαπαράρτιβή, ἥς, ἡ, *a foolish dispute, or violent dispute about trifles*. This is the reading of many MSS. in 1 Tim. vi. 5.]

**Διαπερῶ**, ᾧ, from *διά* denoting *transition*, and *περῶ* to *pass*, from *πείρω* the same, which see.—*To pass, pass through, pass over.* Mat. ix. 1. Luke xvi. 26. et al. See Wetstein on both texts. [Except in Luke xvi. 26. it is used of those *passing a sea or lake.* See Deut. xxx. 13. Polyb. xi. 18. 4. Xen. Ven. ix. 18.]—The LXX have twice used this verb for the Heb. *עָבַר* to *pass over.*

**Διαπλῖν**, ᾧ, from *διά* through, and *πλῖν* to *ail*.—*To ail through or over.* occ. Acts xxvii. 5. [Xen. An. vii. 8, i.]

**Διαπονέω**, ᾧ, from *διά* emphat. and *πονέω* to *labour*.

I. *To labour, elaborate*, [Aristot. Poet. xvn. 5.] whence

II. *Διαπονίσσεται*, οἰμαι, pass. to *be exercised, or fatigued by labour*, also to *be wearied or grieved at the continuance* of any thing. occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9. this word in the pass. answers to *עָבַר* to *labour, grieve.*

**Διαπορεύομαι**, from *διά* through, and *πορεύομαι* to *go*.—*To go or pass through.* Luke vi. 1. Rom. xv. 24<sup>1</sup>. et al. [Gen. xxiv. 62. Polyb. xii. 17, 2.]

**Διαπορίω**, ᾧ, from *διά* emphat. and *ἀπορίω* to *be in perplexity and doubt*. See under *ἀπορίομαι*.—*To doubt exceedingly, to be in great doubt or perplexity.* occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17. [Symm. Dan. ii. 3. Polyb. i. 60.]

**Διαπραγματεύομαι**, mid. from *διά* emphat. and *πραγματεύομαι* to *negotiate, trade, gain by trading*, from *πράγμα*, *αὐτος*, *business*; which see.—*To gain by negotiating or business.* occ. Luke xix. 15. [In a different sense, Plat. Phæd. § 24, 65.]

**Διαπρίω**, from *διά* through, and *πρίω* to *saw*, *cut with a saw*.

I. *To saw through or asunder, to divide by a saw.* In this sense it is used by the LXX, i Chron. xx. 3. for the Heb. *קָטַע*, which see in Heb. and Eng. Lexicon, under *קָטַע* I<sup>2</sup>.

II. *Διαπρίομαι*, pass. Figuratively, to *be cut or worn, as it were, to the heart*. occ. Acts v. 33. vii. 54. See Suicer, Thesaur. in *διαπρίω*. [Schleusner says, that *διαπρίομαι* expresses the gesture of those who from rage gnash with their teeth, as if any one drew a saw along, and to whom the phrase *διαπρίων τοὺς ὀδόντας* applies. In Aristophanes, the word, however, occurs twice (Equit. 769. Pac. 1262.) in the sense of *to be sawn asunder.*]

**Διαρπάζω**, from *διά* emphat. or denoting *separation*, and *ἀρπάζω* to *snatch, seize*.—*To plunder, spoil.* occ. Mat. xii. 29. Mark iii. 27. [Gen. xxiv. 27, 29. Is. xlii. 22. Diod. Sic. iv. 66.]

**Διαρρήγνυμι**, *διαρρήσσω*, from *διά* and *ρῆγνυμι* or *ρήσσω* to *break*.—*To break, tear, or rend*; [used of rending garments in indignation or grief, Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14; of a net, bursting from too great weight, Luke v. 6. where Parkhurst construes *διρρήγνυτο καὶ καὶ breaking*; and Sohl. thinks we must take the expression as hyperbolic, like *βυθίζεσθαι* in the next verse; of chains burst asunder, Luke viii. 29. On the tearing of garments both among the Greeks and Jews in anger, mourning, or violent grief, see Schol. Æsch. Pers. 166.

<sup>1</sup> It here answers to the Latin *obiter, en passant.*

<sup>2</sup> [See Casaub. ad Sueton. Calig. p. 427. Suicer, ii. p. 631. Schöttgen, Hor. Heb. p. 987. and others cited by Wolf. on Heb. xi. 37.]

Gen. xxvii. 29. xlv. 13. 2 Kings xix. 1. The word occurs Josh. vii. 6. Joel ii. 13. 2 Sam. xxiii. 16. et al.]

**Διασαφένω**, ᾧ, from *διά* emphat. and *σαφένω* to *manifest, declare*, from *σαφής* *manifest*.—*To declare plainly or fully.* occ. Mat. xviii. 31. [1 Mac. xii. 8. Deut. i. 5. Polyb. iii. 19.]

**Διασειώ**, from *διά* emphat. and *σειώ* to *shake*.—*To use violence to, to treat with insolent violence, or, according to Grotius, to extort money or goods by force or violence*, which was expressed by the correspondent Latin word *concutere*, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19. we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ Τὸν ὕμνον ὑμῶν, *violently deprived of their goods.* See Elsner, Wolfius, and Wetstein on Luke, and Suicer, Thesaur. in *διασειώ*.

**Διασκορπίζω**, from *διά* emphat. or denoting *separation*, and *σκορπίζω* to *scatter*.

I. *To scatter abroad, strew*, as seed in sowing. Mat. xxv. 24, 26. [Is. xxxviii. 24.]

II. *To scatter, disperse.* Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37. [Zech. xiii. 7. Ælian, V. H. xiii. 46.]

III. *To dissipate, waste.* Luke xv. 13. xvi. 1.

**Διασπᾶω**, ᾧ, from *διά* denoting *separation*, and *σπᾶω* to *draw, pull*.—*To draw, pull, or pluck asunder, or in pieces.* occ. Mark v. 4<sup>2</sup>. Acts xxiii. 10.

**Διασπείρω**, from *διά* denoting *separation*, and *σπείρω* to *sow, scatter seed*.—*To disperse, scatter.* occ. Acts vii. 1, 4. xi. 19. [Tob. xiii. 3. Polyb. iii. 19, 7.]

**Διασπορά**, ἄς, ἡ, from *δίσπορα* perf. mid. of *διασπείρω*. [It is used periphrastically for a participle or adjective in general. John vii. 35. *διασπορά τῶν Ἑλλήνων*, i. e. for *οἱ Ἰουδαῖοι οἱ διασπαρῆντες*, i. e. *the Jews scattered among the Greeks.* See Gesenius, Lehrgebäude, p. 644. 2. Fischer. ad Well. t. iii. pt. i. p. 293. James i. 1. *αἱ δώδεκα φυλαὶ ἐν τῇ διασπορῇ*, *the twelve tribes dispersed out of their country*; of course, meaning those Jews who had become Christians. So 1 Pet. i. 1. *παρεπίδημοι ἐν διασπορᾷ*, i. e. *the dispersed.* Comp. 1 Pet. i. 14, 18. and iii. 6. with ii. 10. iv. 3. v. 14. That there were Jews in almost every country in the world after the Babylonian captivity, especially in Egypt and Asia Minor, where they had synagogues, &c. is well known. See Joseph. B. J. vii. 3, 1. See also Deut. xxviii. 25, 65. xxx. 4. Nehem. i. 9. Ps. cxlvii. 2. 2 Mac. i. 27.]

**Διαστῆλλω**.

I. From *διά* denoting *separation*, and *στῆλλω* to *send*. *To separate, distinguish.* In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. *διαστολή*. [Deut. x. 8. xix. 2. Ruth i. 17.]

II. From *διά* denoting *transition*, and *στῆλλω* to *send*. *Διαστῆλλομαι*, mid. to *give in charge, to command, charge*. [Mat. xvi. 20.] Mark v. 43. [vii. 36. ix. 9.] Acts xv. 24. In pass. *to be given in charge, commanded.* Heb. xii. 20. [Exod. xviii. 28.]

**Διάστημα**, *αὐτος*, τό, from *δίστημα* to *part, sepa-*

<sup>3</sup> In the parallel passage in Luke viii. 29. we have *διρρήγνυσεν τὰ δεσμά*, as in Pa. ii. 3. for which in Jer. ii. 20. there is *διασπέν*.]



rate; which see.—*Intervention, distance, space* [of time]. occ. Acts v. 7. [Polyb. ix. 1, 1.]

Διαστολή, ἥς, ἡ, from διαστολα perf. mid. of διαστῆλλω.—*Distinction, difference*. occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7. [Polyb. xvi. 28, 4<sup>1</sup>.]

Διαστρέφω, from διά denoting separation, and στρέφω to turn.

I. To turn out of the way, pervert, [corrupt.] See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8. and Kypke on Mat. and Luke.

II. To pervert or make crooked the way itself. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only. [Exod. v. 4.]

Διασώζω, from διά through or emphat. and σώζω to save.

I. To save, preserve. Acts xxvii. 43. 1 Pet. iii. 20. where see Wolfius, Doddridge, Wetstein, and Macknight.

II. To carry or convey safe. Acts xxiii. 24. Διασώζομαι, pass. to be carried or conveyed safe, i. e. to escape safe, Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. נָצַח to be delivered, escape. And, as in Acts xxiii. 24. we have Παῦλον ΔΙΑΣΩΣΕΙΣΙ πρός Φίλιππα, might bring Paul safe to Felix; so Raphaelius and Wetstein cite from Diog. Laert. ΔΙΕΣΩΞΕΝ ΕΙΣ Ἀθήνας, he brought him safe to Athens; and from Polybius, ΔΙΕΣΩΖΟΝΤΟ ΠΡΟΣ τὴν πόλιν, they escaped to the city. To the passages they have produced I add what Josephus, B. J. i. 6. 2. says of one Antipater, εἰς τὴν καλουμένην Πίσραν ΔΙΑΣΩΖΕΤΑΙ, he escapes to a place called Petra; so of Herod, xiii. 8. εἰς τὸ φρούριον ΔΙΑΣΩΖΕΤΑΙ, he escapes to the castle; and of Titus, v. 2. 2. Τίτος ἔβη τὸ στρατόπεδον ΔΙΑΣΩΖΕΤΑΙ, Titus escapes to the camp; where observe the V. is constructed with the preposition ἐπὶ and an accusative, as in Acts xxvii. 44. where see Wetstein. [Add Gen. xix. 19. Is. xxxvii. 38. 2 Mac. xi. 12. Diod. Sic. xi. 44. Xen. Anab. v. 4. 5. Polyb. viii. 11. Joseph. A. J. ix. 4, 6. and see Krebs, Obs. Flav. p. 250. Wahl and Schleusner refer Acts xxvii. 43. to this second head, instead of the first, with Parkhurst.]

III. To save or deliver from some present bodily disorder, to heal, cure. Mat. xiv. 36. Luke vii. 3.

Διατάγη, ἥς, ἡ, from διατάττω perf. mid. of διατάσσω.—*A disposition, ordinance, appointment*. occ. Rom. xiii. 2. Acts vii. 53. who have received the law, εἰς διατάγης ἀγγέλων, by, or through, the dispositions of angels. We read of no other angels being present at the giving of the law but the material ones, in the form of fire, light, darkness, cloud, and thick darkness. See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2. Jehovah came τῷ τόπῳ from, or at, Sinai, and his light arose τῷ τόπῳ at Seir; he shined out τῷ τόπῳ at mount Paran; ὅτε ἔβητο τῷ τόπῳ and came forth<sup>2</sup> at Rabboth Kedesh; τῷ τόπῳ ἐκ τῆς δεξιᾶς at his right hand (comp. Hab. iii. 4.) the fire (accompanied with the cloud and thick darkness, comp. Deut. v. 26. with ver. 22.) was placed, διατάγη, or stood, by him, as

a servant ready to execute his pleasure. Comp. Ps. ciii. 20. civ. 4. So these, and particularly the fire, as being the immediate instruments of his agency, see Deut. v. 26. were properly his ἀγγέλους, agents or ministers; and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2. τῷ τόπῳ ἐκ τῆς δεξιᾶς αὐτοῦ ἈΓΓΕΛΟΙ μετ' αὐτοῦ, on his right hand the angels, or agents, with him. Through the dispositions or ranges, διατάγης, of these terrible agents (see Exod. xix. 18. Deut. v. 24, 25. Heb. xii. 18, 21.)<sup>3</sup> on the right hand, and on the left of Jehovah (for he spake unto them out of the midst of the fire, of the cloud, and of the thick darkness, Deut. v. 22.) it was that the Israelites received the law, which was in this sense only διατάγῃς ordained, Gal. iii. 19. or λαληθεὶς spoken, Heb. ii. 2. δι' ἀγγέλων, among, by, or with the ministry of angels; for it was the *Alcím*, or *Jehovah Himself*, though attended indeed by his material agents, who ordained or spake the law. See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of Jehovah's power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, though they kept it not. See Deut. iv. 9—12. v. 22—26. [This subject is somewhat difficult. That it was God who gave the law is clear from Exod. xx. 19. And with respect to the particular person of the Trinity, Allix has shown clearly that the universal tradition of the older Jewish Church has represented it as the Word. (See Allix's Judgment, ch. xiii. and xiv.) But then it is also true, that, in many of those instances where the Word appeared to the patriarchs and Moses, He is called an angel, as in Exod. iii. 2. And so St. Stephen calls Him on Mount Sinai, Acts vii. 38. And there can be no doubt that the Jewish tradition was, that God, on Mount Sinai, was attended by legions of angels; for in Ps. lxxviii. 8. the words *Sinai* is in the sanctuary, (for that is the true translation, see Wits. de Econ. Fœd. p. 612. and Horsley's Translation) follow the description of God being in the midst of the thousands of angels; and the meaning is, that as God formerly gave the law on Mount Sinai in the midst of thousands of angels, so now the same may be seen in the sanctuary, where He gives oracles from the midst of the cherubim. Then, as the angels were present at the giving of the law, (Deut. xxxiii. 2.) and as the author to the Hebrews, ii. 2. says, that the law was spoken by angels, we may suppose that, as God, properly speaking, uses no voice, the ministry or disposition of the angels produced the sound heard, or the thunder in which that sound was conveyed. See De Dieu on Acts vii. 53. Witsius ubi supra. Horsley's Note on Ps. lxxviii. 17. Bretschneider cites an important passage of Josephus, A. J. xv. 5, 3. But he and Schleusner understand this place differently, and, supposing, as I have said, that the choirs of angels were present at the giving of the law, make διατάγῃς the ranks or orders of angels. Wahl says εἰς διατάγῃς is for ἐν διατάγῃς, and translates, by the promulgation of

<sup>1</sup> [It is decreed in Num. xix. 2. xxx. 7. difference or division in Exod. viii. 23. price of redemption in 1 Mac. viii. 7.]

<sup>2</sup> Comp. Heb. and Eng. Lexicon, in עָצָא under עָצָא; and see the learned Bate's Integrity of the printed Hebrew Text, p. 74, 5. and his Inquiry into the Similitudes, p. 62, 3.

<sup>3</sup> So the Targum of Jonath. Ben Uziel on Exod. xx. 2. describing the awful delivery of the law, says, מִן הַבַּיִת בְּאֵז אֵשׁ בְּאֵז אֵשׁ בְּאֵז אֵשׁ at his right hand, and a blaze of fire at his left.

*angels.* I do not see why Schl. and Bretsch. do not agree in this, for they both translate Gal. iii. 19. as *promulgated in the presence of the angels.*

*Διάταγμα, ατος, τό, from διατάσμαι perf. pass. of διατάσσω.*—An order, commandment. occ. Heb. xi. 23. where see Wetstein. [Ezra vii. 11. Wisd. xi. 7.]

*Διαταράττω, from διά emphat. and ρατάρω to disturb.*—To disturb or trouble exceedingly. occ. Luke i. 29. where Wetstein cites Dionysius Halicarn. [Ant. vii. 35.] using the participle διαταρρόμενος in this sense. So Josephus, Ant. xiii. 11, 2. ad fin. ΔΙΕΤΑΡΑΞΕΝ greatly disturbed. [Xen. Mem. iv. 2, 40.]

*Διατάσσω, or —τω, from διά emphat. and ράσσω to appoint, order.*

I. To dispose, regulate, set in order. 1 Cor. xi. 24<sup>1</sup>.

II. To order, ordain, appoint, command. Mat. xi. 1. Luke xiii. 13. vii. 55. [xvii. 9.] Acts xviii. 2. et al. On Acts see Suetonius, in Claudio, cap. xxv. and Lardner's Collection of Testimonies, vol. i. ch. 8. p. 364.—*Διατάσσομαι, pass. and mid., the same, Acts vii. 44. xx. 23. 23. 1 Cor. vii. 17.* On Acts xx. 13. Wetstein cites Strabo using the verb *διετίτακτο* in an active sense, *had appointed.* And thus *ἐντίταλται* is applied, Acts xiii. 47. [I have already given, in *διαταγή*, the explanations of the three German lexicogr. of the passage, Gal. iii. 19; and it will be seen also from the note there, that, in conformity with Wiesius, Wahl, and others, I translate, *promulgated by or through the intervention of the angels.*]

*Διατελίσω, ω, from διά emphat. or through, and τελίσω to finish.*—To continue, persevere. occ. Acts xxviii. 33. where see Wetstein. [Deut. ix. 7. Jer. xx. 7. Xen. Mem. i. 2, 28. See Irmsch. on Herodian, i. 4, 12. p. 843.]

*Διατηρέω, ω, from διά emphat. and τηρέω to keep.*—To keep or preserve carefully, or exactly. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in Theodotion's version of Daniel vii. 28. *τὸ ῥήμα ἐν τῇ καρδίᾳ μου διατήρησα* (Chald. *תקנתי את דבריה*) is plainly parallel. Comp. LXX in Gen. xxxvii. 11. [In Acts xv. 29. it is rather to abstain from or be on one's guard against, as the simple verb in 1 John v. 28. Is. lvi. 2. Aristot. Hist. An. ix. 7.]

*Διὰ τί, adv. from διά for, and τί what?*—For what? why? Mat. ix. 14. xv. 2. et al. freq. [Exod. ii. 18. Num. xi. 11.]

*Διατίθημι, from διά emphat. and τίθημι to place.*

I. *Διατίθεμαι, mid. to dispose, appoint.* Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. *διαθήκη.* [Gen. xv. 18. Deut. v. 8.]

II. *Διαθέμενος, particip. 2nd aor. mid. Heb. ix. 16, 17.* "Mr. Pierce would render it, *of that sacrifice which is appointed by God to pacify;* and he brings a remarkable instance from Appian, where *διαθέμενος* signifies <sup>2</sup> a pacifier. He saith, the scope of the writer requires it should be so translated here, (ver. 16.) and accordingly in the next verse he renders it, *the pacifier can do nothing as long as he liveth.* But I think if *διαθέμενος* be rendered, *that by which it is confirmed,* the argument will be clearer." Doddridge. Comp. under *βίβαιοι.* [Parkhurst's separation of δια-

*θίμενος*, as if a participle received a different sense, is quite unreasonable. The meaning of the verb in this place has been matter of much controversy. Our translators make it, *to make a testament*, rendering the participle, *the testator.* So Wolf, Alberti, Bengel, Schleusner, Wahl, Erasmus, &c. &c. Indeed, from ver. 17. it would appear that this translation is necessarily true. The whole passage, however, is one of great difficulty. It would appear that as *διαθήκη*, like the Hebrew word *ברית*, means both *covenant* and *testament*, (each being a *solemn disposition*), and as covenants in general anciently (and especially that on Mount Sinai) were ratified with blood, the apostle, in comparing the new *διαθήκη* with the old, represents it in a double light, as a covenant ratified by blood, of which the former sacrifices were the types, and a testament ratified and brought into action by the death of the testator. The points of comparison are the name, and the death in each case. Bengel says, "These two words denote an *agreement* or *disposition* ratified by blood. When this is ratified by the blood of animals which cannot agree, much less *act as testators*, *διαθήκη* is not properly a will, yet it is *ברית* a covenant, which has no remote relation to a testament from the death of the victim; but when the disposition is ratified by the blood (i. e. the death) of him who makes it, it is properly a testament, which is also called *ברית*, by extending the signification of the word. "ὅθεν must not be translated too strictly, as if the Old Testament was ratified by the death of the testator; but yet it intimates that both New and Old were ratified by blood." So Gusset, Comment. Ling. Hebr. p. 149. and Erasmus's Paraphrase.]

*Διαρπίβω, from διά emphat. or through, and ρπίβω to wear, spend, which see.*

I. To consume, wear out. Thus sometimes used in the profane writers, but not in the N. T. [Aristot. H. A. vi. 17. Jer. xxxv. 7. Tob. xi. 8.]

II. Both in the sacred and profane writers it denotes to spend time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6. or, such words being understood, it may be rendered to tarry, continue, or the like, as John iii. 22. (where see Wetstein) xi. 54. et al. [Xen. Cyr. i. 2, 12. Mem. ii. 1, 15.]

<sup>165</sup> *Διατροφή, ἥς, ἡ, from διατρέφω perf. mid. of διατρέφω to nourish, which from διά emphat. and τρέφω to nourish.*—Food, nourishment. occ. 1 Tim. vi. 8. [1 Mac. vi. 49. Aq. 1 Kings v. 11.]

<sup>166</sup> *Διανύσσω, from διά through, and αινάω to shine.*—To dawn, q. d. to shine through the darkness. occ. 2 Pet. i. 19. [Polyb. iii. 104, 5. Διανύσσω, Inc. Hab. iii. 304.]

*Διαφανής, ἰός, οὗς, ό, ἡ, from διά through, and φαίνω to show.*—Transparent, pellucid, diaphanous. occ. Rev. xxi. 21. where the Alexandrian and sixteen later MSS. have *διανυγής*, which reading is accordingly embraced by Wetstein, and by Griesbach received into the text, but the sense is the same. [Exod. xxx. 34.]

*Διαφέρω, from διά denoting transition or separation, and φέρω to carry.*

I. To carry through. Mark xi. 16. [3 Eedr. v. 78.]

<sup>1</sup> [It is used, especially, of putting soldiers in array. 2 Mac. xii. 20. 1 Kings xi. 18. Xen. Ec. iv. 31.]

<sup>2</sup> See Scapula Lex. in *διατίθεμαι*.

II. *To carry through or abroad, to publish throughout.* Acts xiii. 49. [Wisd. xviii. 10.]

III. *Διαφύρομαι*, *passa, to be carried, driven, or tossed different ways, or hither and thither, or up and down.* Acts xxvii. 27. So in Lucian's *Hermotimus*, i. p. 558. we have 'EN τῷ πελάγει ΔΙΑΦΕΡΕΣΘΑΙ, *to be tossed up and down in the sea.* Comp. Kypke<sup>1</sup>.

IV. *Governing a genitive, to differ.* Rom. ii. 18. (where see Elsner and Wolfius,) 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. [Dan. vii. 3. Wisd. xviii. 9.] Impersonally, *διαφέρει, it maketh a difference, it is of consequence, is importeth.* occ. Gal. ii. 6. where see Wetstein. [Polyb. iii. 11. et freq.]

V. *Governing a genitive, to excel, be of more importance or value than.* Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus likewise in the profane writers, as may be seen in Wetstein on Mat. vi. 26. [Thuc. ii. 39. *Each.* Dial. iii. 6. Xen. An. iii. 1, 37.]

*Διαφεύγω*, from *διά* emphat. and *φεύγω* *to fly.*—*To escape.* occ. Acts xxvii. 42. [Prov. xix. 5. Polyb. i. 21, 11.]

*Διαφημίζω*, from *διά* denoting *dispersion*, and *φημίζω* *to report*, which from *φημί* *to speak.*—*To report or publish abroad, to divulge.* occ. Mat. ix. 31. xxviii. 15. Mark i. 45. [Dion. Hal. xi. 46.]

*Διαφθείρω*, from *διά* emphat. and *φθείρω* *to corrupt.*

I. *To corrupt, spoil entirely, destroy, in a natural sense.* occ. Luke xii. 33. Rev. viii. 9. xi. 18.—*Διαφθίρομαι, to be destroyed, decay, perish.* 2 Cor. iv. 16. where see Wolfius.

II. *Διαφθίρομαι, to be corrupted, or corrupt, in a spiritual sense.* 1 Tim. v. 6. For similar expressions in the Greek writers see Wolfius, Wetstein, and Kypke. [Dan. vii. 4.]

*Διαφθορά*, ἡ, from *διέφθορα* perf. mid. of *διαφθείρω*, which see.

I. *Corruption, dissolution, as of the flesh in the grave.* Acts ii. 27, 31. et al. [Ps. xvi. 10.]

II. *The grave, the seat of corruption, as the correspondent Heb. word קבר likewise signifies.* Acts xiii. 34. where see Doddridge. [Comp. Job xxxiii. 28.]

*Διάφορος*, ου, ὁ, ἡ, from *διαφέρω*.  
I. *Different, diverse.* Rom. xii. 6. Heb. ix. 10<sup>2</sup>. [Deut. xxii. 9.]

II. *Excellent.* In this sense, however, the positive form occurs not in the N. T.; but Wetstein on Heb. i. 4. cites from Plutarch, ΔΙΑΦΟΡΟΣ πρὸς σωτηρίαν, *excellent for saving.* Διαφορώτερος, comparative, *more excellent*, Heb. i. 4. viii. 6. [So Ezra viii. 20. See Duker. ad Thuc. vi. 54.]

*Διαφυλάσσω*, or —τω, from *διά* emphatic, and *φυλάσσω* *to keep.*—*To keep or preserve carefully.* occ. Luke iv. 10. [Ps. xci. 11. Xen. Mem. i. 5, 2.]

*Διαχειρίζομαι*, mid. from *διά* emphat. and

<sup>1</sup> [This is the proper force of the word. It occurs so in the active, Xen. *Œc.* ix. 18. *διά* denoting *separation*. For further examples of the verb applied to *tossing at sea*, see Philo de Migrat. i. p. 459, 9. (ed. Mang.) Gataker ad Ant. i. 27. See Horat. *Epod.* x. 6.]

<sup>2</sup> [Schleusner says *διάφορος* is here that which marks a difference. Bretsch. reads *διαφοραί, σωτηριοί και* (with some MSS.) and says it is *offerings, washings, and disciplines*, &c. For this meaning of *διαφορά* he refers to Polyb. iv. 18, 8. 3 Ezech. iv. 38. 3 Mac. iii. 6.]

*χειρίζω* *to handle*, which from *χείρ* *the hand*. [See Dreyseig. de Verb. Med. sect. ii. § 8. The proper sense of the active is the same as the simple verb, and it so occurs in Xen. *An.* i. 9, 10.]—*To kill or dispatch, properly with the hand.* occ. Acts v. 30. xxvi. 21. For instances of the like use of the verb in the Greek writers, see Wetstein and Kypke on Acts v. [Polyb. viii. 18. Strab. vi. 263.]

*Διαχλευάζω*, from *διά* and *χλευάζω* *to laugh at, or deride.*—*To laugh at, or deride.* This is Griesbach's reading in Acts ii. 13. instead of *χλευάζοντες*. See Poll. *Onom.* iv. 32. Polyb. xvii. 4, 4.]

*Διαχωρίζω*, from *διά* denoting *separation*, and *χωρίζω* *to part.*—*To separate.* occ. Luke ix. 33. [Gen. xiii. 9.]

*Διδασκτικός*, ὁ, ὅν, from *διδάσκω* *to teach.*—*Apt to teach, well qualified and willing to teach.* occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

*Διδάσκος*, ὁ, ὅν, from *διδάσκω* *to teach.*—*Taught.* occ. John vi. 45. 1 Cor. ii. 13. Grotius remarks, that in this latter passage we have *διδασκοῖς* twice joined with a genitive case signifying the *cause*, as in John vi. 45. where in like manner we read *διδασκοί Θεοῦ* *taught by God*; an expression used by the LXX in Is. liv. 13. the text referred to, for the Heb. מְלִמֵּי יְהוָה. Not that these phrases are merely *Hellenistical*, as is evident from the following passage of Pindar, *Olymp.* ix. towards the end, cited by Wetstein on 1 Cor.

Τὸ δὲ φῶς κράτιστον ἄναν.

Πολλοὶ δὲ ΔΙΔΑΚΤΑΓ'Σ

ἌΝΘΡΩΠΩΝ ἄνεραις κλέος

ἔρουναν ἐλέσθαι

All that is natural, is best.

Many, howe'er by virtues taught by men

Have aim'd to purchase glory.

*Διδασκαλία*, ας, ἡ, from *διδάσκαλος*.

I. *A teaching, the art or office of teaching.* Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction, information conveyed by teaching.* Rom. xv. 4. 2 Tim. iii. 16.

III. *The subject of teaching, doctrine, precepts delivered or taught.* Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1. [Prov. ii. 17.]

*Διδάσκαλος*, ου, ὁ, from *διδάσκω* *to teach.*—*A teacher, master, instructor.* See Mat. ix. 11. x. 24. Luke ii. 46. iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11. and Campbell's Preliminary Dissertations to the Gospels, p. 321. et seq. [In James iii. 1. Schleusner explains the meaning to be, *do not take upon you the teaching others or censuring them too much.* The word is used of teachers in the Jewish synagogue. Luke ii. 46. John iii. 10. Rom. ii. 20.]

*Διδάσκω*, either from *δαίω* or *δάω* *to know or teach*, whence Ionic *δάσκω*, and, with the reduplicate syllable *δι*, *διδάσκω*: or else it may be from *δαίω* *to show*, with the reduplication *δι*.

<sup>3</sup> This derivation may be confirmed by observing with the learned Junius, (Etymol. Anglie. in *teach*), that the Lacedæmonians for *διδάσκουν* used *δάσκειν*, as appears from a decree of their senate preserved by Boeth. lib. i. cap. i. *Artis Musicae*. To which we may add, that the fut. *δάσκει*, aor. i. *ἔδασα*, and the derivatives *ἰδοχῆ*, *ἰδοχός*, &c. point to the same theme *δάσκειν* or *δάσχω*. Comp. Malitair's *Dialecta*, p. 209. From the V. *δαίω* may also, with great probability, be deduced the Latin *docere*, the Saxon *læcean*, and Eng. *teach*, all of which are of similar import. Comp. *δαίω* and *δαίω*.

I. *To teach, instruct by word of mouth.* Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. et al.—*By internal and spiritual illumination.* John xiv. 26. Comp. 1 John ii. 27.—*By facts, as nature, i. e. the constitution of God in the natural world, teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; because the hair of the man naturally grows to a less length than that of the woman, to whom her hair is given for a covering.* This Milton has remarked in his comparative description of Adam and Eve, *Paradise Lost*, iv. 301. &c.

*His hyacinthine locks*

Round from his parted forelock manly hung  
Clust'ring, but not beneath his shoulders broad:  
She, as a veil down to the slender waist,  
Her unadorned golden tresses wore  
Dishevell'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8. and see Wolfius on 1 Cor. xi. 14. [Job xxxiii. 33. In 1 Tim. ii. 12. the word is used of *public teaching*. In Rom. ii. 21. the meaning is, *dost thou not require of thyself what thou requirest of others?*]

Διδάχῃ, ἡς, ἡ, from διδάχα perf. act. of διδάσκω.

I. *A teaching, the art of teaching.* See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine taught or delivered.* Mat. xvi. 12. John vii. 16. Acts v. 28. et al. freq. [LXX, Ps. lix. 1.]

III. *Any truth of the Gospel concerning faith or manners.* Locke. 1 Cor. xiv. 6. comp. ver. 26. See Macknight, and on Eph. iv. 11. [Wahl and Schl. say, that in Mark i. 27. the abstract is put for the concrete, and that διδάχῃ is *teacher*. There seems little reason for this.]

Διδραχμῶν, οὐ, τό, from δις twice, and δραχμή a *drachm*, which see.—A *didrachmon* or *double drachm*, equal to two Roman *denarii*, or about fifteen pence English. Josephus<sup>1</sup> has informed us, that every Jew used to pay yearly to God a *didrachmon* into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16. commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Josiah, 2 Chron. xxiv. 6, 9. But, after the return from the Babylonish captivity, this tax in the days of Nehemiah was reduced to *one-third of a shekel*, Neh. x. 32. If, according to Josephus's assertion, Ant. iii. 8, 9. the Hebrew *shekel* be reckoned equal to four *Attic drachms*, two such *drachms*, or one *didrachmon*, will be equal to *half a shekel*, the tribute enjoined by Moses. But the same histo-

rian, in another place, Ant. ix. 11, 1. compared with 2 Kings xv. 20. makes the *shekel* equal only to *one drachm*, or seven pence three farthings English; and it may be doubted whether the *shekel* was much more in value than *eleven pence*<sup>2</sup>. And if it was not, every Jew's paying of a *didrachmon* for the sacred tribute in our Saviour's time must be deemed an *increase* of the sum ordered by Moses and king Josiah, even as that ordained in Nehemiah's days was a *diminution* of it. occ. Mat. xvii. 24. where observe, that the collectors of the *didrachmons*, τὰ διδραχμα, ask, *does not your master pay τὰ διδραχμα*? By which they do not mean that Christ should pay more than *one didrachmon* for himself; but either the expression is *indefinite*, or rather it intimates a question, whether he would not pay for his disciples also, as we find he in fact did for Peter; for he paid στατήρα a *stater*, a coin equal to two *didrachmons*, or four Roman *denarii*, for himself and the apostle together, ver. 27.—The LXX frequently render the Heb. שֶׁקֶל a *shekel*, by διδραχμῶν: the reason of which, according to Grotius, is, that the Alexandrian *drachm*, by which those translators constantly reckon, was *double* of the Attic or common *drachm*. See Pridéaux, Preface to his *Connexion*, p. 21. 1st ed. 8vo.

Διδυμός, οὐ, ὁ, from δύο<sup>3</sup> two, by reduplication of the first syllable, and changing υ into ι.—*Didymus*, or the *twins*. It has the same signification in Greek as *Thomas*, from τῆς or τῶν a *twins*, hath in Hebrew. Perhaps, says Lightfoot on John xxi. 24. *Thomas* was a native of some place inhabited both by the Jews and Greeks, such as was the region of Decapolis, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

Διδωμι and δίδω, (whence δίδου, δίδουν, and imperat. δίδου, Luke xi. 3.) formed by reduplication from the obsolete δώω. In Mark xiv. 44. the 3rd person singular pluperf. δέδωκε without the ι is used for δίδωκε, after the Ionic manner; so John xi. 57. δέδωκεσαν for δίδωκεσαν; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16. we have the Attic δῶν for δῶν 3rd person sing. 2nd aor. optat.; in John xvii. 2. δῶσθ 3rd person 1st fut. subj. Doric, used likewise by Theocritus, Id. xxvii. 21. +δῶσθ is the 1st aor. subj. from δῶσα, a more regular 1st aor., but for which δῶκα is generally used. In Rev. xvii. 13. the form διδοῖσι occurs.†

I. *To give, bestow, confer without price or reward.* Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. et al. freq.

II. *To give, deliver into the hands of another.* Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. et al.

III. *To give up, deliver.* Rev. xx. 13. 2 Cor. viii. 5. where see Kypke for similar expressions in the Greek writers. [N.B. Schleusener makes the verb, in 2 Cor. viii. 5. signify to be very liberal and beneficent to others; while the other passage, Rev. xx. 13. with Rev. xviii. 7. and Luke vii. 15. he, with Wahl, classes under the meaning to restore or give back. Rev. ii. 23. it is to pay back.

<sup>1</sup> See Michaelis Supplement. ad Lex. Heb. under שֶׁקֶל, p. 367. Heb. and Eng. Lex. in שֶׁקֶל IV.

<sup>2</sup> So the English *twins* is related to *two*.

<sup>3</sup> Ant. xviii. 10, 1. τότε διδραχμῶν τῷ θεῷ καταβάλλειν δέκα στήναι κατ' ἑκάστην, the *didrachmon*, which it was the custom (among the Jews) for each person to pay to God. (Comp. Cicero, Orat. pro L. Flacco, § 28. and Middleton's Life of Cicero, vol. i. p. 303. 4to.) And de Bel. vii. 6, 6. φέρων δὲ τοῖς θεοῖς ἀποδοῦναι ἑκάστην ἑξήκοντα δραχμῶν ἑκάστην ἐλλείποναι ἀπὸ πᾶν ἔτος εἰς τὸ κατεπὼλλον φέρειν, ὥστε πρῶτον εἰς τὸν ἐν Ἱερουσαλὴμοι νεῶν συνεπύλουν. Vespasian (after the destruction of Jerusalem) imposed a tribute on the Jews whosoever residing, ordering each of them to pay two *drachms* annually into the capitol, as they formerly used to pay them into the temple at Jerusalem. Comp. Suetonius in Domitian, cap. xii. and Lardner's Collection of Testimonies, &c. vol. i. p. 370.

He refers Rev. iii. 9. to this head of Parkhurst's; and adds, that in the following it is to *deliver up to death*. Luke xxii. 19. Gal. i. 4. 1 Tim. i. 6. Tit. ii. 14. 1 Mac. iv. 44. Some refer John iii. 16. to this last meaning; but Schleusner thinks, from 1 John iv. 9. it means here to *send into the world*.]

IV. *To commit, entrust*. Mat. xxv. 15. Mark xii. 9. Luke xix. 23. where Kypke shows that Demosthenes likewise uses it for *lending*. [These passages, with Luke xx. 16. Schleusner translates to *place out at interest*. Luke xii. 48. xvi. 12. xix. 15. John xvii. 8. Col. i. 25. he translates by *to entrust any thing to any one*. Wahl puts all these, with some others, under this fourth head.]

V. *Δοῦναι ἑαυτὸν εἰς*—*to venture one's self into a place*. Acts xix. 31. Polybius, Diodorus Sic., and Josephus cited by Wetstein, use the same phraseology.

VI. *To give, inflict*. John xix. 3. 2 Thess. i. 8.

VII. *To give, enjoin, appoint*. John [v. 36.] vii. 22. xvii. 8.—*Διδόναι ἔργον*, Mark xiii. 34. to *appoint a work, assign a task*, as a master to his servants. Xenophon, in *Econ.* uses the phrase in the same sense, where a mistress of a family is said, ἘΡΓΑ τελέσσει θεραπαιναις ΔΙΔΟΝΑΙ, to *assign tasks* of spinning, carding, &c. to her maid-servants. See Raphaelius.

VIII. *To give, attribute, ascribe*. John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit*. Mat. xiii. 11. Mark ix. 11. (where see Wetstein, x. 37. John xix. 11. Acts ii. 27. Comp. Ps. xvi. 10. in the LXX. Herodotus applies the verb in the same sense. See Raphaelius on Acts xiii. 35. [Schl. adds to the examples here given, Mat. xix. 11. xx. 23. John iii. 27. vi. 65. Acts xiii. 35. Rev. vi. 4. vii. 2. ix. 5. xiii. 7, 14, 15. xvi. 8. xix. 8. So *Æsch.* Agam. 1344. Eur. Phœn. 1374. Dion. Hal. i. 51. et freq.]

X. *To give, yield fruit, as vegetables*. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. קָרָא Ezek. xxxiv. 27. Zech. viii. 12. et al.

XI. *Διδόναι φωνήν, to yield, utter a sound*. 1 Cor. xiv. 7, 8. where Wetstein cites Pindar applying the same phrase to a person, Nem. v. 192.

XII. *To propose, promise*. Mat. xxiv. 24. Mark xiii. 22. Our Lord does not intend to say, that any of those false prophets would *exhibit or perform* great wonders. The original word is *λέγουσι they will give*: the same word that is in the Septuagint version of Deut. xiii. 1. *if there arise among you a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, καὶ ΔΩῖ σοι σημεῖον ἢ τέρας, that is, shall propose or promise some sign or wonder*, as the sequel shows. Lardner's Large Collection of Testimonies, &c. vol. i. p. 67. where see more, and comp. 1 Kings xiii. 3, 5. in LXX, and see Kypke in Mat. [Schleusner adds, Mark x. 37. (where our translation, with Parkhurst, says *grant*; but Schl. so translates from Mat. xx. 21.) John xiv. 27. (In the last-cited place of St. John, I think the best commentators, especially Lampe, refer the peace spoken of to the peace of justification; and as

that could not be *given*, as Lampe says, till the sacrifice necessary to ensure it was made, perhaps Schleusner is right in translating the verb to *promise*.) John xvii. 22. (This place Schleusner understands of the future glory and happiness of Christ and the apostles in heaven. But I would refer here to what I have said on δόξα, as the meaning of δίδωμι in this place must depend on the meaning of δόξα.) 2 Thess. ii. 16. (This interpretation is, I think, unnecessary; the verb may be simply to *give*. 2 Tim. i. 9.) See Diod. Sic. xx. 15. Xen. Ages. iv. 6.]

XIII. *To place, appoint, constitute*. Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Is. lv. 4. Jer. xxix. 26. answering to the Heb. קָרָא. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5. in the Heb. and see Gusset. Comment. Ling. Heb. p. 544.

XIV. *To place, put*. Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. קָרָא as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. et al.

XV. *[To suggest or supply*. Mat. x. 19. Mark xiii. 11. Eph. vi. 19. Deut. xi. 32.]

XVI. *[To place or send*. Luke xii. 51. 2 Cor. xii. 7. Heb. viii. 10. Rev. xvii. 17.]

XVII. *[To teach or deliver*. John xvii. 7, 8. Acts vii. 38. Prov. ix. 9. *Æsch.* Dial. ii. 20. So in Latin *dare* is used for *dicere*.]

*Διδόναι ἐκδίκησιν, to inflict punishment*. 2 Thess. i. 8.

*Διδόναι ῥάπισμα, to give a slap on the face*. John xviii. 22. xix. 3. So Scapula cites from Plato, πληγὰς ΔΙΔΩΜΙ, *I give strokes*. [On the phrase δίδοναι ἐργασίαν, Luke xii. 58. see Markland ad Lys. p. 545.]

*ῥέει Διηγείρω, from διά emphat. and ἔγειρω to raise, rouse*.

I. *To raise, excite*, as the sea by a violent wind. John vi. 18.

II. *To raise or rouse from sleep, to awake*. Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up, to rouse*, in a spiritual sense. 2 Pet. i. 13. iii. 1.

*Διέξοδος, ου, ή, from διά through, and έξοδος a way out.—An outlet, a passage outwards*. Thus applied by Thucydides and Dionys. Hal. [v. 47.] occ. Mat. xxii. 9. See Scott's Note. [De Dieu understands by this phrase the ends of the streets, where there were frequently, in the east, gates separating one street from the next. Kypke, after Beza, thinks it means those squares or open places where many streets met; because in such places the people assembled. But Fischer (de Vit. Lex. N. T. p. 637.) observes, that from St. Luke (xiv. 21, 23.) it is clear our Lord speaks of the *country*, and not a *city*; for the διέξοδοι are distinguished from the πλατεῖαι and ῥύμαι: and that if διέξ. had signified these open places, εἰς and not ἐν would have been used. It appears that Hesychius has this gloss on διέξοδοι, ἔθιν ἐκπορεύονται. This cannot apply to διέξοδοι ὑδάτων, Ps. i. 3. and cxix. 36. as ὄχθοι or *channels of water* are there meant; and hardly to the same words in Ps. cvii. 33, 35. as it seems to require the addition of some word showing its application to streams of water. The gloss therefore, probably, refers to this place. The phrase

διέξ. ὁδῶν does not occur either in the LXX or in any Greek author. Fischer explains it with the Latin version, as *exitus eorum*, or *loca unde exiit*, and says that our Lord, under these country roads, signifies the foreign and barbarous people who were to receive the call to which the Jews would not listen. It might be well to look to the meaning of the word in Pa. cxliii. 14. and Joshua xv. 4.]

Διερμηνεύτης, οὗ, ὁ, from διερμηνεύω. —An interpreter. occ. 1 Cor. xiv. 28. [The miraculous gift of interpreting unknown languages is meant here, says Schleusner rightly, as in the verb in 1 Cor. xii. 30. xiv. 27. The word occurs 2 Mac. i. 26. Polyb. iii. 22, 3.]

Διερμηνεύω, from διά emphat. and ἐρμηνεύω to explain, interpret.

I. To explain clearly and exactly. Luke xxiv. 27.

II. To interpret, translate, explain, out of one language into another. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.

Διέρχομαι, from διά through, and ἔρχομαι to come, go.

I. To go or pass through. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38. [In Luke xix. 4. the sense is to pass by. See Krebs, Obs. Flav. p. 128. Abresch, Annot. ad loca quædam N. T. p. 553. It is hence used of time in good Greek. Xen. Mem. iv. 3, 8. Irmsch. ad Herodian. i. 5, 21. Again, in some other passages it is to go or travel. Luke ii. 16. xvii. 11. John iv. 4. Acts ix. 32, 38. xi. 19; and with ἀπό, to go away, Acts xiii. 14. xviii. 27. Again, it is to go or travel over or about, in Mat. xii. 43. Luke ix. 6. xi. 24. Acts viii. 4. x. 38. xiii. 6. Josh. xviii. 4. Gen. xli. 47.]

II. To pass over. Mark iv. 35.

III. To go or be spread abroad. Luke v. 15. διέρχετο—ὁ λόγος, the report or rumour was spread abroad. Raphaelius shows that Xenophon applies the verb διέρχομαι in like manner. [Anab. i. 4, 7. Thuc. vi. 46.]

Διερωτάω, ᾧ, from διά emphat. and ἐρωτάω to ask, inquire.—To inquire diligently or repeatedly. occ. Acts x. 17.

Διερής, ἔτος, οὗς, ὁ, ἡ, from δις twice, and ἔτος a year.—Of two years' continuance, or two years old. Hence, διερής, τό, the age of two years. occ. Mat. ii. 16. where ἀπὸ διετούς means, I think, from the beginning or entrance into their second year. Aristotle uses the word in this sense, when he says, H. A. ix. 5. *stages διερεῖς of the second year begin first to produce horns*. But it is certain, that stages do this at the beginning of their second year. Further, Herod is said, Mat. ii. 7. to have accurately learned of the Magi the time of the star's (first) appearance, τὸν χρόνον τοῦ φαινομένου ἀστέρος, and verse 16. to have slain all the children ἀπὸ διετούς and under, according to the time which he had of them learned by accurate inquiry. But it is improbable that the Magi, whether they were of Arabia or Persia, (comp. under Μάγος,) should spend more than a year in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of ἀπὸ διετούς here given<sup>1</sup>. [Mr. Benson, in his

admirable Essay on the Chronology of our Saviour's Life, says, that although the passages in Aristotle and Hesychius justify the attribution of this meaning to διερής, yet that, both in sacred and profane authors, and, as far as he knows, in every one of the Fathers, it is almost universally used in the sense which our version gives. He observes, that the time about which Herod inquired, was probably the time when the star appeared, which might probably have been a considerable time before the birth of Christ; this time might have been spent in deliberation as to the course to be pursued. Herod, as St. Matthew says, inquired diligently; and the Magi probably answered accurately. The inference, of course, is not that Christ was born, but that perhaps the star had appeared more than a year before the massacre. Besides Herod, when he found that the Magi did not return, might fancy they had deceived him, and therefore to make assurance doubly sure, and from the wanton cruelty which certainly (see Jos. de B. J. i. 19. p. 766.) was a part of his disposition, he might, very probably, extend the slaughter unnecessarily in time, as he obviously did in space. Schleusner, Wahl, and Bretschneider, all agree in this, observing that ἀπὸ διετούς is for ἀπὸ διετῶν, all the children of two years old, and disapproving of the supposition that χρόνον is to be understood. We have ἀπὸ τριετούς in 2 Chron. xxxi. 16. ἀπὸ τεσσαετούς καὶ κάτω in 1 Chron. xxvii. 23. See Ezra iii. 8. and 3 Esdr. v. 58. ἀπὸ εἰς καὶ ἑνάων, Numb. i. 45. The word occurs 2 Mac. x. 3.]

Διερία, ας, ἡ, from δις twice, and ἔτος a year.—The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διηγόμαι, οὔμαι, from διά through, and ἡγίμαι to tell, declare; (though I do not find that the simple verb ἡγίμαι is used by the Greek writers in the sense here assigned; but comp. ἐξηγίμαι.)—To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 39. ix. 10, et al. [It is properly used of historical narration. See Thuc. vi. 54. But it has sometimes the sense of encomiastic narration, as Luke viii. 39. See Pa. xlviii. 13. Luke ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32. It is construed with acc. of the thing, and dat. of person; or with πρὸς, ὑπὸν, περί.]

Διήγησις, εως, ἡ, from διηγόμαι.—A narration, history. occ. Luke i. 1.

Διηνεκής, ἔτος, οὗς, ὁ, ἡ, from διά emphat. or through, and ἡνεκής extensive, prolonged, which from ἐνέχω to extend, from ἐν in, and ἐχω to have. †Rather from διά and ἡνεκα, aor. 1. of φέρω.—Continual, perpetual. Hence—διηνεκής, τό, used as a substantive, εἰς τὸ διηνεκές, for a continuance, continually. occ. Heb. x. 1. During life. Heb. vii. 3. Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein, and Macknight. Also, for perpetuity, for ever. Heb. x. 12, 14. In ver. 12. "connect εἰς τὸ διηνεκές with what precedes: after he had offered one sacrifice for ever, not, *set down* for ever, for then it would have been στήθεα down for ever." Bowyer. But Qu. ! and see Macknight. [Nothing can be harsher than Bowyer's and Macknight's version. Bowyer's objection is frivolous, for the aorist has perpetually the sense of the present. See Matthiae's Gr. Gr. § 505, 3, or rather § 506.]

<sup>1</sup> See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

**Δθάλασσοι**, οὐ, ὁ, ἡ, from δις twice, and θάλασσα a sea.—Where two seas meet, or rather, washed on each side by the sea, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502. says, This isthmus is shown to this day on the north-eastern part of the island of Malta, and is called by the inhabitants of La Cala<sup>1</sup> di S. Paolo, the landing-place of St. Paul.

**Δικνίομαι**, οὔμαι, from διά through, and κινίωμα to come. See under ἀφικνίομαι. To go through, pierce, penetrate. occ. Heb. iv. 12. [Exod. xvi. 28.]

**Διότημι**, from διά denoting separation, and ἰστημι to set. [It is properly to part or separate, in an active sense. See Is. lix. 2. Prov. xvii. 9.]

I. To part, be separated. Luke xxiv. 51.

II. To part, depart, remove, proceed. Acts xxvii. 28.

III. It denotes distance or interval of time. Luke xxii. 59. καὶ διαστράς ὥσι ὥρας μίας, and about the space of one hour after; literally, and about one hour separating or intervening. So Montanus, interstans. Comp. διάστημα.

**Δισχυρίζομαι**, from διά emphat. and ἰσχυρίζομαι to corroborate, confirm, affirm, which from ἰσχυρός firm, strong.—To affirm, or assert strongly or vehemently. occ. Acts xii. 15. Luke xii. 59. where Wetstein and Kypke show that the Greek writers use the verb in the same sense. [See Elian, H. A. vii. 11.]

**Δικαιοκρισία**, ας, ἡ, from δίκαιος just, and κρίσις judgment.—Just or righteous judgment. occ. Rom. ii. 5. [Hos. vi. 5. a just cause.]

**Δίκαιος**, α, ον, from δίκη right, justice.

I. Of persons, just, acting conformably to justice and right, without any deficiency or failure. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. I Pet. iii. 18. James v. 6. I John ii. 1.—to mere men, of whom in this sense it is said, there is not one just, Rom. iii. 10. In Mat. xxvii. 24. Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δίκαιος in the forensic sense, i. e. innocent, or not guilty, of the crime whereof he was accused. Comp. Luke xxiii. 14. and see Campbell's note on Matthew.

II. The Pharisees trusted that they were δίκαιοι (see Luke xviii. 9. Mat. ix. 13.) not absolutely without sin, but righteous of themselves by the works of the law, i. e. they thought themselves righteous or just in the sight of God, by their own external, or at best partial observation of what is called the moral law, and by great scrupulosity and zeal with respect to the ceremonial: the outward expiations enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3. and Doddridge there. See also Luke xv. 7. and Bp. Pearce on that text.

III. Just, upright, righteous, though not in the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. I Tim. i. 8. I John iii. 7, et al. [The word is used, according

to the German lexicographers, not only to express righteousness or virtue in general, but also particular virtues, especially that of clemency or mercy, and they quote Mat. i. 19. John xvii. 25. Rom. iii. 26. I John i. 9. as instances. Schleusner quotes Longin. de Sublim. xlv. 1. Eur. Med. 724. On the two passages, Mat. i. 19. and Rom. iii. 26. there is a valuable note by Archbishop Magee, vol. i. p. 477. and following. Whitby says, the word occurs eighty times in the N. T., and he thinks not once in the sense of merciful. The right interpretation of Mat. i. 19. is, according to Archbishop Magee, Joseph being a just man, i. e. actuated by a sense of right, in obedience to the law, (Deut. xxiv. 1.) resolved to put Mary away; and yet not willing to make her a public example, &c. That καὶ has this sense of tamen, may be seen in Raphel. ii. p. 519. Palaiet, pp. 41, 96, 221, 236. Elsnar, i. p. 293. Krebs, p. 147. Another sense ascribed to δίκαιος, is true or attached to truth, John vii. 24<sup>1</sup>.]—Stockius remarks, that δίκαιος is never thus applied by any of the heathen Greek writers, who, to express this meaning, (saith he,) would use χρηστός, ἀγαθός, καλός, κάγαθος; and therefore he is of opinion, that we must say with Vorstius, (Philol. cap. ii.) that in the N. T. δίκαιος answers to the Heb. word צַדִּיק, which, according to him, signifies not only a just, but also a good, upright man, as Gen. vi. 9. xviii. 23. For my own part, I much doubt whether צַדִּיק ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to men, it seems to denote, not a just but a justified person, one who hath obtained justification in the sight of God through faith in the promised Redeemer. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9. with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in all the passages of the N. T. where δίκαιος has been supposed to be used for what we commonly call a just, upright, or good man, it does not more properly import a man justified by faith, and showing forth his faith by his works, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δίκαιος here mentioned, but by no means insisted on, will coincide with the following one.

IV. Just or righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith (Phil. iii. 9); or justified through faith, (Rom. v. 19.) and bringing forth the fruits of righteousness or justification. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. I John iii. 12.) Heb. xii. 23.

V. Of things, just, right, righteous, conformable to justice or righteousness. John [v. 30.] vii. 24. Rom. vii. 12.—Δίκαιον, τό, what is just or right, justice. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thess. i. 6.—This word in the LXX most commonly answers to the Heb. צַדִּיק or צֶדֶק, which primarily denotes the equipoise of a balance, or the equality of weights and measures. Comp.

<sup>1</sup> [Schl. and Bretsch. say it is rather a projecting rock than an isthmus, here spoken of.]

<sup>2</sup> [This meaning is found in Plat. Phæd. 34. Theoph. Char. v. 2. Hence some commentators interpret δίκαια in Luke xvi. 8, 9. by false, fallacious, citing Eur. Phœn. 484. Lev. v. 22. Job xxvii. 4. Jer. v. 31. al.]

Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10. and see Heb. and Eng. Lex. in *pts*.

*Δικαιοσύνη*, ης, ἡ, from *δικαίος*. [The reader will observe that Parkhurst has adopted a division which appears to me to be fanciful. The word expresses, undoubtedly, *virtue* in general, and perhaps some *particular virtues*. In sense II. he makes it express *natural virtue*; in sense IV. *Christian virtue* acquired through the assistance of the Spirit. All that can be properly said is, that the word, like any other expressive of good qualities, may be and is used of man in a state of nature and a state of grace; but it does not of itself point out any difference in the qualities ascribed to him in those states, either in kind or in origin. Sense III. is clearly established. Bretschneider gives it as *justificatio*; Schleusner and Wahl, apparently with some reluctance, as *favor dicitus*, and *immunitas a peccatorum penis*. There is difficulty in some particular passages, a few of which I have noticed at the end of the article.]

I. *Justice, righteousness*, as of God, in judging the world, Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins, Rom. iii. 25, 26.

II. *Righteousness* of man, *inherent and proper*, which consists in performing the commands and works of the law of God. Phil. iii. 6, 9. Tit. iii. 5. Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *thus it becometh us to fulfil all righteousness*, i. e. to perform *all the works*, and submit to *all the ordinances*, appointed by God. Macknight, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks, that "the Son of God, in prosecution of the purpose for which He took on Him the human nature, came to John at Jordan, and was baptized. To this rite He submitted, not as it was the baptism of repentance, for He was perfectly free from sin; but as it prefigured his dying and rising again from the dead, and because He was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon Him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6. and Macknight on those texts.—Mat. xxi. 32. *John came in the way of righteousness*. He was a *Nazarite* even from his mother's womb, (Luke i. 15. comp. Num. vi. 3. Judg. xiii. 4, 5.) a strict observer of *legal righteousness*, and a zealous preacher of *repentance and righteousness* to others. [The word means not only *virtue* in general, but seems to designate some particular virtues; as (1.) *liberality or beneficence*. See Mat. vi. 1. *τὴν δικαιοσύνην ποιῶν*, to exert your beneficence, or perhaps to do your alms. See Lightf. Hor. Hebr. on this text. See also Ps. lxxxv. 11. Is. xlv. 8. li. 5, 6. Prov. x. 2. Tobit ii. 14. xii. 9. xiv. 9, 11; and (2.) *veracity*, Rom. ix. 28. On this point, Fischer de Vit. Lex. N. T. p. 576. (Prov. xxv. 4.) observes, that *truth and justice* are so nearly allied, that in both Greek and Latin, words expressing them are perpetually interchanged. See Abrsch. Diluc. Thuc. p. 334. Biel. ad Hesych. i. p. 227. and many instances in Fischer's note. Schleusner thinks, that in 2 Cor. ix. 9. the word means the *reward of beneficence*; and in Heb. xi. 7. that of *integrity*. *Piety* is sup-

posed by some to be expressed in various passages, as Acts x. 35. Mat. v. 20<sup>1</sup>.]

III. *Righteousness imputed* to sinful man through faith in Christ, by which his past sins are forgiven or covered, or he is cleared, acquitted, or absolved from his past sins, and is himself accepted, as *righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *evangelical* or *gospel righteousness* is opposed to that last mentioned, Rom. ix. 30, 31. x. 3. et al. It is several times called *Δικαιοσύνη Θεοῦ*, the righteousness of God, Rom. i. 17. iii. 21, 22<sup>2</sup>. x. 3. (comp. Mat. vi. 33.) as being that method which God hath exhibited in the Gospel, of man's justification, or being made righteous through the merits and death of Christ, whence it is once termed the righteousness of our God and Saviour Jesus Christ, 2 Pet. i. 1<sup>3</sup>; and Christ is styled our righteousness, as being the procurer of righteousness to us through his merits and sufferings, 1 Cor. i. 30; for He is JERUVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. (comp. Is. xlv. 24.) *He clothes the church with the garments of salvation, and covers her with the robe of righteousness*, Is. lxi. 10; and of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear, Rev. iii. 18. For, further, He is the Sun or Light of righteousness, πᾶς ὥρῃ, Mal. iv. 2. (comp. Wisd. v. 6.) with which the Church is represented as clothed, περιβεβλημένη clothed all over, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God made Him, who knew no sin, to become sin (or a sin-offering, to which the sin was imputed, or on which it was laid, see Lev. i. 4. iv. 4, 15. xvi. 21. Is. liii. 6, 10, 12. 1 Pet. ii. 24.) for us, that we might be made the righteousness of God in Him. 2 Cor. v. 21. i. e. righteous in that manner which God hath ordained through faith in Him. (See Whitby on this text.) For as by one man's disobedience, the many (or multitude of mankind 'Οἱ πολλοί) were made or constituted (καταστάσαν) sinners, so by the obedience of one shall the many ('Οἱ πολλοί) be made or constituted (καταστήσονται) righteous. Rom. v. 19. Comp. Is. liii. 11. 1 Cor. i. 30, 31; and on this whole subject see Whitby's Discourse on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.—In James i. 20. putting the effect for the cause, the righteousness of God seems to be used for "the faith which God counts to men for righteousness." Macknight.

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit*. Luke i. 75. Acts x. 36. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. Is 2 Cor. ix. 10. "*honest industry* is fitly termed righteousness, because it is a righteous thing in the sight of God to labour for our own maintenance, and for the maintenance of those who

<sup>1</sup> [It is truth in Is. xxxviii. 19. See Gen. xxiv. 49.]

<sup>2</sup> See Clark and Doddridge on this text. I add from Cæcumenius on Rom. iii. p. 269. *Δικαιοσύνη Θεοῦ, ἡ ἐκ Θεοῦ δομένη*, ἡ ἡ ἀπὸ Θεοῦ δικάσιος, καὶ ἰσχύος καὶ ἀπαλλαγῇ τῶν ἁμαρτιῶν, the righteousness of God, that which is given by God, or justification from God, acquittal, and absolution from sins; and from Theodoret on Rom. x. 3. p. 82. Θεοῦ δικαιοσύνην προσήγορεται τὴν ἐκρίναι κατὰ τὴν εὐαγγελίαν γνησίωσιν, he calls that the righteousness of God, which is according to grace through faith.

<sup>3</sup> ΠΙΣΤΙΝ ἜΝ—Faith in—Comp. Rom. iii. 25. 1 Tim. iii. 13. 2 Tim. i. 13. iii. 15.



cannot labour for themselves." Macknight. Comp. ver. 9. where *righteousness* signifies *beneficence*. This word in the LXX answers most usually to the Heb. צדק or צדקה. [In addition to these senses, the last of which may be referred to the 2nd, the word appears to signify, *truth* or *true doctrine in religion*. See 2 Cor. xi. 15. In the passage John xvi. 8, 10. there is much difficulty. Schl. says, *he shall teach men what is the duty incumbent on me, viz. to die according to the divine decree*. Wahl, '*he shall teach concerning that which is just, viz. regard being had to Jesus*. For it was just that one who had done so much for mankind should receive the highest reward.' Bretsch, '*he shall teach you concerning my innocence, which will be manifested by my resurrection and return to heaven*.' In 2 Cor. iii. 9. ὁ λόγος τῆς δικ. is for ὁ λ. πρὸς τῆς δικ.—Again, there is a phrase which often occurs, λογίζεσθαι τι εἰς δικαιοσύνην, and by which it is signified that the quality mentioned, as, for example, faith, is so attributed to a person, that on that account his sins are pardoned, and he is considered as justified. See Rom. iv. 3. Gal. iii. 6. The word occurs in Gen. xv. 6. Ps. cvi. 31.]

δικαίω, ὦ, from δικαιο.

I. To justify, acknowledge, or declare to be just or righteous. Mat. xi. 19. (where see Bowyer and Wolfius.) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16. where it is said of God incarnate, *δικαιώθη ἐν Πνεύματι*, He was justified by the Spirit, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were justified, or proved to be true, by the descent of the Holy Spirit upon Him at his baptism; by those miracles which He wrought by the Spirit of God; by his being declared or marked out as the Son of God with power, according to the operation of the Spirit of Holiness, or Holy Spirit; by the resurrection from the dead, Rom. i. 4 (comp. 1 Pet. iii. 18); and, lastly, by the Holy Spirit shed forth on his disciples in miraculous gifts and sanctifying graces. [This interpretation of 1 Tim. iii. 16. is in substance that of Schl. and Wahl. With respect to the other passages which Parkhurst has passed over in silence, some explanation is required. In Mat. xi. 19. Schl. says, *wisdom can be rightly appreciated by its cultivators*. Wahl gives nearly the same, adding, '*the sense is, only a wise man can judge who is a wise man*.' Fischer (de Vit. Lex. N. T. p. 574 seq. Prol. xxv. No. 4.) defends at great length an explanation offered by Munster and Perizonius, not differing, perhaps, in foundation from these: *the divine doctrines which I teach, and which are received by the heads of the Jews, are approved and reckoned true by the people*. They, as receiving it, would be properly called τέκνα τῆς σοφίας, children, disciples of wisdom. We know that the Jews called their teachers fathers, from Mat. xxiii. 9. That δικαίω will bear the sense to reckon good or right, is clear enough; and the gloss ἐπιτίθησι was found substituted for this word in a MS., and is used by Theophylact on St. Luke, p. 246. Rom. in explaining the passage in this way. Elsewhere Theophylact on St. Mat. p. 44. and also St. Jerome on the place, make σοφία to be Christ himself. It may be added, that *kai* has often the adversative sense, which this explanation of the passage

makes necessary. See my note on δικαιο, sense II. In Luke vii. 29. the verb seems also to signify to approve, to praise, to reckon righteous, and so Fischer, Wahl, Schleusner, Rosenmüller, and others. In Rom. iii. 4. Wahl says, *that thou mayest, in thy promises be, or be declared, such as thou oughtest to be, i. e. true and faithful*. Schl. *that thou mayest be reckoned true in all thy decrees, and conquer or be pronounced victorious (over thy adversaries) when thou art judged*. These words are taken from Ps. li. 4.]—δικαιοῦν ἑαυτὸν, to justify oneself, to show, pretend, or feign oneself to be just or righteous. Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

II. It is most usually applied to *evangelical justification*. To justify, to condemn, pronounce, or declare just or righteous, i. e. to acquit or absolve from past offences, and admit as just to the reward of righteousness. In this view it is plainly a forensic term, answering to the Heb. צדק, for which the LXX have used it, Deut. xxv. 1. 1 Kings viii. 32. 2 Chron. vi. 23. Is. v. 23. et al. Comp. Prov. xvii. 15. It is in the N. T. applied either to present justification in this life, Acts xiii. 39. Rom. [iii. 20.] v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 26. et al. or to final justification at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See Suicer Thesaur. on this word.—δικαιοῦμαι, οὔμαι, to be or continue inherently just or righteous, or perhaps in a justified state. occ. Rev. xxii. 11. If indeed δικαιοθῆτω be the true reading in this text; for the Alexandrian and sixteen later MSS., with several printed editions, instead of δικαιοθῆτω have δικαιοσύνην ποιησάτω, let him do righteousness still, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the Syriac in Walton's Polyg.

نَحْنُ لِنَعْمَلْ let him do righteousness, and is accordingly embraced by Mill and Wetstein, and received into the text by Griesbach. It should, however, be observed, on the other hand, that the V. active δικαίω is used by the LXX in the sense of making just, righteous, pure, holy, for the Heb. קָדַשׁ to cleanse, purify. Ps. lxxiii. 13. Comp. Rom. vi. 7. where Basil, cited by Suicer Thesaur. under δικαίω I. explains διδικαίωται ἀπὸ τῆς ἀμαρτίας by ἀπήλλακται, ἡλευθέρωται, ἐκαθάρίσται πάσης ἀμαρτίας, is released, is freed, is cleansed from all sin. Comp. 1 Pet. iv. 1. Δικαίωμα, ατος, τό, from διδικαίωμαι perf. pass. of δικαίω.

I. [Law, precept, or statute. (In good Greek, it means, the sentences pronounced by the judges, which does justice to the injured, and punishes the oppressor, and so Rev. xv. 4. Hence it comes to signify any thing pronounced or decreed.) Used of God's laws. Luke i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Perhaps in Rom. i. 32. it is rather, threats of punishment. The LXX use it for פָּקַד, Exod. xv. 25. קָדַשׁ, Levit. xxv. 18. קָדַשׁ, Deut. xxx. 16. See also Ex. xxi. 31. Ps. xix. 9.]

II. [Justification, remission of the punishment due to sin. Rom. v. 16.]

III. [Righteousness, or freedom from sin. Rom. v. 18. Rev. xix. 8. In the last place it answers,

says Parkhurst, to the Hebrew נָחַץ in Is. xlv. 24.]

**Δικαίως**, adv. from **δικαίος**.

I. *Justly, conformably to justice.* 1 Pet. ii. 23. [Xen. Mem. iii. 5, 20. LXX, Deut. i. 16.]

II. *Justly, honestly, without injuring any one.* 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly, jure, merito.* Luke xxiii. 41. [Polyb. iv. 19, 3. Xen. Symp. iv. 60.]

IV. *As it is fit, proper, or right, ritè, debitè.* occ. 1 Cor. xv. 34. *ἐκνήψατε δικαίως, awake from your drunken sleep, as it is fit you should.* So Castalio, *ut æquum est.* Arrian and Menander use **δικαίως** in this sense, as may be seen in Alberti on the text.

**Δικαιώσις**, *εως, ή*, from **δικαίω**.—*Justification, a being esteemed or adjudged just or righteous.* occ. Rom. iv. 25. v. 18. in which latter passage it is opposed to *κατάκριμα condemnation*.—The LXX have once used this word for the *νόμος law, judgment*, Lev. xxiv. 22. [In good Greek it is generally used for sentences of condemnation, or punishment according to sentence.]

**Δικαστής**, *οῦ, ὁ*, from **δικάω** to judge, which from **δικη**.—*A judge.* occ. Luke xii. 14. Acts vii. 27, 35. [Exod. ii. 14. Ælian, V. H. i. 34. Xen. Cyr. i. 3, 17.]

**Δίκη**, *ης, ή*, from the Heb. **דִּין** or **דִּינָה** just, or the fem. **דִּינָה** justice, the *י* being dropped by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin, *judez, judico*, and in the English *judge, judicial, jurisdiction, &c.*, which may be from the same root **דִּין**.

I. *A judgment, a judicial sentence.* Acts xxv. 15.

II. *Judicial punishment, vengeance.* 2 Thess. i. 9. Jude 7. [The phrase *δικὴν ὑπὲρχειν* here, is the same as *δικὴν δίδουσι* (i. e. to suffer punishment inflicted,) and occurs in Ælian, V. H. ii. 4. See Perizon. ad Ælian. V. H. iii. 38. and Wetstein, N. T. ii. p. 734. Ez. xxv. 12. Wied. xviii. 11. 2 Mac. viii. 11, 13.]

III. *Vindictive justice*, of which the heathen made a goddess<sup>1</sup>. In this sense it is used by the pagan inhabitants of Melita or Malta, Acts xxviii. 4. [Arrian, Exp. Al. iv. 9, 9.]

**Δικτυον**, *ου, τό*. Eustathius deduces it from **δικω** to cast, cast down.—*A net for fishing.* Luke v. 4, 5. John xxi. 6. et al. [Herodian, iv. 9, 12. Prov. i. 17.]

**Δίλογος**, *ου, ὁ, ή*, from **δῖς** twice, and **λόγος** speech.—*Double-tongued, varying or deceitful in one's words.* occ. 1 Tim. iii. 8. So Chrysostom explains **δίλογους** of **υποκρίτους, δολερούς, deceitful, fraudulent**; and Theodoret, by *ἑτερα μὲν τούτῳ, ἑτερα δὲ ἑκείνῳ λέγοντας, saying one thing to this man, and another to that.* [Theophylact, on this place of Timothy, uses nearly the same words, and so Zonaras Lex. col. 510. **Διλογία** and **διλογία** are used by Xenophon and Diodorus. See Xen. de Re Eq. viii. 2. Diod. Sic. xx. 37.]

**Διό**, a conjunction, from **διά** for, and **ὅ** (neut. of **ὅς**) which.—*For which, wherefore, therefore.* See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

<sup>1</sup> See Pole Synopsis. Alberti, Wetstein, and Bowyer on Acts; Bochart, Opera, vol. iii. 371, 2; the Orphic Hymn to Δίκη; and Hesiod. Op. et Dies, 218, &c. 254, &c. [Proclus in Theol. Platon. iv. 6. p. 205. Pliny, N. H. xi. 45. Pollux, Onom. viii. 1.]

**Διοδεύω**, from **διά** through, and **δεδέω** to journey.—*To journey, travel, or pass through.* occ. Luke viii. 1. Acts xvii. 1. [Gen. xiii. 17. Is. lix. 8.]

**Διόπερ**, a conjunction, from **διό** and **πέρ** an emphatic particle.—*Wherefore truly, wherefore by all means, or especially.* occ. 1 Cor. viii. 13. x. 14. xiv. 13. [Wahl says, for that same cause. It occurs Diod. Sic. i. 65. Xen. Mem. iv. 8, 7.]

**Διοπετής**, *εος, οῦς, ὁ, ή*, from **Διός** (gen. of **Δις** or **Ζεύς**) Jupiter, and **πίρω** (obsolet.) to fall. [Which fell from Jupiter or heaven. It occurs Acts xix. 35. where **ἀγαλμα** an image is understood.] So Numa persuaded the Romans that a certain shield fell from heaven, to which Plutarch, in Numa, p. 68, E. applies the same word ΔΙΟΠΗΤΗΣ, as he also doth (Parall. p. 309, F.) to the famous Trojan Palladium, or image of Pallas, which protected Troy, and was supposed to have fallen from heaven; and Euripides, speaking of the image of Diana Taurica, says, Iph. Taur. 86<sup>2</sup>.

*Ἀεθαίν τ' ἀγαλμα θεᾶς, ὃ φασιν ἐνθάδε  
Εἰς τοῦδε ναοῦ οὐρανοῦ πεσεῖν ἀπὸ.*

And the image of the goddess take, which fell,  
They say, from heaven into this holy fane.

And afterwards calls it ΔΙΟΠΗΤΗΣ ἌΓΑΛΜΑ the image which fell from Jupiter. So Herodian, i. 35. ed. Oxon. calls the image of the mother of the gods, ἌΓΑΛΜΑ ΔΙΟΠΗΤΗΣ. Comp. also Wetstein on Acts.—In the apology which the town-clerk makes for the apostle and his followers, Acts xix. 35. &c. there is an artfulness beyond what has been commonly observed. Demetrius had accused Paul, ver. 26. of teaching that they were no gods which were made with hands; and he had thence inferred that there was danger that the great Diana of the Ephesians, and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the Ephesian Diana, and to the image which fell down from Jupiter, and consequently was not made with hands! and that therefore Paul and his companions were not blasphemers of the goddess.

[**Διόρθωμα**, *τος, τό*, amendment. This is the reading of the Alexandrian and three other ancient MSS. in Acts xxiv. 3. The common reading is **καρποθ**. The word occurs in Polyb. iii. 118, 2.]

**Διόρθωσις**, *εως, ή*, from **διορθόω** to correct, amend, which from **διά** emphat. and **ὀρθόω** to make right, which from **ὀρθός** right.—*An amendment, reformation.* Heb. ix. 10. [The phrase is, the times of reformation, and the time of the Messiah, when a better state of worship and religion would be introduced, is signified. So Theophylact explains the passage. The word occurs Polyb. v. 83, 2. vi. 38, 4. Diod. S. i. 75. Διορθόω occurs in Jer. vii. 2. Is. xvi. 5. lxii. 7. See Sallier ad Thom. Mag. p. 241.]

**Διορύσσω**, from **διά** through, and **ορύσσω** to dig.—*To dig or break through, as the walls of a house.* occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. Thucydides uses the word in the same sense, ii. 3. ΔΙΟΡΥΣΣΟΝΤΕΣ τοὺς κοινούς τοίχους, digging through the party walls. Xenophon, in

<sup>2</sup> [See Barnes on this place, and Irmisch. on Herodian, i. 11, 2.]

Conviv. ἐφοβούμεν μή τις μου τὴν οἰκίαν ΔΙΟ-  
ΠΥΨΑΣ, I was afraid that some one *digging*  
*through* (i. e. breaking into) my house; and  
Aristophanes, Plut. 565. ΚΑΕ΄ΠΤΕΙΝ καὶ τοὺς  
ροίχους ΔΙΟΠΥ΄ΤΤΕΙΝ. Comp. Kypke on Mat.  
vi.—In the LXX it answers to the Heb. *חָרַץ*  
*to dig through*, Job xxiv. 16. Ezek. xii. 5, 7, 12.  
which see; as the N. *διόρυγμα* does to the Heb.  
*חָרַץ* a *digging through*, Exod. xxii. 2. Jer. ii.  
34.—Hartner, in his *Observations*, vol. i. p. 175—  
178, remarks a peculiar propriety in the ex-  
pression of *digging through houses*, Job xxiv. 16.  
by observing, that the Arabians, Egyptians, and  
inhabitants of Damascus, still build of mud and  
slime, or of unburnt brick, and that their walls  
are of a great thickness.

Διόσκουροι, *ων, οι*, from Διός (gen. of Δις or  
Ζεύς) *Jupiter's*, and κοῦρος a *young man*.—*Castor*  
and *Pollux*, *Jupiter's sons by Leda*, according to  
the fabulous mythology of the heathen. They  
were usually represented under the form of two  
*young men* armed with helmets and pikes, with a  
star above each of their heads, and sometimes  
standing each by a horse, or seated on horseback<sup>1</sup>,  
and were regarded as the tutelar deities of mari-  
ners. occ. Acts xxviii. 11. See Wetstein. [They  
are called Διόσκουροι σωτήρες in Ælian, V. H. i.  
30. See Xen. Symp. viii. 29. and Cypor. iii. 3,  
26. Spanh. ad Callim. Lav. Pall. v. 24. and de  
Usu Numism. i. p. 295. This word is also written  
Διόσκοροι, on which point see Lobeck on Phry-  
nichus, p. 235.]

Διότι, a conj., from διὰ *for*, and ὅ *τε* *what*,  
*which*, *for* *ὅτι* *that*: *for* διὰ τοῦτο, *ὅτι*.

1. Illative, *wherefore, therefore*. Rom. iii. 20.

2. Causal. *For, because*. Luke i. 13. ii. 7. xxi.  
28. Acts x. 23. et al. [Schl. says that in Rom.  
i. 20. it is *although*, but this does not seem ne-  
cessary.]

Διπλός, οὗς; ὅη, ῆ; ὅον, οὖν; from δις  
*twice*, and πλός a termination denoting, like  
πλάσιον, *times* or *fold*.—*Double, twofold*. occ.  
1 Tim. v. 17. Rev. xviii. 6. where see Wetstein,  
and on 1 Tim. Macknight. [In both places it  
means *great* or *increased*, and not definitely *double*.  
So in Soph. Oed. T. 1328. See Is. xl. 2. Jer.  
xvi. 18. Eccles. xx. 10. It is put for *πῆρ* in  
Gen. xliiii. 15. *πῆρ* in Deut. xxi. 17. and *πῆρ* in  
Job xi. 6. xl. 2.]

Διπλότερον, *ον, τό*, compar. neut. of διπλός,  
used adverbially.—*Twofold more, twice as much*  
*again*. occ. Mat. xxiii. 15. [Schleusner, Rosen-  
müller, and Kypke, make διπλότερος here an  
adj. from διπλός signifying *crafty, deceitful*, as  
in Xen. Hellen. iv. i. Eccles. ii. 13. and so  
διπλὴν is *deceit* in Suidas.]

Διπλός, *ω, from* διπλός.—*To double*.  
occ. Rev. xviii. 6. where see Daubuz. Comp.  
Jer. xvi. 18. and Lowth there.

Δίς, adv. from δύο *two*.—*Twice, two times*.  
Mark xiv. 30. et al. On Luke xviii. 12. we may  
observe, that Herodotus, ii. 37. uses a similar  
phraseology. Λοῦνται—ΔΙ' Σ ΤΗ'Σ 'ΗΜΕ'ΡΗΣ  
ἐκάστης—καὶ ΔΙ' Σ ἐκάστης ΝΥΚΤΟΣ. [LXX,  
Gen. xli. 32.]

Διατάζω, from δις *twice* (two ways), and

στάω *to stand*.—*To doubt, waver*. It is a figu-  
rative word, taken either from a person *standing*  
*where two ways meet*, not knowing which to choose,  
but inclining sometimes to one, sometimes to the  
other; or from the *tremulous motion* of a balance,  
when the weights on both sides are nearly equal,  
and consequently now the one and now the other  
scale seems to preponderate and *fix* the beam.  
The French word *balancer* very exactly answers  
to διατάζειν in this latter view. occ. Mat. xvi. 31.  
xxviii. 17. where see Bowyer's Conject. [The  
word occurs Clem. Ep. ii. ad Corinth. p. 175. and  
Ep. i. p. 82. Plutarch, t. v. p. 620. (Reiske's ed.)  
Diod. S. iv. 62.]

Διστομος, *ον, ὁ, ῆ*, either from δις *twice*, and  
στόμα (in the Hellenistical style) *an edge* (comp.  
στόμα V.); or rather from δις *twice* (two ways)  
and τόμος *cutting, sharp*, from τίτομα perf. mid.  
of τίμνω *to cut*; for Elsner on Heb. iv. 12. cites  
from Euripides Orest. 1303. ΔΙ' ΣΤΟΜΑ φάσ-  
γανα, *swords cutting on both sides, or two-edged*;  
and from his Helena, 989. ΔΙ' ΣΤΟΜΟΝ ἕϊφος  
a *two-edged sword*.—[If derived from τόμος we  
must write διστόμος; + as διχοτόμος; but †  
See Barnes ad Eur. Hel. 989. But Schleusner  
and Wahl derive it from στόμα, which may  
figuratively be used of an *edge*: + as δξύστομος.†]  
—*Having two edges, two-edged, or cutting on both*  
*sides*. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So  
Eccles. xxi. 3.—The LXX use the word in the  
same sense for the Heb. *קַיִף* *edges*, Prov. v. 4;  
for *קַיִף* *several edges*, Ps. cxlix. 6; and for *קַיִף*  
*two edges*, Judg. iii. 16.

Δισχίλιοι, *αι, α*, from δις *twice*, and χίλιοι *a*  
*thousand*.—*Two thousand*. occ. Mark v. 13.

Διυλίζω, from διά denoting *separation*, and  
υλίζω *to filter, percolate, strain*, which from ὕλη  
*matter*, also *drugs*.—*To separate from liquor by*  
*filtering, to strain off*. So Vulg. *excolantes*. occ.  
Mat. xxiii. 24. where see Bowyer's Conject. and  
Gentleman's Magazine for January 1779, p. 26.  
The text alludes to a custom the Jews had  
of *filtering* their wine, for fear of swallowing  
any insect forbidden by the law as unclean<sup>2</sup>.  
Maimonides, in his Treatise of forbidden meats,  
cap. i. art. 20. affords a remarkable illustration  
of our Saviour's proverbial expression: "He  
who *strains* wine, or vinegar, or strong drink,"  
says he, "and eats the *gnats*, or *flies*, or *worms*,  
which he hath *strained off*, is whipped." That  
the Jews used to *strain* their wine appears also  
from the LXX version of Amos vi. 6. where we  
read of ΔΙΥΑΙΣΜΕΝΟΝ οἶνον, *strained or*  
*filtered wine*. [From Aristot. H. A. v. 19. and  
Buxtorf, Lex. p. 616. we find there is a *wine-gnat*  
which breeds in the wine.]

Διχάζω, from διχα *in two parts*, which  
from δις *twice*.

[1. The primary meaning is, *to divide into two*  
*parts*. Inc. Interp. (who is said to be Aquila,)  
Lev. i. 17. Deut. xiv. 6. for *σπῆ*. Plat. Polit. 8.  
The sharp teeth are called διχαστήρες, because,  
says Pollux, ii. 91. διχάζουσι τὸ προσκισόν.  
See Xen. Anab. iv. 8, 15. Eustath. ad Odys. H.  
p. 1582, 11. Rom. The above is from Fischer  
de Vit. Lex. N. T. p. 334.]

II. *To divide, set at variance*. occ. Mat. x. 35.

<sup>1</sup> See Montfaucon, Antiquité Expliquée, tom. i. part 2.  
p. 295. pl. 194.

<sup>2</sup> See Bochart, vol. iii. 565.

[The word *διχ*, which, like this, is properly, to divide into two parts, is also metaphorically used in this sense. See Buxtorf, Lex. Talmud. p. 1730. and Schaaf. Lex. Syr. N. T. p. 450.]

**Διχοστασία**, ας, ἡ, from *διχα* in two parts, and *στάσις* a faction, *sedition*.—A separate faction, division, separation. occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20. [1 Mac. iii. 29. Dion. Hal. viii. 72.]

**Διχοτομῶ**, ὤ, from *διχα* separately, in two, and *τομῶ* perf. mid. of *τίνω* to cut.

I. To cut in two or asunder. If this word be understood in its primary and literal sense, it must denote that most horrible punishment of being cut in sunder whilst alive, by which there is a tradition that the prophet Isaiah suffered; and to this the apostle is thought to allude, Heb. xi. 37. *ἐπισθῆσαν* they were *sawn asunder*. There are many instances, in ancient writers<sup>1</sup>, of this manner of executing criminals, (see Wetstein on Mat. xxiv. 51. and comp. 1 Chron. xx. 3.) and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. Shaw<sup>2</sup>. [The verb is used simply to express cutting in two, in Lucian, Dial. Mort. p. 745. Polyb. vi. 28, 2. and thence in the sense of dissecting into many parts, Exod. xxix. 17. Polyb. x. 15, 5.] But in the N. T. *διχοτομῶ* seems rather to denote,

II. Figuratively, to scourge with the utmost severity, to cut asunder, as it were, by scourging. occ. Mat. xxiv. 51. Luke xii. 46<sup>3</sup>. This seems the true sense of the word in these passages; for scourging was usually inflicted upon idle and negligent servants among the Jews, (see Ecclesi. xlii. 5.) and in Matthew the servant is represented as *surcising* his punishment; and in the verse following the text of Luke, express mention is made of the many stripes with which the wicked servant should be *beaten*, *δαρῆσθαι* πολλάς. Comp. *δίρω*. [Schl. thinks that the sense is, generally, to punish cruelly. Hesychius has *διχοτομῶν ἀναπτῖν*, and Schl. refers to Krumbholz in the Bibl. Bremens. Class. vii. p. 234. Bonnet (Bibl. Hagana, Class. iv. p. 471.) thinks it is, to remove from his office, dismiss, like *τιν* in 2 Chron. xxvi. 21. and other words in Hebrew. On the other hand, *scindo* and *disindo* are used for scourging. See Plaut. Mil. Glor. v. 1, 2. Sueton. Calig. 39. Martial, iii. 93. Wahl. gives both senses.]

**Διψᾶω**, ὤ, from *διψᾶ* thirst.

I. To be dry or athirst, to thirst. Mat. xxv. 35, 37, 42, 44. et al.

II. To thirst in a figurative sense, to desire ardently. Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. Comp. Is. xli. 17. [liii. 2.] Iv. 1. Ps. xlii. 2. lxiii. 1. in the LXX, and see Campbell's note on Mat. v. 6. and Wolfius on John vii. 7. The Greek writers likewise use *διψᾶω* for *vehement desire*. Thus Xenophon, οὕτως ἐγὼ ὑμῖν ΔΙΨΩ χαρίζεσθαι, so much do I thirst to oblige

you. Cyrop. iv. 6, 7. In Josephus de Bel. i. 32, 2. *διαφεύεται δ' οὐδείς ΔΙΨΗΣΑΣ τοῦτον αἷμα*, no one (says Herod) shall escape who thirsts for my blood; where observe the V. is followed by an accusative, as in Mat. But in iv. 11, 4. he says, the emperor Vitellius was ΔΙΨΩΝ αἷματος ἐγγενούς, thirsting for noble blood; thus joining *διψῶν* with a genitive, according to the more usual Greek construction. Comp. under *πεινᾶω*. In Homer, Il. iv. 171. *πολυδίψιον*, from *πολύς* much, and *διψός* thirst, means much desired or longed for. [In John iv. 14. vi. 35. the meaning of the phrase *he shall not thirst again*, is, *he shall have nothing more to desire*. So in Rev. vii. 16. On this meaning of *διψᾶω*, see Abresch, Diluc. Thuc. p. 382, 837. and Gataker, Op. Crit. p. 118.—See Suicer Theaur. on this word. The forms *διψᾶ* in John vii. 37. *διψῶν* Rom. xii. 20. which are found also in Æschin. Dial. Socr. iii. 30. Athen. iii. 474. are not ancient Greek forms. See Lobeck. ad Phryn. p. 61.]

**Διψός**, εος, ους, τό. See *διψᾶω*.—Thirst. occ. 2 Cor. xi. 27. [LXX, Ex. xvii. 3. Xen. Cyr. viii. 1, 12.]

**Διψυχός**, ου, ὁ, ἡ, from *δις* twice, and *ψυχή* the mind.—Double-minded, having the mind divided, or having, as it were, two minds tending opposite ways. occ. James i. 8. iv. 8. [Schl. observes, and I think rightly, that in James i. 8. no want of sincerity, but doubt or uncertainty is indicated, and so Ecumenius interprets the place. The word occurs in the same sense in the Constit. Apostol. vii. 11. and 1 Ep. Clem. ad Cor. p. 82. and so *διψυχῶν* in Eustath. Erot. 266. (356.) See Douglæs Anal. Sacr. p. 146. In James iv. 8. on the contrary, want of sincerity is clearly meant.]

**ΔΙΩΓΜΟΣ**, οῦ, ὁ, from *διώγωμαι* perf. pass. of *διώκω*.—Persecution, hostile prosecution. Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11. [et al. LXX, Prov. xi. 19. Polyb. i. 87, 7.]

**Διώκτης**, ου, ὁ, from *διώκω*.—A persecutor. occ. 1 Tim. i. 13. [LXX, Hos. vi. 8.]

**ΔΙΩΚΩ**.

I. [Properly, to run or fly quickly, used of fugitives. Thuc. viii. 120. Xen. Anab. vii. 2, 11. Then]

II. [To pursue a fugitive hostilely. See Thuc. i. 137. and Mat. xxiii. 34. and generally, to prosecute, persecute, pursue with enmity, used especially of the persecutions of the Christians. See Mat. v. 10, 11, 12, 44. Luke xxi. 12. John xv. 20. Acts vii. 52. ix. 4, 5. xxii. 4, 7, 8. xxvi. 11, 14, 15. 1 Cor. iv. 12. xv. 9. 2 Cor. iv. 9. Gal. i. 13, 23. iv. 29. v. 11. vi. 12. LXX, Lev. xxvi. 17. Hence in Mat. x. 23. it is, to pursue or drive into exile, (see Polyæn. viii.) and from this sense, perhaps, it comes to signify to accuse, (see Jul. Poll. Onom. viii. 6, 30, and 7, 67.) as in John v. 16.]

III. [To follow as one's master or guide. Luke xvii. 23. and so in Xen. Mem. ii. 8, 5. Appian, B. C. ii. p. 741. v. p. 1113. See Warton. ad Theocr. xi. 75. and Abresch. ad Æsch. p. 83. Horat. Serm. i. 9, 16.]

IV. To follow or press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining. Rom. ix. 30, 31. Phil. iii. 12, 14. [on which last place we may ob-

<sup>1</sup> [See Judg. xix. 29. Dan. ii. 5. iii. 29. 1 Sam. xiv. 38. 2 Sam. xli. 31. Herod. iii. 13. Diod. Sic. i. 2. Sueton. Calig. 27. Liv. i. 28. viii. 24. Gell. x. 1. Joseph. Ant. viii. 2. Poll. On. viii. 32, 10.]

<sup>2</sup> Travels, p. 254. 2nd edit. Comp. Harmer's Observations, vol. iv. p. 468.

<sup>3</sup> See Whitby and Doddridge on these texts.

serve, that δύνω is used, in Greek, of the racers who were left behind and *followed* after the others. Add 1 Thess. v. 15. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. xii. 14. Plat. de Rep. t. vi. p. 210. Eur. Ion 449. Ecclus. xxvii. 8. Hos. vi. 3. In Rom. xii. 13. xiv. 19. and 1 Cor. xiv. 1. the meaning is *really the same, to be studious of.*

Δόγμα, ατος, τό, from διδομαι perf. pass. of the verb δοκίω to think good, determine, decree.—A decree, ordinance, whether divine, Eph. ii. 15. Col. ii. 14. where see Whitby and Macknight, and comp. Acts xvi. 4; or human, Luke ii. 1. Acts xvii. 7. [Dan. vi. 9. Xen. An. iii. 3, 4. vi. 4, 8.]

Δογματίζω, from δόγμα, ατος.—To decree, impose a decree or ordinance, [as in Diog. L. iii. 51. See 2 Mac. x. 8.] whence in the pass. δογματίζομαι, to have decrees or ordinances imposed upon one, to be subject, or submit, to ordinances. occ. Col. ii. 20. where see Wetstein and Kypke. [Dan. ii. 13, 15. see Chish.]

## ΔΟΚΕΩ.

I. To think, imagine, judge. Mat. vi. 7. Luke xvii. 9. John v. 39. [1 Cor. ii. 9.] et al. freq. On 1 Cor. vii. 40. Wolfius remarks, that the V. δοκίω imports not an uncertain opinion, but conviction and knowledge, as John v. 39. [and perhaps 1 Cor. iv. 9.] So in Xen. Cyrop. at the end of the proem, ἡσθῆσθαι ΔΟΚΟΥ' ΜΕΝ expresses assurance, not doubt. See Hutchinson's note, and Macknight on 1 Cor. vii. 40. [Herodian, v. 8, 5.]

II. [To judge or pass an opinion. Luke xvii. 9. John v. 39. 1 Cor. xii. 23. Heb. x. 29; and hence, δοκεῖ μοι means, it appears to me, it is my opinion. Mat. xvii. 26. xviii. 12. xxii. 2. Luke x. 36. Acts xxv. 27.]

III. [To decree or determine, used generally impersonally, δοκεῖ μοι, it seems good to me, I determine. Luke i. 3. Acts xv. 22, 23, 28, 34. Hence, τὸ δοκεῖν, what seems good, Heb. xii. 10. Κατὰ τὸ δοκεῖν αὐτοῖς, according to their own pleasure, where Chrysostom says, often fulfilling their pleasure, and not everywhere seeing what is advantageous. Thucyd. i. 84. Simplic. in Epictet. p. 115. Symm. 1 Sam. xx. 9. Theod. Dan. iv. 14. 3 Eedr. viii. 12. Xen. Anab. iv. 1, 10. Parkhurst, without sufficient grounds, in my opinion, refers 1 Cor. xi. 16. to this sense. See, however, Wolf.]

IV. [To seem or appear. Acts xvii. 18. 1 Cor. xii. 22. 2 Cor. x. 9. τὰ δοκούντα μίλη, the limbs which seem, &c.]

V. It imports dignity or eminence. Thus δοκούντες, οἱ, persons of eminence, note, or reputation. Gal. ii. 2, 6. Eurip. Herac. 897. (865.) Tro. 608. Herodian, vi. 1. and Xenophon, in Hiero, use this particle in the same sense (see Grotius, Elsner, and Kypke, on Gal. ii. 2); and the apostle explains his meaning, ver. 6. by δοκούντων εἶναι τι, those who appeared to be eminent, i. e. who really were eminent, considerable. Comp. ver. 9. and under τίς III. Theophylact explains τοῖς δοκοῦσι, Gal. ii. 2. by τοῖς μεγάλαις, τοῖς ἰσχυροῖς, the great, the eminent; adding οὐκ ἀναραί τὸ εἶναι αὐτοῦς, ἀλλὰ τὴν ἐκείνῃ ἀπάντων ψήφον εἶσθαι, he does not deny their being (i. e. what they seemed), but declares the common suffrage of all.—And in the

like view, I think, and not as a mere expletive, it is joined with the V. ἀρχεῖν to rule, Mark x. 42. as it often is in the Greek writers with other words expressive of *dignity or authority*. So Epictetus, Enchirid. c. 51. speaks, τῶν ἘΝ ὙΠΕΡΟΧῇ ΔΟΚΟΥ' ΝΤΩΝ, of those who are *degraded* in rank or dignity. Herodian, vii. 15. τῶν—πρωτεύουσιν ΔΟΚΟΥ' ΝΤΩΝ, who were the principal persons. Josephus, de Bel. i. 5, 3, et al. οἱ ΠΡΟΥΧΕΙΝ ΔΟΚΟΥ' ΝΤΕΣ, those who were most eminent. And iv. 3, 12. he has the very phrase ΤΩ' Ν ἈΡΧΕΙΝ ΔΟΚΟΥ' ΝΤΩΝ. Comp. Kypke in Mark. [Some, with Beza, translate this place of St. Mark, who are thought to rule; for δοκίω has this sense in Thucyd. viii. 90. Plut. Rom. p. 11. Pyrrh. p. 406. But there are many passages where δοκίω is nearly or wholly an expletive. See Luke xxii. 24. 1 Cor. iii. 18. iv. 9. vii. 40. x. 12. xiv. 37. Heb. iv. 1. Schl. even refers Mat. iii. 9. μὴ δόξῃτε λίσσιν to this head. Bretsch. says, it there implies arrogance, do not arrogantly say. Gataker makes it, do not think within yourselves. Advers. Miscell. i. 3. p. 191. See Hist. Susann. 5. Soph. Aj. 1114.]

Δοκιμάζω, from δοκιμή.

I. To try, prove, assay, as refiners do metals by fire, in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonicus, cap. 12. τὸ μὲν γὰρ ΧΡΥΣΕΙ' ΟΝ ἐν τῷ ΠΥΡΙ' ΔΟΚΙΜΑΖΟΜΕΝ, τοῦς δὲ φίλους ἐν ταῖς ἀρχαῖς διαγινώσκουμεν, for we try gold in the fire, and distinguish our friends in adversity. Ovid has expressed the same thought, Triast. i. 4, 25, 26.

Sellitot ut fulvum spectatur in ignibus aurum,  
Tempore sic duro est inspicienda fides.

See Wolfius. Comp. Ps. lxxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμάζειν for the Heb. נָסָה to try, prove, and in the last for the Heb. נִסְּךְ. See also Wisd. iii. 6. and Ecclus. ii. 5.

II. [Hence, generally, to try, prove, examine, try the fitness or goodness of. Used of *ozen*, Luke xiv. 19; of men trying themselves or others, Rom. xii. 2. 1 Cor. xi. 28. where comp. Simpl. ad Epict. p. 90. 2 Cor. viii. 8. xiii. 5. Gal. vi. 4. Eph. v. 10. 1 Thess. v. 21. 1 Tim. iii. 10. 1 John iv. 1. So the Hebrews use נָסָה Job xxxiv. 3. Jer. ix. 7. Xen. de Rep. iii. 4. In two or three passages it seems to be rather, to discern or distinguish by trying. Luke xii. 56. (in the parallel place of St. Mat. xvi. 3. there is διακρίνειν,) Rom. ii. 18. you can distinguish between good and evil. 1 Cor. iii. 13. Phil. i. 10. In Heb. it is used in the same sense of trying or tempting God, according to Wahl, but Schleusner and Rosenm. say it means to doubt of God's power and goodness; the Hebrew is נָסָה, which appears to be to try God, to see what he would do. See Schulz. in voc.]

III. [To have experience of by trial. 2 Cor. viii. 22. whom we have found by experience to be diligent; and hence, to approve. 1 Cor. xvi. 3. whom if ye approve. (Joseph. Ant. iii. 4, 1. xiii. 2, 3. Lucian, Scyth. 8.) 1 Thess. ii. 4. we are approved by God, so as to have the gospel trusted to us. And so 2 Mac. iv. 3. Xen. Mem. iii. 5, 20. Parkhurst, Bretsch. and Wahl add Rom. i. 28. and I think rightly. They did not approve of God, so as to

know him, did not think him worthy of being known. Schleusner says it is to wish; they did not wish to know God, which is merely putting the effect for the cause. He cites Joseph. Ant. ii. 7, 4. Again, in Rom. xiv. 22. Schleusner refers the verb to this meaning, and translates, if he judges any thing agreeable to God's will; Parkhurst says it is to allow, to choose. Bretsch. has, in that which he approves.] The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28. and on 1 Cor. xvi. 3. I add from Xen. Mem. i. 2, 4. τὸ μὲν οὖν ὑπερσθίωντα ὑπερποντὶν ἀπειδοκιμαζε, τὸ δὲ ὅσα ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονῶν ἘΔΟΚΙΜΑΖΕ, he (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but approved of digesting moderate food by labour.

Δοκιμή, ἡς, ἡ, from δοκίω to approve.

I. Proof, trial, properly of metals by fire, to examine their purity. [Hence, generally proof or trial, as of faith by affliction. 2 Cor. viii. 2.]

II. [That which is made clear by proof, the approved and excellent nature of any thing. Rom. v. 4. And patience, experience; and experience, hope, i. e. our patience makes us approved, and thus gives us a hope of future reward. 2 Cor. ii. 9. that I might know your praiseworthy disposition towards me. ix. 13. δοκιμὴ τῆς διακονίας, i. e. διακονία δοκιμασθεῖσα, (see Gesen. 641, 2. Fischer ad Well. t. iii. P. i. p. 293.) by means of this approved or excellent ministration. So Phil. ii. 22. τὴν δοκιμὴν αὐτοῦ γινώσκετε, you know his excellent or approved nature. And Symmachus in Ps. lxxvii. or lxxviii. 31. has δοκιμὴ ἀργυρίου for tried silver. In 2 Cor. xiii. 3. the word is rather a criterion, argument, or proof.]

Δοκίμιον, ου, τό, from δοκίμος.

I. A proof, criterion, test, that by which any thing is proved or tried, as faith by afflictions. occ. James i. 3. See Wolfius and Wetstein, and comp. 1 Pet. iv. 12. The LXX use this word, Prov. xxvii. 21. for the Heb. מִצְרֵף a refiner's crucible. [So Longin. § 32. γλώσσα γεύσεως δοκίμιον. Dion. Hal. t. ii. p. 65. Herodian, ii. 10, 12.]

II. [The same as δοκιμή, the approved nature of any thing. So 1 Pet. i. 7. it is our tried and approved faith.]

Δοκίμος, ου, ὁ, ἡ, from δοκίω to approve.

I. Proved, tried, as metals by fire. In this sense it is used by the LXX for the Heb. מִצְרֵף refined, 1 Chron. xxviii. 18. xxix. 4; for תָּהַר pure, purified, 2 Chron. ix. 17; for קָדֹשׁ solid, 1 Kings x. 18.

II. Proved, approved, as acceptable men in the furnace of adversity. (See Eccles. ii. 5.) James i. 12. Comp. Rom. xvi. 10.

III. Approved, accepted. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19<sup>1</sup>.

Δοκός, οὔ, ἡ, from δέκεσθαι Ionic for δέχεσθαι to receive, because in building beams are received at their ends into other pieces of timber. So the Heb. name קִרְיָהוּ to which דֹּאדֶס several times answers in the LXX, is from the V. קָרָא to meet.—A beam or rafter in building. But in the

N. T. it is only used figuratively, for a great fault or vice<sup>2</sup>, according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δόλιος, α, ου, from δόλος.—Deceitful. occ. 2 Cor. xi. 13. [LXX, Prov. xii. 6. Xen. An. i. 4, 7.]

Δολιῶς, ὦ, from δόλιος.—To use deceit. occ. Rom. iii. 13. where observe ἰδολιῶσαν, which the apostle seems to have taken from the LXX version of Ps. v. 9. is the 3rd pers. plur. imperf. according to the Boeotic or Doric dialect, for ἰδολιῶν. Verbs of a similar form in the imperfect and 2nd aorist are very common in the LXX. Thus Exod. xiv. 9. we have ἐύροσαν for εὔρον; Deut. i. 24. ἤλθοσαν for ἤλθον; 25. ἱλάβωσαν for ἱλαβον. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under Alexander, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add, from Maithaire's Dialects, some other instances of the 3rd person plural imperf. of contracted verbs being formed in —σαν, like ἰδολιῶσαν.—1st, then, of verbs in ᾠω, we have in the LXX ἱγνῶσαν, Gen. vi. 4; ἰῶσαν, Jer. xxxiv. 10.—2ndly, in ἰω, κατενοοῶσαν, Exod. xxxiii. 8; ἐξηνοοῶσαν, Num. i. 18. + See Steph. Thesaur. v. ἱπαζονίω.† ᾠκοδομοῶσαν, Neh. iv. 18; ἱκονίωσαν, Job i. 4.—3rdly, in ὦω, ἡνομοῶσαν, Ezek. xxii. 11. [See Sturz. de Dial. Maced. p. 58. Fisch. ad Well. i. p. 192. The word occurs Num. xxv. 17. Ps. cv. 25.]

Δόλος, ου, ὁ, from δέλω to take with a bait, which see under δελάζω.—Deceit, fraud, guile, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16. δόλᾶ ὑπάρχων πανουργός δόλῃ ὑμᾶς ἔλαβον, but being crafty I caught you by guile, seems plainly an objection or innuendo put by the apostle into the mouth of his opposers. [This last remark is confirmed by Wolf and Rosenm. But Schleusner does not agree in the opinion, and says that the word is used for prudence. He cites the Schol. on Apoll. Rhod. iii. 89. Aesch. Prom. 476. Suicer, i. p. 939. and others. Parkhurst is surely right. See LXX, Job xv. 35.]

Δολῶς, ὦ, from δόλος.—To corrupt, falsify, falsare. occ. 2 Cor. iv. 2. where observe that Wetstein cites Lucian, in Hermotim. +50.† applying the verb to vintners adulterating wine; and comp. 2 Cor. ii. 17. and under καπηλείω. [So Wolf and Rosenmüller, and the Commentators in general. But Schleusner mentions that some translate δολῶς like δολιῶς here; we do not deal craftily with the word of God, either suppressing the truth, or mixing up falsehood. This seems very nearly the same. See Suicer in voce. LXX, Ps. xxxv. 2.]

Δόμα, ατος, τό, from δίδομαι perf. pass. of δίδωμι to give.—A gift. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17. [LXX, Hos. ix. 1.]

<sup>1</sup> [Wahl and Schleusner refer all these passages, except Rom. xiv. 18. to sense II.]

<sup>2</sup> See Stockli Clavis on the word, and Pole Synops. and Wetstein on Mat. vii.

*δόξα*, ἡ, from *doxao* to *seem, think, esteem*.

I. (*Glorify, honour, esteem, praise*. It is used (1.) of honour given to men.] Luke xiv. 10. John v. 41. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.—*δόξαι*, *ai, dignities*, an abstract term used for the concrete, 2 Pet. ii. 10. Jude 8. In both which texts Vitringa, Obs. Sac. iv. 9, 36. explains *δόξας* of the Gentile, i. e. the Roman magistrates, but Whitby, on 2 Pet. ii. 10. (whom see,) of the angelical powers or angels, [as in Philo de Mon. t. ii. p. 216. It is sometimes put for, *that from which glory is got*, as in 2 Cor. viii. 23. where it is used of Christian teachers, who are said to be a *source of glory* to Christ; and so 1 Thess. ii. 20. A similar use of *δοξος* occurs in Hom. II. ix. 669; and of *gloria* in Macrob. Somn. Scip. i. c. i. and Valer. Flacc. i. 162.—*δόξα* is in this sense used (2.) of the *glory, honour, and praise* given to God.] Luke i. 14. xvii. 18. Acts xii. 23. Rom. [iv. 20:] xi. 36. v. 7. et al. freq. John ix. 24. *give glory to God*, i. e. *glorify* God by confessing ingenuously the truth. Comp. Josh. vii. 18—20. and see Doddridge and Campbell on John. [See Pa. xix. i. cxiii. 4. 1 Sam. vi. 5.] In 1 Pet. iv. 14. there “is an allusion to Is. xi. 2. *The spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a *spirit of fortitude* enabling them to suffer the greatest evils without shrinking, a virtue which the heathens greatly admired.” Macknight, in whom see more.

II. (*Excellence* of any kind, either of *mind* or *body*. It is used of the beauty of the body, 1 Cor. xv. 43: and so Phil. iii. 22. of Christ’s glorified body. In 2 Cor. iii. 7. *ἡ γενήθη ἐν δόξῃ*, it means *had an external excellence*, and also ver. 8. It expresses *glorious attributes of God* very frequently. In John xi. 4. Rom. vi. 4. and 40. it is (*power*); ix. 23 (*mercy*); xv. 1 (*power*); Eph. i. 12. iii. 16 (*mercy*). Vitringa, Obs. Sac. p. 227. (Diss. iii. lib. i. c. 7.) says, that in both the Old and New Testament it denotes the *strength and majesty* of God, as in Mark xiii. 26. and Rom. vi. 4. See Exod. xxxiii. 19. Is. xii. 2. xl. 26. xlv. 24.]

III. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29; or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. *ἡ δόξα* seems to denote that *supernatural light, splendour, or glory*, constantly accompanying the ark of the covenant, (which is therefore called *the glory*, Pa. lxxviii. 61. 1 Sam. iv. 21, 22.) and the Cherubim, which are therefore styled by St. Paul Cherubim of glory, Heb. ix. 5. Comp. 1 Kings viii. 10, 11. [See Lampe on John i. 14. The word especially denotes the *majesty or splendid glory of God’s state or appearance*, of which brilliant light conveys the best image to us; see Mat. xvi. 27. several of the passages quoted by Parkhurst at the beginning of this sense, and 2 Thess. i. 9; and so of the *glory of Christ* in his heavenly kingdom, on which I shall speak at the end of the word. It would seem, says Schleusner, that *δόξα*, when used about the ark, denoted especially the *cloud*, which was a symbol of God’s glorious presence. Levit. ix. 6. Ezek. x. 4. Rom. ix. 4. St. Paul tells us especially, 2 Tim. vi. 16. that God dwells in *light* inaccessible. So any thing

which denotes, or is a symbol of God’s glory, is called *δόξα Θεοῦ*; see 1 Cor. xi. 7. In Rom. i. 29. the word means the *glorious form of God*. I think that the phrases, “*the God or Lord of glory*,” in Acts vii. 2. and 1 Cor. ii. 8. and which mean the *glorious God or Lord*, may be referred to this sense, or to that which I have noticed at the end of the preceding head.]—I do not find that *δόξα* is ever used for *light* or *splendour* by the profane Greek writers (though Plutarch, in Nicias, t. i. p. 538. F. speaks of *ἡ Πλάτωνος ἑκκαάμυα-σα δόξα*, the *glory of Plato shining forth*); but very frequently by the LXX, answering to the Heb. *קָדָשׁ*. See, inter al., Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Is. lx. 1, 2. This sense III. of the word, therefore, I apprehend to be Hellenistical.

IV. As the Divine nature in Christ is in the O. T. styled *קָדָשׁ קָדָשׁ the glory-Jehovah*, or — of *Jehovah*, (see Hab. ii. 14. Is. xl. 5. lx. 1, 2.) so in the N. T. this is expressed, Rom. vi. 4. by *τῆς δόξης τοῦ Πατρὸς*, the *glory of the Father*, (i. e. of the *essence*, for Christ raised himself from the dead, John ii. 19—21. x. 18.) and by *τῆς δόξης*, James ii. 1. Comp. Rev. xxi. 11, 23. [Parkhurst has here entirely neglected some very important passages in which the word occurs in a peculiar sense, namely, the especial glory given to Christ in his mediatorial capacity, i. e. in his twofold nature, as differing from his glory as God, and his glory as man. See John i. 14. xvii. 5, 22. Lampe, on John i. 12. says, that the glory consisted in the prophecies and types of the O. T., the manifestation in the flesh, the effusion of the Spirit after the exaltation to the right hand of God, the preaching of the Gospel, and the authority over the Church. The very attentive consideration of the 17th chapter of St. John will, I think, confirm this opinion. But many of the Fathers, Hilary, Chrysostom, Augustine, Theophylact, and others, as well as most Lutheran writers, think that the glory spoken of in verse 5. is Christ’s glory as a man. Lampe answers, that it is the same glory as is spoken of in verse 1. that that is the glory promised to the person of Christ in the eternal covenant for man’s salvation, that the glory possessed by Christ as God before the world began, can never be shown to be the same as that which he possessed in his human character; for they, who thus argue, must either say that Christ possessed this glory by predestination, or, with Glass, must confound the divine essence with the economy of grace, by saying that Christ possessed the glory, which he seeks in his human character here, in his divine character, not by predestination, but by real communication through the eternal generation, inasmuch as, being the only-begotten Son of God, he partakes fully of the Father’s nature. If it be said that Christ says, *Now glorify me*, it is to be remembered that the full manifestation of the glory of the Mediator could only be made when the sacrifice was accomplished. If it be urged that God could not be glorified, it may be replied, (1.) that all which is meant here is a *manifestation* of his glory, and that it may be shown that there was to be such a manifestation in heaven; and (2.) that it is not as God, but as the Mediator, that the Son is here to be glorified. These seem

the most material objections and answers to this view of the subject. Some minor ones may be found in Lampe, iii. p. 382. I must add, that in John xvii. 22. Gregory Nyssa. (i. p. 710. ii. p. 17.) Ammonius, (Caten. in Johan. p. 415.) and Theophylact, on this place, (p. 803.) explain the *glory* to be the Holy Ghost. But Suicer, as well as Lampe, explains it of the *υιοθεσία*, (see John i. 12.) the privilege of becoming sons of God, heirs of God, and co-heirs of Christ. See Lampe, i. p. 352. and Suicer, i. p. 944. Comp. Rom. viii. 17. 1 John iii. 2.]

V. *The glory, or state of glory and blessedness*, reserved for true believers. See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1, 4. This is called, Rom. v. 2. *δόξης τοῦ Θεοῦ, the glory of God*; Rom. iii. 23. *all have sinned, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, and fall short of, or fail of attaining, the glory of God*, i. e. "that glory which God hath appointed for the righteous," Locke; or "the *fruition of God in glory* without a free act of justification by grace." Whitby. "But since John v. 44. *δόξαν παρ' ἀλλήλων praises from one another*, is opposed to *δόξαν τὴν παρὰ τοῦ Θεοῦ the praise which cometh from God*; and the *loving of τὴν δόξαν the praise of men* more than *τὴν δόξαν τοῦ Θεοῦ the praise of God*, is mentioned John xii. 43; the words *δόξης τοῦ Θεοῦ* in this passage [Rom. iii. 23.] may very well be translated *the praise or approbation of God*." Macknight. [We must add, 1 Cor. ii. 7. Heb. ii. 10. 2 Cor. iv. 17. 2 Thess. ii. 14. *δόξα* denotes a *state of happiness* in the apocryphal books, Ecclus. iv. 16. 2 Mac. xiv. 6. And so Luke ii. 32.]

Δοξάζω, from δόξα.

I. *To glorify, make glorious or honourable, or to cause to appear so*. John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the *glorious resurrection of Christ*, and his ascension to the right hand of God. John vii. 39. xii. 16. [Exod. xv. 6. Ecclus. iii. 3.]

II. *To glorify, honour, magnify, praise*. Mat. v. 16. vi. 2. ix. 8. et al. freq. Comp. Rom. xi. 13. [When used of *one's self*, it means to *claim glory or praise for*, as John v. 54. Heb. v. 5. Rev. xviii. 7. In Rom. xi. 13. it is, *I think my office glorious*. Schleusner says, *I get glory from my office*.]

III. *To glorify, admit to the eternal state of glory and blessedness*. Rom. viii. 30. Comp. under sense I., and δόξα V., and 1 Cor. xv. 40—43. [It signifies sometimes to *judge of*, from δόξα an opinion, as Ecclus. x. 31.]

Δορκάς, ἀδός, ἡ, from δόρξ the same, which from διδωρκα perf. mid. of δέκω to see, behold, of which see under δράκων.—A *gazelle or antelope*, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its *fine eyes*, which in those countries are even proverbial. Ὁξυδερκής γὰρ τὸ ζῶον καὶ εὐόμματον, "for it is a *sharp-sighted and fine-eyed animal*," says the etymologist in δορκάς. See Shaw's Travels, p. 414. and Heb. and Eng. Lexicon, under דָּרָא IV. occ. Acts ix. 36, 39. This word in the LXX constantly answers to the Heb. דָּרָא, or fem. דָּרָא as *antelope*. [See Ælian, H. A. xiv. 14. Bochart, Hieroz. pt. i.

l. iii. c. 25. p. 925. But in Acts ix. 36, 39. it is a proper name, as it was at Rome also. See Gruter. Inscript. F. dcccxc. 4.]

Δόσις, ἑως, ἡ, from διδοῖσαι 2nd pers. perf. pass. of δίδωμι to give.

I. *A giving*. Phil. iv. 15. [The phrase is δόσις καὶ λήψις, which occurs also Ecclus. xli. 24. xlii. 7. Wahl and Schleusner translate the phrase λόγος δόσεως καὶ λήψεως an account of what has been given and received, i. e. says Schleusner, the church has sent me money which it might charge as paid, and I acknowledge as received.]

II. *A gift*. James i. 17. [Comp. Ecclus. xxxviii. 8. Prov. xxi. 14. xxv. 14. Heisen (Nov. Hyp. ad Ep. Jacob. p. 541.) says δόσις means a smaller gift, and δώρημα a larger. Wolf thinks not.]

Δότης, ου, ὁ, from δίδωται 3rd pers. perf. pass. of δίδωμι to give.—*A giver*. occ. 2 Cor. ix. 7. [Comp. Prov. xxii. 8.]

Δουλαγωγία, ὡ, from δούλος a servant or slave, and ἄγω to lead, carry.—*To bring or carry into servitude or subjection*. occ. 1 Cor. ix. 27. where Deylingius in Wolfius observes, that this is a word taken from the boxers, who dragged off their conquered antagonists, like slaves. Longinus uses this uncommon verb, de Sublim. xlv. towards the middle, p. 246. ed. 3. Pearce. [To treat like a slave, say Wahl and Schleusner. LXX, Gen. xliiii. 17.]

Δουλεία, ας, ἡ, from δούλος, †more correctly δουλεύω.†—*Servitude, slavery, bondage*, as opposed to liberty. In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. In Heb. ii. 15. [it is *misery*.]

Δουλεύω, from δούλος a servant or slave. It is construed with a dative.

I. *To serve*, in a civil sense, as a servant or slave. 1 Tim. vi. 2. Comp. Mat. vi. 24. [Eph. vi. 7.]

II. *To serve, be in subjection*, in a political sense, as a conquered nation. John viii. 33. Comp. Acts vii. 7. Rom. ix. 12. [LXX, Gen. xiv. 4.]

III. *To serve, be serviceable to one another*, [Luke xv. 29. Rom. xiv. 18.] even by the reputedly meanest or most servile acts of charity. Gal. v. 13.

IV. *To serve or be in bondage to*, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts. See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xen. Apol. Socr. § 16. we have ΔΟΥΛΕΥΟΝΤΑ ταῖς τοῦ σώματος ἘΠΙΘΥΜΙΑΙΣ, *erring or enslaved to the lusts of the body*; and in Lucian, Hermot. t. i. p. 537. ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΟΝΤΑ. See more in Wetstein and Kypke on Tit. iii. 3.—"Several MSS. have τῷ κατὰ δουλεύοντες, for τῷ Κυρίῳ δουλεύοντες, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS. in general, and that of Gottingen in particular, abbreviate very frequently Κυρίῳ into Κῶ, which might be mistaken by a later transcriber for an abbreviation of κατὰ, which he would therefore write in the copy that he was taking; κατὰ, on the contrary, was written at length in the ancient MSS., which



a transcriber would hardly mistake for *Κυρίω*. Hence we may conclude that *καυφή* is the false reading, because this might arise through error from *Κυρίω*, not *Κυρίω* from *καυφή*." Michaelis, *Intro.* to N. T. vol. i. p. 284. ed. Marsh.

*Δούλη*, ἡς, ἡ, a female servant, a handmaid. *occ.* Luke i. 38, 48. Acts ii. 18. *Comp.* δούλος IV. [In both cases it is used figuratively. LXX, *lev.* xiv. 44.]

ΔΟΥΛΟΣ, ου, ὁ.

1. One in a servile state, a servant or slave. *Mat.* x. 24. xxi. 34—36. xxv. 51. 1 *Cor.* vii. 22. xii. 13. *Eph.* vi. 5. *Phil.* 16. et al. Of the wretched condition of slaves, according to the laws and customs of the Romans, a late learned writer<sup>1</sup> gives us the following delineation:—"The common lot of slaves in general," says he, "was, with the ancients in many circumstances, very deplorable. Of their situation take the following instances: they were held *pro nullis*, *pro mortuis*, *pro quadrupedibus*, for no men, for dead men, for beasts; nay, were in a much worse state than any cattle whatsoever. They had no head in the state, no name, tribe, or register. They were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore could make no will, of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever; were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation nor affinity; they could be sold, transferred, or pawned as goods or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate." So truly deplorable was the legal state of these unhappy persons under the Roman government, far different from that of Hebrew servants among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, *Exod.* xxi. 1—11, 20, 21, 26, 27. *Levit.* xxv. 39—46. *Deut.* xv. 12—18. which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of slavery according to the Roman law, because by it we shall be the better enabled to enter into the full meaning and spirit of several passages of the N. T., particularly in the epistles of St. Paul. See 1 *Cor.* vii. 21, 22, 23. *Eph.* vi. 5. 2 *Pet.* ii. 19. *Comp.* *Rom.* vi. 16. 1 *Cor.* ix. 19.

II. Christ is said, *Phil.* ii. 7. μορφήν δούλου λαβών, to have taken the form of a servant, because he truly served his Father, (*comp.* *Is.* xlii. 1. xlix. 3, 6. *Is.* lii. 13. liii. 11.) not only in declaring his will to men, (*see* *Mat.* xv. 24. *Rom.* xv. 8.) but in submitting to the most servile offices for their sakes. *See* *Mat.* xx. 26—28. *Luke* xxii. 27. *John* xiii. 13, 14.

<sup>1</sup> Dr. John Taylor, *Elements of Civil Law*, p. 428, 9. *See* also *Potter's Antiq. of Greece*, b. i. ch. 13. p. 36. 1st ed. *Le Clerc's Note* on *Exod.* xxi. 20. *Leland's Advantage*, &c. of *Christian Revelation*, pt. ii. ch. 3, 4. vol. 2. pp. 44, 46, 47.

III. A servant of God, whose ministry he uses in declaring his will to men, as Moses and the prophets, *Rev.* x. 7. xv. 3. and apostles, *Acts* xvi. 17. (where *see* *Elaner*), *Tit.* i. 1. who also call themselves, in the same view, the servants of Christ. *See* *Rom.* i. 1. *Gal.* i. 10. *Phil.* i. 1. 2 *Pet.* i. 1. *James* i. 1. *Jude* i. 1. *Rev.* i. 1. [In the O. T. *הַעֲבָדִים* is similarly used, of Moses, Joshua, David, and the prophets, *Exod.* xiv. 31. *Numb.* xii. 7. *Joshua* i. 1. xiv. 29. *Judges* ii. 8. *Ps.* xxxvi. 1. *Jer.* vii. 25. In 2 *Cor.* iv. 5. δούλους ὑμῶν διὰ Ἰησοῦν administering to you for Christ's sake, i. e. occupied in teaching you Christ's religion.]

IV. A servant of God or Christ, i. e. one who worships, serves, and obeys him. *See* *Luke* ii. 29. 1 *Cor.* vii. 22. *Eph.* vi. 6. 1 *Pet.* ii. 16. —of righteousness, who earnestly conforms himself to it. *Rom.* vi. 19.—of sin, who is enslaved to the practice of it. *John* viii. 34. *Rom.* vi. 16, 17, 19. 2 *Pet.* ii. 19. [*Comp.* *Ælian*, V. H. ii. 41. ix. 19. *Xen. Mem.* i. 3, 11. Again, the word is used of one who gives himself up entirely to and depends on another, as in 1 *Cor.* vii. 23. do not depend entirely on, or make yourselves blind followers of men.]

Δουλόω, ὦ, from δούλος.

1. To reduce to servitude or slavery, to enslave, in a civil or political sense. 2 *Pet.* ii. 19. *Acts* vii. 6. [In 1 *Cor.* ix. 19. where we have πᾶν ἑμαυτὸν ἰδοῦλωσα, the sense is figurative, I made myself every one's servant; I served or obliged every body.]

II. In *pass.* to be enslaved or in bondage, in a figurative sense, [i. e. to obey, follow. *Rom.* vi. 18, 22.] 1 *Cor.* vii. 15. *Gal.* iv. 3. *Tit.* ii. 3. [*Herodian*, i. 13, 15. LXX, *Gen.* xv. 13.]

Δοχὴ, ἡς, ἡ, from δέχεσθαι to receive, namely, the guests.—A entertainment, a feast. *occ.* *Luke* v. 29. xiv. 13. [*Gen.* xxi. 8. xxvi. 30. *Esth.* i. 3<sup>d</sup>.]

Δράκων, ὄντος, ὁ, from ἰδρακν (Hom. *Od.* x. 197.) 2 *aor.* of δέκναι to see, which perhaps from the Heb. *הָרָא* to proceed, go forwards; for the sight, or, more philosophically speaking, the rays of light, by which we see any object, proceed only in straight lines.—A dragon, i. e. a large kind of serpent, so called from his sight, which is very acute (*comp.* *δρες*); but in the N. T. it is used only in a figurative sense for the devil, that old serpent. *Rev.* xii. 9. xx. 2. et al. *Comp.* *Gen.* iii. 1.

Δράσσω [or δράττω, and in the middle δράττομαι, from δράξ the fist. *See* *Levit.* ii. 2, 12. *Num.* v. 26. *See* *Eustath.* ad *Od.* T. p. 707, 44. *Diod. Sic.* xviii. 17. *Dionys.* Hal. ix. 21. It is properly to enclose in the fist, and then] to take fast hold on. *occ.* 1 *Cor.* iii. 19. where it answers to the Heb. *קָח* to take, catch, in *Job* v. 13. for which the LXX use *καταλαμβάνω* to take hold of.

ΔΡΑΧΜΗ, ἡς, ἡ, from διδραγμαί perf. *pass.* of the preceding δράσσω to hold, clutch in the hand.—A drachm, so called according to *Eustathius* in *Il.* iii. (whom *see* in *Dammil Lex.* col. 261.) because anciently equal in value to six ὀβολοί or bars of iron, of such a size that six of them were as many as a man could *εὐχεῖν* in his hand, ὅσων

<sup>2</sup> [*See* *Athen.* viii. p. 348. F. And *προδοχή* occurs in *Diod. Sic.* xvii. 105.]

ἘΠΙΔΡΑΡΑΨΘΑΙ *δύνατο χεῖρ*. And hence the name being retained after the use of iron money ceased, the Attic *drachm* of silver was equal to the Roman *denarius*, or about sevenpence three farthings of our money. occ. Luke xv. 8, 9. [The *δραχμή* of the Old Testament was a golden coin equal to one-eightieth of an ounce. Hesychius says, that in brass and iron the drachm was one-eighth, in gold one-eightieth of the ounce. See Poll. Onom. ix. 60.]

[*Δρίμω* to run. See *τρίχω*.]

*Δρίπανον*, ου, τό, from *δρίπω* to crop, out off; or else *δρίπανον* may be derived immediately from the Heb. *רִיץ* a sharp instrument, which the LXX render by *δρίπανον*, 1 Sam. xiii. 21.—A sickle, a reaping or pruning hook. Mark iv. 29. Rev. xiv. 14. et al. [Joel iii. 15. Artemid. ii. 24.]

*Δρόμος*, ου, ό, from *δίδρομα* perf. mid. of *δρίμω*.—A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. et al. for the Heb. *פָּרָץ*; but in the N. T. it is only used figuratively for a course of action or ministration. occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7: in which last passage, as in many others, the apostle alludes to the Grecian games, and particularly to that of running in a race. See Alberti.

#### ΔΥΨΝΑΜΑΙ.

I. To be able, to have power. Mat. iii. 9. ix. 28. xvii. 19. et al. freq.—*Δύνασθαι ἀκούειν* to be able to hear, Mark iv. 33. This phrase, Raphaelius has justly observed, means the same as *δύνασθαι βαστάζειν* to be able to bear, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. i. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. To be capable, have a capacity. Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50.—Our English word *can* comprehends both the above senses. [The word is used also to express capacity from knowledge, skill; *δυναμένους κολυμβᾶν*, who know how to swim, Acts xxvii. 43. and perhaps Mat. xvi. 3. though *διακρίνειν* may be understood, and the verb referred to sense I. Xen. Symp. iv. 64. Hell. v. 4. 8. But it also expresses natural capability, as Mat. v. 14. a city on a hill cannot (from its nature as to position) be hid. Mark iv. 33. ix. 39. (perhaps John v. 19.) vii. 7. xii. 39. 1 Cor. iii. 2. Heb. iv. 15. 1 John iii. 9. Rev. ii. 2. (where *δύνη* is for *δύνασαι*, Ion. *δύναται*, and by crasis *δύνη*, as in Soph. Phil. 798. Eur. Hec. 257. et al.) See Xen. Ec. xi. 11. Ages. xi. 10. Georg. Hierocr. N. T. p. i. p. 118, 184. Wetstein, N. T. t. ii. p. 753.]

III. To be able, or capable, justly, reasonably, or lawfully. Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies propriety, or fitness, as Luke xvi. 2. οὐ γὰρ δύνησιν ἐν οἰκονομίᾳ, for you cannot (i. e. with propriety) be any longer stewards, [and so in Mat. ix. 15. Schleusner and Wahl refer Mark ii. 7. to this sense, but I think it belongs to sense I. John iii. 27. (See Erasmus, Opp. t. ix. p. 1509. C.) Acts iv. 20. (see Glass. Philol. S. p. 413. ed. Dath.) v. 39. x. 47. xxv. 11. 1 Cor.

x. 21. 2 Cor. xiii. 8. So Gen. xliii. 32. Num. ix. 6. Deut. xii. 17. See Palaiet, Obs. Phil. p. 315.]

V. [To wish or will. Hesychius has *δύνασθαι*, θέλειν, and another gloss to the same purpose. Alberti cites Theophr. Char. c. vi. and Schleusner refers to notes of Valckenauer on two passages of Herodotus, (vii. 133. ix. 44.) in neither of which does the word occur. He may mean vii. 163. though there is no note of Valckenauer's. I confess I cannot find any decisive authority in good Greek for this sense. But it is found in the LXX, Job vi. 7; and in Mark vi. 5. he could do no mighty works there, the Greek fathers, Episcopus, (Lect. Sac. ad Apoc. xi. 2.) Grotius, (in loc.) Heinsius, Saubert, (Op. Posth. p. 72.) Deyling, (Obs. Sac. I. Diss. xvi. p. 228. ed. 3.) Bentley, (Sermons on Atheism, serm. vi. p. 180. ed. 1809.) and many others, decide that the verb has this sense. Bentley observes, with great justice, the frequent change, in all languages\*, between words expressive of will and power. Deyling thinks that the word has the same sense in Acts iv. 20. John vii. 7. 2 Cor. xiii. 8. Rev. ii. 2. which are referred above to another head. Bentley also refers the two first to this sense. Witsius (Meletem. Sac. p. 342.) has the following interpretation: Christ did not do miracles usually, except at the request of others, and where they had faith in his power of doing them. Hence, as the people were not believers, he could not do any miracles there. This, however, as Wolf says, comes to the same meaning as he would not. Olearius (on Matthew, p. 422.) proposes the same interpretation in substance, by saying that, as from the disbelief of the people, no sick, &c. were brought to Christ, he had no occasion of doing any miracles. So Rosenmüller. Kuinoel, with others, translates, he did no mighty works; and observes, that *δύναμαι* is often redundant, as Deut. xii. 17. Gen. xviii. 17. xliii. 32. John xii. 39. See Gregor. de Dial. p. 86. Fischer ad Plat. Phæd. 49, 42. Krebs ad Decret. Athen. p. 76.—Kiddier says, (Demonst. P. ii. p. 50.) that the Arabic version is, he did not, and that this is agreeable to the Hebrew, which says, that cannot be which ought not, or shall not be. So he explains Deut. xii. 17. xvi. 15. Josh. ix. 19. et al. He therefore says this place means, it was not fit that Christ should do miracles there, as the people had not faith.]

*Δύναμις*, ιως, ή, from *δύναμαι*.

I. Power, energy, strength, ability to act, as of God, Mat. xxii. 29. Rom. i. 20. et al.—of Christ, Luke iv. 36. Heb. i. 3. et al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. [When used of speech, doctrine, &c. it expresses their efficacy, power of persuading, exciting, &c. as Rom. i. 4. ἐν δυνάμει, so as to succeed in persuading, and verse 16. 1 Cor. i. 18. is, by Schleusner, and perhaps rightly, referred to this head: 2 Cor. iv. 7. Phil. iii. 10. the efficacy of his resurrection in amending men's lives, (or, according to Macknight, its power in confirming my faith and hope of salvation.) 2 Tim. iii. 5. the power of piety, which shows itself in works: Heb. vi. 5. the powers of the life to come,

\* [It is also used for the course or place of running. See Xen. Eq. iii. 6. Aristoph. Nub. 28. and Thom. Mag. in voco.]

\* [See Virg. Æn. xii. 177. Ovid, Met. iii. 436. Schæff. ad Phædr. iii. 7, 8.]

where, as Wolf says, "the goods of heaven are called *δυνάμεις*, from their efficacy on the minds of believers." We may also refer, 1 Cor. iv. 19 (*what effect they produced*) and 20, to the same head. Wahl refers Acts iv. 33. and 2 Tim. i. 7. to this sense; Schl. translates it there, *liberty or freedom*.] On 2 Cor. viii. 3. Wetstein cites from Polybius *κατὰ δυνάμιν*, and from Plutarch *ἐν τῇ δυνάμει*, used in the same senses as by the apostle.

II. It is used as a *title*,

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10<sup>1</sup>.  
2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) Grotius remarks on Luke i. 17. that as often as the word *δύναμις* is mentioned together with *πνεῦμα* spirit, a power of the Spirit greater than usual is intended. He instances Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5. where see Macknight.—In 1 Pet. iv. 14. the Alexandrian and eleven or twelve later MSS. after *δόξης* add *καὶ δυνάμει*, and this reading is favoured by several ancient versions, and received into the text by Griesbach.

3. *Of the divine essence in general*. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69. in which passages the expressions of *sitting at the right hand of power*, or of the power of God, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that royal sceptre, which was in the right hand of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by Vitringa, Obs. Sacr. ii. 4, 5. [The Jews called God *הַשֵּׁם*. See Buxtorf. Lex. Talmud. p. 385. and Carpezo. Exerc. ad Heb. i. 3. In Tobit i. 5. the word is used of Baal.]

III. *Abundance*, as *vis*, power, is used in Latin, and *ἰσχύς* in Heb. Job xxii. 25. Ezek. xxviii. 4. and *poter* vulgarly in English. Rev. xviii. 3.

IV. *Force*, *import*, of a language. 1 Cor. xiv. 11. [See *Ælian*, V. H. ix. 16.]

V. *Δυνάμεις*, *ἰσχύς*, *αἱ*, angelical powers, angels, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21. [It is a disputed point, whether, in Rom. viii. 38. angelical powers, or persons in power on earth, be referred to. Angels are directly mentioned just before, and this seems to militate against a repetition of the mention of them. Limborch ad loc. and Elmer (Obs. Sacr. p. 43.) are doubtful; Olearius, (see Wolf,) Hammond, Schleusner, Wahl, and Rosenmüller, refer the phrase to *earthly rulers*; but Wolf and others are against them, referring *ἄγγελοι*, *ἀρχαί*, and *δυνάμεις* to angels, and saying, that the Jews called angels *powers* or *virtues*, (see Jalkut Chaddasch, fol. 89. col. 4.) as Valerius ad Euseb. p. 254 (see Præp. Evang. iv. 6.) shows that the Greeks did. And 1 Pet. iii. 22. where the same words occur, is from the context in favour of this opinion. In the two other places angels are certainly meant.]

VI. *Δυνάμεις*, *αἱ*, mighty, i. e. *miraculous powers*, Mat. [xiii. 54.] xiv. 2. Mark vi. 14. *αἱ*

*δυνάμεις* *ἐνεργοῦσιν ἐν αὐτῷ*, the or these mighty, or miraculous, powers operate in him. [Acts vi. 8.]

VII. *Δυνάμεις*, *αἱ*, mighty, i. e. *miraculous works, or miracles*, effected by a supernatural and divine power. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. vi. 5. [In 1 Cor. xii. 28. it seems rather, *one endued with the power of working miracles*. So Schl. and Wahl.]

VIII. [The powers or hosts of heaven, i. e. the stars. *Δυνάμεις* and *eis* in Latin often denote the armies or forces of a kingdom. See Thuc. iv. 26. Isoc. Paneg. 26. Polyb. v. 33. Flor. iv. 2. And hence, *δυνάμεις τῶν οὐρανῶν* (like *צְבָאוֹת הַשָּׁמַיִם* in Heb. Gen. ii. 1. which the LXX render by *στρατιά* in 2 Chron. xxxiii. 5. Jer. xxxiii. 22. and by *δυνάμεις* in Ps. xxxiii. 6. Is. xxxiv. 4. Dan. viii. 10. 2 Kings xvii. 16.) denote the stars, or splendid bodies with which the heavens are adorned. Mat. xxiv. 29. But in 2 Chron. xviii. 18. (comp. Neh. ix. 6.) and 1 Kings xxii. 8. the phrase denotes the angels, whence Schl. explains *ἄγγελοι δυνάμειν αὐτοῦ* in 2 Thess. i. 7. But others take this to be only his powerful angels, and so I judge from Ruth iii. 11. Judg. iii. 29. xviii. 2. xx. 46. 1 Sam. x. 26. In Acts iv. 2. and 1 Cor. v. 4. the word is perhaps, *authority, right*, and so Schl. makes it in Rev. iii. 8.]

*Δυναμόω*, *ω*, from *δύναμαι*.—To make strong or powerful, to strengthen. Pass. *δυναμοῦμαι*, *οἶμαι*, to be strengthened. occ. Col. i. 11. [Pa. lxxvi. 28. Dan. ix. 27. Synes. de Provid. p. 109. B.]

*Δυναστῆς*, *ου*, *ὁ*, from *δύναμαι*.—A mighty or powerful one.

I. A potentate, a sovereign, spoken of men. Luke i. 52.—of God. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Eccles. xlii. 5.

II. A man of power, though not sovereign, a great man, a grandee. Acts viii. 27. [Lev. xix. 15. Jer. xxxiv. 19.]

*Δυναρίω*, *ω*, from *δυνατός*.—To be powerful. occ. 2 Cor. xiii. 3. [and perhaps Rom. xiv. 4.]

*Δυνατός*, *ή*, *ὁν*, from *δύναμαι*.

I. In an active, or neuter sense, *powerful, mighty, able, strong*. Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 3. et al. [It seems to be properly, *able to do any thing*. See Luke xiv. 21. 2 Cor. xii. 10. James iii. 2. and hence, to get the sense of *powerful*, &c. In 2 Cor. x. 4. it is *effectual*. It frequently signifies, *one who is powerful by situation or office; chief men*, Acts xxv. 5. (though others understand *κατηγορεῖν*, and translate, *they who are able to discharge the office of accusers*.) 1 Cor. i. 26. Rev. x. 15. So Xen. de Rep. Lac. i. 1. See Hell. vii. 4, 34. Thuc. ii. 25. Eccles. xxix. 25. Ez. iii. 8. 2 Sam. x. 7. It also frequently signifies, *one able by skill or knowledge to do any thing*. See Acts xviii. 24. Schl. understands Luke xxiv. 19. and Acts vii. 22. in the same way.]

II. In a passive sense, *possible, capable of being done*. Mat. xix. 26. [xxiv. 24. xxvi. 39.] Mark ix. 23. Acts ii. 24. xx. 16. et al.

III. *Δυναρόν*, *τό*, used as a substantive, *power*. Rom. ix. 22.

*Δύνω*, from *δύω*, which see.—To go down, or set, as the sun. occ. Luke iv. 40. [LXX, Joel ii. 10.]

<sup>1</sup> See Alix's Judgment, p. 133, 4. and Enfield's Hist. of Phila. vol. ii. p. 161—163.

ΔΥ'Ο, Att. ΔΥ'Ω, *oi, ai, ra*, from the Chald. *ἵ two*.—A noun of number, *two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 23. et al. freq. In the N. T. *δύο* is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the *dual form*, (of which there are none either in the N. T. or in the LXX version of the Old,) employ the poetic *δυσὶ* or *δυσὶν* for the dative of *δύο*. Mat. vi. 24. xxii. 40. et al. *Δυσὶ*, however, is used by Thucydides<sup>1</sup>, as well as by the LXX, Judg. xv. 13. See Wetstein on Mat. vi. 24. Luke xvii. 13.

ΔΥ'Σ.—A particle used only in *composition*. It is the opposite to *εὖ* *well*, and denotes *badly, grievously, hardly, difficultly*.

Δυσάσαστακτος, *ou, o, h*, from *δύς* *hardly*, and *βαστακτός borne, carried*, which from *βαστάζω* to *bear, carry*.—*Hardly borne or carried, grievous to be borne*. oec. Mat. xxiii. 4. Luke xi. 48. The LXX have once used this word for the Heb. *מְשָׁרָה* burdensome. Prov. xxvii. 3.

Δυσεντερία, *ac, h*, from *δύς* denoting *illness or sickness*, and *εντερων* a *bowel, intestine*, which from *εντός* *within*.—*A dysentery, "a diarrhoea, or flux, wherein the stools are mixed with blood, and the bowels miserably tormented with gripes," a bloody flux*. oec. Acts xviii. 8. [This, says Moeris, is the Attic form, the Hellenic is *δυσεντέριον*. It occurs in Polyb. xxxii. 25, 14, and the adjective *δυσεντερικός* in Plut. t. vi. p. 384. x. p. 483. Reiske.]

Δυσερμήνευτος, *ou, o, h*, from *δύς* *hardly*, and *ερμηνεύτος explained*, which from *ερμηνεύω* to *explain*.—*Hardly, or with difficulty, explained, hard to be explained*. oec. Heb. v. 11. [Artem. iii. 67. Phil. de Somn. t. ii. p. 649.]

Δύσκολος, *ou, o, h*, from *δύς* importing *difficulty*, and *κόλον* *food*.

I. Properly, *difficult in taking food, squeamish*.

II. It is applied to any thing that is *difficult or disagreeable*. oec. Mark x. 24. where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling and mortifying* doctrines of the gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious wordling. [Xen. Ec. xx. 10. Arrian, de Venat. xviii. 4. LXX, Jerem. xlix. 7.]

Δυσκόλως, *adv.* from *δύσκολος*, which *see*.—*Hardly, with difficulty*. oec. Mat. xix. 23. Mark x. 23. Luke xviii. 24. [Poll. Onom. iii. 32.]

Δυσμή, *h, h*, from *δύω* or *δύνω* to *go down, set*, as the sun, or solar light.

I. *The going down, or setting*, of the sun, though I do not find that the N. in the singular is used in this sense; but hence,

II. *Δυσμαί, ὧν, ai*, the *setting* of the sun. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. et al. [Is. ix. 11.]

III. *The western parts* of the earth or heavens where the sun *sets, the west*. oec. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xiv. 54. on which text comp. 1 Kings xviii. 43—46.

and Shaw's Travels, p. 329. to which I add from Mons. Volney's Voyage en Syrie, t. i. p. 297. "*l'ouest et le sud-ouest, qui règnent (en Syrie et Palestine) de Novembre en Février, sont, pour me servir de l'expression des Arabes, les pères des pluies. The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers.*" [Josh. i. 4. Xen. Anab. vii. 3, 34.]

Δυσνόητος, *ou, o, h*, from *δύς* *hardly*, and *νοητός understood*.—*Hardly understood, hard to be understood*. oec. 2 Pet. iii. 16. [Diog. L. ix. 13.]

[Δυσφημίω, *ō*, to *abuse*, or properly, to  *speak words of ill omen*. This is the reading of some MSS. in 1 Cor. iv. 13. See 1 Mac. vii. 41.]

Δυσφημία, *ac, h*, from *δύς* *badly*, and *φήμη* *fame, report*.

I. [Words of ill omen. Plut. ii. p. 341. viii. p. 323. Reiske; and hence, *abuse*, and sometimes, *wickedness, crimes*, either as things of ill omen, or objects of abuse.]

II. *Evil report, infamy*. oec. 2 Cor. vi. 8. [1 Mac. vii. 38. 3 Esdr. i. 43. Dion. Hal. vi. 48. Aristid. ii. p. 482.]

ΔΥ'Ω, *δύνω*, or *δύμι*.—It seems properly to denote, in general, to *go in* or *under*. So Scapula, *subeo, ingredior*.  
I. To *go under*, i. e. the enlightened hemisphere, to *go off, set*, (*subeo, ingredior, occido*, Mintert.) as the *ἥλιος* or *solar light* doth, of which Homer, Il. i. 605.

κατέβη λαμπρὸν φῶς ἡeliou.

The sun's resplendent light was set.

occ. Mark i. 32. Luke iv. 40. [Gen. xxviii. 11. Micah iii. 6. Xen. An. ii. 2, 2. Ælian, V. H. iv. 1.]—In the LXX, the verb is frequently used in this sense for the Heb. *שָׁחַ* to *go off*.

II. To *invest, put on clothes*, i. e. to *go into* or *under* them, as it were. Thus Homer says not only *δύναι τεύχεα*, but *δύναι ἐν τεύχεσι*, literally to *go into*, i. e. to put on, armour. The simple V. occurs not in this latter sense in the N. T., but hence *ἐνδύω, ἐκδύω*, &c.

Δώδεκα, *oi, ai, ra*. Undeclined, from *δύω* *two*, and *δεκα* *ten*.—*Twelve*, Mat. ix. 20. x. 1. et al. freq. As the Greek name is derived from *δύω* *two*, and *δεκα* *ten*, so the Eng. *twelve*, *sexton* *twelf*, is from *τρεῖς* *three*, and *βησαν* to *leave*, i. e. *two left*, or remaining above the first *ten*. Comp. under *ἐνδεκα*.

Δωδέκατος, *η, on*, from *δώδεκα*.—*The twelfth*. oec. Rev. xxi. 20.

Δωδεκάφυλον, *ou, τό*, from *δώδεκα* *twelve*, and *φυλή* *tribe*.—*Twelve tribes*. oec. Acts xxvi. 7. Comp. under *Ἰουδαίος*.

Δῶμα, *ατος, τό, q*, *δόμημα*, which from *δομέω* to *build*, and this from *δῆμα* the same, which *see*.

I. *A house*. Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which, it is well known, in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely Hel-

<sup>1</sup> See Maittaire's Dialects, p. 34. B.

<sup>2</sup> New and Complete Dictionary of Arts.

<sup>3</sup> Comp. Heb. and Eng. Lexicon in *שָׁח* and *שָׁחַ*.

lenistical, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb.  $\frac{3}{2}$  a *flat roof*; [as for ex. Josh. ii. 6, 8. 1 Sam. ix. 25, 26. Ps. cxxix. 6.] but the most usual meaning of δῶμα in the Greek classics, on the other hand, is a *house* or *chamber*. (See Wolfius on Mat. x. 27.) Eustathius, however, (and, I think, justly,) explains δῶμασι in Hom. Od. x. 554. to mean a *flat roof*, and Alberti, p. 504. shows that Herodian (ii. 6, 19. vii. 11, 12.) applies the N. in the same sense<sup>1</sup>. It may be worth adding, that Josephus likewise uses it for a *flat roof*, Ant. xiii. 8, 3. τῶν δὲ 'Ιουδαίων ἀπὸ ΔΩ'ΜΑΤΟΣ ἐπὶ ΔΩ'ΜΑ διακηδύνων, but the Jews leaping from *roof* to *roof*; so de Bel. iv. 1, 4. ἀποκρίνοντες—τῶν ΔΩΜΑΤΩΝ, falling from the *roofs*. And to illustrate what our Saviour says, Mat. x. 27. we observe, that Josephus, de Bel. ii. 21, 5. tells us, that he himself harangued the Jews at Taricheæ, ἀναβὰς ἐπὶ τὸ ῥήγος, *having got upon the roof*; and that the modern eastern houses are commonly low, not more than two stories high<sup>2</sup>.—On Luke v. 19. see under ἀποσπράζω. [Schleusner says, that in Acts x. 9. it means an *upper chamber*, and he quotes Jerome, Ep. ad Sunniam, and on Dan. vi. 10. In the Ep. ad Sunniam, Jerome says distinctly, that δῶμα means a *flat roof*. See Irmisch on Herodian, i. 12, 16.]

Δωρεά, ἄς, ἡ, from δῶρον.—*A gift, a free gift*. Acts ii. 38. Rom. v. 15, 17. John iv. 10. where Campbell, whom see, renders it *bounty*, as the N. is used Wisd. xvi. 25. [In Eph. iv. 7. it seems to be *benignity, kindness*. Δωρεά and χάρις are often joined. See Rom. v. 15, 17. Diod. Sic. iii. 57, 72. Joseph. Ant. v. 1, 16. LXX, Dan. ii. 6.]

Δωρεάν, adv. It is properly the accusative

case of δωρεά, used adverbially, q. d. *κατὰ δωρεάν* for a *gift*.

I. *Freely, gratis, as a free gift*. Mat. x. 8. Rom. iii. 24. 2 Cor. xi. 7.

II. *Undeservedly, without cause*. John xv. 25. This seems an Hellenistical sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52. for the Heb. עָרַף. [Aq. Tob. ii. 3.]

III. *In vain, without cause*. Gal. ii. 21. [Job i. 9. Ezek. xiii. 10.]

Δωρεώ, ῶ, from δῶρον.—Δωρόμαι, οὔμαι, mid. and pass. to *give freely*. occ. Mark xv. 45. 2 Pet. i. 3, 4. in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20. [Esth. viii. 1.]

Δωρήμα, αρος, τό, from δέδωρημαι perf. pass. of δωρομαι.—*A gift, a free gift*. occ. Rom. v. 16. James i. 17.

Δῶρον, ου, τό, from the obsolete V. δῶω to *give*, which see under δίδωμι.

I. *A gift*, of God to man. Eph. ii. 8.

II. *A gift, present*, of man to man. Rev. xi. 10.

III. Most usually, *a gift or offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11. where see Suicer Thesaur. in λιβανος. On Mat. xxiii. 18. we may observe that Josephus, c. Apion. i. 22. expressly mentions the oath by the Corban or Δῶρον, as peculiar to the Jews, and observes from Theophrastus, that their Tyrian neighbours were by their own laws prohibited from using it. Comp. κορβάν below. [It especially meant, *the money put into the treasury*. Luke xxi. 1. and thence was put for the *treasury* itself. Luke xxi. 4. Comp. Mark xii. 43. *A dowry*, LXX, Gen. xxx. 20.]

## E.

Ε, ε. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה He + ἰ, but its form is that of the Samaritan or Phœnician He turned to the right hand; and there is little doubt but its ancient name in Greek was nearly the same as in Hebrew or Phœnician, though the later Greeks call it *Epsilon*, (Εψιλόν,) i. e. *E slender*, or *short*, to distinguish it from their Η Eta or *E long*, just as they called their Ο *O μικρόν*, or *small*, in contradistinction to their long Ο named Ο *μέγα*, or *great*. See Thomasius's Preface to his Glossarium Heb. p. 37.

'ΕΑ, interjection.—It may be understood as a natural exclamation of indignation or grief, like *ah! hah!* as it is often used by the Greek writers (see Wetstein and Raphelius)<sup>3</sup>; and thus Grotius makes it parallel to the Hebrew particles הֵן, הֵן; or else it may be taken as the 2nd pers. sing. imperative of the V. *εἶω* to *suffer*,

*let alone*. So the Vulg. renders it in Luke sine, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

'Εάν, a conjunction, from εἶν, or immediately from the Heb. עַם, *if*, to which this word, when used in the LXX, generally answers; or else *εἰ* may be from the Chald. *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 6; or from the Heb. *behold*, to which it corresponds in the LXX of Job xl. 23. or 18.

1. Conditional, *if, on condition that, supposing that*. Mat. iv. 9. vii. 10. viii. 2. et al. freq.

2. Concessive, *though, although*. 1 Cor. iv. 15. 2 Cor. x. 8. Comp. Mark viii. 36.

3. Repeated, *εἰ—εἰ* whether—or. Rom. xiv. 8.

4. *When*. 2 Cor. v. 1. 1 John iii. 2. John [vi. 62.] xii. 32. (where see Whitby and Doddridge.) [xiii. 20. xiv. 3. xvi. 7. et al.] So Clement, 1 Cor. § 44. 'ΕΑ'Ν κοιμηθῶσιν, *when they were dead*.

5. Indefinite, answering to the Eng. *—soever*, and Lat. *—cunque*. [It is so used when it follows εἴ, ἡ, ὅ, or ὅσος, ὅσακις, and ὅπου.] See Mat.

<sup>1</sup> [Add Æsop. Fab. xi. and see Gataker de Stylo N. T. c. 23. Schwarz. Comm. p. 385.]

<sup>2</sup> See Shaw's Travels, p. 207. Busbequii Epist. Turc. iii. p. 150, 1. "The houses (says Dr. Russel) consist of a ground floor, which is generally arched, and an upper story, which is flat on the top, and either terraced with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

<sup>3</sup> See Polyæn. ii. 30. Achill. Tat. vi. p. 339.

v. 19. viii. 19. x. 14, 42. xviii. 19. 1 Cor. vi. 18. Comp. *ἀν* 2. That this use of *ἀν* is not peculiar to the LXX and the sacred penmen of the N. T., but frequent also in the purest Greek writers, may be seen in Zeunius's edition of Vigerus, de Idiotismis, cap. viii. sect. 6. reg. 14. p. 516. [It must be observed, that *ἀν* and *ἀν* are so little different, that Hermann on Viger proposes in the classics to correct always *ἀν* for *ἀν*. Herm. ad Vig. p. 855. No. 313.]

8. 'Εάν μή, if not, unless, except. Mat. v. 20. [John iii. 22.] Rom. x. 15. But, in an adversative sense. Gal. ii. 16. Comp. *εἰ* μή under *εἰ* 8.

'Εάντις, a conjunction, from *ἀν* if, and *πῖς* emphat.—If indeed, if truly. occ. Heb. iii. 6, 14. vi. 3.

'Εαυτοῦ, ἑς, οὐ, a pronoun wanting the nominative case, and compounded of the Ionic *ἐο*, for *οὐ*, of his own, and *αὐτοῦ* him.

I. *Himself, herself, or itself.* See Mat. xii. 26. ix. 21.—This pronoun is properly of the third person, but is sometimes used for the second, as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Thes. v. 13. and Wolfius there; and for the first, Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as Schmidius hath shown on Mat. iii. 9. (see Pole, Synops.) and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9. eleven MSS., three ancient, read *σταιρόν*. See Mill and Wetstein. [Take as examples of the 1st person, Polyb. ii. 37, 2. Ælian, V. H. i. 32. Thuc. i. 82. See Buttman, § 114. note 5. Matth. § 489. Fisch. ad Well. t. ii. p. 239; of the 2nd sing. Ælian, V. H. i. 21. Æsch. Agam. 1308; of the 2nd plur. Polyb. viii. 6, 4.]

II. Plur. *one another.* See Eph. iv. 32. Col. iii. 16. Jude 20. [Add Mark x. 26. xi. 31. John xii. 19. Rom. i. 24, 27. 1 Thes. v. 13. Xen. Mem. iii. 5, 2. 16. Thuc. iii. 81. Soph. Antig. 163. See Perizon. ad Ælian. V. H. i. 21. Reitz. ad Lucian. ii. p. 98. Matthiæ, § 489. Fisch. ad Well. ii. p. 241.]

III. It sometimes denotes a person's home. Thus John xx. 10. *πρός ταυρούς* to their own home. So Luke xxiv. 12. *ἀπῆλθε πρὸς ταυρόν*, he went to his own home. See Griesbach. Thus the French say, chez eux. Comp. under *πρός* III. 1. [See Numb. xxiv. 28. Prov. xv. 27. Gen. xliii. 31. 1 Sam. xxvi. 12. Joseph. Ant. x. 10, 3. Polyb. v. 93, 1. So *ad sese redire* in Plautus, Menæchm. v. 2, 1. Παρ' ταυρῶν is, in his own house. 1 Cor. xvi. 2. Xen. Mem. ii. 13, 3.]

[IV. 'Εν ταυρῷ γινώσθαι. To come to one's self, as after fainting or stupefaction. Acts xii. 11. See d'Orville. ad Charit. vi. 1. p. 510. ed. Lips. and Lucell. ad Xen. Eph. p. 228. Polyb. i. 49, 8. Xen. Anab. i. 5, 17.]

[V. Εἰς ταυρὸν ἐρχέσθαι. Originally this had the same meaning as IV.; but thence it came to signify, to return to a better mind after being vicious. Luke xv. 17. See Schwarz. Comm. Ling. Gr. p. 388.]

[VI. Ἀφ' ταυτοῦ, ταυτῶν, of one's self, of one's own accord, of one's own power, or at one's own bidding. Luke xii. 57. John v. 19. vii. 18. xi. 51. 2 Cor. iii. 5. x. 7. See Markl. ad Lys. Orat. xxxi. p. 603.]

[VII. 'Εν ταυρῷ, in one's mind, within. Mat. iii. 9. ix. 3, 21. Mark v. 30. John v. 26. vi. 63, 61. xi. 38. Acts x. 3. Other phrases are δοξάζειν ἐν ταυρῷ, John xiii. 32. which is difficult. Kuinoel after Heumann says, that the words ἐν ταυρῷ are redundant, and added only because ἐν αὐτῷ stood in the former part of the verse. Rosenmüller avoids a clear explanation, saying, "God will glorify him by himself, i. e. by raising him from the dead, taking him to heaven, &c.—'Εν ταυρῷ, either by himself, or with himself." Lampe doubts whether ταυρῷ here relates to God or Christ. If to the first, God glorifies Christ in himself because by himself, by his own divine glory, (see Rom. vi. 4.) his perfections all shining in the Son,—because He will himself be glorified by the glorification of the Son,—because He glorifies his Son with himself, giving Him a communion and equality of glory, &c. If to the Son, (and to this sense Lampe inclines,) He is glorified in himself, because the glory, though given by the Father, is his own, and because by the glorification, He possesses an eternal fount from which the glory of all the elect to the end of the world will be derived. Again, in Eph. ii. 16. ἐν ταυρῷ is by his intervention. Rosenmüller seems to think it is the same as ἐν τῇ σαρκὶ ταυροῦ by the sufferings endured in his person. In Acts xxviii. 16. James ii. 17. καθ' ἑαυτόν is, alone, by one's self, (and so πρὸς ταυρόν in Luke xviii. 11.) See Polyb. i. 24, 1. Xen. Mem. iii. 54.]

Εἰω.

I. To permit, suffer. Mat. xxiv. 43. Luke iv. 41. xxii. 51. *ἵαρε ἕως τοῦτοῦ*, "let this suffice—let pass what is done—enough of this—no more of this." Campbell, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. Diodati renders Luke xxii. 51. as if there was a comma after *ἵαρε*, *Lasciate, non più*; "have done, no more." But Kypke, whom see, "thinks that the words *ἵαρε ἕως τοῦτοῦ* were spoken to the men who were about to carry off Christ as a prisoner, and translates them, *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After *ἵαρε* is to be understood *mi*, leave me at liberty. Comp. Acts v. 38. and LXX in Exod. xxxii. 9. Judg. xi. 37. Job vii. 16; after *τοῦτοῦ* supply *χρόνον*. Polybius likewise uses *ἕως τοῦτοῦ* elliptically for *so long*." Comp. Doddridge. [Schl. says the meaning is, be content, acquiesce, do not go further, do not offer violence. Wahl translates, *desist* (from revenging me); so far! i. e. what is done is enough, and supposes the words directed to the disciples. So Rosenm., Kuinoel, and Bretschn.]

II. To let go, let fall. occ. Acts xxvii. 40. Comp. under *περιπαίψω* II.

Ἐβδομήκοντα, *oi*, *ai*, *ra*, indeclinable, from *ἑβδομος* the seventh.—*Seventy*, i. e. seven tens. occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἐβδομήκοντα ἕξ, from *ἑβδομήκοντα*, and *ἕξ* six.—*Seventy-six*. occ. Acts xxvii. 37.

Ἐβδομηκοντάκις, adv. from *ἑβδομήκοντα*, and *κις*, the numeral termination, which see.—*Seventy times*. occ. Mat. xviii. 22. *ἑβδομηκοντάκις ἑπτά*, seventy times seven. It is an Hebraical or Hellenistical phrase for a number of times, however great. Seven itself is in Hebrew the number of sufficiency.

and seven times is used for *often* (see Prov. xxiv. 16); *seventy times seven* therefore is an *infinite* or *indefinitely great number of times*. Comp. Gen. ix. 24. in the LXX, where ἰσδομηκοντάκις ἑπτά occurs in this sense.

Ἑβδομος, η, ον, from ἑπτά *seven*, the *τεννες π* and *τ* being changed into their respective *mediae* β and δ. Comp. ὀγδοος.—*Seventh*. John iv. 52. Jude 14. et al.

Ἑβραϊσμός, ἡ, ον, from Ἑβραῖος.—*Hebrew*. occ. Luke xxiii. 38.

Ἑβραῖος, α, ον, from Heb. עֲבְרָא, of which presently.—*As Hebrew, a native Jew*, in opposition to Ἑλληνιστής, or one who had been converted from heathenism to Judaism. (Comp. Ἑλληνιστής.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5. Ἑβραῖος ἢ Ἑβραῖον, *an Hebrew of or from Hebrew*, i. e. descended from *Hebrews* or *native Jews*, both by the father's and mother's side. Josephus, the Jewish historian, who himself tells us in his *Life*, § 1. that he was of a *sacerdotal* family, and by his mother related to the Asmonéan race, is by Eusebius (*Demonst. Evang.* vi. 18. p. 291. ed. Colon.) styled Ἑβραῖος ἢ Ἑβραῖον. Comp. Kypke. [In Acts vi. 1. the native Jew is certainly distinguished from the Hellenist; but in 2 Cor. xi. 22. Phil. iii. 5. the *Hebrew* is distinguished from the *Israelite* and the *Jew*, whence Carpzoff (*Proleg.* ad Exerc. Philon. in Ep. ad Hebr. p. 3.) thinks that *Hebrew* pointed out the *religion*, *Israelite* and *Jew* the *nation*. Bretschneider entirely denies this.]—Ἑβραῖος is in the LXX constantly used for, and is plainly derived from, עֲבְרָא *an Hebrew*, which word may need some explanation. The V. עֲבָר then signifies to *pass, pass through, remove* from one place to another; and *Shem* the progenitor of the holy line is called, Gen. x. 21. עֲבָרָא אֲבִי כָל בְּנֵי נֹחַ the father of all the children (not of Eber his great-grandson; for how was he more the father of them than of his other descendants? but) of *passage* or *pilgrimage*: the father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly*. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham, in particular, it is written, Gen. xii. 6. that עֲבָרָא he passed through the land, and during his *pilgrimage* from one place to another in the land of promise, wherein he sojourned, as in a *strange country*, the epithet עֲבָר, that is, the *pilgrim* or *sojourner*, (LXX περάτης *passenger*), formed as עֲבָר a *stranger*, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

Ἑβραῖς, ἰδος, ἡ, from the same as Ἑβραῖος.—*Hebrew*. It is applied only to the *Hebrew language*. Comp. διαλέκτος. occ. Acts xxi. 40. xxii. 2. xxvi. 14. A strange notion, originally derived from the Jewish Rabbins<sup>2</sup>, the

descendants of those who crucified the Lord of life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee or Babylonish instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac or Syro-Chaldaic. But, 1st, Prejudice apart, is it probable that any people should lose their native language in a captivity of no longer than seventy years' continuance? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2.) that after a captivity of no more than seventy years they should be restored to their own land? But, 2ndly<sup>3</sup>, It appears from Scripture, that *under the captivity* the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what meaneth Esth. viii. 9. where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language? (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux, (*Connect. pt. i. b. 5.*) *five years after* Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii. 3rdly, "Ezekiel, who prophesied during the captivity to the Jews in Chaldea, wrote and published his prophecies in Hebrew." Leland's *Reflections on Lord Bolingbroke's Letters*, p. 229. 3rd ed., where see more. 4thly, The prophets who flourished soon after the return of the Jews to their own country, namely, Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy<sup>4</sup> about an hundred years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the *body of the people*, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew only. 5thly, Nehemiah, who was governor of the Jews about a hundred years

<sup>2</sup> [Carpzoff also supposes that the Jews lived together very much in Chaldea like a colony, and refers to Ezek. i. 1; but that does not seem very clear. Prideaux (*Connect. b. iii. at the beginning*) says they lived in different parts, though he does not give any proof.]

<sup>3</sup> See Jenkin on the Christian Religion, vol. i. p. 197. 3rd edit.

<sup>4</sup> See Prideaux, *Connect. pt. i. b. 6. an. A. c. 428.*

<sup>1</sup> See the learned Bate's Appendix to his Inquiry into the Similitudes, p. 327.

<sup>2</sup> See Walton, *Prolegom.* iii. § 24.

after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24. complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak כְּתִיבָה *the Jews' language*, but spake a mixed tongue. Now כְּתִיבָה<sup>1</sup> is Hebrew, as appears from *all* the other passages wherein it occurs, namely, 2 Kings xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvii. 11, 13. But how impertinent is the remark, and how foolish the complaint of Nehemiah, that the *children of some Jews*, who had taken foreigners for wives, could not speak *pure* Hebrew, if *that* tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer<sup>2</sup>, to whom I am greatly indebted in the above observations) *this very text* of Nehemiah, I think, refutes the received supposition of the Hebrew being lost in the Babylonish captivity." 6thly, It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term Hebrew to signify a different language from that which the Grecizing Jews denoted by that name; but the language which those Jews called Hebrew after the Babylonish captivity, was not Syriac, or Chaldee, but the same in which the law and the prophets were written. This appears from the prologue to Ecclesiastes, which, according to Prideaux, was penned by the grandson of Jesus<sup>3</sup> about 132 years before Christ; for he there observes, that "the same things uttered in Hebrew ('ΕΒΡΑΙΣΤΙ' λεγόμενα), and translated into another tongue, have not the same force in them: and not only these things, (this Book of Ecclesiastes), but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in *their own language*." Lastly, It may be worth adding, that Josephus, who frequently uses the expressions τὴν 'ΕΒΡΑΙΩΝ διάλεκτον, γλώτταν τὴν 'ΕΒΡΑΙΩΝ, 'ΕΒΡΑΙΣΤΙ', for the *language in which Moses wrote*, (see inter al. Ant. i. 1. § 1, 2. comp. x. 1. § 2.) tells us, de Bel. vi. 2. § 1. that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but τοῖς πολλοῖς (the *Jewish*) multitude who were with him, 'ΕΒΡΑΙΩΝ in the *Hebrew tongue*, which was therefore the *common language* of the Jews at that time, i. e. about forty years after our Saviour's death. Comp. Ant. xviii. 7, 10. On the whole, I conclude, that the Jews did not exchange the Hebrew for the Chaldee language at the captivity, and that the terms 'Εβραῖς, 'Εβραϊσμός,

'Εβραϊστί, in the N. T. denote<sup>4</sup>, not the Syriac or Syro-Chaldaic, but the Hebrew language, commonly so called; though I readily grant that this language, especially as spoken by the Galileans, (see Mark xiv. 70. Mat. xxvi. 73. and under Γαλιλαῖος,) had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words 'Αββὰ, 'Ακιδάμα, Βοανεργίς, Γόλγοθα, which see in their proper places. As to the language in which the ancient Syriac version is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *raka*, Mat. v. 22. *talitha kumi*, Mark v. 41. and *corban*, Mark vii. 11. are preserved in that version. But the three first words of our Saviour's dolorous cry, Mat. xxvii. 46. Mark xv. 34. are there represented by *Ail, Ail, lemena*—; *Boanerges*, Mark iii. 17. is explained by *Beni Roma*; *Golgotha*, Mat. xxvii. 33. Mark xv. 22. John xix. 17. is expressed by *Gegultha*; *Gabbatha*, John xix. 13. by *Gepitha*; and *Akdama*, Acts i. 19. is interpreted by *Quirith dem*. [The passage in Neh. viii. 7, 8. where the Levites are said 'to make the people understand the law, and to give the sense,' is the one cited by those in opposition to Parkhurst, but Carpzoff (Crit. Sacr. Vet. Test. p. 214.) observes very justly, that there is no need to understand *translation* there, but only *exposition*. See, on one side, Ephodæus the grammarian, b. vii.; Elias Levita, Pref. to the book Methurgeman; Kimchi, Pref. to book Michtol; Hottinger, Smegm. Orient. p. 33; Walton, Proleg. iii. § 24; Buxtorf, Dissert. Philol. iii. § 38. seqq. On the other, Mayer, Philol. Sacr. p. ii. c. 2; Altling, Dissert. Acad. Hept. vii. Diss. i. Opp. t. v. p. 195; Morinus, Exerc. xi. p. 77; Pfeiffer, Crit. Sacr. ch. iii. qu. 4; Lœscher, de Caus. Ling. Hebr. lib. i. c. v. p. 49. seq.]

✠ 'Εβραϊστί, adv. See 'Εβραῖς.—In *Hebrew*, in the *Hebrew language*. occ. John v. 2. xix. 13, 17, 20. Rev. ix. 11. (N. B.) xvi. 16. So Josephus, Ant. x. 1. 2. relating the history in 2 Kings xviii. 26, 28. says, that Rabshakeh spake to the Jews 'Εβραϊστί, in *Hebrew*.

'Εγγίζω, from ἔγγις. [This verb is properly *active*, (Gen. xlviii. 10. Is. v. 8. xlvii. 13.) but like βαδίζω, ἰκνίζω, is used generally as *neuter* or *middle*. It has a dative, or εἰς or ἐπὶ with it.]—*To approach, come, or draw near*. It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8; of things or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11; of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25. [Deut. xxxi. 14. Is. xxvi. 17. In Mat. xv. 8. Heb. vii. 19. *to draw near to God is to worship Him*. See Exod. xix. 22. Is. xxxix. 13. Ez. xlii. 13. In James iv. 8. by God's *drawing near* to men, is meant his *conferring benefits on them*. In the Old Test. it is *to offer gifts or sacrifice*.] In Luke xviii. 35. "a distinction (or comma) should have been placed after *αὐτόν*, thus: *but it came to pass, as he drew near, (viz. to Jerusalem,) at Jericho, a blind man, &c.*" Markland in Bow-

<sup>1</sup> If any one should be so unreasonable as to contend, that כְּתִיבָה in this text of Nehemiah means, not Hebrew, but Chaldee, the language pretended to be then spoken by the Jews; I answer, that the Chaldee language is in Scripture not only always called by other names, once כְּתִיבָה *the language of the Chaldees*, Dan. i. 4; and usually אֲרָמִית *Aramitish*, (see inter al. Ezra iv. 7. Dan. ii. 4.) but that under the latter appellation it is also expressly contradistinguished from כְּתִיבָה, or *Jewish*, in 2 Kings xviii. 26. Is. xxxvi. 11.

<sup>2</sup> Spearman, On the LXX, &c. Letter v., where the reader may find several of the above arguments enforced, and objections answered.

<sup>3</sup> See Prideaux, Connect. pt. ii. b. v. an. a. c. 132.

<sup>4</sup> See this point more particularly proved by the learned Spearman, On the LXX, Letter v., and comp. Walton's Prolegom. xiii. 5.



yer's Conject., where see more; and with this great critic I agree, notwithstanding the *unusually confident* remarks in Campbell's Note. Comp. *αἰς* 1. 14. [Schl. says on this place, that the verb does not always denote *motion*, but *distance* from a place. Then we must construe, *when he was not far from Jericho*.]

*Ἐγγράφω*, from *ἐν* in or on, and *γράφω* to write. [To inscribe. 1 Mac. xiii. 40. Dan. xii. 1. Xen. Cyr. viii. 2, 17.]—*TO ENGRAVE*, or write in or on. occ. 2 Cor. iii. 2, 3. [It obviously means, to fix deep.]

*Ἐγγυος*, ου, ὁ, from *ἐγγύη* a pledge or pawn, so called from being lodged *ἐν γούσις* in the hands of the creditor.—*A sponzor, surety*. occ. Heb. vii. 22. See Wolfius. This word occurs, not in the LXX, but they use the N. *ἐγγύη* for the Heb. *אשרית* suretyship, joining with another in contract, Prov. xvii. 18; and the V. mid. *ἐγγυάμαι*, to make oneself a surety, for the V. *ἔγγ.* Prov. vi. 1. xvii. 18; and in Ecclus. xxix. 15, 16. 2 Mac. x. 28. we have the N. *ἐγγυος*. [Deyling (Obs. Sacr. i. p. 373.) says with great truth, that it is not, in this place of the Hebrews, simply *fidjussor*, or one who leaves the old debtor still under the burden of his debt, but *expressor*, or one who takes it on himself; *ἀνάδοχος*, as Hesychius explains it.]

*Ἐγγύς*, adv. Governing a genitive.—*Near*, nigh, of place, John iii. 23. vi. 19; of time, Mat. xxiv. 32. xxvi. 18. [where time is meant, the word is used in the N. T. without a case after it.] of state, Eph. ii. 13, 17. Heb. vi. 8.

*Ἐγγύτερος*, α, ου, Compar. from *ἐγγύς*.—*More near, nearer*. occ. Rom. xiii. 11.

*ἘΓΕΙΡΩ*, from Heb. *נָקַח* Hiph. of *נָקַח* or *נָקַח* to raise, raise up, *נָקַח* being, as usual, changed into *נָקַח*. The LXX have in several passages used *ἐγείρω* for the Heb. *נָקַח*, as in Cant. ii. 7. iii. 5. et al.

I. Transitivity, to raise up, [one sitting. Mat. ii. 20, 21.] from the ground. Acts [ix. 16.] x. 26. [from a pit. Matt. xii. 11.] *Ἐγείρομαι*, mid. to raise up oneself, rise up, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. *Ἐγείρομαι*, pass. the same. Mat. xvii. 7. Acts ix. 8.

II. To raise up, [to bid to arise,] as children to Abraham, a prophet, &c. See Mat. iii. 9. xxiv. 11, 24. Luke [iii. 8.] vii. 16. [In this metaphorical sense, see Luke i. 69. to which, perhaps, referring, Hesychius has *ἡγυρεν, ἀνιδειξεν, ἀνιέρησεν*. Acts xiii. 22. And in the pass. Mat. xi. 11. *θεοὶ καθ' ὅσον ἀνιέρησεν*. John vii. 52.]

III. *Ἐγείρομαι*, pass. to rise up, in hostility. Mat. xxiv. 7. [So *ἐγείρω*, Is. xix. 2.]

IV. To rouse or raise from sleep. Mat. viii. 25. Pass. to be roused, awake, or rise from sleep, and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual, Rom. xiii. 11. *Ἐγείρομαι*, mid. the same. Eph. v. 14. [Acts xii. 7. Mark iv. 27. Prov. vi. 9.]

V. To raise up, as a person lying sick. Mark i. 31. *Ἐγείρομαι*, pass. and mid. to be raised, or

rise up, as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12. [James v. 15.]

VI. To rouse or raise up the dead. See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19. where Kypke shows that Lucian frequently uses the phrase *ναὸν ἐγείρειν* for building a temple, and that Josephus applies the V. to restoring, rebuilding, as it signifies in John. Pass. to be raised up from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. et al. freq. The word is applied in the same sense by the LXX, 2 Kings iv. 31. for the Heb. *קָמַח* is awakened.

VII. [To build up again. John ii. 20. So Herodian, viii. 2, 12. Ælian, H. A. xi. 10. Sometimes the word is resuscitated, and according to Schleusner, in Mat. viii. 26. ix. 6, 7, 19. Luke xiii. 15.]

*Ἐγείσας*, τως, ἡ, from *ἐγείρω*.—*Resurrection, resuscitation, being awakened*, as it were, from the sleep of death. occ. Mat. xxvii. 53. [Rising up. Psalm cxxiv. 2. 3 Esdr. v. 83.]

*Ἐγκάθετος*, ου, ὁ, ἡ, from *ἐν* in, and *καθίημι* to let down, set in ambush.—*A liar in wait, one who lets himself down*, as it were, or *crushes* in some secret place to spy, listen, catch, or hurt. So Hesychius explains *ἐγκάθετοι* by *ἐνεδρεύοντες* persons lying in wait or ambush; and Suidas, *ἐγκάθετος* by *δολίος* deceitful, *κατάσκοπος* a spy. Josephus, however, plainly uses this word for a person suborned for a particular purpose, de Bel. ii. 2, 5. where Antipater accuses Archelaus as *μετὰ τὴν Ἡρώδου τελευτήν* *ΕΓΚΑΘΕΤΟΥΣ ὑποπύψας* (mittenlos subornavit, Hudson) τοὺς περιθήσοντας αὐτῷ τὸ δαδῆμα, after Herod's death suborning persons to put the diadem on his own head. And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, de Bel. vi. 5, 2, he says, πολλοὶ δ' ἦσαν *ΕΓΚΑΘΕΤΟΙ* παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, many prophets were then suborned by the tyrants (and sent) to the people. So the learned Hudson, "multi autem tunc a tyrannis subornati sunt ad populum prophete." occ. Luke xx. 20. which text Wolfius remarks that Jos. Scaliger has not improperly rendered "observato eo, subornarunt qui se justos simularent," having watched them they suborned some who should feign themselves just men. Comp. Kypke. The LXX use the phrase *ἐγκάθετος γίνομαι* for the Heb. *נָקַח* to lie in wait, Job xxxi. 9. [and xix. 12. Polyb. xiii. 5, 1. Æschin. S. Dial. iii. 12.]

*ΕΓΚΑΙΝΙΑ*, ου, τά, from *ἐν* in or at, and *καίνος* new.—*The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of its purification and renovation*, as it were, after it had been polluted by heathen idolatries and impurities [by Antiochus Epiphanes]. Of the institution of this feast by Judas Maccabeus, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8. and Josephus, Ant. xii. 7. § 6, 7. occ. John x. 22. where see Whitby, Doddridge, and Campbell. [It was celebrated in the month Cisleu, which answered to our December, and lasted for eight days. It was kept all through Judea, and one custom was to keep lights burning in the houses through the eight nights of the feast.] In the LXX this N. answers to the

<sup>1</sup> Dapert from Eustathius in Theophr. Charact. Eth. p. 408. and Damm's Lexicon, col. 62, 63.

<sup>2</sup> [See Glass Philol. Sacr. p. 1174. ed. Dath.]

Heb. *קדש* a religious dedication. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

*Ἐγκαινίζω*, from *ἐν* in or at, and *καινός* new. —To *hansel*, in a religious sense, to *dedicate*, *consecrate*. occ. Heb. ix. 18. x. 20. In the LXX it denotes the dedication of the temple by Solomon, 1 Kings viii. 64. 2 Chron. vii. 5. answering to the Heb. *קדש*. Comp. Deut. x. 5. 1 Mac. iv. 36. [Vitaius on Heb. ix. 18. (in his *Œcon. Fœd.* iii. 3, 29. p. 292.) says that it does not necessarily mean that that of which it is predicated is *new* and *recent*. For in 1 Mac. iv. it is used of the temple when dedicated afresh: and Grotius on John x. 22. says, that the Hebrew word to which this answers, *קדש*, is used of either a first or second dedication.]

*Ἐγκαλῶ*, *ω*, from *ἐν* into and *καλῶ* to call.

I. With a dative of the person, to *summon into a court of judicature*, to *call to a judicial account*, in *jus vocare*, to *indite*, *impeach*. Acts xix. 38. *Ἐγκαλίσταί, οἱμαί*, pass. to be called to a judicial account. Acts xix. 40. [See Exod. xxii. 9.]

II. With a dative of the person, to *accuse*, *lodge an accusation against*, *object a crime to*. Acts xxiii. 28. *Ἐγκαλίσταί, οἱμαί*, pass. to be accused. Acts xxiii. 29. xxvi. 2. 7. Followed by *κατά* and a genitive of the persons accused, Rom. viii. 33. [See *Matthiæ*, § 346. *Fisch.* ad Well. iii. p. 382.]

*Ἐγκαταλείπω*, from *ἐν* in, and *καταλείπω* to forsake, desert. —“This word,” says Leigh, “is particularly *emphatical*. *Καταλείπω* is to leave, forsake; but this is more; it is to forsake a person in the utmost distress, to leave him plunged in the deep mire.” Josephus uses it in this *emphatical* sense for *forsaking in time of danger or distress*. Vit. § 4. de Bel. iii. 7, 15. and iv. 1, 5.

I. To forsake or desert a person in distress, persecution, calamity, or the like. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Pa. xxii. 1. have *ἔγκαταλείπεις* for the Heb. *הִשְׁכַּח* hast thou forsaken? Comp. *σαβαχθάνι*. See also Ecclus. xxiii. 1.

II. To forsake or desert, as the Christian assemblies, in persecution. Heb. x. 25.

III. To leave remaining, to reserve some faithful in the midst of apostasy. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Is. i. 9. for the Heb. *תָּרַיִן* to leave remaining.

*Ἐγκατοιζέω*, *ω*, from *ἐν* in, among, and *κατοιζέω* to dwell. —To dwell among. occ. 2 Pet. ii. 8. [Bar. II. 17.]

*Ἐγκεντριζώ*, from *ἐν* in, and *κεντριζώ* to prick, make a puncture, which from *κέντρον*. —To insert by making a puncture or small opening, to ingraft. occ. Rom. xi. 17, 19, 23, 24. where, as the Apostle observes at the 24th verse, it is contrary to nature, i. e. what is not usually done in the natural world, that a branch of a wild olive-tree should be grafted into a good olive-tree, though a branch of the good be sometimes grafted into the wild<sup>1</sup>. This latter, Pliny<sup>2</sup> says, was for-

merly practised in Africa; and Kolben, in his *Natural History of the Cape of Good Hope*, vol. ii. p. 278. tells us, that “long ago some garden olive slips were carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat so called in the Capian colony.” Theophrastus, [Hist. Plant. ii. 13.] cited by Wetstein, (whom see,) takes notice of both the above-mentioned modes of grafting olives. [It is used in this place of the Gentiles engrafted into the body of Christians. It is also used in Wisd. xvi. 11. and usually translated to graft. Schleus. prefers to prick or sting in that place.]

*Ἐγκλημα*, *ατος*, *τά*, from *ἐγκέλημα* pass. pass. of *ἐγκαλῶ* to accuse. —An accusation. occ. Acts xxv. 16. xxiii. 29. where Kypke cites Demosthenes, Appian, and Lucian using the phrase *ἘΓΚΛΗΜΑ ἔχειν* for *ἐγκαλεῖσθαι* to be accused. So in the text *ἐγκλημα ἔχοντα* is equivalent to the preceding *ἐγκαλούμενον*. [Theucyd. i. 26.]

*Ἐγκομβόομαι*, *οἱμαί*, mid. from *ἐν* in, and *κομβόω* to gather or tie in a knot; and hence in 1st aor. mid. to clothe, which V. is derived from the N. *κόμβος* a knot. —To clothe, properly with an outer ornamental garment tied closely upon one with knots. occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, *Ἐκumenius* explains *ἐγκομβώσασθε* by *ἐνέλιψασθε*, *περιβάλεσθε*, *ινεα*, *clothe yourselves*. 2ndly, *ἐγκομβώμα* denotes an outer or upper garment. Thus Longus, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away *τὸ ἐγκομβώμα* his outer garment, ran away naked (i. e. as 1 Sam. xix. 24. Is. xx. 2). 2ndly, the word imports ornament. So Suidas interprets *κομβώματα* by *καλλωπισματα* ornaments. Theodotion uses *ἐγκομβώματα* for some female ornaments, (Heb. *תַּרְסָן* *fillets* or *ribands*.) Is. iii. 20. And in this view *Ἐπicharmus* applies the V. *κομβοῦσθαι*, *εἰ γε μὴν ὅτι καλῶς ἐγκομβώται*, but if because he is well dressed. So *στολίσασθαι*, by which Hesychius expounds *ἐγκομβώσασθαι*, signifies not only to clothe but to adorn. 4thly, *ἐγκομβοῦσθαι* imports being tied closely with knots. So in Hesychius *ἐγκομβωθείς* is the same as *ὀθείς* bound, tied with knots; and Gloss.<sup>3</sup> Alberti interprets *ἐγκομβώσασθε*, not only by *ἐνέλιψασθε*, *περιβάλεσθε*, (as *Ἐκumenius* above,) but also by *ἀναστειλάσθε* draw tight, contrahite. Apollodorus likewise says, *τὴν ἱερωμίδα — ἄνωθεν ἐνικομβώσασθην*, I tied my cloak at the top<sup>4</sup>. On the whole, then, this beautiful and expressive word *ἐγκομβώσασθε* used by St. Peter implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely

<sup>1</sup> In Appendix cited by Stockius.

<sup>2</sup> See the Commentators in Pole's Synops., to whom, and particularly to the learned Gataker, I am principally indebted for the above explanation of the word. See also Suicer and Wetstein; but Sibrandus in Wolfius, whom see, contends that *κόμβος*, *κόμβωμα*, and *ἐγκομβώμα* in the Greek writers properly refer to the dress of girls, *strophæada*, and *staves*, which is fastened with a knot; and so interprets *ἐγκομβώσασθε* in St. Peter, as in *itself* implying not ornament but *humility*. The French translation has, “*Soûtes parés par dedans d'humilité*,” be ye inwardly adorned with humility.

<sup>3</sup> See Pole, Synops. in Rom. vi. 17. and Burklitt on Rom. xi. 22–24.

<sup>4</sup> Nat. Hist. xvii. 18. “Africa peculiare quidem in oleastro est inserere (oleum).”

connected with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Fasit Deus!* [Fischer (Prol. de Vit. Lex. N. T. p. 140.) also gives this explanation of the word. He thinks that κόμωμα was especially used of a short cloak, put over other garments and hanging by a knot from the shoulder. Gataker, *Advers. Misc.* i. 8, 227, and Dresig, de Verb. Med. N. T. i. p. 42. Sibrandus (Bibl. Brem. Class. vii. Fasc. vi. No. 1.) and Suicer i. p. 996. have written much on the word. Ernesti (Inst. Int. N. T. i. 2, 2.) says, that in verbs of dressing, in Greek, the prepositions seldom add any thing to the force; and that this verb is only the same as ἐνδύομαι, with which it is changed by Clem. R. Ep. i. p. m. 32.]

Ἐγκοπή, ἡς, ἡ, from ἐνικόπων 2 aor. of ἐγκόπτω.—*A hindrance.* occ. 1 Cor. ix. 12. [Diod. S. i. 32.]

Ἐγκόπτω, from ἐν in, and κόπτω to cut, strike.—*To interrupt, hinder.* occ. Acts xxiv. 4. Rom. xv. 22. Thess. ii. 18; and, according to the reading of almost all the ancient, and many modern MSS., Gal. v. 7. Comp. under ἀνακόπτω. And in 1 Pet. iii. 7. the Alexandrian and many later MSS., and several printed editions, have ἐγκόπτεισθαι, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach. The compliment intimated by Tertullus to Felix, in Acts xxiv. 4. is of the same cast with that of Horace to Augustus, 2 Ep. i. 3, 4.

—In publica commoda peccem,  
Si longe sermone morer tua tempora—

To make a long discourse, and waste your time,  
Against the public good would be a crime.

CHRECH.

[Dan. ix. 26. to cut off or destroy.]

Ἐγκράτεια, ας, ἡ, from ἐγκρατής.—*Self-government, or moderation with regard to sensual pleasures, temperance, continence.* occ. Acts xxiv. 26. Gal. v. 23. 2 Pet. i. 6. [Ecclus. xviii. 30. Andron. Rhod. π. παθῶν, p. 12. Act. Soc. Lit. Jenens. ii. p. 24.]

Ἐγκρατεύομαι, mid. from ἐγκρατής.—*To contain or restrain one's self, with regard to sensual pleasures, to be temperate.* occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned Raphaelius and others, how beautifully this latter text may be illustrated by a passage of Epictetus, *Enchirid.* ch. xxxv., which may afford an excellent lesson to Christians. "Would you," says that philosopher, "be a victor in the Olympic games! so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable, (ἀναγκοροφῆν,) refrain from delicacies; you must oblige yourself to constant exercise at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician." [See Notes on *Ælian*, V. H. x. 2. xi. 3.]

1 On this word see Simpson's Note, and Elsner on 1 Cor. ix. 25. who reads here ἀναγκοροφῆν, which is likewise the word used in the parallel passage of *Ælian*, *Epictet.* iii. 15.

Ἐγερτής, ἰος, οὗς, ὁ, ἡ, from ἐν in, and ἐγείρω, power, government.

I. *Having something in one's power, a master of it.* In this general sense it is used by the profane writers; as by Demosthenes, *ἐπειδὴ* ΕΓΚΡΑΤΗΣ ἔλγιντο τοῦ ἀργυρίου, when he became master of the money; and by Hecataeus in Josephus c. Apion. i. 22. after the battle of Gaza, Ptolemy, ἔλγιντο τῶν περὶ Συρίας τόπων ΕΓΚΡΑΤΗΣ, became master of the places in Syria. So Josephus himself, speaking of Simon the son of Gioras, de Bel. iv. 9, 12. says, ἱεροσολύμων ΕΓΚΡΑΤΗΣ ἔλγιντο, he became master of Jerusalem. And of Eleazer, vii. 8, 4. τοῦ φρουρίου—ΕΓΚΡΑΤΗΣ δόλῳ γενόμενος, making himself master of the castle by fraud.

II. In the N. T. *having power over one's own appetites and inclinations, master of one's self, as we say, temperate.* occ. Tit. i. 8. So Xen. Mem. Soc. ii. 1, 3. ed. Simpson, uses ἔπνου ΕΓΚΡΑΤΗΣ moderate in sleep, ἀφροδισίων ΕΓΚΡΑΤΗΣ moderate in venereal pleasures.

Ἐγρίνω, from ἐν in or among, and κρίνω to judge.—Joined with ἑαυτοῖς ourselves, and the dative τῷ, to adjudge ourselves to the number or rank of, to judge or reckon ourselves in the number or rank of, to annumerate, number, reckon, or rank ourselves with. occ. 2 Cor. x. 12. On which text see Hammond and Elsner. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from Josephus, who, after describing the probation which a candidate for admission among the Essenes must first undergo, adds, καὶ φανείς ἀξίος οὕτως εἰς τὸν ὄμιλον ΕΓΚΡΙΝΕΤΑΙ, and appearing worthy he is then admitted into the society. De Bel. ii. 8, 7. [From Lobeck on Phryn. p. 385. it appears that it was a word used as to the probation of senators and wrestlers. See Dem. Lept. p. 489. Reisk. Xen. Hell. iv. 1, 19, 40. Apoll. Rhod. i. 49. Krebs, Obs. Flav. p. 310. Zonaras, Lex. c. 611. explains it by συναριθμεῖσθαι.]

Ἐγρύπτω, from ἐν in, and κρύπτω to hide.—*To hide any thing in another thing, (as in Diod. Sic. iii. 62.) and then to mix.* Mat. xiii. 33. Luke xiii. 21. Ezek. iv. 12. See Schultens ad Job xxx. 25.]

Ἐγκυος, ου, ἡ, from ἐν in, and κύω to be pregnant, which see.—*Pregnant, big with child, in utero gestans.* occ. Luke ii. 5. [Jer. xxxi. 8. Ecclus. xlii. 2. Athen. ix. p. 387.]

Ἐγχειν, from ἐν in, and χρίω to anoint.—*To anoint, rub in, inaugurate.* occ. Rev. iii. 18. [It occurs Jer. iv. 30. for the Heb. שָׁחַ to tear, and our Bible has to rent. Gesenius says, that the Jewish women made a certain collyrium to anoint the inside of the eyelid, so as to make a small black circle. He explains it, to mark the eyes with stibium. See Tobit vi. 8. xi. 8. It appears that it is now done with a fine long pencil (see Sandys's Travels, p. 67); or (as Juvenal, Sat. ii. 92. calls it) a needle; or, according to Dr. Shaw, (Travels, p. 294.) a bodkin, whence the use of this verb for to tear. See Bishop Lowth on Isaiah iii. 16. and comp. Ezek. xxiii. 40. 2 Kings ix. 30. Schleusner, in the Lexicon to the LXX, says, that in Jeremiah it is to fill the eyes beyond measure with stibium, and refers to Simonis, Lex. Heb. p. 1461.

Cyprian (de Hab. Virg.) says, that the devils taught women, "oculos circumdato nigrore fucare;" and a little below, he calls it "niger pulvis."]

ΕΓΩ, from Heb. עָנִי *I*. But the traces of the Hebrew appear much more evident in the *dialectical* variations of the Greek pronoun, as in the Attic ἐγώγε, the Boeotic ἰώγα and ἰώγγα, and the Doric ἐγών, ἐγώνη, ἐγώνγα; so the gen. ἰμοῦ and μοῦ, Ionic ἐμίο and μίο, are plainly from the Heb. אֲנִי, which is compounded of the particle אֲ from, of, and אֲנִי me, (whence, by the way, the Eng. *I*, and me;) and the dual νῶϊ, νῶ, from אַנְּכִי we, us, and even the plural ἡμεῖς, ἡμῶν, &c. we, Doric ἄμες, Æolic ἄμμες, and Ionic ἡμεῖς, seem corruptions of the Heb. אֲנִיכֵם we. A pronoun of the first person, *I*, me. Plural, we, us. Mat. iii. 11. et al. freq. On Matt. xxi. 30. see Elsner and Wolfius<sup>1</sup>.

Ἐδαφίζω, fut. ἰδαφίσω, Att. ἰδαφίω, from ἰδα-φος.—To lay level or even with the ground; spoken of a city, to raise to the ground; of men, to dash against the ground. It is used in both senses by the LXX; in the former, Amos ix. 14. answering to the Heb. דָּפַף or דָּפַף to make desolate; in the latter, Ps. cxxxvi. or cxxxvii. 9. for the Heb. פָּרַץ to break, dash in pieces, and in Hos. x. 14. or 15. xiii. 16. Nah. iii. 10. where it corresponds to the Heb. דָּפַף to dash. occ. Luke xix. 44.

Ἐδαφος, εος, ους, τό.—The ground whereon things rest, and against which they are impelled in falling, or, more philosophically speaking, towards which they are impelled by the pressure of the expansion, whether in resting or falling. occ. Acts xxii. 7. [Numb. v. 17. 1 Kings vi. 15.]

Ἐδρα, ας, ἡ, from ἰδοῦμαι 2nd fut. of ἵζομαι to sit.—A seat or sitting. It occurs not in the N. T. but is here inserted on account of its derivatives.

Ἐδραϊος, α, ον, from ἔδρα.—Settled, steady, steadfast. occ. 1 Cor. vii. 37. xv. 58. Col. i. 23. [Plut. v. p. 214. Reisk. It is *sedentary*, Xen. de Rep. Lac. i. 3.]

Ἐδραῖωμα, ατος, τό, from ἰδραῖω to establish, which from ἰδραῖος.—A support, stay, ground. occ. 1 Tim. iii. 15. [In the LXVth Dissertation of the 1st vol. of Deyling's Obs. Sac. the reader will find all the interpretations of this passage. The Romanists explain it of their Church. Episcopus, Inst. Theol. i. 1, 8. and others would put a stop after ζώντος; and the interpretation thence arising, is not wholly, as it would seem, without approbation of Irenæus, Basilii Seleuciensis, and Theodoret. See Suicer, ii. 1047. and Grotius ad loc. Others explain ἔδρ. of Timothy, the same words being applied to the apostles or their successors. See Theodoret, Orat. x. de Provid. p. 441. and a letter of the Gallican Church in Eusebii Hist. Eccl. v. 1. p. 157. So Gregory Nyss., Procopius Gaz., Gataker, Chillingworth, &c. Then Gothofredus (Exerc. i. de Eccl.) says, that the apostle, probably, referred in the word στόλος to the many

columns of the heathen temples supporting falsehood, and contrasted with them the true Church supporting truth. Hence, ἰδραῖωμα also would refer to some part of an edifice, and was, perhaps, an architectural term of the day, expressing something on which other parts rested, as the foundation of the building, the *acrotata* of the column, (Vitruv. iii. 3.) the seats on which images were placed, the footstool under their feet, &c. Junius (adv. Bellarm. ad t. i. Cont. iii. 4. vii. c. xiv. § 6.) thinks St. Paul refers to the pillars in public places on which decrees, &c. were exposed, and says, that in the Church (like a column and base) are the decrees of God preserved and exposed to view. For other explanations, see Heins. Exerc. ad p. l. p. 514. Alex. Mor. ad loc. Schmidt, Coll. Bibl. N. T. p. 301.]

Ἐθελθρησκία, ας, ἡ, from ἐθίλω to will, and θρησκία religion, worship.—Voluntary worship, performed without any positive command or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning; but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23. it manifestly refers to ver. 18. ΘΕΛΩΝ ἐν ΘΡΗΣΚΕΙΑΙ τῶν ἀγγέλων, and must therefore be understood in a bad sense, and is well rendered by our translators *will-worship*. Comp. under θρησκία II. [Ἐθίλω in composition and with a preposition, not only frequently expresses *voluntary action*, (as ἰθιλόδουλος a *voluntary slave*, Poll. Onom. iii. 69. and 80. ἰθιλέχθρος a *voluntary enemy*;) but the *affecting* or *aiming at some object*. Thus ἰθιλόπνονος aiming at the reputation of industry, ἰθιλάστιχος aiming at elegance, ἰθιλόσοφος, ἰθιλοκακίη, &c. Hence Schl. interprets the word under notice, as an *affecting zeal for religion*, τὴν ὑπερνομένην εὐλαβειαν ἐν τῇ θρησκίᾳ, as Theophylact says. The word occurs in the Letter of the Oriental Bishops, (see Mansi, Collectio Conciliorum, iv. p. 1380. and Theodoret, Opp. t. iv. p. 1331. ed. Halle,) and in this sense. Bretsch. makes it rather a *voluntary and supererogatory worship invented by man*. Ἐθελθρησκία in Epiphani. Hæres. i. 16. p. 21. ed. Bas. points to this meaning. For the worship of angels Bretsch. refers to the Test. xii. Patriarch. in Fabr. Cod. Pseud. i. pp. 547, 562, 657. The last passage is positive, if it is to be depended on. That commonly cited from Tobit xii. 12. only shows that the Jews thought the angels brought their prayers to remembrance, not that they worshipped them as mediators. On this latter point, see Bp. Bull. Sermons xi. and xii. of Some Important Points, &c. vol. ii. p. 432. The fact, however, as to the passage of the Colossians, seems to me to be as Mr. Davison, on Primitive Sacrifice, p. 103. states. St. Paul is condemning certain forms of specious, but unsound worship; of which he says, *they have a show of goodness or wisdom in them, in their voluntary tribute of worship, and in their humility*. He does not therefore use the word in a bad sense, but merely says, that certain forms of worship which falsely assume the quality denoted by it, are deserving of censure.]

ἘΘΕΛΩ. The learned Damm, Lex. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have ἐθίλω, ἐθίλω ought to be

<sup>1</sup> [This word, with a few others, is left unaltered, as a specimen of Parkhurst's etymology, and a justification of the change effected in other cases.]

replaced.—*To will, be willing, resolve.* Mat. ii. 18. xvii. 12. xxiii. 37. et al. See under *θέλω*.

**Εθίζω**, from *ἔθος* custom. [Eccles. xxiii. 9.]—*To accustom.* Ἐθίζομαι, pass. to be accustomed or customary. occ. Luke ii. 27. [κατὰ τὸ ἠθισμὸν: perhaps the precept, for ἠθισμός in 1 Kings xxviii. 28. answers to the word usually translated by *commandment*. Josephus also calls the ceremonial rites *ἔθῃ*. See his Ant. xvi. 6, 7. Xen. Cyr. i. 6, 19. 2 Mac. iv. 2.]

**Ἐθναρχός**, ου, ὁ, from *ἔθνος* a nation, and *ἀρχω* to govern.—*An ethnarch or governor of a nation.* occ. 2 Cor. xi. 32. where it plainly means a deputy or subordinate governor. Thus Lucian<sup>1</sup>, Macrob. t. ii. p. 639. uses it as a title inferior to βασιλεύς, Ἀσανύρος—ἀντὶ ἘΘΝΑΡΧΟΥ βασιλεὺς ἀναγορευθεὶς. So Josephus, de Bel. ii. 6, 3. [See 1 Mac. xiv. 47. xv. 1, 2.] As to the historical difficulty in 2 Cor. xi. 32. of Damascus being then subject to king Aretas, see Weinstein, Wolfius, and Marsh's Translation of Michaelis's Introd. to N. T. vol. i. p. 55.

**Ἐθνικός**, ἡ, ὅν, from *ἔθνος*.—*An heathen, a gentile, a man of an heathen nation.* occ. Mat. vi. 7. xviii. 17. [Properly, belonging or peculiar to a nation, as Polyb. xxx. 10, 6.]

**Ἐθνικῶς**, adv. from *ἔθνικός*.—*Heathenishly, after the manner of the heathen or gentiles.* occ. Gal. ii. 14.

**Ἐθνος**, εὖς, οὖς, τό.

I. A nation, a people. Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvii. 26. in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation*<sup>2</sup>. [Schl. says, it means the Jewish nation, in Luke vii. 5. xxiii. 2. John xi. 48, 50—52. Acts xxiv. 3, 10. and Luke xxi. 23; but the remark is unworthy of Schleusner, for either a Jew is speaking, or some indicative word (*this* or *that*) is always added.]

II. Christians, in general, are styled *an holy nation* by St. Peter, 1 Ep. ii. 9. even as the ancient Israelites were, Deut. vii. 6. xiv. 2. et al. freq.

III. Ἐθνεα, ἡ, τό, plur. in the N. T. frequently signifies the *heathen* or *gentiles*, as distinguished from the Jews or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. et al. freq. This is an Hellenistical sense of the word, in which it is very often used by the LXX [as Neh. v. 8.] for the Heb. *גוֹיִם* the nations, the heathen; but in the N. T. it often also denotes or includes the *believing* or *Christian gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. et al.—It may not be amiss to observe, that our Eng. *heathen* is from the Greek *ἔθνη*.

**Ἔθος**, εὖς, οὖς, τό, from *ἔθω*.

I. Custom, usual practice or manner. Luke ii. 42. [xxii. 39.] John xix. 40. [Heb. x. 25.] et al.

II. Rite, solemn custom. Luke i. 9. Acts vi.

<sup>1</sup> [And so Joseph. Antiq. xiv. 7, 2.]

<sup>2</sup> Ἔθνος is used for a *troop* or *company* by Homer, Il. iii. 32.

Ἀφ' οὗ ἐτάραξε εἰς Ἐθνος ἐχρήσσο. Back he retreated to a *troop* of friends. So Il. vii. 115. et al.

14. xvi. 21. xxi. 22. Especially the Jewish law and ceremony rite. So in Philo and Josephus, Ant. xvi. 6, 7.]

**Ἔθος**.—*To use, be accustomed, be wont*, whence perf. mid. Attic *ἔωθα*, pluperf. *ἔωθειν*. Mat. xxvii. 15. Mark 10. 1. *Ἐιωθός*, τό, particip. perf. mid. Attic neut. *what was customary or usual*. Acts xvii. 2. Luke iv. 16. κατὰ τὸ *ἔιωθός* αὐτοῦ, according to his custom. So LXX, Num. xxiv. 1.

Εἴ, a conjunction [used with the indic. opt. and very rarely with the conjunctive].

1. Conditional, *if, q. d. it being that.* Mat. iv. 3. v. 29. et al. freq.

2. Since. Rom. viii. 31. [Schl. adds, Acts iv. 9. xi. 17. xviii. 15. Mark ix. 22. The first Wahl agrees in, for the two next he gives nearly the same meaning, *quodsi*, and, in the last, supposes certainty to be implied.]

3. Concessive, *though, although.* 2 Cor. xiii. 4. So *εἰ καὶ*, *although*, etsi. Mat. xxvi. 33. Luke xi. 8. xviii. 4. et al. freq. [Add 1 Cor. ix. 2. Rom. xi. 17. It is even *though*, in Matt. xvi. 33. Luke xvii. 2. See Hermann on Viger, p. 832.]

4. Implying the event, *that.* Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25. where Whitty takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called Hellenistical, and supposed to be taken from the like use of the Heb. particle *עַי*, to which in the LXX it indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 Kings i. 51. But it may be observed, that the purest Greek writers have used *εἰ* in the same manner. Of this Raphaelius on Acts xxvi. 8. has produced instances from Polybius and Vigerus, de Idiotism. cap. viii. sect. vi. reg. 3. from Demosthenes and Isocrates; to which I add from Plato, Phædon, § 23. p. 207. ed. Forster, *εἰν δὲ προσποδεῖται ἔτι, Εἴ καὶ ἐκιδὸν ἀποθάνωμεν οὐδὲν ἥττον ἔσται ἢ πρὶν γενέσθαι*, but (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from Josephus, de Bel. v. 11, 6. *καὶ πολλὰ τοὺς στρατιώτας φαυλίσας, Εἴ κρατούντες τῶν πολεμίων τευχῶν κινδυνεύουσι τοῖς ἰδίοις*, and severely upbraiding the soldiers, *that* being in possession of the enemy's walls, they were exposed to danger in their own. Thus the learned Hudson renders it, "multumque increpatis militibus *quod*, cum hostium muros obtinuissent, in suis periclitarentur." So i. 26, 2. τῷ μὲν δυνειδεῖζων Εἴ—upbraiding him that—"illi quidem exprobrans *quod*," Hudson. Raphaelius has well shown in his Annotation on Mark xv. 44. that *ἔθαύμασεν εἰ* in that text means *he wondered that*, and does not imply that Pilate had any doubt whether Jesus were dead, but that he was surprised that he was dead *so soon*. To the passages alleged by that learned writer, where Herodotus and Xenophon use *θαυμάζειν εἰ* in this sense, we may add Xen. Mem. i. 1, 13. where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of Socrates, ἘΘΑΥΜΑΖΕ δὲ, Εἴ μὴ φανερόν αὐτοῖς ἔστιν, ὅτι ταῦτα οὐ δυνατόν ἀνθρώποις εὐρεῖν, *he wondered that it was not manifest to them, that it was impossible for men to discover these things.* The reader may find other plain in-

stances of the like application of the phrase in Josephus, Ant. xiv. 7, 2. and de Bel. i. 10, 2. and Cont. Apion. ii. 37. and will meet with many more in reading the best Greek writers. Comp. Kypke. [Add 1 John iii. 13. See Markland, ad Lys. p. 670. (Reisk.) Krebs, Obs. Flav. p. 95. Liv. vii. 31. *Ei* is also used for *ut*, *that*, where there seems an ellipse. Acts vii. 22. (*pray God, and try if he will.*) xvii. 27. Mark xi. 13. See *Æsop*. Fab. 128. Hom. Il. ii. 99. x. 19. where Eustathius says *ei* is for *ὅπως*. In some of the places I have cited, it may be rendered by *whether*.]

5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark vii. 12. This sense is agreeable to the like application of the Heb. particle *לֹא*, and to the correspondent Hellenistic use of *ei* by the LXX. See Whitby on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3. both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true*, or the like, *if*—.

6. Of interrogation or doubt, *whether, if*. Mat. xix. 3. xxvii. 49. Mark xiii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. et al. freq. The Greek writers use it in the same manner. See Vigerus, de Idiotism. cap. viii. sect. 6. reg. 4. [Add Mark vii. 23. Luke vi. 7. Acts xvii. 11. 1 Cor. i. 16. vii. 16. 2 Cor. xiii. 5. See Matthiæ, § 608.]

7. Of wishing, *O if! O that! O si!* Luke xix. 42. Comp. Luke xii. 49. xxii. 42. *Ei* is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but Raphaelus shows that Herodotus, Polybius, and Homer (to whom I add Lucian in Prometh. t. i. p. 118.) have applied it in the same manner. Comp. Vigerus, de Idiotism. cap. viii. sect. 6. reg. 1. in *ei*, and Kypke on Luke xix. 42. But perhaps both in Luke xix. 42. and xxii. 42. there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after *ei* and *ὅταν*. Comp. under *κἂν* 1. On Luke xii. 49. see Campbell<sup>1</sup>.

8. *Ei μὴ*, *if not*, i. e. *unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 30. et al. freq. *But*, in an adversative sense. Mat. xii. 14. Mark xiii. 32. Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. *Ei δὲ μὴ*, *but if not, otherwise*. John xiv. 2. [This is generally used where there is an ellipse, which can be easily supplied. In John xiv. 2. Wahl says, *if it were not so*. Schl. misrepresents Lampe by giving, as his opinion, one out of four which he mentions. But all seem harsh<sup>2</sup>, and

<sup>1</sup> [The use of *ei* in this sense in Latin is very common, as *O si nunc aurum tale, &c.* *O si mihi præteritis referat et Jupiter annos*.]

<sup>2</sup> [The first takes *ei* as interrogative, *have I not told you that I am going to prepare a place for you?* referring to some unrecorded conversation. The 2nd supposes an ellipse, *if I have not before told you, I tell you now that I am going, &c.* The 3rd (which Schl. gives) I cannot construe so as to suit the explanation. *Præterquam autem, quod dixi vobis, profectior paraturus, &c.* "This means," says Lampe, "not to repeat what I have often said of the glory of my Father's house, nor to remind you of my promise, that you shall hereafter follow me thither, I now say as an additional consolation, I am going to prepare a place for you." He gives satisfactory instances of *ei δὲ μὴ* meaning *besides*. The 4th is, "But if that is not enough, (namely, the assurance of mansions in heaven for them,) if you are still anxious about me, I have already told you (on former occasions) that I go to prepare, &c.]"

all are, I think, necessarily false, by neglecting the particle *ἀν*; *ἐκόν ἄν ὑμῖν* must be, as our translation has it, *I would have told you*. Kuinoel says, that this is the most simple and true method of translation, and he explains it properly, "If there were not many mansions in my Father's house, and ye could not follow me thither, I would not have deceived you, but told you so openly." This too is the interpretation of Valla, Beza, Grotius, and others. I recommend my readers to compare Epictet. Enchir. xiii. xxvi. (twice) xxx. *Ælian*, V. H. xiii. 42. Aristoph. Plut. 468. for instances of this ellipse, and Casaub. ad Athen. 8, 2. with Bos. Compare also Xen. Anab. iv. 3, 6. Cyrop. iii. 1, 35. Plato, Lys. p. 134. (Heindorf.) Arrian, Exp. Al. iv. 4, 17. and Buttmann, Gr. Gr. § 135. (148.) not. 10.]

10. *Ei δὲ μὴ*, *but if not truly, otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that Xenophon applies *ei δὲ μὴ* in the same manner, as referring to the *sense*, not to the words, in Cyri Exp. iv. p. 271. ed. Hutchinson, 8vo, who in note 4. shows that the phrase is thus used also by Demosthenes, Thucydides, *Ælian*, and Dio Chrysostom.

*Ei* *yes*, a conjunction, compounded of *ei* *if*, and *yi* *truly*.

1. *If indeed, if truly*. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly*. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See Doddridge [and Whitby] on the two latter texts. [Phil. Op. p. 424. Dion. Hal. iv. p. 211.]

*Eiδός*, *seeing, sight*, from *εἶδω* to see.

I. *The act of seeing, sight*. 2 Cor. v. 7.

II. *The object of sight, form, appearance*. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. Exod. xxiv. 17. in the LXX, where, as in many other parts of that version, *εἶδος* answers to the Heb. *מַצָּה* *sight, appearance*; the Greek writers likewise use it in the same sense. Comp. also Numb. xii. 8. in Heb. and LXX. Campbell, whom see, understands John v. 37. *obscurely*, &c. to the end of ver. 38. *interrogatively*, and refers *εἶδος* to the *bodily form* (Luke xii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and *φωνήν* to the *voice* which was then heard from heaven.

*Ei'ΔΩ* and *Ei'ΔΕΩ*, from the Heb. *רָא* to *feel, perceive, know*, to which it frequently answers in the LXX.

I. *To perceive or know with the outward senses, particularly with the sight, to see*. Mat. ii. 2, 9, 10. et al. freq. [It means, to *look at*, in Mat. xxviii. 6. Mark xiv. 67. Luke xxiv. 39. John xv. 27. and thence, to *attend to*, in Acts xiii. 41. 1 John iii. 1. Verbs of sense are so often changed, that it seems to mean to *hear* in Luke i. 29. as in *Ælian*, V. H. ii. 10. Soph. (Ed. T. 513. We may add, that the verb is used as well of things actually seen, as of others seen in *visions*. See Rev. i. 19. et al. John viii. 56. (καὶ εἶδε.) xii. 41. Heb. xi. 13. Acts xi. 6.]

II. *To perceive with the eyes of the mind, to know, perceive, understand*. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. et al. freq. In John iii. 3. Campbell renders it *discern*; see his note. On Acts xxiii. 5. comp. Wetstein and Wolfius, and see Marsh's Translation of Michaelis's Introduct. to N. T.

rel. i. p. 51. [*Olda* is especially used to express *positive knowledge*. See Mat. vi. 8. Rom. viii. 28. 1 Cor. viii. 2. 2 Cor. xi. 11, 31. xii. 2, 3. (ὁ θεός οἶκν.) John xx. 2. xxi. 15—17. Jer. xx. 12. In Eph. vi. 8. Col. iii. 24. 1 Pet. i. 18. it is to *know from consideration or persuasion*. In Mat. xxiv. 43. John xviii. 4. Acts xx. 22, 25, 29. it is to *know beforehand*.]

III. *To see, experience*, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35—37. Rev. xviii. 7. [*To experience good fortune*, in 1 Pet. iii. 10; the phrase being to *see good days*. Hence came perhaps the other phrase, John viii. 56. *to see my day*, i. e. *to live to my time*, to have *experience of me*.] Such expressions are common in Heb., and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. *To know, be acquainted with*, as a person. Mat. [xxv. 12.] xxvi. 72, 74. Mark [i. 26, 34.] xiv. 71. [Luke xxii. 34. There is one passage of great difficulty in John i. 33. by some referred to this head. The difficulty is this: in St. Matthew we are told that John wished not to baptize Christ, as not requiring his baptism, while in this place of St. John he says, *he did not know him* when he came to be baptized. Many and very various solutions have been offered. Witsius, Miscel. Sacr. ii. p. 539. says, that the easiest is to suppose that John was not acquainted with Jesus, but at the moment of his coming was warned by the Holy Spirit that this was the Messiah, and that this was afterwards confirmed by the visible descent of the Spirit: but, besides many other objections, this is contrary to Scripture. I think, on the whole, with Macknight, that personally John must have known Jesus, must have known his holy life, and therefore have refused to baptize Him with the baptism of repentance, which He needed not, but that *he knew Him* not as the Messiah. Indeed I go further. John had been expressly told (John i. 33.) that a definite sign would be given him to point out the Messiah, viz. the visible descent of the Spirit; and he might therefore not presume, before seeing the sign, to pronounce any one to be the Messiah, while yet his knowledge of the circumstances of Christ's birth might strongly incline him to believe that *He* would be declared to be so; and that feeling might dictate the address in St. Matthew, which certainly only indicates respect and veneration, and contains no distinct acknowledgment of Jesus being the Messiah. Macknight (Harmony, i. Paraphr. sect. xv.) contains all the various opinions.]

V. *To know, esteem, regard*. 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own*. Mat. xxv. 12. 2 Thess. i. 8. [1 Thess. iv. 5. Tit. i. 16. Heb. viii. 11. x. 30. 1 Sam. ii. 12. *Ælian*, V. H. ii. 13.]

VII. *To know how*, implying both *knowledge* and *indication* (and even *power*). Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65. [Luke xii. 56. Phil. iv. 12. 1 Tim. ii. 5. 1 Thess. iv. 4. *Ælian*, V. H. ii. 21.]

VIII. *To see, consider*. Acts xv. 6.

IX. *To see, converse with*. Luke vii. 20. (Comp. Mat. xii. 47.) Thucydides [iv. 125.] and Lucian [Dial. Nept. et Merc. 17.] use *ιδεῖν* in this sense. It is then an Attic application of the

verb. See Wolfius and Wetstein. [See John xii. 21. Acts xvi. 40. xxviii. 15. 2 Tim. i. 4. The following are peculiar senses, to *see about*, (i. e. *to consider*.) Acts xv. 6; *to remember or recall*, 2 Tim. iii. 14. 1 Pet. iii. 9. In 1 Cor. i. 16, it is *I do not remember whether, or I am not sure whether*. In Acts xxiii. 5. Schleusner says, *I did not consider*. So Bishop Sanderson. But Wolf, Deyling iii. p. 325. Witsius, (Mel. Leid. p. 156.) and others, say that Paul, from long absence, did not know the high-priest, as out of the temple he wore his common dress. See Reland, Antiq. ii. 1. p. 149.]

Εἰδωλαῖον, *ov, τό*, from εἰδωλον.—*An idol's temple*. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 Esd. ii. 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have Ἀστυραῖον for the temple of Ἀστάρωθ or *Astarte*; in 2 Mac. xii. 20. Ἀστυραῖον for the temple of *Atergatis*; and in the heathen writers, Μουσέιον for the temple of the *Muses*; Βαρυσίον — of *Bacchus*; Βενδιδεῖον — of *Bendis*, i. e. *Diana*, &c. Comp. Wetstein in 1 Cor. That it was the custom of the ancient heathen to *feast in the temples of their idols*, Elmer (on 1 Cor. viii. 10.) has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the Shechemites, Judg. ix. 27. Comp. also xvi. 23, 25. with Josephus, Ant. v. 8, 12; and see Amos ii. 8. [Dan. i. 2. in the Chish. MS.] 3 Mac. iv. 16. and Wolfius and Kypke on 1 Cor. viii. 10.

Εἰδωλόθυτον, *ov, τό*, from εἰδωλον *an idol*, and θύω *to sacrifice*.—*Somewhat sacrificed or offered in sacrifice to an idol*. Acts xv. 29. [xxi. 25.] 1 Cor. viii. 1, 4. [v. 10. x. 19, 20. Rev. ii. 14.] This word is also used in § 5 of the treatise concerning the Maccabees, printed at the end of Hudson's Josephus; where it is said that Antiochus commanded his soldiers to force the Hebrews Εἰδωλόθυτον — ἀπογεῖσθαι *to taste meat offered to idols*. [All the victim was not burnt; and the parts left were either used for a feast by the sacrificer, or sold. To this is the allusion made in the N. T.]

Εἰδωλολατρεία, *ας, ἡ*, from εἰδωλον *an idol*, and λατρεία *worship*, which see.—*Idolatry, worship of idols or false gods, idol-worship*. occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 8. [In Gal. v. 20 it is generally *idolatry*; in 1 Cor. x. 14. 1 Pet. iv. 3. the eating of the food described in the last word; in Col. iii. 5. *a vice as bad as idolatry*. We learn from Schoettgen, Hor. Heb. i. p. 779. that the Jews called other great vices by this name.]

Εἰδωλολάτρης, *ov, ὁ*, from εἰδωλον *an idol*, and λάτρις *a servant, worshipper*. Comp. under λατρεύω.—*An idolater, a servant, or worshipper of idols*. 1 Cor. v. 10. Eph. v. 5. et al.

Εἰδωλον, *ov, τό*, from εἶδος *a form, appearance*.

I. *An image or representation*, whether corporeal or mental, of some other thing. Thus Herodotus and Xenophon (Mem. Socr. i. 4, 4.) use εἰδωλα for statues of men, Plato sometimes for *universal ideas* or *conceptions of the mind*, and Longinus (de Sablim. § ix. p. 46. ed. tertiaz, Pearce) for a *poetical image*. In Homer εἰδωλον is used for the *shade* or *aerial vehicle* of a departed soul or mind, and is distinguished both from the

body and the soul. Comp. II. xxiii. 103, 104. with Od. xi. 609, 601. and see Pope's note on the former passage, and Lucian on the latter, in Dial. Diog. et Hercul. t. i. p. 262. Plato also applies it in this sense, Phædon, § 30. where consult Forster's note. See further Homer's application of this word, II. v. 449. Od. iv. 796. Hesychius explains εἰδωλον by ὁμοίωμα a similitude, εἰκὼν an image, σημεῖον a sign, χαρακτήριον σκαιοῖς a shadowy representation or delineation.

II. In the N. T. an idol or image set up to be worshipped for God, and that whether intended as a representative of the true God<sup>1</sup>, as Acts vii. 41; or of a false one, xv. 20. 1 Cor. xii. 2. Rev. ix. 20.

III. A false god, usually worshipped by an image. See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 21. St. Paul says, 1 Cor. viii. 4. (comp. x. 19.) that an idol is nothing in the world, which surely cannot mean absolutely nothing, (whether by an idol be understood the image itself, or the sun, moon, air, Cæsar, &c. represented thereby,) but "nothing of a god: for the apostle proves that an idol is nothing, because there is no god but one," as Whitby remarks; or, to use the words of the truly learned and excellent Brevint<sup>2</sup>, "idols may be somewhat as to the material part, for so they are sometimes brave works of men's hands, statues of gold, &c., sometimes excellent works of God Himself, as sun and moon, &c., but as to their other formal being of any excellency, which might require divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them." [This is also, in substance, Schleusner's explanation.] Comp. Is. xli. 24. Hab. ii. 18, 19. and οὐδείς II. See also Suicer's Thesaur. in εἰδωλον, and Wolfius, Cur. Philol. on 1 Cor. viii. 4. In the LXX this word answers not only to the Heb.  $\text{צֶלֶם}$  an image,  $\text{כָּפֹּל}$  and  $\text{בְּרִיט}$  a graven image, and to  $\text{בְּרִיטִים}$  elaborate images, but also to  $\text{בְּרִיטִים}$  ruling gods, and to  $\text{בְּרִיטִים}$  gods, saviours.

Εἰκῆ, adv. from εἶκω to yield.

I. Rashly, without sufficient cause. Mat. v. 22. where it plainly implies yielding, or giving way to an evil passion. Comp. Col. ii. 18. So Homer expressly uses Εἰκῆιν θυμῷ for yielding to one's mind or passion. See II. ix. 109, 110, 594. xxiv. 43. Od. v. 116. [Polyb. i. 52. al.]

II. In vain, to no purpose. Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. In this sense also is implied a being overcome, or yielding to opposition and difficulty. On Gal. iii. 4. see Elsner and Wolfius. [Xen. Cyr. v. 1, 6.]

Εἰκοσι, oi, ai, ra, indeclinable.—The number twenty. Luke xiv. 31. et al. freq.

<sup>1</sup> The heathenish idolatry of worshipping the host of heaven, &c. is in the immediately following verses mentioned as distinct from that of the calf; and it is evident from the history, Exod. xxxii., that this latter was intended as a representative of Jehovah; for not only the people said of it. (ver. 4.) "These be thy gods (Alein) which brought thee up out of the land of Egypt," but Aaron also (ver. 5.) "built an altar before it," and "Aaron made proclamation and said, To-morrow is a feast to JEHOVAH:" and the similar idolatry of the golden calves set up by Jeroboam in Dan and Bethel is likewise in a very clear and striking manner distinguished from the worship of Baal, or the sun, 2 Kings x. 28, 29, 31. In short, the worship of the calves was Arian, that of Baal or the sun was heathenish idolatry. Comp. 1 Cor. x. 7.

<sup>2</sup> In his Depth and Mystery of the Roman Mass, p. 69. (162)

Εἰκοσιπεντα, indeclinable, from εἰκοσι, and πέντα see.—Twenty-five. occ. John vi. 19.

Εἰκοσιτρισκαρις, oi, ai, declined as τρισκαρις, from εἰκοσι, and τρισκαρις four.—Twenty-four. occ. Rev. v. 8, 14.

Εἰκοσιτρις, oi, ai, declined as τρις, from εἰκοσι, and τρις three.—Twenty-three. occ. 1 Cor. x. 8. where see Wolfius, Whitby, and Doddridge.

Εἰ' ΚΩ, to yield, submit. occ. Gal. ii. 5. [Wisd. xviii. 5. Job vi. 25.]

Εἰ' ΚΩ, [only εἶκα is used.] To be like, resemble. occ. James i. 6, 23.

Εἶκων, ὄνομα, ἡ, from εἶκω to be like, resemble.

I. A corporeal representation, an image, as of a man made of gold, silver, &c. occ. Rom. i. 23. [Schleusner says here, that it is not the image of the form, but the form or figure of the thing; and he compares Tacit. Hist. v. 5. Deos in species hominum effingere.] Of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii 16. Luke xx. 24. Herodian, i. 27. uses the word in this latter view, νομισματα—ἐκτετυπωμένα τὴν ἐκείνου Εἰ' ΚΟ'ΝΑ, money struck with his image.

II. An image, resemblance, likeness. See 2 Cor. iv. 4. Col. i. 15. iii. 10. 1 Cor. xi. 7<sup>2</sup>. xv. 49. Rom. viii. 29.

III. It seems, from the tenor of the apostle's argument, to be used Heb. x. 1. for the essential or substantial form of a thing, that is, for the very thing itself, as opposed to its σκιά shadow or delineation; so it is parallel to σῶμα the body or substance, which the apostle elsewhere opposes in like manner to its σκιά, or shadow, Col. ii. 17: and accordingly the Syriac version explains εἶκων, Heb. x. 1. by  $\text{שְׁמָתוֹ}$  the substance, and Chrysostom by τὴν ἀλήθειαν the truth or reality. (See ἀλήθεια II.) Comp. Rom. viii. 29. and see Wolfius on Heb. x. 1. and Suicer's Thesaur. in εἶκων III. [Gen. v. 1.]

Εἰλικρινεία, ας, ἡ, from εἰλικρινής.—Sincerity, purity. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17. [In 2 Cor. i. 12. it is, says Schleusner, the sincerity approved by God. (For the derivation of this word see the next.) Theophylact says, "purity of sentiment and want of guile, having nothing in shade, nor foul under a fair cover."]

Εἰλικρινής, ἵος, οὗς, ὁ, ἡ, from εἰλη, or εἰλ the shining or splendour of the sun, and κρινω to judge, discern.—Sincere, pure, unsullied, without or free from spot or blemish, properly to such a degree as to bear examination in the full splendour of the solar rays. In this view the word in the N. T. is generally understood to relate to the lives or rolls of Christians, and the learned Elsner has shown that it is sometimes applied in this view by the Greek writers: but since in St. Paul it seems to refer to δοκιμάζειν discernment, and is by St. Peter joined with διάνοιαν understanding, the learned critic just mentioned takes it to import that clearness or perspicuity of mind or understanding, by which one is able to see all things evidently, and proceed without mistake. So εἰλικρινής may be rendered clear, clearly discerning, of clear judgment or discernment, i. e. spiritually, in all things both of Christian faith and practice. Elsner shows that the heathen writers in like

<sup>2</sup> [Compare with this text Diog. L. vi. 51. Lucian, Imag. 78. Artemid. ii. 37. iii. 31.]



manner apply *ἐπισκεπναι*, *ἐπισκεπνός*, and *ἐπισκεπνός* to the *understanding*. occ. Phil. i. 10. 2 Pet. iii. 1. So Clement in his 1st Epistle to the Corinthians, § 32. *εἰ τις καθ' ἑν ἱκαστον ΕΙ' ΑΙ-ΚΡΙΝΟΣ ΚΑΤΑΝΟΗΣΗ*.—if any one shall distinctly and accurately consider. But in Phil. i. 10, as the being *ἐπισκεπνός* seems to be distinguished from *δοκιμάζειν*, as the consequence from the antecedent, and refers to the *persons*; and as it does not appear that a man is ever denominated *ἐπισκεπνός* in respect of his *understanding*, Kypke adheres to the common interpretation of *ἐπισκεπνός*, by *sincere*, *sound*, *faultless*, and adds two or three instances of this application by the Greek writers.

**ΕΙ' ΑΙ' ΕΣΣΩ.** It is generally derived from *εἰς* to turn, roll or whirl round (verso, circumago, Scapula). Compare *ἐλίσσω*.

I. To roll or whirl round. So Aratus, in Aristotele, applies this word to the apparent motion of the stars rolling round the earth; and in Homer, II. xiii. 309. we have,

*Οἷσα γὰρ εἰ περὶ τέρμαθ' ἐλίσσεται* (for *ἐλίσσεται*)—  
For well thou know'st to whirl around the goal.

Comp. 406.

II. In the N. T. to roll up, as a scroll. occ. Rev. vi. 14.

*Εἰμι*, from *εἶω* to be, which from Heb. *הָיוּ* the same; but the *σ*, which we find in some of the defections of *εἰμι*, as in *εἰς*, *ἐστί*, *ἐσμέν*, *ἐστω*, *ἐσθε*, &c. seems to be communicated to them from the Heb. *ו* is, are.

I. To be, exist, have existence or being. John i. 1, 2, 10. viii. 58. [xvii. 5.] Heb. xi. 6. [Acts xvii. 22. Rom. iv. 17. et al.]

II. And most generally, to be, denoting the quality, state, condition or situation of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. et al. freq. [Schleusner says it has a future sense in Mat. xxii. 23. Mark xii. 18, 25. Luke xx. 36. Acts xiii. 8.]

III. To be, to happen. Mat. [i. 13. xii. 44, 45.] xiii. 40, 49. xvi. 22. [xxiv. 3.] Mark xiii. 4. [Luke i. 68. et al.]

IV. To be reckoned, or reputed. Mat. xviii. 17. I Cor. iii. 19. I Tim. i. 7. [Schleusner adds John v. 31. (and so Hackspar, p. 421. and Episcopius, i. pt. ii. p. 6. This seems too to be the notion of Rosenmüller and Kuinoel.) Rom. iii. 26. I Cor. ii. 14. 2 Cor. iv. 7.]

V. To signify, denote, represent figuratively or symbolically. Mat. xiii. 37—39. et al. Comp. Mat. xxvi. 28, 28. [Add Luke viii. 9. xv. 26. xviii. 36. John vii. 36. x. 6. Acts x. 17. Rom. i. 12. I Cor. x. 4. (The rock was a sign or sacrament of Christ. See Mede, Disc. xlv.; of course the Lutherans do not agree.) Gal. iv. 24. Eph. iv. 9. (What does it denote or signify but that, &c. &c.) Rev. v. 8.]

VI. To mean, import. Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes possession or property. Mat. vi. 13. *οὐ τοῦ*, of thee is, i. e. thine is. So with a dative, Luke ix. 13. *οὐκ εἰσὶν ἡμῖν*, there are not to us, i. e. we have not. See Luke viii. 42. But, Mark xi. 24. the fut. *ἐσται* imports the obtaining somewhat asked, *ἐσται ἡμῖν*, they shall be unto you, i. e. ye shall have or

obtain them. Raphaelius on this text produces a similar passage from Arrian, de Exp. Alex. ii. 14, 16. *ἅτι γὰρ ἀν' ᾧ εἰθὺς ἡμῖν*, 'ΕΤΑΙ ΕΟΙ' for, whatever you ask of me, you shall obtain or have. Comp. Elsner. [With the gen. it denotes also to be a follower of, as Rom. xiv. 8. I Cor. i. 12. iii. 4. 2 Tim. ii. 19. In Heb. xii. 11. *δοῦναι χαρὰς εἰμα* seems to belong to, to be connected with joy, i. e. to be joyous. See Buttman, § 119. note 8. Matthiae, § 372. With the dative, Luke i. 14. is similar to Mark xi. 24. as are Mat. xix. 27. Luke xiv. 10. Esth. v. 6. In I Cor. ix. 2. it is, *if I am not acknowledged by others, &c.*]

VIII. *Οὐκ εἰμι*, not to be, i. e. alive, to be dead. occ. Mat. ii. 18. This is not only an Hebraical and Hellenistical phrase, (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 16. Heb. and LXX,) but the purest Greek writers have used it in the same sense. See the instances produced by Elsner, Raphaelius, Alberti, Wolfius, and Wetstein; to which I add from Homer, II. vi. 130, 131. 139, 140. *Οὐδ' ἄν'—δῆν' ἄν' ἔην*, nor lived he long. Comp. II. ii. 641, 642. So Virgil, *Æn. vi. 869, 870.*

*Ostendit terris hunc tantum fata, neque ultra  
Esse silent.* [Eur. Hipp. 357. Alcest. 370.]

IX. *Εἰμι εἰς*—to be for, i. e. to become. Mat. xix. 5. Luke iii. 5. I Cor. xv. 45. 2 Cor. vi. 18. This seems a merely Hellenistical expression, and in the LXX often answers to the Heb.—*וְהָיָה*. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under *γίνομαι* I. [Add Mark x. 8. I Cor. iv. 3. vi. 6. xiv. 22. Comp. Is. xl. 4. xlix. 6. and see Vorst. Phil. Sacr. c. 36. p. 679. The following senses are peculiar. In Mat. vi. 5. *thou shalt not behave thyself*. In Heb. ix. 6. *οὐκ ἐστὶν* is, it is not allowed, or it is not possible. Comp. Eccles. xiv. 17. xxxiv. 21. and Perizon. ad *Ælian*. V. H. ix. 7. There is a class of phrases which hardly admit of any description, but have a certain similarity. John xii. 50. *his commandments are (are the source of) eternal life*. In 2 Cor. iii. 17. Wahl says, *now the Lord is (the giver of) the Spirit*. But I think Macknight right in explaining it from verses 6 and 16. *that ye may know what I mean by the Jews turning to the Lord, "the Lord" signifies the covenant of the Spirit of which we are ministers, just as in verse 16. the covenant of the letter is called Moses*. Rosenmüller, I think, means the same thing. In Eph. ii. 14. *He is (the author of) the peace between Jews and Gentiles*. Again, with *εἰς*, *εἰμι* has the sense of to be of consequence (see Acts v. 36. Matthiae, § 487); and indeed with other words it takes the same meaning, and with *οὐδὲν* the opposite. See Mat. xxiii. 18. John viii. 24. according to Vitringa, and 54. Acts xxi. 24. xxv. 11. I Cor. iii. 7. vii. 19. x. 19. xiii. 2. 2 Cor. xii. 11. Gal. ii. 6. vi. 3, 16. And perhaps it has this sense without any adjunct. See I Cor. i. 28. according to Wolf and Elsner after Chrysostom, and this gives the best meaning. Comp. Xen. Anab. vi. 2, 10. Cyr. vi. 2, 8.—The verb is constructed with many propositions. (1.) With *εἰς*, it denotes either to derive one's origin from persons, places, &c. Mat. i. 20. xxi. 25. Luke ii. 4. John i. 47. iv. 22. vii. 52. Acts xxiii. 34. I Cor. xi. 8. I John iv. 7. et al. Xen. Cyr. ii. 1, 26.—or to belong to any body, sect, people. Mat. xxvi. 73. Mark xiv. 69, 70. Luke xxii. 58. John vi. 64. xviii. 17, 25. Col. iv. 9.

2 Tim. iii. 6. Herodian i. 7, 6. John viii. 23. Lampe on St. John observes, that *ἐκ* often implies not only *origin from*, but *close connexion with*, a *mystical generation*. Thus, John viii. 23. *ἐλαί ἐκ τοῦ ἄνω* or *ἐκ τοῦ κόσμου*, &c. This last phrase denotes especially to have received only a *carinal* or *worldly generation*, not to have the *divine life*. John xiii. 44. *you are sprung from the evil one*, and *closely connected with him*. See John xv. 19. xvii. 14, 16. 1 John iii. 12. iv. 1—6. 3 John 11. *ἐλαί ἐκ τῆς πύρωσος* or *ἐκ τῆς ἀληθείας* seem to mean *attached to the faith or the truth*, see John xviii. 37. 1 John iii. 19. Gal. iii. 10. With *μετά*, besides the obvious meanings, this verb implies to *assist*. Mat. xxviii. 20. John iii. 2. viii. 29. Acts vii. 9. x. 38. xviii. 16. Rom. xvi. 20. Phil. iv. 9. With *σύν* it implies to be among the *followers* of. Luke viii. 38. Acts iv. 13. v. 17. or to be of the *party* of. Acts xiv. 4.]

*Εἶμι*—to go. This sense of the V. seems evidently derived from *εἶμι* to be; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and English to be. Thus the French say, *je suis à vous dans un moment*, I am with, i. e. I come to you in a moment; *je l'étois voir l'autre jour*, I was, or went, to see him the other day; and the English, I am for London, i. e. I am going thither, &c. &c. The simple V. *εἶμι* to go occurs not in the N. T., though some have taken it in this sense, John vii. 34, 36. but is here inserted on account of its compounds and derivatives.

*Εἵνεκεν* the same as *ἐνεκεν* (which see), *ε* being inserted according to the Attic dialect. On account of. occ. 2 Cor. vii. 12. thrice.

*Εἴπερ*, a conjunction, from *εἰ* if, and *περ* truly.

1. If truly, if indeed. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. Since indeed, since. 2 Thesa. i. 6. 1 Pet. ii. 3.

3. Although, indeed. 1 Cor. viii. 5.

*Εἴπως*, from *εἰ* if, and *πως* anyhow, by any means.—If by any means. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. 11.

*Εἰρηνεύω*, from *εἰρήνη* peace. — To [follow after] peace, be peaceable. occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thesa. v. 13. It is used by the LXX in the same sense, answering to the Heb. *שָׁלָם*. [1 Kings xxii. 46. Eccus. vi. 6. Polyb. v. 8, 7.]

*Εἰρήνη*, *ης, ἡ*, from *εἶπειν* (*εἰς*) *ἐν* connecting into one or together (see Eph. ii. 14—17). Peace, freedom, or cessation from enmity in general.

I. Peace temporal, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11. [Tranquillity. Luke xi. 21. John xvi. 33. 1 Thesa. v. 3.]

II. Peace spiritual, i. e. with God and our own consciences through Christ, Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7. where see Macknight, et al. freq. Hence,

III. It is used as a *personal title* of Christ, (comp. 1 Cor. i. 30.) the *Prince of Peace*. (Is. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In an Hellenistical sense it denotes any or all kind of *happiness* or *well-being*. See Rom. ii. 10. James iii. 18. 1 Thesa. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence,

V. It is used as a *wish of happiness* and *welfare* in salutations; see Luke x. 5. (comp. Mat. x. 13.)

John xx. 21, 26.—and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. *שָׁלָם*; and it may be worth adding, that the old Hebrew compliment *שָׁלָם* *peace* be to thee, is still retained in the East, with only a slight variation. [Wahl observes, that these words were perhaps used on more solemn occasions by the old, and as mere salutations by the later Jews. See Gen. xliii. 23. Judges vi. 23. Dan. x. 19. Luke xxiv. 36; and again in leave-taking, Luke vii. 50. viii. 18. 1 Sam. i. 17. xx. 42. xxix. 7. Winer Bibl. Realwörterb. p. 299. and Gesenius's Lex. in *שָׁלָם*.]

VI. *Εἰρήνην δίδοναι*, to give or grant peace. occ. John xiv. 27. where Raphaelius shows that Polybius uses this Greek phrase for giving or granting peace in a political sense, and that in a like view he applies ἀπολείπειν *εἰρήνην* to leave peace, which corresponds to ἀφίπειν *εἰρήνην* of the evangelist.

[VII. *Concord* or *desire of peace*. Mat. x. 34. Luke xii. 51. Acts vii. 26. Rom. xiv. 17. 1 Cor. vii. 15. Eph. iv. 3. In Col. iii. 15. Schleuser says, that peaceableness which is approved by God; but Wolf understands the peace or favour of God (gained by Christ), which is so to rule in their hearts, or take possession of them, that they should think of nothing else. And certainly this is the sense of the same words in Rom. v. 1. Phil. iv. 7.]

*Εἰρηνεός, ὁ, ὄν*, from *εἰρήνη*.

I. Peaceable, peaceful. Jam. iii. 17. [Eccus. iv. 8. Pa. xxxviii. 37.]

II. Wholesome, productive of happiness. Heb. xii. 11: though Wolf prefers adhering to the first sense. Bos construes it cheerful or pleasant. See Lucian, Imag. p. 2. Starck, Not. Select. p. 99. says agreeable, referring to Micah vii. 3. Deut. xxiii. 7. Jerem. ix. 7.]

*Εἰρηνοποιῶ, ὦ*, from *εἰρήνη* peace, and *ποιῶ* to make.—To make peace. occ. Col. i. 20. [Prov. x. 10.]

*Εἰρηνοποιός, οὗ, ὁ*.—A peace-maker, i. e. not only between man and man, but between man and God. So Theophylact explains *εἰρηνοποιοί* by *οἱ ἐπὶ τοῖς στασιαζόντας καταλλάσσοντες*,—οἱ διὰ διδασκαλίας τοὺς ἐχθροὺς τοῦ Θεοῦ ἐπιστρέφοντες, those who reconcile others at difference, those who by their doctrine convert the enemies of God. See more in Suicer's Thesaur. on the word. occ. Mat. v. 9. [Xen. Hell. vi. 3, 4.]

*Εἴ' PQ.* [See *εἴπω*.]

*Εἴς, μία, ἓν*.—A noun of number, one. It is by some derived from the V. *εἶμι*, to be, q. d. a, i. e. one, being or thing.

I. One. Rom. iii. 10. et al. freq. John x. 30. I and the Father are (not *εἰς* one person, but) *ἐν* one thing, as the word is accordingly rendered by many translators cited in Campbell's note. 1 Cor. x. 17. because the bread (*is*) one, i. e. the memorial of one and the same thing, namely, the body of Christ broken for us, *we, being many, are one body* (of Christians); *for we are all partakers of the one bread*. See Bowyer's Conject. and especially Dr. Bell on the Lord's Supper, p. 77. 81. 182. 2nd ed.—On Luke x. 42. see under *χρεία*. I.

II. It denotes *unanimity* or *consent*. Acts iv. 32. where see Wolfius and Suicer's Thesaur. under *εἰς* I. 4. ἀπὸ μιᾶς (γνώμης, or βουλῆς,

namely) with *one* consent, Luke xiv. 18. where see Elsenr and Wetstein.

III. *The first.* This use of the word is common in the LXX, where it answers to the Heb. *וְיָ*, used in like manner; yet this application is not merely Hellenistical; for in Polybius [p. 1401.] we meet with this expression, *ἐν τῇ ΜΙΑ καὶ ἑκοστῇ βίβλῳ*, i. e. as we also say in English, in the *one* and twentieth book; and in Herodotus, v. 189, we read *τῇ ἑνὶ καὶ τριηκοστῇ*, (*trei*, namely) in the *one* and thirtieth year, for *τῇ πρώτῃ*, &c.<sup>1</sup> See Mat. xxviii. 1. 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One, one only, unicus.* Mat. v. 18, 41. vi. 27. x. 29, 42. et al. freq.

V. *A certain one.* Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7: though I once thought this a merely Hellenistical or Hebraical sense of *εἷς* conformable to the similar use of the Heb. *אֶחָד* one; yet Kypke on Mat. viii. 19. produces Euripides, Plutarch, Lucian, and Dionysius Halicarn. applying the masc. *εἷς* and fem. *μία* in like manner. So *εἷς τις* a certain *one*, Mark xiv. 47, 51. is used in the same sense by the Greek writers, as by Homer, Il. i. 144. Εἷς τις ἀρχὸς ἀνὴρ—*some certain chief man*; and by Arrian (see Raphaelius), and Lucian, t. i. p. 670. Εἷς τις μὲν αὐτῶν—a certain *one* of them. Comp. Luke vi. 10. [Add Luke xxii. 50. and in the Hebrew, 1 Sam. i. 1. 2 Sam. xii. 1. Gen. xxvii. 44. Dan. ii. 31. Herodian, vii. 5, 10. Herod. iv. 71. v. 105. Thuc. i. 85. and Bergler. ad Aleiphr. Epp. i. 3. p. 15.]

VI. *Εἷς καὶ ἕτερος, one and another.* Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. *Εἷς καὶ εἷς, one and the other, for εἷς μὲν—ἕτερος δέ, or δὲ μὲν—δὲ δέ, Mat. xx. 21. xxiv. 40, 41.* That this use of *εἷς* is agreeable to the Hebrew and Hellenistical idiom cannot be disputed. See [Levit. xii. 8.] 2 Chron. iii. 17. Zech. iv. 3. in Heb. and LXX. But it is no less true that Aristotle, as cited by the learned Hoozeveen on Vigerus de Idiomatic. cap. i. reg. 4. applies the word in the same manner when he says, *Δύο τὰ λόγον ἔχοντα*, "EN μὲν ψ θεωροῦμεν τὰ τοιαῦτα τῶν ὄντων, ὡς αἱ ἀρχαὶ μὴ ἐνδεχόμενα ἄλλως ἔχειν," EN δὲ γε, ψ τὰ ἐνδεχόμενα, There are two parts of which reason consists (*duas animae rationalis partes*, Hoozeveen); *one* by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies. I add from Pindar, Nem. vi. 1.

"EN ἀνθρώπων, EN θεῶν ἔτερος.

*One is the race of men, another that of the gods.*

See also Soph. Elect. 696. So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Thess. v. 11. οἰκοδομεῖτε εἷς τὸν ἑνα, edify *one another*. For similar expressions in the Greek writers see Kypke.

VIII. *Εἷς καθ' εἷς, one by one.* occ. Mark xiv. 19. John viii. 9. δὲ καθ' εἷς—and *each one* in particular—occ. Rom. xii. 5. If *καθ'* in these expressions be put for the preposition *κατά*, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places, (see 1 Cor. xiv.

31. Eph. v. 33.) to have been the accusative *ἑνα*. Some therefore regard *καθ' εἷς* as an Hebraism, and remark that *εἷς* is here used as if it were undeclined, like Hebrew nouns. It may seem, however, from Lucian's producing *καθ' εἷς* in his Solocista<sup>2</sup>, that, though not indeed a pure Attic phrase, yet it was sometimes used among the Greeks themselves in his time, as it certainly is by Eusebius, Præp. Ev. x. 1. Hist. Eccl. x. 4. See Wetstein, Var. Lect. on Mark. But Beza, and after him other learned men, and particularly Blackwall, Sacred Classics, vol. ii. p. 43. in order to vindicate the sacred writers from the charge of solecism, have maintained that *καθ'* should be taken not as a preposition, but as a contraction of the two particles *καὶ ἄρα* and *then*; so that *εἷς καθ' εἷς* might be strictly rendered *one*, and then *one* or *another*; and δ—*καθ' εἷς* *one*, or *this*, and then *one* or *another*. And true indeed it is, that the purest Attic writers often put *καὶ ἄρα* for *καὶ ἄρα*; and Blackwall cites from Aristophanes *καθ'* applied in the same manner before an *aspirate* breathing. But still neither of the phrases *εἷς καθ' εἷς*, nor δ—*καθ' εἷς*, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of Beza and Blackwall, yet that of the latter seems on their principles still less defensible. We do indeed meet with δ *καθ' εἷς* for *each one* in 3 Mac. v. 22. and in several of the later Christian Greek writers, but I believe in none of the ancient classic authors. On the whole, therefore, it seems most just and reasonable to say, that *καθ' εἷς*, as used by the sacred penmen, is either an Hebraical or Hellenistical expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See Bowyer's Conject. on Mark, and comp. under *ἰδιώτης*.

[IX. *Each.* Rev. iv. 8. *Each by itself.* Is. vi. 2. Lucian. Deor. Jud. t. ii. p. 12. It is used with *ἕκαστος* in this sense. Luke iv. 40. Acts ii. 3. See Wessel. ad Diod. S. xvi. 36.]

[*Εἷς.* A preposition governing the accusative, and properly answering the question *whither?*]

[1. It indicates *motion* of any kind, or the direction of motion to a place, and signifies (1) *to*, or sometimes *into*, as Mat. ii. 11. ἰδόντες εἷς τὴν οἰκίαν<sup>3</sup>, ibid. 13, 14, 20, 21, 22. iii. 10. εἷς πῦρ βάλλεται, ibid. 12. iv. 1, 5, 8, 12, 18, 24. v. 1, 29, 30. vi. 6, 26. ix. 26. xiii. 22. xv. 16. xxvi. 71. Mark ix. 22, 43, 45. Luke viii. 8. xiii. 10, 21. John xiii. 2. Acts iv. 3. εἷς τὴν ἑρῆσιν. v. 16. viii. 26. xiii. 4. (2) *On*, as to *spit on*. Mat. xxvi. 67. xxvii. 30. Mark viii. 23.—*to strike one on*. (3) *Amongst*, as Luke x. 36. *to fall among thieves*. xiii. 21. John xxi. 23. Acts iv. 17. xix. 30. Herodian vii. 11, 10. Xen. Mem. i. 1, 14. In this

<sup>2</sup> ΔΟΥΚ. Εἰ δὲ καὶ Εἷς Εἷς λαμβάνει σε περιών; ΣΟΛ. Ἐκαστὸς γε. ΔΟΥΚ. Ὅ δὲ καὶ Εἷς Εἷς πῶς παρήλθε; Luc. What! does *each* (solecism) escape you as it passes? Sol. So in truth they seem to do. Luc. But how could *καθ' εἷς* (for *each*) miss you? Lucian, Solocist. t. ii. p. 984. E. ed. Bened. [On this solecism, see Grævius on this place of Lucian.]

<sup>3</sup> [In Acts xvi. 40. translate *into Lydia's house*, and compare Aristoph. Plut. 237, 242. where, as well as elsewhere in good Greek, the person is put for his house after *εἰς*; but many good MSS. read *πρὸς εἷς*. See also Xen. Cyr. i. 5. l. ii. 1. Lysias, p. 134. Hom. Il. xv. 402. Greg. Cor. p. 46. ed. Schæf. Fisch. ad Well. t. iii. pt. ii. p. 150. Viger. p. 594.]

<sup>1</sup> [Add Herod. iv. 161. Thuc. iv. 115. Hom. Il. xvi. 173. Esar. Boech. 680. Cic. de Sen. c. 5.]

sense, too, it shows the object to which any thing is directed; and may be rendered (4) *towards*, near to, Mat. xxi. 1. ἤγγισαν εἰς Ἱεροσόλυμα. xxii. 3. Mark vii. 31. Luke vi. 20. ix. 62. xi. 49. xxii. 24. John iv. 5. (comp. v. 8.) ix. 11. xi. 32. (at i. e. with a motion towards) and 38. xxi. 4. (stood near to) Acts vi. 15. xiii. 9. xxi. 4. xxvi. 24. Rom. ii. 4. xi. 36. (all things are referred to him) viii. 21. shall be freed—(and shall come) to liberty, et al. See Viger, p. 593. It likewise points out the state into which any thing passes by any change, division, or collection, and must be translated (5) into. Mat. xiii. 40. (bind them into bundles) where comp. Herodian i. 1, 4. xxvii. 51. Mark xv. 38. ἐκχισθὴ εἰς δύο, was rent into two (parts), μῆνη being understood, (compare Polyb. ii. 16, 11. Lucian, Dial. D. viii. 1. Dio Cass. xxxv. p. 5. Boe, Ellips. p. 267. ed. Schæf. Herodian iii. 8, 4. et al.) Acts ii. 20. Rom. i. 26. Rev. xi. 6. (This notion of change is very strong in Julian. Antic. Anthol. Gr. t. iii. p. 230. ed. Jacoba. Diod. Sic. i. 12. xix. 32. Polyb. ii. 41, 5. Antiphon, 651, 9.) John xi. 52. xvii. 23. Again, it is (6) *towards*, or sometimes *in*, expressing the disposition or direction of the mind, hopes, feelings, &c. John v. 45. εἰς ὃν in whom ye hope, i. e. towards whom you look with hope. Comp. Herodian vii. 10, 1. Polyb. x. 3, 7. and so Acts xxiv. 15. Rom. i. 27. v. 8. xii. 12. 2 Cor. ii. 4. ix. 13. 1 Pet. iv. 9. John i. 12. ii. 11, 23. (Perhaps one should rather say, that this sense explains the origin of the expression in the three last passages, where it is to believe in.) On this usage, see Fischer, t. iii. pt. ii. p. 154. From the same reasons arises another meaning, (7) *against*, expressing the object against whom action or feeling is directed. Mat. xviii. 15. Mark iii. 29. Luke xii. 10. xv. 18, 21. xvii. 3. xxii. 65. Acts vi. 11. 1 Cor. viii. 12. et al. Herodian vi. 7, 11. Xen. Cyr. ii. 2, 2. and frequently elsewhere.]

[II. It seems to express the final cause or purpose of any thing, either when motion is or is not signified, and is translated by *for*, Mat. x. 18. xxvi. 18. shed for the remission, &c. Mark i. 4. ii. 17. Luke ii. 32. ix. 62. John i. 7. xviii. 37. Acts vii. 5. ix. 21. xi. 18. Rom. i. 1, 5, 24. vi. 16. ix. 21. xiii. 4. xiv. 9. (with this intent.) Heb. xi. 11. et al. Thus εἰς τί; is why? for what? Mat. xxvi. 8. et al. freq. See Herod. i. 6, 20. Diod. Sic. i. 56. et al. In Mat. xxvii. 10. they gave them for the field, i. e. to buy the field. The preposition is often joined with an infin. in this sense, and may be translated for the purpose of, or to the end that. Mat. xx. 19. xxvi. 2. xxvii. 13. Mark xiv. 56. Acts iii. 19. Eph. i. 18. et al. With the negative μὴ it may be translated (1) *lest*, as in Acts vii. 19. lest they should live, 1 Pet. iii. 7. et al. In Heb. xi. 3. Heinsius and others join μὴ to φαινομένον. Compare Xen. Mem. iii. 6, 2. Cyr. i. 4, 5. Εἰς in a similar way expresses the event, and may be translated (2) *unto*, where some verb like causing, bringing, or the like, is often to be supplied. See Luke ii. 34. Rom. v. 16. twice, vi. 16. though these may also come under head V. Where the cause is expressed, it is frequently to be translated (3) *with respect to*, or regard being had to. Mat. vi. 34. Luke vii. 30. xii. 21. (not rich, regard being had to God's will) John iv. 36. Acts ii. 26. xxv. 20. Rom. iv. 20. 2 Cor. ix. 13. xii. 6. Gal. v. 10. Eph. iii. 16. v. 32. Heb. vii. 14. et al. (166)

2 Sam. xi. 4. (for 5) Diod. Sic. xi. 50. Pausan. vi. 2, 4. x. 24. In Mat. x. 41. Wahl says, *ratione habitus doctoris, sc. sibi notis*; but others (as Schl.) more rightly say, *because he is a prophet.*

[III. For the use of, for the advantage, or disadvantage of. Mat. xx. 1. xxvi. 10. Mark viii. 19. Luke ix. 13. xv. 22. John vi. 9. Acts ii. 22. xxiv. 17. Rom. i. 17. viii. 18. xi. 32. 1 Cor. viii. 6. for his glory, say Wahl and Rosenm.; but Mac-knight thinks there is an ellipse of *προσκυνούμεν*, (Numb. xxv. 2. and so, I think, Hammond) xv. 16. xvi. 6. 2 Cor. viii. 4. ix. 1. Gal. iv. 11. Col. i. 20. et al. 1 Sam. xix. 4. Diod. Sic. i. 98. et al.]

[IV. Used of time, until. In Mat. x. 23. xiii. 13. xxiv. 13. John xiii. 1. until the end. In Mat. xxi. 19. Mark iii. 19. we have εἰς τὸν αἰῶνα, i. e. until the most distant period, i. e. for ever. Luke i. 50. Rev. i. 6. Acts iv. 3. εἰς τὴν αἰῶνα. 2 Tim. i. 2. Heb. ii. 3. et al. Diod. Sic. xv. 2. Herod. vi. 97. Xen. Symp. viii. 18. et al. In Luke xii. 19. it is for many years.]

[V. With an adjective, it makes a periphrasis for the adverb, or describes the manner. Luke xiii. 11. εἰς τὸ παντὲς ἀλλοτρίως, (which in Heb. vii. 25. means *always*.) Rom. xiii. 14. εἰς ἐκθυμίας *so that evil desires are excited*. Perhaps this is the sense in Rom. v. 16, 18. so that (men) were condemned. 2 Cor. x. 15. εἰς τὸ ἀμετροῦς, and εἰς ἀπερίεταν, *immoderately and abundantly*. al. Xen. Mem. iii. 3, 4. et al.]

[VI. It is used for *in* with (1) nouns of place. Thus, Mat. ii. 23. lived in the city. Mark i. 9. baptized in the Jordan, and 39. ii. 1. v. 14, 34. xi. 8. xiii. 3. xiv. 9. Luke i. 20. xi. 7. John i. 18. ix. 7. xx. 7, 19, 26. In Acts ii. 39. εἰς μακρὰν *in*, according to Wahl, for *ἐν μακρῇ*, *sc. χῆρος, afar off*, meaning the Gentiles (comp. Eph. ii. 13); though others, from Xen. Cyr. v. 4, 21. refer the words to time, and think it is, *they who live in remote ages*. Compare with the first passages in this head, Ælian, v. H. vii. 8. Orph. Argon. 508. Soph. Aj. 80. Taubm. ad Plaut. Amphit. i. 1, 26. Krebs, Obsa. Flavv. p. 78. 215. It is also used (2) for *in among*, or in presence of, as Acts ii. 32. among you. xxi. 30. before them. 2 Cor. viii. 23. before. Herod. viii. 26. (3) With nouns of time. Mat. xii. 41. Luke xi. 32. at the preaching. So εἰς and *in* are used by the LXX for a Gen xxxvii. 20. 2 Chron. xi. 4. and so in Greek Diod. Sic. iii. 43. v. 84. et al. freq. In Acts vii. 53. for *in*, it expresses the manner, 'by the disposition.' In Rom. vi. 17. it is according to, or in which; in Mat. xii. 18. 2 Pet. i. 17. it is for with, and in Mat. v. 35. for by.]

[VII. With εἰς, γίνομαι, &c. it expresses, *to be accounted for*, or *as, to become*. See Luke iii. 6. xiii. 9. Mat. xix. 5. xxi. 42. Mark x. 8. xii. 10. 1 Cor. vi. 16. Eph. v. 31. Acts iv. 11. xix. 27. Rom. ii. 26. iv. 3, 22. ix. 8. Gal. iii. 6. Hence explain Mat. v. 13. Gen. ii. 22, 24. xv. 6, &c.]

[VIII. With an accusative after *τίθημι*, *τίπτει* and the like, it has the meaning of an accusative only, which is an Hebraism. See Acts xiii. 21. 47. vii. 21. Eph. ii. 15. So Gen. xxvii. 20. xlvii. 4. Jer. i. 5, &c. for *to*. In Mat. v. 22. it is *th* simple dative.]

Εἰσάγω, from εἰς into, in, and ἀγω to lead or bring.

[I. To lead in, or introduce. Luke xiv. 21. xxi. 54. John xviii. 16. where it is to get a person in

et al. Polyb. xxiv. 1, 8. Xen. Hell. i. 3, 13. v. 4, 1. 4.]

[II. *To bring in*, of a person. Luke ii. 27.—of things. Acts xii. 45. in which sense it is often used of merchandise in good Greek. Xen. Vect. iv. 40. de Rep. Ath. ii. 3. In Heb. i. 6. perhaps it is to be referred to sense I. It means, I think, the formal introduction of one vested with great authority to those he is to govern, and Wahl very rightly refers to the title of Psalm cxviii. This, too, is Schleusner's opinion, as he says, *to propose openly, to constitute and declare*; and Rosenmüller quotes Phil. de Agricult. p. 193. C. as another instance. Chrysostom, however, translates *when he delivers to him the kingdom over the world*.]

*Εἰσακούω*, from *εἰς* and *ἀκούω* to hear. [This verb is used also in the simple sense. Thuc. v. 45. Aristot. Probl. xi. 37. and Psalm lviii. 5.]

[I. *To hear favourably*, as prayers. Mat. vi. 7. Luke i. 13. Acts x. 31. Psalm iv. 1. With *ἀπό* it means to *save*, the consequence of such a favourable hearing being put for the antecedent, as Heb. v. 7. and Job xxxv. 12; and without *ἀπό*, Psalm lv. 16.]

[II. *To obey or heed*. 1 Cor. xiv. 21. Comp. Deut. i. 43. ix. 23. Thuc. i. 126. Xen. Hell. v. 2, 12.]

*Εἰσδέχομαι*, from *εἰς* and *δέχομαι* to receive.—[*To receive with kindness*. 2 Cor. vi. 17. where a reception into communion is meant. See verse 16. and Is. lii. 12. Ezek. xi. 17. xx. 35. xxii. 30. Zech. x. 8. Hos. viii. 10. 2 Mac. iv. 22. Wisd. xix. 15. Xen. Cyr. v. 5, 9.]

*Εἰσέρχομαι*, from *εἰς* in, and *έρχομαι* to come. It borrows most of its tenses from *εἰσέλθω*.

I. *To come in, enter*, in whatever manner. See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8. in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.—[*To enter violently*. Mark iii. 27. Acts xx. 29.]

II. *To enter into the possession of*. Luke xxiv. 36. Comp. xxii. 3. John xiii. 27. [Add Mat. xix. 23, 24. Luke xi. 52. Rom. xi. 25. of the kingdom of heaven; and again, Mat. xix. 17. xxv. 21. Heb. iv. 1, 3, 6, 10, 11. *εἰσέρχεσθαι εἰς τὸν κόσμον* is to be born in Rom. v. 12. 2 John 7. or to appear in the world. Heb. x. 5. *εἰς τὸν αἶωνα τινός* is to succeed to any one's labours. In Heb. vi. 10. it is to reach or get within.]

[III. *To enter the mind*. Luke ix. 46. Parkhurst says, *to happen*; Schleusner says, it is also to enter and excite the mind; and refers Luke xxii. 3. John xiii. 27. to this sense. Comp. Xen. Anab. v. 1, 11.]

[IV. *To fall into* (of temptation). Mat. xxvi. 41. Mark xiv. 38. Luke xxii. 40, 46.]

[V. *To come forward to*. Acts xix. 30. Polyb. iii. 44, 10. See Loesner, Obs. Philon. p. 220.]

VI. *Εἰσιέρχεται καὶ ἐξέρχεται*, to go in and out. John x. 9. Acts i. 21. It is a Hebrew phrase for familiar conversation, or performing the usual actions of life; or, according to Wolfius, for executing a public office. Comp. Numb. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX, and *εἰσιερχόμεναι* II.

*Εἰσκαίω*, *ω*, from *εἰς* in, and *καίω* to (167)

*call*.—*To call or invite in*. occ. Acts x. 23. [Xen. Œc. iv. 15.]

*Εἰσόδος*, *ος, ῆ*, from *εἰς* and *ὁδός* a way. [Properly the way of entrance, as the door, &c. See Xen. Cyr. i. 3, 10. Herodian i. 12, 16. Prov. viii. 34.]

[I. *Entrance, approach*. 1 Thess. ii. 1. and figuratively in Acts xiii. 24. of the Messiah's entrance into his office; which the fathers misinterpret of his birth.]

[II. *Admission, reception*. 1 Thess. i. 9. Heb. x. 19. 2 Pet. i. 11.]

*Εἰσπνέω*, *ω*, from *εἰς* in or into, and *πνέω* to leap.—*To leap, spring, or rush in*. occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical verb used by the Greek writers to express violent exertion on sudden emergencies. [Amos v. 19. Ælian, V. H. xiii. 2. Xen. Anab. i. 5, 81.]

*Εἰσπορεύομαι*, from *εἰς* in, and *πορεύομαι* to go.

I. *To go or enter in*. [Properly Mark i. 21. v. 40. vi. 56. Luke viii. 16. et al., of food put in. Mark vii. 16, 18, 19. In Mark iv. 19. and vii. 19. it is to enter the mind.]

II. *Εἰσπορεύομαι καὶ ἐκπορεύομαι* to go in and out; a Hebraism denoting familiar conversation, or the executing of a public office. Acts ix. 28. Compare Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16. in Heb. and LXX, and *εἰσιέρχομαι* IV.

*Εἰστρέφω*, from *εἰς* in, into, and *τρέφω* to run.—*To run in*. [Acts xii. 14. 2 Mac. v. 36. Herodian i. 9, 7.]

*Εἰσφέρω*, from *εἰς* in or to, and *φέρω* to bring.

[I. *To bring into*. Luke v. 18, 19. 1 Tim. vi. 17. Heb. xiii. 11. Xen. Cyr. viii. 8, 10. Joined with *εἰς τὰς ἀκοάς* (to bring into one's ears) it is to teach. Acts xvii. 20. LXX, Deut. xxviii. 38. Comp. Eurip. Bacch. 649. Dan. 56. Soph. Aj. 149.]

[II. *To lead into*. Mat. vi. 13. Luke xi. 4. These passages are usually translated, *suffer us not to be led*; but the arguments on it are rather of a metaphysical than philological nature. For the opinions of the fathers, see Suicer ii. p. 656.]

*ΕἴΤΑ*, an adv. of time or order.—*Then, afterwards*. Mark iv. 17, 28. viii. 25. et al. freq. In Heb. xii. 9. Alberti and Raphelius understand *εἴτα* to denote an animated interrogation, like the Latin *utane? Itane vero? What then?* and they cite Aristophanes, Demosthenes, and Ælian applying it in this manner. But qu. whether the common interpretation, *further, furthermore*, quod accedit, as *εἴτα* often signifies, is not better?

*Εἴτε*, a conjunction, from *εἰ ἢ*, whether, and *καὶ* and.

1. *And if*. 1 Cor. xiv. 27.

2. *Whether*, repeated *εἴτε—εἴτε, whether—or*. 1 Cor. xii. 22. viii. 6. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2. where Kypke produces Dionysius Halicarn., Demosthenes, and Josephus repeating *εἴτε* in the same manner. So Plato; see Vigerus, de Idiotism. p. 515. ed. Zeun. Lips. 1788.

<sup>1</sup> [Schl. and Bretsch. say it is *if then*; Wahl translates it by *nam*, and says it is used in questions and disputes, quoting Lucian, Dial. D. iv. 2. 3. x. 2.]

Εἰσθῆναι and εἰσθός. See under ἰσθ.

'EK before a consonant, 'EE before a vowel. A preposition governing a genitive.

[I. Used of motion from a place, *from* or *out of*. Mat. ii. 15. iii. 17. viii. 28. xii. 34, (according to Wahl, but Bret. refers this place to sense III.; Schleusner says *according to*; ad animi indolem componit se oratio,) 42. Luke xvii. 7. John vi. 23. Acts xix. 16. 2 Cor. v. 8. xiii. 11. et al. Herodian i. 16, 2. et freq.]

[II. It shows the *origin* or *source* of any thing; *out of, from*. Mat. i. 3. ἐκ τῆς θαλάσσης. xxi. 16, 19, 25. Luke viii. 27. John i. 13. Rom. v. 16. xi. 6. 1 Cor. viii. 6. 1 Tim. i. 5. 1 John iv. 6. et al. Hom. II. i. 6. Xen. Mem. ii. 7, 9; and so it shows the *material* of which any thing is made. Mat. iii. 9. xxvii. 29. Luke xvi. 9. (perhaps, but Schleusner says *by means of, by a right use of*), Rom. ix. 21. Gen. ii. 23. Song of Solomon iii. 9. Job xxxiii. 6. Herodian viii. 4, 27. Xen. Symp. viii. 32. The *source* of assistance, &c. is indicated in Mat. xv. 6. Mark vii. 11. John vi. 65. where Wahl construes it *by*, and says it is for ὑπό.]

[III. It serves for *partition*, and is used either with τῆς or τῶς, &c., as Mat. vi. 27. Mark ix. 17. et al.; or without, as Mat. xxiii. 34. xxv. 8. Luke xi. 49. xxii. 31. xxiv. 35. John iii. 1. viii. 46. xii. 6. Acts xv. 14. Rom. ix. 24. 2 Kings x. 23. Is. xviii. 7. (in Heb.) Herodian v. 3, 18. Xen. Mem. iii. 6, 17. To this sense must we refer the expressions where πέντε, φάειν, &c. are joined with ἐκ. Mat. xxvi. 27. Mark xiv. 23, 25. John iv. 12—14. 1 Cor. ix. 7. xi. 28. Heb. xiii. 10. Rev. ii. 7. iii. 19, 21. x. 18. In John vi. 64, 70. xii. 20. Acts xx. 30. Col. i. 18. translate *among*.]

[IV. It expresses the *cause*, and is *out of* or *on account of* and *by*. Gal. ii. 16. the *works of the law* are not the *cause* of his justification. Acts xxviii. 3. *on account of the heat*. Rev. xvi. 10. John vi. 66. xix. 12. Rom. iv. 16. ἐκ πίστεως, *on account of faith*, (we shall be heirs,) al. Thucyd. iv. 74. Ælian, V. H. iii. 8. In Rom. i. 17. Wahl says, *on account of faith*; Schleusner gives *by* or *through faith towards believers*. The efficient cause is denoted, Mat. i. 18. John x. 32. et al. Diod. Sic. vi. 61. Herod. viii. 80.]

[V. It is used of the *standard, rule, or example*, by which things are judged, *according to*. Mat. xii. 33, 37. Luke xix. 22. James ii. 18. 1 John iv. 6. Ælian, V. H. i. 21. Xen. Mem. i. 2, 57. In all these cases we may perhaps translate, *by means of*.]

[VI. It is used of *time*, and means *after*, *just after*. John xiii. 4. 2 Cor. iv. 6. Rev. xvii. 11. (according to Schleusner and Wahl; but Bret. says *among*.) Herod. viii. 12. Thuc. iii. 10. Mat. thine, § 574. Sometimes it is *from* or *ever since*. Mat. xix. 12, 20. Luke viii. 27. Acts ix. 33. xv. 21. xxiv. 10. Rom. i. 4. John vi. 66. xix. 12. et al. Ælian, V. H. iii. 4. Polyb. iv. 17, 4.]

[VII. It is used of *price, for* or *at*, as Mat. xx. 2. xxvii. 7. Acts i. 18. Palsaph. i. 46, 3, 4. Fisch. ad Well. iii. pt. ii. p. 122. In good Greek the gen. in this sense stands without ἐκ. See Mat. thine, § 342.]

[VIII. Used of *place, on, (or, according to Wahl, of the relation of one thing to another,)* as Mat. xx. 21, 23. xxii. 44; and so in LXX, says Parkhurst, for ἐν, as in Exod. xiv. 20. 2 Sam.

xvi. 6. 1 Kings xxii. 19. 2 Chron. iii. 16. iv. 8.]

[IX. Used for the simple genitive, as in Mat. xiii. 47. (fish) of *every kind*. Luke ii. 35. John iii. 25. xvi. 17. John vi. 13; and so in Polyb. ix. 29, 7. Herodian ii. 6, 16. Perhaps this division might be referred to II. or III.]

[X. Joined with a substantive it serves as an adjective. Thus Luke xi. 13. ὁ πατήρ ὁ ἐξ οὐρανοῦ (your) *heavenly father*. Acts x. 45. Rom. ii. 8. οἱ ἐξ ἐπιθείας that are *contentious*. iv. 16. ῥο ἐκ πίστεως Ἀβραὰμ σπέρμα, the *descendants who have the same faith as Abraham*; ῥο ἐκ νόμου σπέρμα, *they who have the law*. 1 Cor. ii. 8. Gal. iii. 7. Tit. ii. 8. (the *advocary*.) Diod. Sic. xx. 57. Polyb. iv. 71, 11. Ælian, V. H. i. 21.]

[XI. Joined with substantives or adjectives it is used for *adverbs*. Thus ἐκ δευτέρου a *second time*, Mat. xxvi. 42, 44; ἐκ περισσοῦ *exceedingly*, Mark vi. 51; ἐκ καινῶν for a *long time*, Luke xxiii. 8. Diod. Sic. xx. 13. Herodian viii. 2, 11; ἐκ μέτρου *moderately*, John iii. 34. In 2 Cor. viii. 13. *equally*. In Eph. vi. 6. *readily*. Xen. Ec. x. 4. et al.]

Ἐκαστος, η, ον, "παρὰ τὸ ἐκάς, ὁ μὴ πῖλας, ὅλον χειρισμένος, from ἐκάς *far, far off, not near*, as being *separated* or considered as *distinct* from others," says the etymologist; but Eustath. in Damm's Lexicon, col. 2810. observes more particularly, "that ἕκαστος is the superlative of ἐκάς, by syncope for ἐκάστατος: for unity," adds he, "remains, as it were, *rolled up* (στρογγυλομένη) by itself; the number two recedes from it in two parts, whence the comparative ἐκάττος, both, is spoken of *two; three, four, &c.* recede still further; hence to these is applied the superlative ἕκαστος, which denotes a multitude *far removed* (ἐκάς οὐραν) from unity, and *divided* in itself."—Each, *every one*, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers and in the N. T., joined, when singular, with verbs plural, as Mat. xxvi. 22. *they began to say unto him ἕκαστος αὐτῶν*, viz. each one of them. Phil. ii. 4. μὴ τὰ ταῦτ' ἕκαστος σκοπεῖτε, *regard not ye, i. e. each one of you, your own things*. Comp. Mat. [xvi. 27.] xviii. 35. Acts ii. 6, 8.

Ἐκάστοτε, an adv. of time, from ἕκαστος each, and ὅτε when.—*Always, q. d. each, when, at every time*. occ. 2 Pet. i. 15. [Herodian i. 17, 23.]

Ἑκατόν, οί, αἱ, τὰ. Indecidable.—A noun of number, a *hundred*. Mat. xiii. 8. et al. freq. Herodotus, i. 193. says that the country about Babylon was so fertile as constantly to produce *two hundred*, and sometimes *three hundred fold*.

Ἑκατονταίτης, του, ὁ, and -ετής, τ' εἰς, οὗς, ὅ, ἡ, from ἑκατόν a *hundred*, and ἔτος a *year*.—Of a *hundred years, a hundred years old*. occ. Rom. iv. 19. [Gen. xvii. 17.]

Ἑκατοντάσιων, ονος, ὁ, ἡ, καὶ τὸ -ον, from ἑκατόν a *hundred*, and πλῆσιον, which is used only as a *numeral termination*, answering to *-plex* in Latin, and *-fold* in English.—A *hundred-fold, centuplex*. occ. Mat. xix. 29. Mark x. 30. [2 Sam. xxiv. 3.]

Ἑκατοντάρχης, ου, ὁ, from ἑκατόν a *hundred*, and ἀρχω to *command*.—A *centurion, a Roman military officer commanding a hundred men*. Acts x. 1. et al. [Herodian v. 4, 12.]

*ἑκατόνταρχος*, ου, ὁ.—The same as *ἑκατοντάρχης*. Mat. viii. 5. et al. freq. [Herodian ii. 13, 8.] The LXX have frequently used this word in the plur. for the Heb. *רִבְכָּם* *ῥῖ captains of hundreds*.

*ἑκβάλλω*, from *ἐκ* out, and *βάλλω* to cast, drive.

I. To cast out [ject, Mat. xv. 17.] with the hands. Acts xxvii. 38. [et al. Herodian vi. 1, 21.]

II. To cast or pull out. Mat. vii. 4, 5. Mark ix. 47.

III. To cast out, reject, despise, condemn. occ. Luke vi. 22. where Kyype shows the V. is thus used by Arrian, Josephus, Dionysius Halicarn., Demosthenes, and Plutarch; and he here explains *ὄνομα* by *authority, credit, credibility*, and produces Josephus applying the N. in the like sense. But comp. Campbell. [Ælian, V. H. ii. 24. Polyb. xii. 8, 13. and add Rev. xi. 2. In John vi. 37. it is simply *I will not refuse to receive*.]

IV. *ἑκβάλλειν* *ἐξω*, to cast out of the synagogue and congregation, namely, to excommunicate. John ix. 34, 35. Comp. Rev. ix. 2. and see *Vitranga* there.

V. To cast or drive out, to expel. See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John 10. On Mat. xii. 27. see Whitby; and comp. *ἑξορκιστής* below. [It is often used of those expelled from their country, kingdom, &c. See Mat. ix. 25. Acts xiii. 50. (Xen. Anab. i. 1, 7. Ælian, V. H. ix. 12.) especially of the devils. Mat. vii. 22. Mark i. 34, 39. Luke ix. 40, 49; and so John xii. 31.]

VI. To send out or forth [without violence]. Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VII. To send away, dismiss. Mark i. 43. James ii. 25. [Add Mat. ix. 45. Acts ix. 40. xvi. 37. Gal. iv. 30. 2 Chron. xi. 15. xxiii. 14.]

VIII. To bring out or forth, to produce. Mat. xii. 36. xiii. 52. Luke x. 35. Raphaelius cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35. observe that Herodotus, vi. 69. uses the phrase *ἑκβαλεῖν ἱππος* for uttering an expression.

*ἑκβασις*, *ἑως*, ἡ, from *ἐκβαίνω* to go out, escape, happen, evadere, evenire, which from *ἐκ* out, and *βαίνω* to go.

I. A way out, a way to escape. 1 Cor. x. 13.

II. As *event*, *end*. Heb. xiii. 7. [Schl. and Wahl seem to make it *end* in both places. It occurs in the sense of *event*. Polyb. iv. 64, 5. Hom. Od. v. 410. See Wisdom ii. 17. viii. 8. xi. 14.]

*ἑκβολή*, ἡς, ἡ, from *ἐκβίβω* perf. mid. of *ἐκβάλλω*.—A casting out. occ. Acts xxvii. 18. where *ἐκβολὴν ποιεῖσθαι*, literally, to make a casting out, *trajeduram facere*,† signifies to lighten a ship, by throwing out or heaving overboard the wares with which she is laden. Wetstein cites the same phrase from Dio Chrys., the LXX have also used it in the sense of throwing overboard, Jon. i. 5. where it answers to the Heb. *הִצִּיטוּ* to cast forth.

*ἑγαμιζω*, from *ἐκ* out, and *γαμιζω* to give in marriage, which from *γάμος* marriage.—To

place out in marriage, *nuptui colloco*; to give in marriage, *nuptum do*, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38. [In each place, but the last, the verb occurs in the passive voice, *I am placed out, I become a wife*.]

*ἑγαμίσκομαι*, pass. from *ἐκ* out, and *γαμίσκω* to give in marriage. Comp. *ἑγαμιζω*.—To be given in marriage. occ. Luke xx. 34, 35.

*ἑκγονα*, *ων*, *τά*, from *ἐκ* from, and *γίγνομαι* perf. mid. of *γίνομαι* to be born.—Descendants, grandchildren. occ. 1 Tim. v. 4. where the English translation renders it *nephews*, which, at the time that the translation was made, signified *grandchildren*, or *descendants however distant*, but is now no longer commonly used in either of these senses. [Hesychius says *τίκνα τέκνων*; the etymologist, *τίκνον* ὁ υἱός. And hence, I conceive, Schl. makes it *any descendant in a right line*, in opposition to *ἑγγονος*. On the changes in signification, however, in these words, as well as the interchanges of the words themselves, he refers to Ernesti ad Callim. t. i. p. 237; and on Hom. Odys. iii. 123. D'Orville ad Charit. p. 327. Valck. ad Ammon. p. 69.]

*ἑκδανάνω*, ὦ, from *ἐκ* out or entirely, and *δανανώ* to spend.—To spend entirely, expendere. occ. 2 Cor. xii. 15. [Polyb. xvii. 11, 10. It is frequently used in this way with respect to men's consuming their lives, as in Strab. xii. p. 387. Kyype ii. p. 272. has collected instances.]

*ἑκδοχομαι*, from *ἐκ* out, and *δοχομαι* to look for, expect, which see. [The proper meaning is, to manage what you receive from another.]

I. To look out for, to expect. John v. 3. Observe, that the words at the end of verse 3. *ἐκδοχομένων τῇν τοῦ ὄδατος κίνησιν*, were originally wanting in the Alexandrian and another ancient MS., as they still are in a third ancient and another later one, and that all the 4th verse was likewise wanting in the second MS. just mentioned, as it also is in the Vatican, Cambridge, and another later MS.; that in three later MSS. it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, Griesbach marks all the words beginning with *ἐκδοχομένων* in the third, to *νοσήματι* at the end of the fourth verse, as what ought probably to be omitted. [The word occurs Acts xvii. 16. 1 Cor. xvi. 11. Heb. x. 13. xi. 10. James v. 7; and perhaps 1 Pet. iii. 20. where see *ἀπεκδοχομαι*. Polyb. iii. 45, 6. xx. 4, 5.]

II. [To receive at a feast. 1 Cor. xi. 33. The meaning seems rather to act as if receiving at a feast, i. e. to bestow food on one another. Hence *δοχή* means a feast; and so *εἰσῆδος* is used in Latin.]

*ἑδηλος*, ου, ὁ, ἡ, from *ἐκ* out, and *δηλος* manifest.—Manifest, evident. occ. 2 Tim. iii. 9. [3 Mac. iii. 19. Polyb. iii. 12, 4.]

*ἑδνημίω*, ὦ, from *ἐκδημος* one who is absent or hath travelled from his own people or country, which from *ἐκ* out of, from, and *δημος* a people.

† See Johnson's English Dictionary in *Nephew*.

I. *To be absent from one's own people, to be abroad, in this sense, to travel.* Thus it is used in the Greek writers.

II. In the N. T. to be absent, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. Socrates in Plato's Phædon, § 12. calls his departing out of this life ΑΠΟΔΗΜΙΑ. See Campbell's Prelim. Diss. to the Gospels, p. 239. [Schleusner says, that the emphasis of the phrase here depends on the notion of those who are in the body being in a state of pilgrimage or travel. Comp. Heb. xi. 13, 14. xiii. 14. 2 Cor. v. 8.]

Ἐκδιδῶμι, from *ἐκ* out, and *δίδωμι* to give.—*To let out, i. e. to set to farm.* occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. Plato uses this word. See Wetstein on Mat. [So Polyb. i. 17, 2. Herodian i. 6, 8. It is used of men hired out, in Xen. de Vect. iv. 15, 16. and girls put out in marriage, Exod. ii. 22. Ecclus. vii. 26. 1 Mac. x. 58. Xen. Anab. iv. 1, 17; of animals, Xen. de Re Equest. ii. 2, 3. See Perizon. ad Elian. V. H. xiv. 15. and Salmas. de Modo Usur. p. 195. seq. Irmisch. ad Herodian. i. 2, 3. The primary sense is to give out from yourself to others. Hence it is to publish a law, 3 Esdras i. 32. viii. 4; a book, Pref. Ecclus.]

Ἐκδιηγίῃμαι, οἶμαι, from *ἐκ* out or intensive, and *διηγίῃμαι* to recount.—*To recount, rehearse, or relate particularly, enarrate.* occ. Acts xiii. 41. xv. 3. [In the first place, it is a quotation from the LXX in Habak. i. 5. where, as in Ezek. xii. 16. it is for ἔγγ. Ecclus. xliii. 27.]

Ἐκδικέω, ὦ, from *ἐκ* intens. and *δικη* vengeance, punishment.

I. With an accusative of the person, to avenge, revenge. occ. Luke xviii. 3, 5. Rom. xii. 19. Rev. vi. 10. xix. 2.

II. With an accusative of the thing, to avenge, punish. occ. 2 Cor. x. 6. [The word occurs Jer. iv. 18. 2 Kings ix. 7. 1 Mac. xiii. 6. See Herodian ii. 6, 13.]

Ἐκδικήσις, εως, ἡ, from *ἐκδικέω*.

I. *Avengeance, vengeance, revenge.* Luke xviii. 7, 8. xxi. 22. Rom. xii. 19. [Hos. ix. 8. Judges xi. 36.]

II. *Punishment.* 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11. of the incestuous person namely. See Macknight on the two latter texts. [Ezek. xx. 4. Ecclus. vii. 17.]

Ἐκδικος, ου, ὁ, ἡ, from *ἐκδικέω*.—*An avenger.* occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. ἔκδικος may be considered as an adjective, and joined with *διάκονος*, a vindictive minister (see Bowyer); or rather, as Bishop Pearce conjectured, (Epist. Altera, § ii.) and, as four MSS. cited by Wetstein, and six by Griesbach, read, *εἰς ὀργήν* should be placed before ἔκδικος, and joined with *διάκονος*, a minister for wrath, as just before, *διάκονος—εἰς τὸ ἀγαθὸν* a minister for good. [Wahl says, that ἔκδικος occurs Ps. viii. 2; but the word there is *ἐκδικητής*, by which the Etym. M. explains it. It occurs Ecclus. xxx. 6. Wisd. xii. 12. 1 Mac. xv. 29. and in Symm. Ps. xviii. 8.]

Ἐδιώκω, from *ἐκ* out or intens., and *διώκω* to persecute.—*[To expel by persecution, as Luke xi. 49. Comp. Mat. xxiii. 35. Deut. iv. 19. Joel ii. 30. 1 Chron. viii. 13. xii. 15. Ecclus. xxx. 19.*

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Poll. Onom. viii. 70. In 1 Thess. ii. 15. it is simply to persecute.]

Ἐκδορεῖς, ου, ὁ, ἡ, from *ἐκδιδῶμι* to deliver up.—*Given or delivered up.* "In Polybius [iii. 20, 8.] and Herodian, *ἐκδορεῖς* are those who are delivered up to the enemy, to be treated according to their pleasure." Stockius. occ. Acts ii. 23. See also Raphaelius, Wolfius, Kypke, Wetstein, and Bowyer. †Herod. vi. 85.†

Ἐκδοχῇ, ἡς, ἡ, from *ἐκδιχομαι* to look for, expect, which see.—*A looking for, (Eng. trans.) expectation.* occ. Heb. x. 27. [See Sallier. ad Thom. M. p. 280.]

Ἐκδύω, from *ἐκ* out, and *δύω* to clothe.—*To undress, divest, strip off, spoken of raiment.* occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30. [In this last place it is used of a stripping by robbers; see Gen. xxxvii. 22. It governs two accusatives, like verbs of clothing; see Matthias, § 412, 6.]—of the body. occ. 2 Cor. v. 4.

Ἐκεῖ, an adv. of place.

1. *There, in that place.* Mat. ii. 13, 15. et al. freq.

2. *Thither, to that place.* Mat. ii. 22. xvii. 30. et al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in Elmsler, Kypke, and Wetstein, Var. Lect. on Mat. ii. [Add Mat. xxvi. 36. Luke xxi. 2. John xi. 18. xviii. 2, 3. xix. 46. Herodian iv. 8, 9. Herod. i. 121. So in Heb. *שָׁמָּה* for *הָשָׁמָּה*. 1 Sam. ii. 14. et al. freq.]

[3. As an adverb of time, then. I give this sense in deference to Schl. and Wahl, though with some doubt. Schl. refers to it, Mat. v. 24. xxiv. 51. Luke xiii. 28. Heb. vii. 8. Wahl only the 3rd passage. In Heb. *שָׁמָּה* is so used, Pa. xiv. 5. xxxvi. 13. et al.]

Ἐκεῖθεν, an adv. of place, from *ἐκεῖ* there, and the syllabic adjection *θεν* denoting from a place.

I. *From thence.* Mat. iv. 21. v. 26. [ix. 9, 21.] et al. freq. [Gen. xx. 10.]

II. [There, in Acts xx. 13. Perhaps, however, this is hardly necessary. We may say "to take Paul in from that place."]

Ἐκεῖνος, η, ο, a pronoun demonstrative.

I. *That, that there, (as we say,) or as the French celui-là, he, she, it.* See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. James iv. 15.

II. [Such. Mat. x. 15. James i. 7. It is used emphatically, to express the great day of the Lord. Mat. vii. 22. Luke x. 12. 2 Thess. i. 20. 2 Tim. i. 12, 18. iv. 8; and to express the happiness of the future life. Luke xx. 35. On the other hand, Schleusner observes that it expresses ignominy and contempt in Mat. xxvi. 24. xxvii. 63.]

Ἐκεῖσε, an adv. of place, from *ἐκεῖ* there, and *σε* a syllabic adjection denoting at a place.—*There, at that very place* [and so Ammonius and Thomas Magister]. occ. Acts xxi. 3. xxii. 6. [It is thence in Job xxxix. 29.]

Ἐκζητέω, ὦ, from *ἐκ* out or intensive, and *ζητέω* to seek.

I. *To seek out or diligently, in order to obtain.* Heb. xii. 17; or to know, 1 Pet. i. 10. [Pa. xiv. 21. Ezek. xxxix. 14.]

II. *To seek diligently or earnestly after, namely, God, with a sincere and earnest desire to obtain*



his favour. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase ἐκζητῶν θεόν for the Heb. שָׁאַף or שִׁחַטְתָּהּ שָׁאַף. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2. [xxiv. 6. Is. lxx. 10.]

III. To require, or exact severely. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. שָׁאַף or שִׁחַטְתָּהּ. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Ἐθαυβίω, ὦ, from ἐκ out or intensive, and θαυβίω to amaze, astonish.—To amaze, astonish exceedingly. [Ecclus. xxx. 9.] whence ἐθαυβίσματα, οἷμα, pass. to be amazed, astonished exceedingly, either with wonder or fear, to be terrified out of one's senses or wits, as we say, to be astounded or confounded. occ. Mark xiv. 33. xvi. 5, 6. ix. 15.—Ἐθαυβίσθη "was struck with astonishment"; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30).<sup>1</sup> Doddridge's Paraphrase, whom see, as also Whitby.

Ἐθαυβος, οὐ, ὁ, ἡ, from ἐκ out or intensive, and θαυβος amazement.—Amazed, astounded, astonished exceedingly. occ. Acts iii. 11. [It is used in this sense in Symm. 1 Sam. iv. 13. and Polyb. xx. 10, 9; and in the active sense causing fear in Theodot. Dan. vii. 7.]

Ἐθερος, οὐ, ὁ, ἡ, from ἐκίρηνμι to put out, expose a child, which see.<sup>1</sup>—Exposed, cast out, abandoned. occ. Acts vii. 19.

Ἐκαθαίρω, from ἐκ out, and καθαίρω to purge.—To purge out, purge, cleanse. occ. 1 Cor. v. 7. 2 Tim. ii. 21. [It is used of cleansing metals from dross, in Judges vii. 4. Compare Lucian, Dial. D. xiii. 2. Xen. Anab. i. 2, 16; and in the figurative sense, as in the passage in Timothy. Ceb. Tab. c. 14. Xen. Symp. i. 4. In 1 Cor. v. 7. it is rather to cleanse away, remove.]

Ἐκαίω, from ἐκ out, or intensive, and καίω to burn.—To burn, be violently inflamed, exardere. occ. Rom. i. 27. where see Wetstein; and observe, that an authentic and striking comment on this passage of St. Paul may be found in Virgil, Ecl. ii. 1. where the poet, describing his unnatural lust for Alexia, in the strongest terms, even uses the very words ardeo and uro, burn, inflame, to express the violence of his abominable passion:

Formosam pastor Corydon ardebat Alexia.

line 68.

Me tamen urit amor.

How painful and horrid is it to think, that a man of Virgil's elegant and improved understanding should be given up to a mind so undiscerning, and to such vile affections!<sup>2</sup> But, Lord! what is man except Thou give wisdom, and send thy Holy Spirit from above! That these abominable

<sup>1</sup> [On exposing infants, see Sen. Controv. v. 33.]

<sup>2</sup> Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mons. Bayle in his Dictionary, Art. VIRGIL, Note (E), where see more. In his Bucolics "he (Virgil) relates very criminal passions, but that is no proof that he was tainted with them. The passion for boys was not less common in the Pagan times than that for girls, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without its being a sign that he related his own adventures, or approved the passions he mentioned."

practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 3. p. 49, &c., and ch. vi. p. 61, &c., and ch. viii. p. 126, &c., and ch. xi. p. 183, 8vo. Comp. also Juvenal's second Satire. [Compare, for ἐκαίω applied to lust, Ecclus. xxiii. 23. and Plutarch, t. iv. p. 72, 498, ed. Reisk.; to anger, Diod. Sic. xiv. 108. Polyb. ix. 10, 10.]

Ἐκακίω, ὦ, from ἐκ out, and κακός bad, weak, faint-hearted. [See Olear. de Stylo N. T. p. 89. where he proves that κακός has these meanings.]

[I. To flag, faint, or give over. See Luke xviii. 1. where the Vulg. has non defecere. 2 Cor. iv. 1. Gal. vi. 9. 2 Thess. iii. 13. Polyb. iv. 19.]

[II. To despond or be faint-hearted. 2 Cor. iv. 16. (though Wahl refers this to sense I.) Eph. iii. 13. Hesychius ἐκακοῦμεν ἀμελοῦμεν, ἀκηδῶμεν, to which Phavorinus adds ἀπαγορεύομεν, which word is used of this word in Zonar. Lex. c. 679. and Suidas. See Suicer, Thes. Eccl. t. i. p. 1047.]

Ἐκκινῶ, ὦ, from ἐκ intens. and κινῶ to stab.—To stab or pierce [through]. occ. John xix. 37. Rev. i. 7. Polyb. xv. 31. Polyen. v. 3.]—In several places of the LXX it answers to the Heb. שָׁחַט to pierce, stab; and, according to Aldus's edition, even in Zech. xii. 10. where Aquila, Symmachus, and Theodotion, have likewise ἐκκινῆσαν.

Ἐκλάω, from ἐκ out, and κλάω to break.—To break out or off. occ. Rom. xi. 17, 19, 20. [Levit. i. 17.]

Ἐκλείω, from ἐκ out, and κλείω to shut. [Properly, to exclude, by shutting the doors.]

[I. To keep off or separate. Gal. iv. 17. they desire to separate me from you and your love; and so Schleusner, who however mentions another sense in Arrian, Diss. Epictet. ii. 22. namely to compel; and says, if we give the word this sense here, and with Bengel, Wetstein, Griesbach, and Grotius, read ὑμᾶς, the sense is, they wish to compel you to follow them. Bretschneider, however, adopts this reading with the other sense, they wish to separate you from following me. Wahl says, to drive you from a connexion with me.]

[II. To take away, or in the pass. (to be taken away), to disappear. Rom. iii. 27. all ground for boasting disappears. Theodoret. οὐκ ἔτι χώραν ἔχει. Chrysost. οὐκ ἔτι γὰρ ἔχει καιρὸν. Zonaras (Lex. c. 785.) has ἐκκλείσθη, ἀντὶ τοῦ ἀπέλειπεν αὐτὴν ἡ πόλις. Phavorinus omits the two last words, whence the explanation is not intelligible. See Raphael. Anim. p. 525. Alberti, Gloss. p. 98. LXX, Ex. xxiii. 2.]

Ἐκκλησία, ας, ἡ. It seems to be derived from ἐκκαλεῖν to call out, though the learned Mintert chooses to deduce it from the Heb. קָהָל an assembly, for which the LXX have very frequently used ἐκκλησία.

I. An assembly of the people, called out by the civil magistrate. In this sense it is used by the Greeks<sup>3</sup>, and particularly by the Athenians<sup>4</sup>; and thus it is applied, Acts xix. 39. Hence

<sup>3</sup> See Pollux, viii. [c. 9. § 95, 96, 116.] Mintert, Leigh, &c.

<sup>4</sup> Who, besides their κύρια ἐκκλησία stated assemblies,

II. *An assembly of the people*, though not thus lawfully called out. Acts xix. 32, 40.

III. *A general assembly of the Israelitish people*. Acts vii. 38. where see Doddridge. Comp. Hebr. ii. 12. Exod. xix. 17. &c. xx. 18. Deut. iv. 10. xviii. 18.

IV. And most generally in the N. T. *a church of God*, i. e. *an assembly or society of men called out of mankind by the word of God*. In this view it denotes,

1. *The universal Christian Church militant*, that is, *the whole society of Christians* wheresoever dispersed, or howsoever distressed, throughout the world. Mat. xvi. 18. [1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18.] Eph. [i. 22.] v. 23, 25, 27. Col. i. 18, 24.

2. *The universal Church triumphant and glorified*. Eph. v. 27. Comp. Heb. xii. 23.

3. *A particular Church*, though consisting of several congregations. Acts viii. 1. (comp. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8, et al. From these latter passages of the Revelation, it is evident that the number of Churches is estimated by the number of angels or bishops, and that each of these Churches was therefore reckoned as one because governed by one ruler, how many soever were the particular congregations it contained.

4. *A particular or single congregation of Christians*. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2. [Scott (Christian Life, part ii. vol. ii. ch. vii. p. 293) gives a more particular definition: *Those believers who were wont to assemble in any one particular house to worship God.*]

5. *The place where such a congregation assembled*. Acts xi. 26. 1 Cor. xi. 18, 22. Comp. 1 Cor. xiv. 23. See the learned Jos. Mede's Works, fol. p. 319. et seq. and Wolfius on 1 Cor. xi. 22. [Schleus. says that many interpreters explain 1 Cor. xi. 18. xiv. 19, 20, 33, 34, 35. 3 John 6. in this sense, but thinks them wrong in all. He says it is *a body of Christians meeting in a private house for worship.*]—In the LXX this word almost constantly answers to the Heb. קהל, which denotes in like manner *an assembly or congregation*, and is often applied to the *general assembly of the Israelitish people*. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 Kings viii. 14, 22, 55, 65.

Ἐκκλίνω, from *ek out*, and κλίνω to *incline*.

I. *To go out of the way, decline, deviate, [out of the right way.* Mal. ii. 8; and hence, to *deviate from the faith.* (Numb. xxii. 32. Job xxxiv. 27.) Rom. iii. 12.]

II. With ἀπό following, *to decline from, avoid*. occ. Rom. xvi. 17. 1 Pet. iii. 11. [Ps. xxxvii. 27.]

Ἐκκολυμβάω, ὦ, from *ek out*, and κολυμβάω to *swim*.—*To swim out or away*. occ. Acts xxvii. 42. where Kypke quotes Polybius repeatedly using the V. in the same sense. [Diod. S. xx. 87. Dionys. Hal. v. 24.]

Ἐκομιζω, from *ek out*, and κομιζω to *carry*.—*To carry out*, i. e. of the city or town; for the

Jews<sup>1</sup> used not to bury within the walls of their towns. So<sup>2</sup> among the Athenians and Romans there were even laws to forbid that practice. Elmsler shows that ἐκομιζεῖν is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from Lucian, Contempl. t. i. p. 340. τὸν γείτονα δὲ τὸν ἘΚΚΟΜΙΖΟΝΤΑ τὸ παιδίον οὐχ ὀφεί, but he does not look at his neighbour who is *carrying out* his child to be buried. See also Suicer's Thesaur. on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. xix. 41. Mat. xxvii. 60. [Ælian, V. H. viii. 4. Herodian, ii. 1, 5. Artemidor. Oneiroc. ii. 54. Schol. Æschyl. S. c. Th. 930. See Spanheim. ad Aristoph. Plut. 1009. Effero is the word in Latin. Comp. Levit. x. 4.]

Ἐκόπτω, from *ek off*, and κόπτω to *smite, cut*.—*To cut off*.

I. *To cut off or down*, as a tree. Mat. iii. 10<sup>3</sup>. vii. 19. Luke xiii. 9; [metaphorically] as a branch from a tree. Rom. xi. 22, 24; as the hand or foot. Mat. v. 30. xviii. 8. [LXX, Deut. vii. 8.]

II. *To cut off, prevent*. 2 Cor. xi. 12. [So Polyb. v. 104, 10. Joseph. Ant. viii. 12, 1; and so in Latin *prævidere causas*. Terent. Heeyr. iv. 2, 22.]

III. *To hinder, render ineffectual*. 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.

Ἐκρέμαται, from *ek from*, and κρέμαται to *hang*.—*To hang from or upon*. occ. Luke xix. 48. where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So Eusebius in *Ædes*. ἘΞΕΚΡΕΜΑΤΟ τῶν λόγων, καὶ τῆς ἀκοῆς οὐκ ἀνεπίπλατο, he *hung* on his words, and was not satisfied with hearing. The Latin writers use *pendere* in like manner. Thus Virgil, *Æn.* iv. 79.

—*Penditque iterum narrantis ab ore*.

Again with pleasure on his lips she hangs.

And Ovid, Epist. Heroid. i. 30.

Narrantis conjux pendet ab ore viri.

Th' attentive wife hangs on her husband's lips.

Pope, Epist. to Lord Cobham, 184.

Though wondering senates hung on all he spoke.

[It is *entire dependence* in Gen. xlv. 30.] See more in Alberti, Suicer's Thesaur. [i. p. 1065.] in ἐκρέμαται, and Wetstein.

Ἐκλάλιω, ὦ, from *ek out*, and λαλίω to *speak*.—*To tell, utter*. occ. Acts xxiii. 22.

Ἐκλάμπω, from *ek out* or *emphatic*, and λάμπω to *shine*.—*To shine forth or gloriously, effulgere*. occ. Mat. xiii. 43. Comp. Dan. xii. 3. where the correspondent Hebrew word is נִתְּרָה to *shine*. [Xen. Hell. i. 1, 11. Irmisch. ad Herodian, i. 7, 8. Ælian, V. H. xiii. 1.]

Ἐκλανθάνομαι, mid. from *ek out*, and λανθάνομαι to *forget*, mid. from λανθάνω to *lie hid*.—*To forget entirely, let slip out of the mind*. occ. Heb. xii. 5. [Polyb. v. 48. Verheyk. ad Anton. Lib. Metam. c. 2.]

<sup>1</sup> See Josephus de Bell. v. 13, 7.

<sup>2</sup> See Duport on Theophr. Eth. Char. p. 470. ed. Needham, and Potter's Ant. of Greece, b. iv. ch. 7.

<sup>3</sup> The verb here must be translated *ought to be, or is to be, cut down*, as ἀποκοῦνται in Mat. xxvi. 52. See Grav. Lectt. Hesiod. vi. 1.

had also their σύνκλητοι, which were called together by their military officers or civil magistrates. See Potter's Antiquities of Greece, b. i. ch. 17. [and Deyling, Obs. Sacr. iii. p. 375.]

'Εκλέγομαι, mid. from *εκ* out, and *λέγομαι* to choose, select, from Heb. *קָחַ* to take, to which *ἐκλέγομαι* answers in the LXX of Prov. xxiv. 32.

I. To choose, choose out, "take by way of preference (out) of several things offered," or proposed, to elect. Luke x. 42. xiv. 7.

II. To choose, choose out, or elect a person to an office or employment. Luke vi. 13. John vi. 70<sup>3</sup>. xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, 1 Cor. i. 27, 28. where God is said to have chosen the foolish and weak things, &c. of this world, to confound the wise and strong, &c. In Acts xv. 22. "understand αὐτοὺς before ἐκλεξαμένους, which otherwise ought to have been ἐκλεξαμένους or ἐκλεξαμένην.—This change of the case has been often taken notice of by learned men. 'Εκλεξαμένους is ill translated *delectos* and *chosen*, as if it were the passive *ἐκλεχθίντας*. Markland. (Comp. ver. 25.) Γράψαντες at the end of the verse is referred to ἀποστόλοις, as if it were γράψασι." Bowyer's Conject. For instances of similar changes of the cases of participles in the purest Greek classics, see Raphelius and Elsner on Acts xv. Kypke and Wetstein on Luke xxii. 20. Vigerus, de Idiotism. cap. vi. sect. 1. reg. 12. and note; and comp. 1 Pet. iv. 3.

III. To choose, or choose out to special privileges, as God chose the ancient Israelites, as a nation, to be his peculiar people. Acts xiii. 17<sup>3</sup>; or as he chose Christians, as Christians, to peculiar blessings before the foundation of the world. occ. Eph. i. 4. εἶναι—ἀγίους καὶ ἀμύπητους, &c., to the end, or with a design, that they might be holy, and without blame, &c. (the infin. being here used in the same sense as *εἰς τὸ εἶναι*, verse 12, and denoting the end or design, as it 'often does both in the sacred and profane writers;) or as he hath chosen the poor in this world, rich in faith, and heirs of the kingdom, &c. James ii. 5. So, for the sake of the elect, i. e. the Christians<sup>3</sup>, or Christian Jews, whom, as believers in Christ, he had chosen for his people, he shortened the days of the siege of Jerusalem. Mark xiii. 20. And thus Ignatius, in his Address to the Church of the Ephesians, calls it 'ΕΚΕΛΕΓΜΕΝΗ *elect*<sup>4</sup>.—['Εκλέγο-

μαι is construed with the acc. except in Acts xv. 7. where it is construed with *ἐν*, as in 1 Chron. xxxiii. 5. 2 Chron. vi. 5. which is a Hebraism. See Vorst in Philol. Sacr. p. 662.]

'Εκλείπω, from *εκ* out or emphat. and *λείπω* to fail.

I. To fail, entirely cease. Luke xxii. 32. Heb. i. 12. [Jer. li. 30. Thuc. ii. 28. vii. 60.]

II. To fail. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had failed in the world, (as we say,) made to himself friends of the deceitful Mammon, and also to our failing by death or dying, in which sense it is not only used by the LXX, Gen. xxv. 8. et al. answering to the Heb. *נָסַח* to expire, but by Plato, Dionysius Halicarn., Xenophon, and others of the Greek writers, as may be seen in Wetstein. Comp. Campbell's note. [Βίος is usually added in Greek writers, as in Alciph. iii. Ep. 28. Lys. Orat. viii. c. 4. or τὸ ζῆν, Polyb. ii. 41. 3 Mac. ii. 23. See Gen. xxv. 8. xlix. 33. Ps. civ. 29. Wied. v. 13. Lam. i. 20. Jer. xlii. 17, 22. Job xiv. 11. Judith vii. 22. Test. xii. Patr. ap. Fabr. Cod. Pseud. i. p. 677. See Pearson, Praef. ad LXX. Pfaff. in Diss. de Var. Lect. N. T. p. 165. Theophylact interprets the word of death. So Elsner.]

'Εκλεκτός, ὁ, ὄν, from *ἐκλέγομαι*.—Chosen, chosen out, elect.

I. Chosen out to a certain dignity or office. Luke xxiii. 35. which seems an allusion to Is. xlii. 1. where the Messiah is called by God *יְהוָה מָצָא נִיבִי מִבְּרִיתוֹ* my chosen or elect one; and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runs thus, *וְנִבִּי מִבְּרִיתוֹ מִשְׁמַח מִיָּד מִי, behold my servant the Messiah! I will be near him: my chosen.*—But, further, the word *ἐκλεκτός* in St. Luke seems not only to denote our Saviour's being chosen to the office of the Messiah, but also his being approved by God in that capacity, (comp. sense IV. below,) and accordingly St. Matt. xii. 18. explains *יְהוָה מָצָא נִיבִי מִבְּרִיתוֹ* in Is. xlii. 1. by *ἀγαπητός μου* my beloved. Comp. 1 Pet. ii. 4, 6. where at the 4th verse *ἐκλεκτός* is opposed to *ἀποδοκιμασμένον* rejected, disapproved, and at the 6th answers to the Heb. *נִסָּה* tried, proved, in Is. xxviii. 16.

II. *Εκλεκτοί*, οἱ, chosen men, picked out for soldiers. Rev. xvii. 14. where *ἐκλεκτοί* plainly answers, but in a figurative sense, to the Heb. *בְּחֵרָה* chosen men, which the LXX render by the same word, Judg. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. et al.

III. Chosen to peculiar privileges and blessings. In this view it is used for *professed believers* or *Christians*, whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9.

human writers on both sides, yet, till I took the method here earnestly recommended, I could never form any settled judgment, nor obtain any solid satisfaction on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by Milton to a part of the fallen angels! Paradise Lost, li. 557. &c.

Others apart sat on a hill retired,  
In thoughts more elevate, and reason'd high  
Of Providence, Fore-knowledge, Will, and Fate,  
Fix'd-fate, Free-will, Fore-knowledge absolute,  
And found no end, in wandering mazes lost.

<sup>1</sup> Johnson's Dictionary.

<sup>2</sup> *ἔγω οἶδα οὗτ' ἐξελεξάμην*, i. e. *I am well acquainted with those whom I have chosen*; (comp. *εἶδω* IV.) or, as Doddridge well paraphrases these words, "*I know the real character, and all the most secret views and transactions of those whom I have chosen.*" Comp. ver. 11. and ch. vi. 64, 70. and see Whitby on John xiii. 18.

<sup>3</sup> Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 Kings iii. 8. Ps. cxxxiv. or cxxxv. 4. Is. xli. 8, 9. Jer. xxxiii. 24. in the LXX, in all which passages the *ἑκλέγομαι* is used in this sense for Heb. *קָחַ* to choose.

<sup>4</sup> So *ἐλεγεῖν*, Mat. xv. 29; *ἀπαί*, Mark xiii. 15, 16; *ἐκλεξαμένοι*, Acts xii. 4; *καταλείπειν*, Acts xvii. 26; *ἡγεῖν*, Acts xvii. 27; and see Bos, Ellips. on *εἰς*, p. 329. 7th ed.

<sup>5</sup> See Bp. Newton's Dissertations on the Prophecies, vol. II. p. 276. 8vo, 2nd ed.

<sup>6</sup> The reader is particularly desired to observe that I have carefully set down every text of the N. T. wherein this important verb *ἐκλέγομαι*, and its two derivatives, *ἐκλεκτός* and *ἐκλογή* (see below), occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real mind of the Spirit of God with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent

γένος ἐλεκτόν *a chosen generation*, i. e. *chosen to be God's peculiar people*, as the Jews anciently were. (Comp. Exod. xix. 6. Is. xliii. 20, 21. the apocryphal Esth. xvi. 21. and the texts cited from the O. T. in the first note under ἐλέγομαι III.) Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. ii. 9. So Clement applies the word, 1st Ep. Cor. § 2. "ye contended day and night for the whole brotherhood, εἰς τὸ σωθῆσθαι μετ' ἑαυτῶν καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἑκαεκτόν σου, that through the mercy (of God) and a good conscience the number of his elect might be saved." Wake. In the Martyrdom of Polycarp, § 16. ed. Russel. ἑκαεκτόν the elect, or Christians, are opposed to ἀπίστον the unbelievers or heathen. And Ignatius, in his Address to the Church of the Trallians, styles it ἑκαεκτη. elect. Comp. Συνελεκτορ.

IV. *Chosen, accepted, approved, excellent.* Comp. under sense I. Mat. xx. 16. xxii. 14. Luke xviii. 7<sup>1</sup>. Rom. viii. 3. (Comp. ver. 28. et seq.) Rom. xvi. 13. 2 John 1, 13. 1 Tim. v. 21; in which last text the elect angels are plainly those angels who, when many others fell, kept their first estate, and so are approved by God. On this text compare Josephus de Bel. ii. 16, 4. towards the end, and see Wolfius.—Clement, in his 1st Ep. to Cor. § 49. uses the word in this sense also: by charity were all the elect of God, πάντες οἱ ἑκαεκτοὶ Θεοῦ, made perfect. Without charity nothing is well-pleasing εὐάρεστον to God. Comp. § 1. The LXX have several times applied the word in this last sense, as in Is. lxxv. 9, 18, 23<sup>2</sup>. answering to the Heb. בְּרִיחַ *chosen, choice*, and in Prov. xviii. 3. Is. xxviii. 16. to the Heb. בָּרָא *proved, approved*.

ἐκλογή, ἡς, ἡ, from ἐκλέλογα perf. mid. of ἐκλέγομαι to choose out, elect.

I. *A choosing out, or election of a person to a certain office or employment.* Acts ix. 15. [So Schleus. The phrase is σκῆψις ἐκλογῆς for ἐκλεκτοί. Others say an excellent instrument, choice implying excellence in the thing chosen.]

II. *A choosing out, or election of one nation rather than another to certain privileges and blessings.* Rom. ix. 11. xi. 28. Thus in the first text there was an election of Jacob rather than of Esau, so that the posterity of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. Gen. xxv. 23. Mal. i. 2, 3. and see Doddridge's note on Rom. ix. 13. And thus in Rom. xi. 28. there was an election of the Jews to be God's peculiar people for their fathers' sake, (comp. Deut. iv. 7, 37. vii. 6, 7. 8. x. 14, 15.) which election it is plain the apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour

<sup>1</sup> See Whitby on these three texts of Mat. and Luke. Theophylact's note on Mat. xxii. 14. seems very remarkable: πολλοὺς καλεῖ ὁ Θεός, ἀλλὰ οὐδὲ πάντας, ὅλγοι δὲ ἐλεκτοί: ὅλγοι γὰρ σωζόμενοι καὶ ὅλγοι ἐλεγεῖναι παρά Θεοῦ. Ὅστε τοῦ μὲν Θεοῦ τὸ καλεῖν, τὸ δὲ ἑκαεκτοῦς γενέσθαι: ἢ μὴ, ἡμέτερόν ἐστι, God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God. so that it is God's part to call, but to be chosen (become elect) or not, is ours.

<sup>2</sup> On which passages compare Rom. xi. particularly ver. 8, 7.

through faith in Christ. See Whitby on Rom. xi. 28. and the following verses.

III. *An election, or being chosen to the blessings of the Gospel.* Rom. xi. 5. 2 Pet. i. 10. 1 Thess. i. 4. where see Macknight. Also, the persons so chosen. Rom. xi. 7. [Schleusner says that ἐκλογή here is the same as the λείμμα in v. 8. and παράλειμμα in ix. 27. a few (of the Jews).]—In this latter sense Clement applies the word to the Corinthian Christians, 1 Ep. to Cor. § 29. ὅς (rather οὗς\*) ἑκαοστὴς μέρος ἡκοίησεν ἑαυτῷ, whom he hath made part of the election to himself. The expression λείμμα κατ' ἐκλογὴν χάριτος, Rom. xi. 5. means a remnant of Jews reserved, or left, according as they were elected or chosen out (comp. Mat. xx. 16. xxii. 14. Mark xiii. 20. under ἐλέγομαι III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts: for by GRACE they were saved through FAITH, and that not of themselves; it was the gift of God: not of works, lest any man should boast. See Eph. ii. 8, 9.

Ἐκλύω, from ἐκ out or intens. and λύω to loose.—To dissolve. Whence

Ἐκλύομαι, pass. to be dissolved, to become faint, to faint, either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb. xii. 3, 5. In the profane writers likewise it denotes being faint. See Wetstein on Mat. xv. 32. and Wolfius and Campbell on Mat. ix. 36; in which latter text Wetstein and Griesbach for ἐκλελυμένοι adopt ἰσχυλμένοι, which is the reading of very many MSS., six of which are ancient. See σκῆλλω.—It occurs in the N. T. only in the above passages, but is used by the LXX in the same senses; [of the body,] 1 Sam. xiv. 22. 2 Sam. xvi. 14. xvii. 29. et al. for the Heb. נָפַת and נָפַת to be tired, faint. Comp. 1 Mac. iii. 17. [of the mind, Deut. xx. 3. 2 Sam. iv. 1.]

ἐκμάσσω, from ἐκ out or intens. and μάσσω to wipe, which see under ἀπομάσσωμαι. [See Ouden-dorp ad Thom. M. p. 649. and Eustath. ad Odys. T. p. 684. 43.]—To wipe, wipe dry. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5. [Ecclus. xii. 13.]

ἐκμνητηρίζω, from ἐκ out or intens. and μνητηρίζω to mock, sneer, which see. To mock or sneer exceedingly. occ. Luke xvi. 14. xxiii. 35.—The LXX have used it in two passages, Pa. ii. 4. xxii. 7. for the Heb. שָׂח to mock, deride; but Kypke on Luke xvi. 14. observes that the profane writers very rarely use either the simple V. μνητηρίζω or its other compounds; he, however, produces ΜΥΚΤΗΡΙΖΩΝ, and ὙΠΟΜΥΚΤΗΡΙΣΑΣ from Stobæus, and ΕΠΕΜΥΚΤΗΡΙΣΑΝ from Menander cited by Plutarch.

ἐκνεύω, from ἐκ out and νέω to move, tend, incline.

I. *To decline, go aside.* So Plut. de Gen. Socr. t. ii. p. 577. B. ἑκνεύεσθαι τῆς ὁδοῦ, going out of the way.

II. *Simply, to depart, go forth or away,* in Ælian, and thus it seems used John v. 13. The 1st aor. ἔκνευσα in Thucydides [ii. 90.] and Lucian, denotes swimming out, escaping by swim-

<sup>2</sup> See Davies's note on the place.

*ming*: but is not this rather from the V. *venia* to swim, than from *νένω*? See more in Elsner, Wolfius, and Wetstein on John v. 13. [Schl. seems to consider the verb as *ἐκνίω* decidedly, and says, that its meanings are to swim out, emerge, escape from, accede, the last applying to John v. 13. The Vulgate has *declinavit*. Battier (Bibl. Brem. Class. v. p. 90.) says it is to give a sign by a nod, command by a nod, but this is rejected by Wolf, Palaioret, &c. Erasmus derives the word from *ἐκνέω* to become a stranger.—The word *ἐκνέω* to avoid by a motion of the head, occurs in Xen. de Re Eq. x. 41. Diod. Sic. xv. 87.]—The LXX have used it for the Heb. *פָּרַג* turn, turn aside, 2 Kings ii. 24. xxiii. 16; and, according to some copies, for *פָּרַג* decline, turn aside, Judg. iv. 18.

*Ἐκνήφω*, from *ἐκ* out, and *νήφω* to be sober.—To awake sober out of a drunken sleep, applied spiritually. occ. 1 Cor. xv. 34. The LXX have used it in the same sense, for the Heb. *קָץ* to awake, Joel i. 5. *Ἐκνήφατε, οἱ μεθύοντες, awake, ye drunken.* (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So Plutarch, in Demosth. t. i. p. 855, B. of Philip who had been drunk, *μεθύων, ἘΚΝΗΨΑΣ* δὲ—[Aretæus iii. 6. iv. 3.]

*Ἐκούσιος*, α, ον, from *ἐκὼν*—*ὄν* willing.—Voluntary, spontaneous, whence, the neuter being used as a substantive, *κατὰ ἐκούσιον*, of freewill, i. e. voluntarily. occ. Philem. 14. [The same phrase occurs Numb. xv. 3. See Levit. vii. 16. xxiii. 38. Xen. Mem. ii. 1, 18. Polyb. vi. 14, 7.]

*Ἐκονσίως*, adv. from *ἐκούσιος*.—Willingly, voluntarily. occ. Heb. x. 26. [without necessity.] 1 Pet. v. 2. [LXX, Ps. liii. 6.]

*Ἐκαλαί*, adv. from *ἐκ* of, and *πάλαί* anciently, formerly.

I. Of old, in ancient times. 2 Pet. iii. 5<sup>1</sup>.

II. Of a long time. 2 Pet. ii. 3. where Alberti, Wolfius, Kypke, and Wetstein show that this compound participle *ἐκαλαί* is used by Josephus, Arrian, and Plutarch. [Phrynichus objects to this word as a compound of an adverb and preposition. But see Alberti, Obs. Phil. p. 463. Schwarz, Comm. Ling. Gr. p. 444.]

*Ἐκπειράζω*, from *ἐκ* intens. and *πειράζω* to try, prove, tempt.—To try, prove, tempt, make trial or proof of. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 6.) See Wetstein, Whitby, and Campbell on Mat. iv. 7. and Macknight on 1 Cor. x. 9.—The LXX have used this verb for the Heb. *נָסָה*, Deut. vi. 16. [viii. 16.] Ps. lxxviii. 18.

*Ἐκπίμπω*, from *ἐκ* out, and *πίμπω* to send.—To send out or forth. occ. Acts xiii. 4. xvii. 10. [1 Sam. xx. 20. xxiv. 19. Polyb. xx. 9, 2. Xen. Hell. iii. 5, 8.]

*Ἐκπίρσσο*. See under *περίρσσο*.

*Ἐκπέννυμι*, from *ἐκ* out, and *πέννυμι* to open, stretch out. [See Glass. Phil. Sac. p. 934. ed. Dath.]—To stretch out, expand, as the hands, in earnestly addressing and persuading. occ. Rom. x. 21. where see Kypke; and Vitrina on Is. lxxv. 2. [Prov. i. 24.]

*Ἐκπηδάω*, from *ἐκ* and *πηδάω* to leap.—To

leap out or forward, rush into. This is Griesbach's reading in Acts xiv. 14. See Paleph. de Incred. viii. 14. Deut. xxxiii. 22. 2 Mac. iii. 18. Xen. Cyr. i. 4, 8.]

*Ἐκπίπτω*, from *ἐκ* and *πίπτω* to fall.

I. [To fall off from, or fall down, of chains falling off a person, Acts xii. 7; of a boat falling down into the sea, xxvii. 32; of flowers falling off, James i. 11. 1 Pet. i. 24; of stars falling from heaven, Mark xiii. 25. Schleusner explains this last phrase by *ceasing to shine*; eodem redit. *Πίπτω* is the word in Mat. xxiv. 29. Compare Herodian, iii. 7, 8. Artem. v. 23. Xen. Cyr. v. 4, 8. Job xv. 33.]

II. [To fall from (a former state), or lose it. Thus Gal. v. 5. to fall from grace; 2 Pet. iii. 17. that ye do not fall from your own solid foundation of Christian grace and knowledge. Rev. ii. 5. (though Palaioret, Obs. p. 523. translates it to degenerate, as in Philost. V. p. 193.) Ecclus. xxxiv. 7. Athen. xiii. 1. Elian, V. H. iv. 7. See Loesner, Obs. Philon. p. 291. *Ἀποπίπτω* occurs in this sense, Judith xi. 6. Ps. v. 10. Polyb. v. 3, 6. ix. 7, 1.]

III. With *εἰς* following, to fall upon, to run foul of, be cast upon, as a ship. Elsner remarks, that a ship is said (i. e. in the Greek writers) *ἐκπίπτει*, when it is dashed against the rocks, or runs aground: for the latter use of the word he quotes Polybius and Aristides: and of the former, Herodotus, [viii. 13.] cited by Raphaelius, furnishes us with an example, *ἘΞΕΠΙΠΤΟΝ πρὸς τὰς πέτρας*, they ran foul or were dashed against the rocks. The persons sailing are also, in the above-mentioned circumstances, said *ἐκπίπτειν*, as Raphaelius on Acts xxvii. 26. shows from Xenophon. "*Ἐκπεσὶν* signifies to fall upon any thing, contrary to your expectation and will, by erring and wandering from your original course and destination. So Hutchinson in Xen. An. p. 452. 8vo. on *ἐκπίπτοντας*, "eodem sensu adhibetur *ἐκπίπτειν*, Acts xxvii. 17, 26. *nempe de navigantibus, qui cursu proposito excussi, vel in brevia incidunt vel in littus ejiciuntur.*" Bryant's Observations, &c. p. 27. and note. Acts xxvii. 17, 26, 29. [Comp. Polyb. i. 51. Eurip. Hel. 1227. Diod. Sic. v. 54. for the sense to dash against. Schleusner explains, Acts xxvii. 26. simply to run the ship ashore, and quotes Diod. Sic. i. 31. ii. 60. Lycoph. Cass. 1084.]

IV. "*To fall to the ground*;" i. e. be ineffectual, excidere. Rom. ix. 6. [*ἔρ* is so used in Josh. xxi. 45. (where LXX use *διαπίπτω*.) xxiii. 14. (LXX *πίπτω*.) and 2 Kings x. 10. comp. Judith vi. 9. and Dion. Hal. iii. 28. for similar use of *διαπίπτω*. Schleusner quotes very well *χαμαι-πενὲς ἔπος* from Pindar, Pyth. vi. 37.]

V. *To fall, cease, be abolished.* 1 Cor. xiii. 8. [So Theophyl. ad loc.]

*Ἐκπλήω*, ὦ, fut. *ἐκπλήσω*, from *ἐκ* out, and *πλήω* to sail.—To sail out or forth. occ. Acts xv. 39. xviii. 18. xx. 6. [Xen. Anab. v. 8, 21.]

*Ἐκπληρώω*, ὦ, from *ἐκ* intensive, and *πληρώω* [to fill, or] to fulfil.—To fulfil entirely. occ. Acts xiii. 32. [The simple meaning is to fill, as in LXX, Exod. xxxii. 29. in some copies. It is used in Polyb. i. 67, 1. of fulfilling promise.]

<sup>1</sup> [Sch. says, 'tempore creationis'; why, I do not see.] (175)

<sup>2</sup> Doddridge.

'Εκπλήρωσις, εως, ή, from εκπληρόω.—*A fulfilling, accomplishment* [end]. occ. Acts xxi. 26. Comp. Numb. vi. 5, 13. in LXX, and 1 Mac. iii. 49.

'Εκπλήσσω or -ττω, from εκ intensive, and πλήσσω to strike.—*Εκπλήσσομαι*, pass. to be exceedingly struck in mind, to be astonished, astounded. Matt. vii. 28. xiii. 54. Luke ii. 48. et al. freq. Thus Plato, de Rep. i. cited by Wetstein in Mat., ἰγὼ ἀκούσας 'ΕΞΕΠΛΑΓΗΝ, hearing it, I was astonished. So Lucian, Scythia, t. i. p. 653. "for as soon as I arrived in your city, 'ΕΞΕΠΛΑΓΗΝ μὲν εὐθύς, I was immediately astonished." Plato applies the simple πλήσσω in like manner, Epist. 7. ΠΑΗΓΕΙ'Σ ἰγὼ τῷ λεχθίντι, (just as we say in English,) "I being struck with what was said." [Add Wisd. xiii. 4. Eccl. vii. 17. 2 Mac. vii. 12. Xen. Cyr. vi. 3, 7. Polyb. i. 63, 7.]

ἐκπνέω, ὦ, +fut. ἐκπνεύσω,† from εκ out, and πνέω to breathe.

I. To breathe out, emit the breath. Thus sometimes used by the profane writers.

II. To expire, die. occ. Mark xv. 37, 39. Luke xxiii. 46. Soph. [Aj. 1045.] and Plutarch apply the V. in this latter sense. See Wetstein in Mark. [Eur. Phœn. 1168.]

'Εκπορεύομαι, from εκ out, and πορεύομαι to go.

I. To go or come out or forth, spoken of persons, Mat. iii. 5. xx. 29. John v. 29. et al.; of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15; of fame or rumour, Luke iv. 37; of lightnings and thunders, Rev. iv. 5; of evil spirits, Mat. xvii. 21. [Josh. xv. 18.]

II. To proceed or come forth, as the Holy Spirit from the Father. John xv. 26.

III. Comp. εἰσπορεύομαι II.

'Εκπορεύω, from εκ intensive, and πορνέω to commit fornication or lewdness.—*To commit habitually, or give one's self up to, excessive or abandoned fornication or lewdness.* occ. Jude 7. [Gen. xxxviii. 24.]

ἐκπύω, from εκ out, and πύω to spit.—*Properly, to spit out, thence to reject with disgust or contempt, respuere.* occ. Gal. iv. 14. where see Kypke, Obs. Sac.

'Εκριζώ, from εκ out, and ριζώω to root.—*To root out or up, to eradicate, properly as plants or trees.* occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude 12. [Jer. i. 10. Zeph. ii. 4.]

'Εκστασις, εως, ή, from ἐξίστημι, which see.—*An ecstasy, in which the mind is for a time carried, as it were, out of or beyond itself, and lost.*

I. Great astonishment, amazement. Mark v. 42. xvi. 8. [Comp. Gen. xxvii. 33.] Luke v. 26. Acts iii. 10. [Deut. xxviii. 28. Zach. xii. 4.]

II. A sacred ecstasy or "rapture of the mind out of itself, when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants the prophets or apostles, who are then taken or transported out of themselves." Acts x. 10. xi. 5. xxii. 17. In this latter sense ἑκστασις in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. נִרְדָּמָה a deep or dead sleep. Excellently therefore have our trans-

lators rendered it in the Acts by the English word a trance. [See Schweigh. ad Polyb. ii. 56, 6.]

'Εκστροφή, from εκ out, and στρέφω to turn.—*To turn out of the way, pervert.* occ. Tit. iii. 11. where see Wolfius. [Comp. Deut. xxxii. 20. The original sense seems to be to turn inside out; see Schol. on Aristoph. Nub. 89.]

'Εκταράσσω, from εκ intensive, and ταρασσω to disturb.—*To disturb very much or exceedingly.* occ. Acts xvi. 20. [Plut. t. vi. p. 546. Reisk. LXX, Ps. xvii. 5.]

'Εκτείνω, from εκ out, and τείνω to stretch.

I. To stretch out, extend, as the hand. Mat. viii. 3. xii. 13. et al. freq. On Acts xxvi. 1. Wetstein cites from Polyænus, 'ΑΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημηγορήσων, he lifted up his right hand, as going to harangue. Comp. Prov. i. 24. [It is a common Hebraism, when a man does any thing with his hand, to add the words stretching out his hand. See Judg. xv. 15. 2 Kings vi. 7. Vorst. de Hebraism. c. xxxviii. p. 710. though Georgius (Vindic. N. T. p. 354.) does not assent. The remark applies to Mat. viii. 3; but certainly the phrase very frequently is not pleonastic. Mat. xiv. 31. xxvi. 51. Mark i. 41. iii. 5. Luke v. 13. vi. 10. John xxi. 18. Again, it implies God's exerting his power, in Acts iv. 30. See Glass. Philol. Sac. p. 934. ed. Dath. With ἐτι it implies a violent laying on of hands, as in Luke xxii. 53. and Jer. li. 25.]

II. To cast out or let down, as an anchor from a ship. Acts xxvii. 30.

'Εκτελέω, ὦ, from εκ out or intensive, and τελέω to finish.—*To finish entirely, complete.* occ. Luke xiv. 29, 30. [Deut. xxxii. 45. Polyb. x. 26, 1.]

ἐκτενέω, ας, ή, from ἐκτενής.—*Intensely or continuance.* So ἐν ἐκτενείᾳ for ἐκτενῶς, intensely, instantly, comp. Luke xxii. 44; or continually, comp. Luke ii. 37. occ. Acts xxvi. 7. [Properly extension, from ἐκτείνω. See Herodian vi. 2, 8. The word does not occur, according to Lobeck ad Phryn. p. 311. in old Greek writers. See Phalar. Epist. 68. Apollon. Epist. lii. 368. 'Εκτενία or ἐκτενεία occurs in the same sense in Judith iv. 7. 2 Mac. xiv. 38. In 3 Mac. vi. 41. and xi. 34. it means intent, tenour, purport.]

'Εκτενίστερον, compar. neut. of ἐκτενής (which see) used adverbially.—*More intensely or earnestly.* occ. Luke xxii. 44.

ἐκτενέω, ἰος, οὗς, ὁ, ή, και τὸ -ίς, from ἐκτείνω.—*Continual or intense.* occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8<sup>2</sup>. Comp. ch. i. 22.

'Εκτενῶς, adv. from ἐκτενής. [A word of late date. See Lobeck ad Phryn. p. 311.]—*Intensely, earnestly.* occ. 1 Pet. i. 22. The LXX use this word for the Heb. כֹּחַ in strength, strongly. Jon. iii. 8. Comp. Judith iv. 10. [Joel i. 14. Polyb. xxxi. 22, 12.]

'Εκτιθῆμι, from εκ out, and τίθημι to put.

I. To expose as an infant, to put or cast him out to chance (as we say). Acts vii. 21. Herodotus i. 112. uses the V. twice in this sense. [Wisd. xviii. 5.] See also Wetstein.

<sup>2</sup> [Eccumenius here explains it thus, ἐκτενῶς, διαρκῶς, ἐν πολῷ διατείνουσιν.]

<sup>1</sup> Stockius.

II. *To expound, explain, declare.* Acts xi. 4. xviii. 26. xxviii. 23. [Job xxxvi. 15. But the passage is obscure.] The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages. [Theophr. Char. proem. § 2.]

*Ἐκτινάσσω*, from *εκ* from, and *τινάσσω* to shake, which see under *ἀποτινάσσω*.—*To shake from or off.* occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13. in LXX.

*Ἑκτος*, η, ον, from *ἕξ* six.—*The sixth.* Mat. xx. 5. et al. freq. In order to reconcile John xix. 14. with Mark xv. 25. Dr. Macknight thought it sufficient to observe, that St. Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: but that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was best known, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. Macknight, in his Fifth Preliminary Observation to his Harmony, 1st edition. But was this indeed the manner in which the Romans reckoned their hours? It were easy to quote from their writers many passages which clearly prove that it was not<sup>1</sup>. But I shall only produce the well-known lines of Martial, iv. 8.

*Prima salutes atque altera distinct hora,  
Exercet raucos tercia caudicibus,  
In quintam varias extendit Roma labores,  
Sexta quies lassas, &c.*

"The first and second hour are engaged at the temples of the gods, the third exercises the hoarse pleaders, from that unto the fifth the Romans are employed in various occupations, the sixth affords rest to the weary," &c. The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sunrise, and of the night from sunset<sup>2</sup>. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14. with Mark xv. 25! Numerous are the methods which have been taken by learned men for this purpose. These may be seen in Wolfius and others. I shall mention but two: 1st, that which proposes with a few MSS. to read in John *ῥῆτιν* third instead of *ἕκτη* sixth (see Whitby and Doddridge); but as that reading does not appear to be supported by sufficient authorities, (see Mill and Wetstein,) this method may be rather thought cutting the knot than untying it. 2ndly, The most satisfactory solution of the difficulty seems to be

that stated by Harmer, who refers the sixth hour in John, not to the time of day, but to the immediately preceding *παράσκη* τοῦ Πάσχα, preparation of the Paschal peace-offerings, which he shows from Dr. Lightfoot might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews about the sixth hour after this time, according to St. John's account, and be crucified at the third hour of the day, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to Harmer himself, Observations, vol. iii. p. 130. et seq. In John iv. 6. it does indeed seem at first sight as if the evangelist reckoned the hours of the day in the manner mentioned by Macknight; because the usual time when the women in the East draw water was anciently, (see Gen. xxiv. 11.) as it still is, the evening. But in reply to this it may be observed, that from the whole of the narration, John iv., it is evident that Jesus found the woman alone at the well, and that therefore it could hardly have been the usual time of women's drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character, (see verses 17, 18.) it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of hers might especially recommend her to the favour of HIM who came to save sinners, and knew her heart. [Grotius's theory deserves mention. He says that the third, sixth, and ninth hours, which were the most esteemed for prayer and other services, (see Wolf on Acts iii. 2.) were marked by the sounding of a trumpet; and that hence, after the sounding the trumpet at the third hour, the sixth hour was considered as approaching, and at hand. The evangelist then added this remark on the time to show the reason for the great haste of the Jews, as it was not only the day of preparation, but the very hour of killing the Passover which was at hand. Glass, Lampe, and others, adopt this opinion; and Lampe adds, that from Maimonides ad Berach. cap. i. Mischir. 2. it appears that the Jews really divided the day into four quarters. Dr. Tittmann, of Dresden, the most recent commentator on St. John, (whose Commentary, so unlike that of many of the recent German works, may be safely recommended, though too long, to the young student,) adopts the theory of reading *ῥῆτιν* for *ἕκτη*, after Beza, Theophylact, &c., adding, that Wassenberg<sup>3</sup> and others thought that the words *ἦν δὲ—ἕκτη* were a mere gloss. Schleusner agrees with Macknight, and cites Plin. N. H. ii. 77. and Aul. Gell. iii. 2.]

*Ἐκτός*, an adv. governing a gen., from *εκ* out.

1. *Without*, as opposed to *within*. 1 Cor. vi. 13. (where see under *πᾶς* IV.) 2 Cor. xii. 2. 8. With the neuter article, *τὸ ἔκτος* the outside. occ. Mat. xxiii. 26.

2. *Except, besides.* Acts xxvi. 22. 1 Cor. xv. 27.

3. *Ἐκτός ἐι μὴ, except that, unless.* 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. Lucian often uses the same

<sup>1</sup> See Cicero, Orat. pro Murenâ, § 33. ed. Olivet; Epist. ad Att. ii. ep. 10. xlii. ep. 52; ad Famil. vii. ep. 30. Caesar. Comment. iv. 22. ed. Clarke and Maittaire. Horat. l. sat. v. 23, 25. vi. 122. li. sat. vi. 34. Peralius, sat. iii. 4. and not. Delph. Martial. viii. 67.

<sup>2</sup> See Rutherford's Astronomy, Nos. 375, 376. Phutarch, Quæst. Rom. p. 284.

<sup>3</sup> [In a Dissertation prefixed to Valckenaer's Schol. in libros quosdam N. T. tom. i. p. 50.]

phrase; Revivisc. t. i. p. 389. 'ΕΚΤΟΣ ΕΙ' ΜΗ'—*εἰν unless he be.* Quom. conscrib. Hist. p. 677, κ. 'ΕΚΤΟΣ ΕΙ' ΜΗ'—*τοῦθ' ὑπολάβει τις, unless any one should suppose.* See more instances in Wetstein and Kypke on 1 Cor. xiv.

'Εκτρέπομαι, from *ἐκ* out, from, and *τρέπω* to turn.

I. *To be turned out of the way or aside.* Heb. xii. 13. Also, *to turn aside*, in an intransitive sense. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See Kypke on 1 Tim.

II. With an accusative following, *to turn from, avoid, aversari.* 1 Tim. iv. 20.

'Εκτρέφω, from *ἐκ* intensive, and *τρέφω* to nourish.

I. *To nourish.* Eph. v. 29.

II. *To nourish or bring up.* Eph. iv. 4. In this latter sense of *bringing up* or *educating*, it is frequently used by the LXX, answering to the Heb. *נָחַל*. See inter al. 1 Kings xii. 8, 10. 2 Kings x. 6. Hos. ix. 12.

'Εκτρώμα, *ατος, τό*, from *ἐκτρίνω* perf. pass. of the V. *ἐκτρίνωσκα* to suffer abortion, miscarry, which from *ἐκ* and *τρίνωσκα* to wound, hurt, and this from the simple *τρώω* the same.—*An abortion or abortive birth.* occ. 1 Cor. xv. 8. where see Macknight. In two passages of the LXX, Job iii. 16. Eccles. vi. 3. it answers to the Heb. *נָפַל* of the same import, from the V. *נָפַל* to fall, fall away. [1 Sam. vi. 3.]

'Εκφέρω, from *ἐκ* out, and *φέρω* to bring, carry.

I. *To bring or carry out.* Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. *To carry out to burial.* Acts v. 6, 9, 10. Comp. *ἐκκομίζω*. Raphaelus shows from Herodotus and Polybius, [vi. 51.] that *ἐκφέρειν* is a funeral term, as the correspondent *efferre* is in Latin. See also Wetstein. [Xen. Mem. i. 2, 55.]

III. *To bring forth, produce*, as the earth. Heb. vi. 8. [Gen. i. 12.] It is used in the same sense by the Greek writers. See Wetstein. [Plut. de Educ. Puer. c. 14. § 10.]


'Εκφεύγω, from *ἐκ* out, and *φεύγω* to flee.

I. [*To escape by actual flight.* Acts xvi. 27. xix. 16. 2 Cor. xi. 33. Eur. Phoen. 1232. Hom. Il. 2. 57. Xen. Cyr. vi. 1, 40. Judg. vi. 11. Job xv. 30. Is. lxvii. 7. Parkhurst and Wahl refer 2 Cor. xi. 33. to the next sense.]

II. [*To escape* (especially imminent evils). Luke xxi. 36. Prov. x. 19. Rom. ii. 3. Heb. ii. 3. where, as in Eccles. xvi. 15. understand *κρίμα Θεοῦ*, though Schleusner suggests that *ἐκφεύγω*, *ἀποφεύγω*, and *φεύγω*, (Heb. xii. 25.) as in good Greek, signify, *to be absolved from punishment.* Aristoph. Vesp. 988, 991. Thom. M. v. *φεύγω*.]

'Εκφοβῶ, *ω, θ*, from *ἐκφοβος*.—*To terrify.* occ. 2 Cor. x. 9. [Deut. xxviii. 25. Nah. ii. 11. Zeph. iii. 13.]

'Εκφοβος, *ου, δ, η*, from *ἐκ* intensive, and *φόβος* fear.—*Exceedingly affrighted, terrified.* occ. Mark ix. 6. Heb. xii. 21. [Deut. ix. 19.]

 'Εκφύω, from *ἐκ* out, and *φύω* to produce.—*To produce, put, or thrust forth*, as a fig-tree its leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts *ἐκφύω* may be rendered either

transitively *putteth forth*, or intransitively *spring forth*; and *φύλλα* may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, xxi. 30. uses *προβάλλωσι send forth*. [Schl. and Wahl give the active sense, but Schl. mentions the other. See Symm. Ps. ciii. 14. Eur. Phoen. 958.]

'Εκχέω, from *ἐκ* out, and *χέω* to pour.

I. *To pour out, empty*, [properly, as liquids,] as the phials of wrath. Rev. xvi. 1. et seq.

II. *To pour out.* Mat. ix. 17. Mark ii. 22. [There is, in this sense, a notion also of *waste* or *utter loss*; for, as Schl. observes, *ἐκχέω* is opposed to *συντηρέω*, and in the Cambridge MS. the gloss is *ἀπόλυνται*.]

III. *To shed*, as blood. Acts xxii. 20. Rom. iii. 15. [Rev. xvi. 6. Gen. ix. 6.]

IV. *To pour out*, as money. John ii. 15.

V. *To pour out*, [in the sense of *giving freely*; used of the Holy Spirit. Acts ii. 17, 18, 33. Tit. iii. 6. where Theophylact has *εὐφελῶς τοῦτον μεριδῶσι*; of *πῦρ*, Eccles. xviii. 11; of *loaves of bread*, Job iv. 23.]

'Εκχύνω or ἐκχύνω, from *ἐκ* out, and *χύνω* or *χύνω* to pour.

I. [*To pour out*, as liquids (Xen. Cyr. vii. 5, 6); in the sense of *wasting* or *losing*, as Luke v. 37. Eccles. xx. 13. See 2 Sam. xx. 10.]

II. *To shed*, as blood. Mat. [xxiii. 35.] xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20. where see Wetstein and Kypke, Obs. Sacr.

III. *Pass. to be poured or gush out*, as the bowels. Acts i. 18.

IV. *Pass. to be poured out or shed abroad, to be given freely*, as the gift of the Holy Ghost. Acts x. 45; or the love of God. Rom. v. 5.

V. *Pass. to rush, or run violently, effusus ruere.* So Elsner, who shows that not only the LXX, Alexandr. Judg. ix. 44. xx. 37. but Themistius and Polybius [v. 106.] have used it in this sense, and that the latter particularly applies it to *inordinate desire*. Jude 11. where comp. Kypke. [Eccles. xxxvii. 32. Aristoph. Vesp. 1460. Test. xii. Pat. (Fab. i. p. 520.) *παρρησία, ἐν ᾗ ἐξεχύθην ἐγώ*.]

'Εκχωρίω, *ω, θ*, from *ἐκ* out, and *χωρίω* to go.—*To go or depart out.* occ. Luke xxi. 21. [Numb. xvi. 45. Am. vii. 12. 1 Mac. ix. 62.]

'Εκψύχω, from *ἐκ* out, and *ψύχω* to breathe.—*To expire, die.* occ. Acts v. 5, 10. xii. 23. [of *fainting in spirit.* Ez. xxi. 7.]

'Εκών, *οὔσα, ὄν*, from *εἶκω* to yield, submit.—*Willing, voluntary, spontaneous.* occ. Rom. viii. 20. 1 Cor. ix. 17. [Exod. xxi. 13.]

'ΕΛΑΙΑ, *ας, η*, the olive tree. [Rom. xi. 17, 24. (comp. Jer. xi. 16. Hos. xiv. 7. See Glass, Phil. Sacr. p. 1109. ed. Dath.) Rev. xi. 4. (comp. Zech. iv. 11—14. and Glass, ubi sup.) *τὸ ὄρος τῶν ελαιῶν*, the Mount of Olives. Mat. xxi. 1. xxiv. 3. xxvi. 30. see 2 Sam. xv. 30. Zech. xiv. 4. Jos. Ant. xx. 8, 6. Bell. v. 2, 3. (The same as *ελαιών*, see below.) Also the *olive-fruit*, as Jam. iii. 12. (Xen. Ec. 19, 13.)]

'ΕΛΑΙΟΝ, *ου, τό*.

I. *Oil, the expressed juice of the olive-fruit.* [Mat.

<sup>1</sup> See Grotius on Mat. xxiv. 32.



xiv. 2, 3, 8. (of lamp-oil, see Jer. xl. 10. a coarser sort than that used for anointing.) Luke vii. 46. x. 34. xvi. 6. Mark vii. 13. Rev. xviii. 13. On Jam. v. 14. see Macknight. In Rev. vi. 6. Schl. and Bretsch. unnecessarily suppose it used for *laia* the olive fruit; it is coupled with *olivos*.]

II. 'Ελαιον ἀγαλλιάσεως the oil of gladness denotes the *unction of the Holy Spirit*, anciently typified by oil, by which *unction* Jesus was *anointed* to the offices of prophet, priest, and king. Comp. under *Μισσίας*. occ. Heb. i. 9. where see Macknight, and comp. Ps. xlv. 7. 1 Kings i. 30, 40. [See also Exod. xli. 30. xxv. 31. xxix. 7. 2 Kings ix. 6. 1 Sam. x. 1. Schl. and Bretsch. explain the passage without reference to Christ's offices, as indicating the highest honours and pleasures, as the ancients used to anoint themselves on feasts and joyful occasions, and Bretsch. (referring to 2 Sam. xiv. 2. Pa. xxiii. 5. civ. 15. &c.) says, that anointing oil was thence called *ελαιον ἡδύσματος*, (Ecclus. x. 1.) or *ἀγάλλ.*; but this falls short of the sense of the passage, which Parkhurst has properly given. Rosenmüller acknowledges the allusion to Christ's regal office. See Glass, Phil. Sacr. p. 416. 1109.]

'Ελαιών, ὠνος, ὁ, from *laia*.—*Olivet*, a mountain on the east of Jerusalem, so called from its abounding in *olive-trees*. occ. Acts i. 12. Josephus several times mentions this mountain in his Jewish War; and in his Ant. vii. 9, 2. he speaks of it by the name 'Ελαιῶνος ὄρος, as St. Luke does; but in xx. 7, 6. he observes, τῆς πόλεως ἀντιπρὸς κείμενον ἀπὸ πέντε στάδια πίντε, it is situated opposite the city, at the distance of *five stadia* or furlongs. This passage the learned Hudson in his note reconciles with Acts i. 12. where Olivet is said to be a Sabbath-day's journey, or *eight stadia*, from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three stadia* further upon it. But comp. under *ἔχω* XI. The LXX have frequently used this word for an *olive-yard*, answering to the Heb. גַּן as Exod. xxiii. 11. Deut. vi. 11. et al.

'Ελάσσων, Att. -ρων, ὀνος, ὁ, ἡ, -ον, τό. An irregular comparative, from *elaχús* small.

I. *Inferior in worth or dignity, worse*. John ii. 10. Heb. vii. 7. [Wisd. ix. 5; *lesser*, Gen. i. 16. Exod. xvi. 17, 18.]

II. *Inferior in age, younger*. Rom. ix. 12. 1 Tim. v. 9. where the neut. *ἐλαττων* agrees with *χρῆμα* understood. See Wetstein and Bowyer. [On Rom. ix. comp. Gen. xxv. 23. xxvii. 6.]

'Ελαττωνίω, ὦ, from *ἐλαττων*, τό, less.—*To have too little, to lack*. occ. 2 Cor. viii. 15. which is a citation of Exod. xvi. 18. where in the LXX *ἐλαττωνήσιν* answers to the Heb. נִחְיָה *wanted, lacked*. [Sometimes used actively by LXX, to diminish, as Prov. xiv. 34.]

'Ελαττώω, ὦ, from *ἐλάττω*.

I. *To make lower or inferior*. occ. Heb. ii. 7, 9. The 7th verse is a citation of the LXX version of Ps. viii. 6. and as well as the Heb. נִחְיָה נִחְיָה, may be literally rendered, thou *madest him a little while inferior to* (as in Eng. Marg.) the *Alcim*, i. e. to the material *Alcim*, or agents of nature, called by the LXX and the (179)

apostle ἀγγέλους *angels*; [used in this sense by Isocrat. Paneg. c. 47. p. 127. (ed. Mori.) vid. Symmach. 2 Sam. iii. 1. Philo de Opif. p. 20.]

II. 'Ελαττοῦμαι, ὀμαι, pass. to be lessened, decrease. occ. John iii. 30. [See Ecclus. xlii. 2. Sometimes to be deficient in. Ecclus. xxv. 2. xlvii. 27.]

'Ελαύνω, from *eláw*, the same, whence it borrows several of its tenses.

I. *To drive, impel*. Jam. iii. 4. [(Hom. Od. xv. 502.) 2 Pet. ii. 17. Luke viii. 29. Ecclus. xxxviii. 25. 2 Mac. ix. 4. (metaphorically pass. to be harassed. Wisd. xvi. 18. xvii. 16. Joseph. A. J. ii. 14. p. 109. ed. Hav.)]

II. *To row, i. e. drive or impel a ship or boat with oars*. In the profane writers the accusative N. for a ship or ships is sometimes expressed with this V., but sometimes omitted, as in the N. T. Mark vi. 48. John vi. 19. where see Elsner, Wolfius, and Kypke. [See 1 Kings ix. 27. Thucyd. iii. 49. viii. 108. Hom. Od. iii. 157.]

Ελαφρία, ας, ἡ, from *elaφρός*.—*Lightness, levity, inconstancy*. occ. 2 Cor. i. 17.

'Ελαφρός, ἄ, ὄν, q. *elaφρός*, from *elaφος* a stag.—*Light, not grievous*. occ. Mat. xi. 30. 2 Cor. iv. 17. As to the former passage we may observe, that Lucian has the phrase ΖΥΓΟΝ 'ΕΛΑΦΡΟΝ, de Merc. Cond. t. i. p. 470. and that in the latter text the neuter adjective τὸ *elaφρόν* is used substantively for *elaφρία lightness*, [or τὸ *elaφρόν* τῆς θλίψεως, for ἡ *elaφρά* θλίψις. (See Gees. p. 643, 1. Fisch. ad Well. vol. iii. pt. i. p. 293. Matthiae, p. 592, 5.) Exod. xviii. 26. ῥῆμα *elaφρόν* a trifling matter. LXX, Ez. i. 7.]

'Ελαχίστος, η, ον, superlat. of *elaχús* small.—*Smallest, least*, in size, quality, state, dignity, or esteem. See Jam. iii. 4. Mat. ii. 6. v. 19. (where see Wetstein and Campbell.) 1 Cor. iv. 3. xv. 9.

Ελαχιστότερος, α, ον, an unusual comparative formed from the superlat. *ἐλαχίστος*.—*Less than the least*. occ. Eph. iii. 8. It is a very strong and emphatical word. Grotius, on the text, cites from the Greek poets several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the prose writers. Thus Thuc. iv. 118. has καλλιώτερον, Strabo πρώτιστον, Xen. Hel. i. *ισχατώτατος*, tii. 3, 49. *ισχατώτατα*, adv.† and Sextus Empir. ix. p. 627. *ἐλαχιστοτάτω*. So in Lat. *minimissimus, postremior, postremissimus*. See Wetstein on Eph. iii. 8. and comp. *μειζότερος*.

'ΕΛΑΨΩ, ὦ, to drive, impel, as a ship with oars. occ. John vi. 19. *ἐληλακότες*. Homer often uses this V. in a poetic form, as Il. v. 366. μᾶστιεν δ' 'ΕΛΑΨ'ΑΝ, he whipt to drive them, i. e. the horses, and applies it to a ship either with or without *νήα*. See Odys. xii. 47, 55, 109, 124. Comp. *ἐλαύνω* II.

'Ελεγεῖε, εως, ἡ, from *ἐλέγχω*.—*A reproof*. occ. 2 Pet. ii. 16. [Job xxi. 4. xxiii. 2.]

'Ελεγχος, ου, ὁ, from *ἐλέγχω*.

I. *Conviction, evident demonstration or manifestation*. Heb. xi. 1. So Theophylact on the place, *ἐλεγχος τοῦτ' ἐστι δειξίς, φανήσις ἀδήλων πραγμάτων* ποῦ καὶ ταῦτα βλέπεσθαι τῷ νῦν ἡμῶν ὡς παρόντα, *ἐλεγχος*; that is, the N 2

showing or manifestation of things not seen; for it (faith) makes them to be seen by our mind as if they were present. So the Syriac version renders *ἐλεγχος* by *ܡܢܝܢܐ* the manifestation; and

Chrysostom, from this expression, *ἐλεγχος οὐ βλεπομένων*, observes, *ἡ πίστις τοίνυν ἰσὶν ὁψις τῶν ἀδύλων, φησί, καὶ εἰς τὴν αὐτὴν τοῖς ὁρωμένοις φέρει πληροφορίαν τὰ μὴ ὁρώμενα*, faith, then, says the apostle, is the seeing of things not manifest, and brings those things that are not seen to the same full demonstration as those which are. See Suicer's Thesaur. under *πίστις*, vol. ii. col. 374. 1st ed.

II. *Conviction of error, refutation.* 2 Tim. iii. 16. [Is. xxvii. 3. Job xiii. 6. Long. de Sub. fr. iii. 11.]

'ΕΑΕΓΧΩ, to demonstrate, show by evident and convincing reasons.

I. *To convince.* John xvi. 8. (where see Campbell's note.) [The passage here referred to is one of some difficulty, καὶ ἰδὼν ἐκείνος ἰλέγει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως. Schl. gives the verb a different sense, as applied to *ἁμαρτία*, from that which he ascribes to it in the other two cases, which is unreasonable. He says, *He shall convict the Jews of the sin of incredulity, and shall convince them of my innocence, and the victory gained over the power of Satan.* Lampe takes *κόσμος* of the world at large, and explains the passage thus: *He shall convince the world, (1) that it is sinful (incredulity being mentioned only as an example); (2) that justification can only be gained through Me; and, (3) that I shall then be made Judge of all, and that all must therefore submit to Me.* Tittmann thinks *κόσμος* refers only to the Jews here, and gives the following explanation: *He will show clearly (1) the great sin of the Jews in rejecting Me, by the conversion of many thousands of Jews through the effusion of the Spirit; (2) that I was really just and innocent, by teaching through the apostles that God has received Me into heaven; (3) that the opposition made to Me by the rulers of this world is in vain, as my religion will prevail; and that their policy will be judged and condemned.* As to the proof from other places of Scripture, the lexicographers differ in their arrangements of passages under the two first heads. *To convince* and *to convict* seem to differ, when applied to a fault, only thus, that the individual is himself convinced of his fault, but is convicted of it in the judgment of others, the fault being equally proved in each case. The world, in either its limited or extended sense, must be its own judge, and I should, therefore, certainly refer this passage to the first head. In John viii. 46. where the same phrase, *τίς ἐλέγχει με περὶ ἁμαρτίας*, occurs, as there seems somewhat of an appeal to others, Parkhurst has probably done right in referring it to head II. Add to this, 2 Tim. iv. 2. In 1 Cor. xiv. 24. it is to *refute*. See Thucyd. vi. 86.] Tit. i. 9.

II. *To convict.* John viii. 9, 46. (where see Campbell's note.) Jam. ii. 9. [Ælian, V. H. xii. 51. Aristoph. Plut. 574. Athenag. Leg. c. 2.]

III. *To manifest, make manifest, discover.* John iii. 20. where *ἐλεγχθῆναι* answers to *φανερῶθῆναι* in the following verse. So the learned Elsner inter-

prets the word in this text, and in Eph. v. 13. and shows that the Greek writers use it in the same sense, as, for instance, Artemidorus, Oneirocrit. i. 68. p. 57. τὰ κρυπτὰ 'ΕΑΕΓΧΕΙ, manifests hidden things. Comp. Wetstein on Eph. [Ælian, V. H. xii. 5. Schl. thinks this sense belongs especially to judicial cases, where the truth is elicited by inquiry and torments; whence *ἐλέγγω* is to inquire, (see Ernest. ad Callim. H. in Del. 88.) and *ἐλεγχος* means torment, Xen. An. iii. 5, 9.]

IV. *To reprove, rebuke, by words.* Mat. xviii. 15. Luke iii. 19. [1 Tim. v. 20.] Tit. i. 13. [ii. 15. Gen. xxi. 25.] by afflictions, Heb. xii. 5. Rev. iii. 19. [2 Sam. vii. 14. Tob. xiii. 10.]

ΕΛΕΙΝΟΣ, ἡ, ὅν, from *ἐλεος*.—Pitiable, miserable. occ. Rev. iii. 17. 1 Cor. xv. 19. in which latter text observe, that the comparative *ἐλεινότεροι* is used for the superlative *ἐλεινότατοι*. So Anacreon, Ode xlv. 3'. Comp. under *μιζῶν*.

'Ελεῖω, ὦ, from *ἐλεος*.

I. *To pity, have pity or compassion upon.* Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see Wolfius, Cur. Phil. Κύριε, ἐλεῖσον—, Lord, have mercy—, Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity it was used also by the heathen. Thus in Arrian, Epictet. ii. 7. τὸν θεὸν ἱπυκαλούμενοι δέόμεθα αὐτοῦ, ΚΥΡΙΕ, 'ΕΑΕΉΘΩΝ, in our invocations of God we entreat him, Lord, have mercy—. This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under *ψυχὴ* VII.

'Ελείομαι, οὔμαι, pass. to be pitied, obtain pity or mercy. Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. et al. [To obtain pardon, especially 1 Tim. i. 13, 16. So Hos. ii. 3. Prov. xxi. 26. Ez. vii. 4, 9.]

II. *To show mercy, perform acts of mercy or pity.* Rom. xii. 8. where see Macknight. [I should be inclined to add more passages to this head, as 1 Cor. vii. 25. 2 Cor. iv. 1. Phil. ii. 27. 1 Pet. ii. 10; in all of which pity producing acts of mercy, is, I think, implied. See Prov. xxiii. 9.]

'Ελεημοσύνη, ης, ἡ, from *ἐλεῆμην*.

I. *Pity, compassion.* So in Callim. Hymn to Delos, 151, 2. Latona speaks to the river Peneus,

—Μὴ σὺν' ἐμῷ πάθῃ κακὸν εἶναικα, τῆσδε  
'Αντ' 'ΕΛΕΗΜΟΣΥΝῆΙ—

Nor shalt thou suffer ill on my account  
For this compassion—

[See Is. i. 27. xxviii. 27. Prov. iii. 3.]

II. In the N. T. a work of mercy, particularly almsgiving. Mat. vi. 1—4. Also, the *alms* itself, or money given to the poor. Luke xi. 41. xii. 33. Acts iii. 2. et al. Hence the Latin ecclesiastical writers use the word *elemosyna*, whence, by a corruption, our English *alms*. [Dan. iv. 24. The Heb. word *צדקה* used there, has also the double meaning of *piety* and *alms*.] Though several learned men, as Mill, Doddridge, Bp. Pearce, and Campbell, (whom see,) have thought

<sup>1</sup> [N.B. The Attic form is *ἐλεινός*. See Pors. Præf. ad Hec. p. viii. Lobbeck ad Phryn. p. 87. The word sometimes means *compassionate*.]

that in Mat. vi. 1. *δικαιοσύνην*, not *λεημοσύνην*, was the true reading, yet it seems remarkable that Griesbach should admit the former word, which is found in *only two* Greek MSS., into the text. See Wetstein, in Var. Lect.

*Ἐλεῆμων*, *ονος*, *ὁ*, *ἡ*, from *ἐλεῖω*.—*Pitiful, compassionate, merciful*. occ. Mat. v. 7. Heb. ii. 17. [Jer. iii. 12.]

*ἘΛΕΟΣ*, *ου*, *ὁ*, and *ἘΑΕΟΣ*, *εος*, *ου*, *τό*.  
I. *Pity, compassion, mercy*. Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. et al.

II. [*Kindness*,] *a work or act of mercy*. Luke [i. 54, 58.] x. 37. [Rom. ix. 23.] Jam. ii. 13. [et al.] Comp. Mat. ix. 13. xii. 7. [Joined with *ἀγάπη* or *χάρις* it seems to express *happiness of all kinds*. Schl. adds the sense of *piety to God*, and cites Mat. ix. 13. xii. 7. where the meaning is obviously *general kindness and beneficence*. In Ecclus. xiv. 27. the meaning is probably the same, and in 1 Mac. ii. 56. it seems used for *goodness in general*. Add to this sense 2 Sam. xiv. 45.]

*Ἐλευθερία*, *ας*, *ἡ*, from *ἐλεύθερος*.—*Liberty*. In the profane writers it is used for *corporate liberty and freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty or freedom*, 2 Cor. iii. 17; especially from *legal ordinances*, [1 Cor. x. 29.] Gal. ii. 4. v. 1, 13; [Theodore, on both places, gives this explanation:] joined with *freedom from the slavery of sin*, James i. 25. ii. 12. Comp. Rom. viii. 21. [Lev. xix. 20.]

*Ἐλεύθερος*, *α*, *ον*.

I. *Free from corporate slavery*. 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. et al. [This sense includes *free birth and manumission*. LXX, Ex. xxi. 2, 5.]

II. *Free from legal obligation*. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. [vii. 39.] ix. 1, 19. [Herodian i. 10, 4.]

III. *Free from the slavery of sin*. John viii. 36. Comp. Rom. vi. 20. where they who are free from righteousness are such as *pay no sort of obedience to it*. [In Gal. iv. 26. the heavenly Jerusalem is said by Schleusner to be the Christian system which promises freedom from sin to all. Macknight construes the verse thus: *but the Jerusalem above is the free woman*, i. e. *answers to Sarah*. The meaning of the word depends obviously on the context, which is too long for discussion here.]

*Ἐλευθερώω*, *ω*, from *ἐλεύθερος*.—*To free, set free*, from legal ordinances, Gal. v. 1; from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21. [Ecclus. i. 23. 2 Mac. i. 27. ii. 23.]

*Ἐλευσις*, *εως*, *ἡ*, from *ἐλεύθω*.—*A coming, advent*. occ. Acts vii. 52. [Dion. Hal. Opp. t. i. p. 565. ed. Reisk. See Suicer i. p. 1089. Numb. xxi. 19. in some MSS.]

*Ἐλεφάντινος*, *η*, *ον*, from *ἐλέφας*, *αντος*, *ὁ*, *αν* *elephant*, which from the Heb. *פֶּלֶא* or Phœnician *פֶּלֶא*, *as* *as* <sup>2</sup>, to which genus many animals of large bulk were anciently referred. Thus the Romans <sup>3</sup> called elephants *Lucas boves*, *Lucanian*

*oxen*; *oxen* on account of their size and horns, (or, as we less properly call these latter, their teeth,) and *Lucanian* because they first saw them in Lucania, during the war with Pyrrhus.—*Ivory*, i. e. *made of ivory or elephant's tusks*. occ. Rev. xviii. 12. where see Kypke concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it. [See Ezek. xxvii. 6, 15. Amos iii. 15. vi. 4. 1 Kings x. 22. xxii. 39. Herodian iv. 2, 3. and 13. Reitz. ad Lucian. Opp. t. ii. p. 63.]

*ἘΛΙ΄ΣΣΩ*. Comp. *ἐλίσσω*.

I. *To roll, roll round*. Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12. [Schleusner says, "as that which before having been expanded, when rolled up, vanishes from sight;" the word here means *to make to vanish, destroy*. Comp. Is. xxxiv. 4. Ps. cii. 26. where some would read *ἀλλάτεις*. Cappell. Crit. S. p. 159. Drus. Misc. Cent. ii. c. 24.]

*Ἐλκος*, *εος*, *ου*, *τό*, from *ἐλκω* to draw, because it seems to draw or attract the morbid juices to the affected part.—*An ulcer, a sore*. occ. Luke xvi. 21. Rev. xvi. 2, 11. [The first meaning was a *fresh wound*; see Eustath. ad Il. A. 812. p. 841; but afterwards the ulcer from an old wound. Suidas says *τὸ τραῦμα τὸ χρονίσαν*. Thom. M. *κυρίως χρόνιον πάθος ἐκ σιδήρου γινόμενον*. See Foës. ad Eeon. Hipp. p. 122. Comp. 2 Kings xx. 7. Job ii. 7. Polyb. i. 81, 5. Xen. de Re Eq. v. 1.]

*Ἐλκώω*, *ω*, from *ἐλκος*.—*To ulcerate, exulcerate*, whence, as a part. perf. pass. *ἡλεωμένος ulcerated, ulcerous, full of ulcers or sores*. occ. Luke xvi. 20. [Xen. de Re Eq. i. 4. v. 1. Pollux Onom. i. 201.]

*Ἐλκώω*, from *ἐλκω*.

I. *To draw, drag*, as a net. John xxi. 6, 11. [Habak. i. 16. 2 Sam. xxii. 17. Xen. Hell. vii. 1, 19.]—as men before magistrates, Acts xvi. 19. [Xen. Mem. iii. 6, 1. Sym. Pa. lviii. 4.]

II. *To draw*, as a sword out of the sheath. John xvii. 10.

III. Figuratively and spiritually, *to draw or persuade to the acknowledgment and faith of Christ by the external miraculous evidences of his divine mission enforced on the soul by the influence and illumination of the Holy Spirit*. John xii. 32. vi. 44. Comp. 65. x. 25. xiv. 11. xv. 24. See Jenkin's Reasonableness of the Christian Religion, vol. ii. ch. 32.

*ἘΛΚΩ*, *to draw, drag*. occ. Acts xxi. 30. James ii. 6. [Lam. i. 5. Wisd. xix. 4. Aristoph. Nub. 1220. Xen. Cyr. viii. 1, 32. Cic. pro Mil. 15. Liv. ii. 27.]

*ἘΛΛΑΣ*, *άδος*, *ἡ*.—*Hellas*. occ. Acts xx. 2. Anciently the name of a city in Thessaly mentioned by Homer, Il. ii. 683. ix. 395, 447. et al., and of the neighbouring country, 474. which lay on the shore of the Pagasean gulf opposite the coast of Mysia and Æolis in Asia Minor, from

bello, et *boves Lucas* appellavit in *Lucanis* viscos. Nat. Hist. viii. 6. And Varro still more accurately, A *Lucania Lucas*: ab eo quod nostri quàm maximam quadrupedem, quam ipsi habent, vocantur *boves*; et in *Lucania* Pyrrhi bello primum vidissent apud hostes *elephantos*, id est, *quadrupedes cornutos* (nam quos *dentes* multi dicunt sunt *cornus*) *Lucum bovem* appellasse. De Ling. Lat. lib. vi.

<sup>1</sup> *ἸΑΦΑ*—*φαίνεσθαι* οὕτω καλεῖν τὸν *ΒΟΥΝ*, Plut. Sympos. lib. ix. qu. 2.

<sup>2</sup> See Bochart, vol. ii. 250. et seq.

<sup>3</sup> So Pliny, *Elephantos* Italia primum vidit Pyrrhi regis

which countries it was probably peopled; and it seems to have been called Hellas from the Hebrew word <sup>1</sup> *הֵלֶל* *beyond*, as being *beyond* the Aegean sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by Homer named "Ἕλληνες, Il. ii. 684. by which appellation Thucydides' remarks, towards the beginning of his first book, "Homer never means *all* the Grecians, but only the inhabitants of the Plithiotis who were commanded by Achilles." But in process of time the name Ἕλλάς was extended to all the countries lying between Macedonia and Peloponnesus, and even sometimes included both these latter, and the inhabitants of all this region were called "Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between Macedonia and Ἕλλάς or Greece. See Raphaelus and Wetstein on Acts xx. 2. [Ἕλλάς was first the name of a city in Thessaly; then of Thessaly itself (see Casaub. Diatr. in Dion. Chrys. c. 12. and Salmas. ad Solin. p. 100); thirdly, of all Greece, without the Peloponnesus; and, lastly, of all Greece, with the Peloponnesus. The last is the sense which occurs in the N. T. The name *Greece* is derived from the Γραικοί, a southern people, who migrated into Italy.]

"Ἕλλην, ηνος, ὁ, from Ἕλλάς.

I. *A Grecian, a native of Hellas or Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἕλλάς. [Add Acts xvi. 1, 3. xviii. 17. In Rom. i. 14. the Greeks are opposed to the barbarians from that superior culture which they were acknowledged by all to enjoy. I hardly know if it be worth observing, that *Hellen* is said to have been the name of the son of Deucalion, who founded Hellas in Thessaly.]

II. *A Gentile, who followed the religion and manners of the Greeks, as opposed to a Jew.* John vii. 35. twice. Acts xiv. 1. (comp. ver. 5.) xviii. 4. xix. 10. xx. 21. [Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. x. 32.] Gal. [ii. 3.] iii. 28. Col. iii. 11. et al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24. [The Jews divided the world into Jews and Gentiles, to distinguish the believers in the true and false religion; and they spoke of the Gentiles generally, as *Greeks*, from the great extent of country through which the Greek tongue was spoken, to which Cicero (Orat. pro Archia, c. 6.) bears witness<sup>2</sup>. And so we find in 2 Mac. iv. 13. Ἑλληνισμός and ἀλλοφυλισμός are used as synonymous. See also 1 Mac. viii. 13. 2 Mac. iv. 36. vi. 9. In Is. ix. 12. we have "Ἕλληνες for *pagans*. So in the fathers, Justin M. and Tatian wrote discourses to the *Greeks*, i. e. to the Gentiles. See Cyril Alex. de SS. Trin. c. vi. p. m. 21. Justin M. Resp. ad Quæst. 42 and 74. pp. 324, 338. In John vii. 35. the meaning is, *they of the Jews dispersed among the Gentiles*. The phrase is fully explained in the note on διασπορά.]

III. *A Jewish proselyte descended of Grecian parents or ancestors.* occ. John xii. 20. See Doddridge on the place, and comp. Acts xvii. 4. See

also Suicer's Thesaur. on this word. [Schl. refers Acts xvii. 4. to head II.; but I think Parkhurst (with Wahl) quite right. There is some dispute on John xii. 20. Selden (de Jure Nat. et Gent. p. 287.) wishes to show from this place that the Jews admitted Gentiles to the temple; and so Maldonatus ad loc. Salmasius (de Ling. Hell. p. 218.) also contends that "Ἕλλην *always* in the N. T. means a *Gentile*. But, as Arndt (Misc. Sacr. p. 6.) observes, it is difficult to believe that a Gentile would have inquired or cared about the Messiah, or have come to the temple of a despised nation to worship. See Wolf's note for more authorities.]

"Ἕλληνικός, ἡ, ὄν, *Grecian, Greek.* occ. Luke xxiii. 38. Rev. ix. 11. [Jer. xlv. 16. 1. 16. 2 Mac. iv. 15. vi. 9.]

"Ἕλληνis, ἰδος, ἡ, from "Ἕλλην.—*A Grecian woman, i. e. in religion, a Gentile.* occ. Mark vii. 26. (where see Wetstein.) Acts xvii. 12. [Bishop Horsley (Serm. xxxvi.) says, "This word describes not her country, but her religion. She was an idolatress, bred in the principles of that gross idolatry which consisted in the worship of the images of dead men. And because idolatry in this worst form obtained more among the Greeks than the nations of the east, such idolaters, of whatever country they might be, were, by the Jews of the apostolic age, called *Greeks*." I think the reason assigned above in "Ἕλλην II. for the use of the word, is more satisfactory, especially as it implies a follower of the Gentile idolatry.]

"Ἕλληνιστής, οὔ, ὁ, from "Ἕλλην.—*A Hellenist or Grecian proselyte.* occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned Wolfius, on Acts vi. 1. that the "Ἕλληνιστᾶι mean *such persons as had been converted from heathenism to Judaism*. That it does not signify merely *foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20. where these "Ἕλληνιστᾶι are distinguished from the Ἰουδαῖοι or *Jews by birth*, mentioned in the preceding verse. Doddridge and others, who embrace the last-mentioned interpretation of "Ἕλληνιστᾶι, are so sensible of the force of this passage, that, upon the authority of the Alexandrian MS. and some of the ancient versions, though opposed by almost all the other MSS., they read "Ἕλληνας instead of "Ἕλληνιστᾶς<sup>4</sup>; and Doddridge is so bold as to say, that *common sense* would require us to adopt this reading. *even if it were not supported by the authority of any manuscript at all*<sup>5</sup>. This assertion, however, can only be supported by supposing that "Ἕλληνιστής must signify *a native, though grecising, Jew*. But see Wolfius on Acts vi. 1. xi. 20.<sup>6</sup> and Suicer,

<sup>4</sup> [Griesbach admits this reading into the text. Schleusner approves it.]

<sup>5</sup> See what Campbell says very well on this subject in his Preliminary Dissertations to the Gospels, p. 639, &c. and p. 646, &c.

<sup>6</sup> Since writing the above in the first edition, I found that Campbell, in his Preliminary Dissertations to the Gospels, p. 5, &c. has at large stated and defended the opinion that the "Ἕλληνιστᾶι mentioned in the Acts, mean *not proselytes to Judaism, but those Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well care-

<sup>1</sup> See Dr. Hodges's Miscellaneous Reflections, p. 226. 2nd edition.

<sup>2</sup> [Thucyd. i. 3. where see Hudson.]

<sup>3</sup> [Grecia legatur in omnibus fere gentibus.]

Thesaur. in 'Ελληνιστής II. [I am unable to see that Wolf alleges any arguments for his opinion. 'Ελληνίζω would signify (according to the usual rule of such verbs<sup>1</sup>) to imitate the Greeks, whence 'Ελληνιστής ought to be an imitator of the Greeks. The word does not of itself define whether the Jew to whom it applies retained the Jewish, or adopted the Christian faith. So Schleusner and Wahl.]

665 'Ελληνιστί, an adv. from 'Ελλην.—In Greek, in the Greek language. occ. John xix. 20. Acts xxi. 37. 'Ελληνιστί γινώσκεις; the expression is elliptical for 'Ελληνιστί λαλεῖν γινώσκεις; dost thou know (how to speak) in Greek? And so our English translation, canst thou speak Greek? Xenoph. uses an elliptical phrase exactly parallel, Cyrop. vii. [6, 8.] τοῦς ΣΥΡΙΣΤΙ 'ΕΠΙΣΤΑΜΕΝΟΥΣ, those who know (how to speak) in Syriac. Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

666 'Ελογίζω, ὦ, from ἐν, in, into, and λόγος an account.—To bring into the account, impute, reckon, charge. occ. Philem. 18. [Zonaras Lex. col. 696. refers to this place, and explains ἐμοί εἰς χρεῖος τοῦτο λόγισαι reckon this to me for a debt. The word is metaphorically used for to impute, in Rom. v. 13.]

'Ελπίζω, from ἐλπίς.

I. To hope, expect with desire. Luke vi. 24. xxiii. 8. xxiv. 21. et al. In 2 Cor. viii. 6. supply the word μόνον "merely" with Doddridge and Worsley, before ἡλπίσαμεν. [The verb admits an infinitive, as Luke xxiii. 8. or ὄντι, xxiv. 21. or a simple accusative. 1 Cor. xiii. 7. See Herodian ii. 9. Xen. Mem. ii. 1, 27.]

II. To hope, trust, confide, the prepositions ἐν, εἰς, and ἐπί (this last either with a dative or accusative case) being prefixed to the object in or upon which one hopes or trusts. See 1 Cor. xv. 19. 2 Cor. i. 10. Phil. ii. 19. John v. 45. 1 Tim. iv. 10. v. 5. 1 Pet. iii. 5. Rom. xv. 12. [In good Greek the dative is generally used in this sense; according to Griesbach (with Wahl's approbation) this is the case in Mat. xii. 21; but Schl. takes the old reading.]—These are Hellenistical phrases often occurring in the LXX, and generally answering either to the Heb. פָּקַדָּהּ, or פָּקַדָּהּ—to trust in, to, or upon, as in Judg. ix. 26. xx. 36. 2 Kings xviii. 5. Ps. iv. 6; or to פָּקַדָּהּ to hope in, as Ps. v. 12. vii. 1. xvi. 1. et al. freq. or to פָּקַדָּהּ to wait for, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxxx. 5. Isa. li. 5. et al.

'ΕΑΠΙΣ, ἰδος, ἦ. [The word is generally used in a good sense, as Thom. M. says ἰδὲς ἐπὶ καλῷ, in distinction to προσδοκία, which is used to denote also expectation of evil; but this is not without exception. It is even sometimes used for fear. Thucyd. ii. 42. as is ἔλπομαι. Hom. II. xv. 110. Herod. vi. 109. See Irmisch. on Herodian i. c. 3. 11. pp. 79 and 824; the notes on Thom. Mag. p. 299. Ammian. Marcell. xiv. 7. So spero, Virg. Æn. i. 547. In the N. T., however, it is always taken in a good sense.]

I. Hope, desire of some good with expectation of

obtaining it. Acts xvi. 19. Rom. v. 4. Tit. i. 2. 1 John iii. 3. In 1 Cor. ix. 10. ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS., and is accordingly ejected from the text by Griesbach; and instead of τῆς ἐλπίδος αὐτοῦ μερίχειν, the Alexandrian (æf. edit. Woide), and another ancient, with two later MSS., read ἐπ' ἐλπίδι τοῦ μερίχειν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by Griesbach as equal, or perhaps preferable, to the other. See Mill, Wetstein, Bishop Pearce, and Griesbach. On Eph. ii. 12. 1 Thess. iv. 13. see Leland on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. The object of hope, the thing hoped for. Rom. viii. 24. Heb. vi. 8. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19. [Add 2 Thess. ii. 16. Job vi. 8. 2 Mac. vii. 14.]

III. The foundation or ground of hope. Col. i. 27. 1 Tim. i. 1. [Acts xxviii. 20. 1 Thess. ii. 19.]

IV. Trust, confidence, joined with hope, used with εἰς in following. 1 Pet. i. 21.

V. Confidence, security. occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9. where ἐπ' ἐλπίδι answers to the Heb. נֶאֱמָר in confidence; and in this sense of confidence or security ἐλπίς is used several times by the LXX for the same Hebrew word נֶאֱמָר, as in Jud. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. et al.

'ΕΛΥΜΑΣ, α, ὁ.—Elymas. The name of a man, signifying a magician or sorcerer, as St. Luke himself interprets it. "He was called Elymas in Persia, where he had learned magic." Wetstein. It seems ultimately a derivative from the Heb. עֲלֵז to hide, referring to the magical secrets with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6. and see Wolfius. [The word Elymon, in Arabic, signifies not only a wise person in divine and heavenly matters, but a magician. See Vers. Arab. Saadiæ Gen. xli. 8. Exod. xviii. 19. Lud. de Dieu, Crit. S. p. 581. Bochart. Hieroz. pt. i. p. 750.]

'ΕΛΩΙ, Heb.—My God. It is plainly the Heb. אֱלֹהִים as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a propriety and emphasis beyond what has been commonly observed. For Mat. xxvii. 46. ABOUT (περί) the ninth hour, Jesus cried out with a loud voice, 'Ελωι, i. e. אֱלֹהִים, (as in Ps. xxii. 1.) My God, my God, why hast thou forsaken me? the name by which he then addressed the Divinity referring to his omnipresent power and providence; but, at the ninth hour (τῇ ὥρᾳ τῇ ἑννῶντῃ, Mark), when he was in the very jaws of death, he again cries out, 'Ελωι, 'Ελωι, Eloi, Eloi, why hast thou forsaken me? אֱלֹהִים אֱלֹהִים, thou, Jehovah, who art not only אֱלֹהִים my powerful God, but אֱלֹהִים bound to bear together with my humanity the curse due to man for sin (for who is אֱלֹהִים but Jehovah? Ps. xviii. 32. comp. Gal. iii. 13.) why hast thou forsaken me? I add, that in the only three passages (I believe) wherein אֱלֹהִים Eloi occurs in the Old Testament, it refers to the sufferings of

fully to peruse what he has advanced on this subject, and then judge for himself.

<sup>1</sup> [ἐπὶ μιμνήσκω to imitate the Jews, ἐπὶ μιμνήσκω to follow the party of Philip, &c. &c.]

<sup>2</sup> Aquila renders אֱלֹהִים, אֱלֹהִים, Ps. xxii. 1. by ισχυρὸν μου, ισχυρὸν μου, my strong one, my strong one.

*Christ, or to the glory which should follow.* Thus in the 18th Psalm, which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock, and* ὡς ἦν ἡ ἐκκλησία *let my ALUE, my Saviour, be exalted.* In the 143rd Psalm, which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *teach me to do thy will* (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5-10.) *for thou art* ἡ ἐκκλησία *my ALUE.* And in the beloved one's song of praise\*, Ps. cxlv. 1. he breaketh out into this thanksgiving, *I will very highly exalt thee* ἡ ἐκκλησία *my ALUE, the king, and I will bless thy name for ever and ever.* †Parkhurst takes no notice of the points.†

Ἐμαυτοῦ, ἡς, οὐ. Gen. from ἐμοῦ of me, and αὐτοῦ self.—*Myself.* A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. et al. freq. [ἀπ' ἐμαυτοῦ is of my own will or authority. John v. 30. vii. 17. viii. 42. x. 18. Num. xvi. 29.]

Ἐμβαίω, from ἐν in, into, and βαίω to go, come.

I. To go or enter into, as into a pool. John v. 4.

II. To enter into or go aboard a ship. Mat. viii. 23. et al. freq. [Ἐμβαίω has this signification either with or without the word ship following. See 1 Mac. xv. 36. 2 Mac. xii. 3. Plut. Opp. t. i. p. 54. ed. Reisk. Philost. Vit. Soph. ii. 31. a. 3. Xen. Anab. i. 3, 17. iv. 3, 20. In Nahum iii. 14. it is used in its proper sense go into, and does not occur elsewhere in the O. T.]

Ἐμβάλλω, from ἐν in, into, and βάλλω to cast.—To cast into. occ. Luke xii. 5. [See Jer. xxxvii. 20. and comp. Gen. xxxvii. 22. Dan. iii. 6, 11, 15. Ælian, V. H. xii. 1. Herodian, iv. 9, 14. Xen. Cyr. viii. 1, 38.]

Ἐμβαπτω, and -ομαι, mid. from ἐν in, and βάπτω to dip.—To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26. [Test. xii. Patr. p. 637. Aristoph. Nub. 150.]

Ἐμβατεύω, from ἐν in, and βατεύω to tread, which from βαίνω to go.—To enter, or rather, as our translation, to intrude into; for the word seems to imply conceit and arrogance. So Stockius, "*fastuosè incedo, invado, ingero me;*" and Mintert, "*incedo, superbè, fastuosè incedo.*" Josephus has used the word in this view, Ant. ii. 12, 1. where, speaking of Mount Sinai, he says, "the shepherds durst not 'ΕΜΒΑΤΕΥΕΙΝ ΕΙΣ τὸ αὐτὸ intrude upon it, because it was regarded as the habitation of the Deity." And Elaner cites a remarkable passage from Aristides, where he mentions Philip as ἘΜΒΑΤΕΥΟΝ ΕΙΣ τὰ ῥῶν Ἑλλήνων πράγματα, intruding into, or imperti-

nently meddling with, the affairs of the Greeks. Mintert thinks the word alludes to the tragical bustings, called by Lucian ἐμβάδες, (read ἐμβά-ραι\*), in which the actors strutted aloft upon the stage. It is also applied to entering upon a possession. So Chrysostom, ἘΜΒΑΤΕΥΕΙΝ ΕΙΣ τὴν κληρονομίαν, to enter upon the inheritance. (See more in Wetstein.) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb., use it, Josh. xix. 51. καὶ ἐπορεύθησαν ἘΜΒΑΤΕΥΕΣΑΙ τὴν γῆν, and they went to enter upon the land. [It occurs also in Josh. xviii. 8. Æsch. Pers. 449. where it has the sense of frequenting, as Bp. Blomfield remarks, citing a fragment of Euripides in Dion. Hal. t. ii. p. 59. Cratin. ap. Hephæst. p. 57. Soph. Œd. Col. 679. Incert. Rheas. 233. Compare Theomist. Orat. vii. p. 90. ed. Harduin. Aristid. Or. in Minerv. Opp. t. i. p. 19. ed. Canter. Schl., on Biel, thinks that the verb is used often of a god's holding or inhabiting some place or temple, and, besides the above places, he quotes Eurip. Herac. 675. Heyschius says, ἐμβατεύσαι, τὸ κατ' ἐκκλ. καὶ καρποῦσθαι χωρίον ἢ οἰκίαν ἢ ὄλον τὸν κληρὸν—ἡ ζητῆσαι.] The word refers to hostile entry in 1 Mac. xii. 25. xiii. 20. xiv. 31. xv. 40. occ. Col. ii. 18. Raphaelus on this text produces a passage from Xen. Conviv. [iv. 27.] where he uses ἐμβατεύειν transitively with the accusative case for searching, scrutinizing, or examining into a thing, and thus also Chrysostom applies the word (see Suicer, Thesaur.). and so Heyschius explains ἐμβατεύσας by ζητῆσας seeking. And this last Wolfius thinks the best sense. But is there no difference in meaning between ἐμβατεύειν and ἐμβατεύειν εἰς? If there is, I should prefer the first interpretation above given. But comp. British Critic, vol. iii. p. 276. [Schleusner, Bretsch, and Wahl, all agree in adopting Raphaelus's explanation. Phavorinus also has ἐμβατεύσαι, ἐξερευνῆσαι ἢ σκοπῆσαι. See also 2 Mac. ii. 31. Krebs, Obs. Flav. p. 340. Philon. de Plant. Noë, p. 225. Loesner, Obs. e Phil. p. 369.]

Ἐμβιβάζω, from ἐν in, and βιβάζω to cause to go.—To cause to go or enter in, to put on board. occ. Acts xxvii. 6. This word is used by the purest Greek writers for putting on ship-board. See Alberti and Wetstein, and comp. ἐμβαίω. [See Polyb. i. 49, 5. Xen. Anab. v. 3, 1. Thucyd. i. 53. Lucian, V. H. ii. 26. Gataker on Marc. Antonin. x. § 8. p. 295. In Prov. iv. 11. it is, I cause to walk.]

Ἐμβλίπω, from ἐν in, on, and βλέπω to look. I. To view, look upon, i. e. with steadfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. et al. [Add Isaiah v. 30. xvii. 7. Eccles. xxxiii. 15. Xen. Mem. ii. 11, 10. Cyrop. i. 3, 2. In Luke xxii. 61. Schl. thinks that contempt and indignation are implied, as by ἐμβλίπω in 1 Sam. ii. 29. xvii. 42.]

II. To behold or see. Mark viii. 25. Acts xxii. 11. [III. To consider. Mat. vi. 26. (comp. Luke xii. 24.) Is. v. 12. xxii. 8, 11. Eccles. ii. 10. 2 Mac. xii. 45.]

Ἐμβριμάομαι, ὤμαι, from ἐν in or on account of, and βριμάομαι or βριμάομαι to roar, storm with

\* Thus read the unpointed editions of Forster at Oxford, and of Leusden at Amsterdam, 1701; but other editions, as Walton's Polyglott, and Montanus's printed by Plantin, 1572, together with very many of Dr. Kennicott's Codices, read ὡς ἦν ἡ ἐκκλησία. If this latter reading be admitted, the words must be rendered the *Alcim of my salvation*, which, it must be confessed, is most agreeable to the usual application of the N. ὡς, which generally denotes not a saviour but salvation.

\* So the Hebrew title calls it תְּהִלָּה אֲשֶׁר לַיהוָה a song of praise for the beloved.

\* See Lucian, Nectomant. p. 314. Quom. Conscrib. Hist. p. 678. De Saltat. p. 924. tom. I.

anger, from βρῖμω to roar, which see under βρον-  
νᾶ. See Wetstein on Mat. ix. 30. and comp.  
Eccles. xiii. 3.

I. To groan or grumble with indignation, [and  
hence to be indignant.] Mark xiv. 5, where the  
Vulg. excellently, *frangebant* in eam. The Latin  
*frimo* by the way is a derivative from the Greek  
βρῖμω. The LXX have once used the N. ἰμβρι-  
σμα for the Heb. צַר; furious indignation. Lam.  
ii. 6. [which word occurs also in the same sense  
in Theodotion's version of Ezek. xxi. 31. where  
Symmachus has ἰμβριμους, and the LXX πῦρ  
(fery indignation). See the Schol. on Aristoph.  
Equit. 815.]

II. To charge or forbid strictly and earnestly.  
Mat. ix. 30 (where see Campbell). Mark i. 43  
(where see Elsner). [It is rather, to order under  
a threat, as Hesychius says, ἰμβριζόμενος, μετὰ  
ἀπειλῆς ἐντελλόμενος, and thence to threaten,  
rebuke, chide. Suidas explains it, to enjoin or  
chide with severity, to speak with anger; and Hesy-  
chius to chide, command with power. See Ps. cvi. 9.  
and compare it with Nahum i. 4.]

III. To groan deeply, from anguish of heart.  
John xi. 33, 38. Comp. Ps. xxxviii. 8 or 9.

'ΕΜΕΨΩ, ὦ, to vomit, spew. occ. Rev. iii. 16.  
[Is. xix. 14. Xen. An. iv. 8, 20. Ælian, V. H.  
ix. 26.]

ΕΜΠΑΙΝΟΜΑΙ, from ἐν upon account of, and  
παίνομαι to be mad.—To be mad upon or against.  
occ. Acts xxvi. 11. [The preposition ἐν has, in  
composition, sometimes the force of κατά. See  
Abresch. Anim. ad Æsch. p. 392. 'Εμμανὴς  
occurs Wisd. xiv. 23. Plut. t. ii. p. 798. t. vi.  
p. 144. ed. Reisk.]

'ΕΜΜΑΝΟΥΗΛ, Heb. God with us. It an-  
swers both in the LXX and in Mat. to the Heb.  
עִמָּנוּעֵל from עִמָּ with, ὡς us, and אֱלֹהִים God, Is. vii. 14.  
The name imports God in our nature, and for our  
sakes, i. e. for our salvation and happiness: and  
thus Isaiah's prophecy, that THE virgin's son  
should be called Emmanuel, was fulfilled by  
Christ's being called Jesus, i. e. Jechorah the Sa-  
viour, a name of the same import. Comp. Ἰησοῦς.  
occ. Mat. i. 23.

'Εμῖνω, from ἐν in, and μένω to remain.—To re-  
main, perstere in. occ. Acts xiv. 22. Gal. iii. 10.  
Heb. viii. 9. [It is used in this sense in Deut. xxvii.  
16. Eccles. xxviii. 6. and ii. 11. Comp. Xen. de  
Rep. Ath. ii. 17. Ages. i. 11. Epictet. Enchir.  
c. 20. Corn. Nep. xvii. 2, 4. Virg. Æn. ii. 160.  
viii. 643. Krebs. Obs. Flav. p. 321. Markl. ad  
Lyn. p. 592.]

'Εμός, ἡ, ὅν, from ἐμοῦ of me, gen. of ἐγώ I.—  
Mine, my own. Mat. xviii. 20. xx. 15. et al. freq.  
In Mat. xx. 23. Kypke renders οὐκ ἔστιν ἐμὸν  
δοῦναι, it does not become me to give, it is not  
my office to give, and produces similar expressions  
from Plutarch; observing that in such phrases  
ἔργον work, business, office is understood, which is  
expressed by Xenophon and Euripides. [The  
word denotes sometimes of my inventing, or of my  
doctring. Thus John vii. 16. my doctrine is not of my  
own intention; and see Philipp. iii. 9.]

ΕΜΠΑΙΓΜΟΝΗ, ἥς, ἡ, from ἐμπάιγμαι

1st pers. perf. of the V. ἐμπάιζω.—A mocking or  
scoffing. This N. occurs, not in the common edi-  
tions of the N. T., but in 2 Pet. iii. 3. ten MSS.,  
three of which are ancient, have ἐν ἐμπάιγμονῇ  
ἐμπάιπας, and this reading is supported by both  
the Syriac and several other old versions, and is  
received into the text by Griesbach, whom see,  
and Wetstein. The expression is an emphatical  
one, and well describes the derisive scorn of our  
own days.

'Εμπάιγμός, οὔ, ὁ, from ἐμπάιγμαι 1st pers.  
pass. of the V. ἐμπάιζω.—A mocking, or rather a  
being mocked. occ. Heb. xi. 36. [Ez. xxii. 24.  
2 Mac. vii. 7; but ἐμπάιγμα is more usual. See  
Is. lxvi. 4. Ps. xxxviii. 7.]

'Εμπάιζω, from ἐν in, upon, and παίζω to play,  
sport.

I. To play upon, make sport with, mock. Mat.  
xx. 19. xxvii. 31, 41. Luke xiv. 29. [It is con-  
strued with the dative or with a preposition.  
Add Judg. xvi. 25. Exod. x. 2. Ps. civ. 26. It  
signifies, to punish cruelly and insultingly, in 2 Mac.  
vii. 10.]

II. To illude, deceive. Mat. ii. 16.

'Εμπαικτής, οὔ, ὁ, from ἐμπάιζω.—A mocker,  
a scoffer. occ. 2 Pet. iii. 3. Luke 18. [Is.  
iii. 4.]

'Εμπεριπατῶ, ὦ, from ἐν in, among, and περι-  
πατῶ to walk about, which see.—To walk about  
among. [To live among. 2 Cor. vi. 16. So used  
of God, who is said to live among pious men, from  
the delight he takes in them. See Levit. xxvi.  
12. Deut. xxiii. 14. Achill. Tat. i. 6. Philon. i.  
de Ebriet. t. i. p. 358. line 38. ed. Mang.]

'Εμπιπλάω, ὦ, or τίμπιπλημι,† from ἐν in, and  
πιπλάω or πιμπλάω to fill, which is formed from  
the obol. verb πλάω to fill, by prefixing the  
reduplicate syllable πι.—To fill. occ. Acts xiv.  
17. [It means here, to give abundantly, see Ps.  
cxlv. 16; and to fulfil or satisfy, Ps. ciii. 5; and  
to satiate, Xen. Sympos. iv. 37. See Eccles. xvi. 29.  
xxiv. 19.]

'Εμπίπτω, from ἐν in, into, and πίπτω to fall.  
[I. To fall into, as a ditch. Mat. xii. 11. Luke  
xiv. 5. Ps. lvii. 6. Is. xxiv. 18. In other Greek  
usually with a dative, as Ælian, V. H. xii. 23.]

II. [To fall among, i. e. to fall into one's power,  
to meet with harm, and perhaps generally, as Schl.  
says, accidentally; and so the Schol. on Epictet.  
Enchir. c. 9. See Luke x. 36. fell among thieves,  
as in Arrian, Epictet. iii. 12. where is the same  
phrase. See 1 Tim. iii. 6, 7. vi. 9. comp. Prov.  
xii. 13. Heb. x. 31. 2 Sam. xxiv. 14. Prov.  
xxvii. 14. 1 Mac. vi. 8. Ælian, V. H. v. 2.]

'Εμπλέκω, from ἐν in, and πλέκω to connect, tie.  
—To entangle, implicate, implicate. occ. 2 Pet.  
ii. 20. 2 Tim. ii. 4. So Epictet in Arrian,  
iii. 22. says, the Cynic should not be ΕΜΠΕ-  
ΠΛΕΓΜΕΝΟΝ σχίσουσιν entangled in relations;  
Cicero de Nat. Deor. i. 19. uses the expressions,  
nullis est occupationibus implicatus, and cap. 20.  
implicatus molestis negotiis et operariis. See also  
Wetstein on 2 Tim. [Prov. xxviii. 18. Polyb.  
i. 17.]

'Εμπλήθω, from ἐν in, and πλήθω to fill.—To  
fill, satisfy, whether naturally or spiritually. occ.  
Luke i. 53. vi. 25. John vi. 12. Rom. xv. 24.  
where see Kypke. [It is construed with an accu-

† Thus Is. vii. 14. תְּהָיִיתָ with the ת emphatic, and  
LXX and Mat. i. 23. ἡ παρθένος.

sative of the person, and a genitive of the thing (see Gramm. § xxi. 35. B. c.); one or other of which is often omitted. See Exod. xxviii. 5. Job xxii. 18. Ecclesi. xvi. 20. vi. 25. Ps. cvii. 8. Jer. xxxi. 25. In Rom. xv. 24. it is, *when I have enjoyed satisfaction from your society.*]

Ἐμπλοκή, ἥς, ἡ, from ἐμπλέκω perf. mid. of ἐμπλέκω.—*A plaiting or braiding of the hair.* occ. 1 Pet. iii. 3. Lucian, Amores, t. i. p. 1057. minutely describes Ἡ ΠΛΟΚΗ ΤΩΝ ΤΡΙΧΩΝ, *the braiding of the hair*, as particularly employing the attention and pains of the women<sup>1</sup>. Comp. also Heb. and Eng. Lexicon in πῶρ III.

Ἐμπνέω, ὤ, from ἐν in, and πνέω to breathe.—*To inspire, draw in the breath.* So Josephus, de Bel. v. 11. § 2. uses the verb for *breathing*; ἕως ἐμπνέωσι, whilst they breathe. occ. Acts ix. 1. ἐμπνέων ἀπειλῆς καὶ φόβου. The phrase is elliptical, and to complete it, ἀπὸ, ἔξ, or ἔνεκα, *from or by reason of*, may be supplied. It beautifully describes Saul as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him draw it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Ps. xxvii. 12. Homer has an expression somewhat resembling this in the Acts, (though the construction is different,) II. iii. 8. et al., where he says the Greeks were μέντε πνέοντες *breathing rage*, as Pope renders it, or rather *breathing courage*; so Milton, Par. Lost, i. 554. “—*deliberate valour breath’d.*” And Cicero, Cat. II. 1. uses the expression “*aculus anhelantem*,” *breathing wickedness*; and in Rhet. ad Herenn. usually printed in the Works of Cicero, iv. 55. we have “*anhelans ex intimo pectore crudelitatem*,” from the bottom of his breast *breathing cruelty*. But see more in Elsner, Wetstein, and Kypke, on the text. [Add Sil. Ital. xvii. 504. Theoc. xxii. 82. Incert. Rhes. 786. Chrysostom, Hom. ii. de Laud. Paul. t. vi. Opp. p. 484. B. ed. Bened. has the same construction as in our passage. Matthiæ, § 362. says that that of which any thing smells, or which it breathes, is put in the genitive. Thus Anacr. ix. 3. and Aristoph. Eq. 437. πνέειν συκοφαντίας. Our verb is used actively, to inspire, breathe in. Wisd. xv. 11. Xen. Hell. vii. 4. 32.]

Ἐμπορεύομαι, from ἐμπορος.—[Properly, to go, make a journey. See Polyb. xxviii. 10, 5. Soph. Œd. Tyr. 464. Gen. xxiv. 24. Hence it is, to journey for purposes of trade; and then,]

I. Intransitively, to trade, traffic, merchandise. Jam. iv. 13. [Gen. xxiv. 10, 21. Ez. xxvii. 13. Xen. de Rep. Lac. vii. 1.]

II. Transitive with an accusative, to make a trade or gain of. 2 Pet. ii. 3. See Kypke. [Athen. xiii. 569. F. See Pott. Cath. Ep. ii. p. 213.]

Ἐμπορία, ας, ἡ, from ἐμπορος.—*Merchandise, traffic*, properly, says Scapula, such as men pass the sea to carry on. occ. Mat. xxii. 5. [Is. xlv.

<sup>1</sup> [On the dressing of hair among the ancients, see P. art. Epist. Cathol. N. T. t. ii. p. 95. Hadr. Justus de Comm. c. 8. Ἐμπλοκίον seems a chain or ornament used in the hair. Exod. xxxv. 21. xxxix. 13, 16. Is. lii. 18, 20. In the 18th verse it is used in the plural, and Cyrian, de Habitu Virg. p. 98. (ed. Amst.) translates it by *crines*.]

14. Ez. xxvii. 15. Polyb. iii. 23, 4. Xen. Hier. ix. 9.]

Ἐμπόριον, ου, τό, from ἐμπορος.—*A market-place, a mart.* occ. John ii. 16. [The sense given by Parkhurst is the original one. See Deut. xxxiii. 19. Is. xxiii. 17. Polyb. xvii. 2, 4. Xen. de Vect. iii. 3; but in this place of St. John, it seems to be used for ἐμπορία, *traffic*. It signifies *objects of traffic* in Xen. de Vect. i. 7.]

Ἐμπορος, ου, ὁ, from ἐν in, and πόρος a passing over, or way, which from πείρω to pass over, through.

I. Anciently and properly, a passenger in a ship. Thus Telemachus, in Homer, Od. ii. 319<sup>1</sup>. says he will go ἐμπορος, as a passenger, because, as he immediately adds, he has no ship of his own; and Laertes, Ulysses' father, not knowing who he was, asks him, Od. xxiv. 299.

—ἡ ἘΜΠΟΡΟΣ εἰλήλουθας

Νηὸς ἐξ' ἀλλοτρίας;

—Or art thou come a passenger  
On board another's ship?—

II. A traveller. So used by Sophocles, Œd. Col. [25. 303.]

III. One who travels, especially by sea, on account of traffic, a merchant, a trader. This commonly used in the Greek writers. occ. Mat. xiii. 45. Rev. xviii. 3, 11, 15, 23. In the LXX it generally answers to the Heb. נָכַר a merchant, a N. derived in like manner from the V. נָכַר to go about. [See Ezek. xxxviii. 13. Gen. xxiii. 16. Herodian iv. 10, 9. Xen. Mem. iii. 7, 6.]

Ἐμπρήθω, from ἐν in, and πρήθω to set on fire, burn.—*To set on fire, burn.* occ. Mat. xxii. 7. [See Josh. viii. 8. Judg. ix. 49. xv. 6. xviii. 27. Nehem. i. 3.]

Ἐμπροσθεν, an adv. governing a genitive, from ἐν in, and πρόσθεν before, which from πρό the same, and the syllabic adjection θεν denoting at a place, σ being inserted for the sound's sake.

(1) Of place, before, as opposed to behind. Mat. vi. 2. Mark i. 2. Luke xix. 4. John iii. 28. Rev. iv. 6. Τὰ ἐμπροσθεν (μῆρη namely) the parts or places which are before. Phil. iii. 13. (2) Before, in the presence of. Mat. v. 16, 24. [xxiii. 13.] xxvii. 11. et al. freq. [(3) Forward. Luke xix. 4. Xen. Cyr. iv. 2, 12.] (4) Of dignity or superiority, before, in preference to. occ. John i. 15, 27, 30. See Campbell on ver. 15. and comp. John iii. 31. The word is used in a sense similar to this last by the LXX, answering to the Heb. קָדָם, Gen. xlviii. 20. [The passage of St. John i. 15. is one of considerable difficulty. It is doubtful, whether ἐμπροσθεν should be taken of time, or of dignity. Lampe, who is for the latter signification, thus explains the passage, making much turn on the difference between γίνομαι and εἶμι. He who comes after me is (as Messiah) made more honourable than I am, because he was (by his own eternal nature as God) more honourable. Chrysostom, Theodoret, Augustine, Bede, Grotius, Campbell, and all the versions in modern languages, except Luther's, the Rhemish, and an anonymous English one, (in 1729) agree in this as far as ἐμπροσθεν goes. Whitby, Schleusner,

<sup>2</sup> [See Eustathius on this place. Phavorinus and the Schol. on Aristoph. Plut. 521.]



Wetstein, Tittmann, Kuinoel, Bretschneider, and others, after the Vulgate; and all the other Latin translations, except Bede, translate, "he was before me (in time)," and they generally consider that the second clause expresses the same thing, for he was before me (Kuinoel saying that *ὅτι* means certainly); which is, as Campbell says, proving a thing by itself. Tittmann, too, declares positively (as does Dr. Smith, Script. Test. ii. p. 37.) that in the LXX *ἐμπροσθεν* never signifies dignity, although Lampe, Campbell, and Parkhurst justly cite Gen. xlviii. 20<sup>1</sup>. In order to avoid what Campbell complains of, Kypke suggests the notion of a parenthesis; this is *He of whom I said (He that comes after me was really before me) for he was before me*; so that the last clause gives the reason why John used such expressions; but this does not seem to do much good, and, on the whole, I prefer the other sense.]

*Ἐμπρὺς*, from *ἐν* in, upon, and *πρὺς* to spit.—To spit upon. Mat. xxvi. 67. xxvii. 30. et al. Observe, that *spitting*, even in a person's presence, was in the east always esteemed a great affront<sup>2</sup>. How much more, then, *spitting in his face*! And as our Blessed Lord was treated with such barbarous indignity by the Roman soldiers, so the late excellent Jonas Hanway, in his Travels, vol. i. p. 298. informs us that the Persian soldiers were ordered to spit in the face of a rebel prisoner at Astrabad, "an indignity of great antiquity in the east; and this," adds the truly pious writer, "and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour," namely, in Is. i. 6. [This verb is construed with *ἐν* in Mat. xxvi. 67. xxvii. 30. with the dative, Mark x. 34. xiv. 65. xv. 19. It is put absolutely in Luke xviii. 32. See Num. xii. 14. Deut. xxv. 9. It is constructed in good Attic with the gen., and Thom. M. p. 105. says, that no good writer uses it with the dative; but Ælian does, V. H. i. 15. See Heupel on Mark xv. 65. p. m. 478. Wetstein i. p. 526. Lobeck on Phryen. p. 17.]

*Ἐμφανής*, ἵος, οὗς, ὁ, ἡ, καὶ τὸ -ής, from *ἐν* in, into, and *φαίνω* to show.—[Manifest, conspicuous. In Acts x. 40. he showed himself, made himself manifest. Comp. 1 Tim. iii. 16. Xen. Mem. iii. 8. 10. Cyr. viii. 7, 23. Polyb. xxii. 15, 7. In Rom. x. 20. it is metaphorically used, I became manifest, that is, I became known. Is. lxx. 1. Exod. xii. 14. Ælian, V. H. i. 21. It is clear or conspicuous in Symm. Ps. xii. 6.]

*Ἐμφανίζω*, †from *ἐμφανής*.  
I. To show plainly, to manifest. John xiv. 21, 22. And in the passive, to be manifested, appear plainly. Mat. xxvii. 53. Heb. ix. 24. [For a full discussion of this passage of the Hebrews, see S. Deyling, Obsa. Sacr. iv. p. 541—580. The meaning is, that "as the high priest showed himself before God in the earthly sanctuary with the blood of expiation, so our Lord has entered into the heavenly sanctuary, and there shows Himself

before the face of God as our High Priest and intercessor, and the propitiation of our sins by his own blood." Schl. refers John xiv. 21. to the sense to declare openly or by argument, and verse 22. to the sense to show, as if Christ spoke the word in the metaphorical sense, and the Apostles in the proper one.]

II. To declare, signify. Acts xxiii. 15, 22. Heb. xi. 14. The LXX have used it in this sense for the Heb. *נָאֵם* to tell, declare, Esth. ii. 22. [Diod. Sic. xiv. 11. Ælian, V. H. iv. 9. Polyb. Leg. 106. and Joseph. Ant. x. 9, 3.]

III. To inform, give information, in a judicial sense. Acts xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for *ἐνεφανίσαν ἑαυτοῖς* they showed themselves, or appeared, (comp. John xiv. 21, 22.) or, according to Theophylact and Ammonius, for *ἐνεφανίσαν διδασκαλικὴν χάρην* they presented a memorial. Comp. Acts xxiii. 15.

*Ἐμβόθος*, ου, ὁ, ἡ, from *ἐν* in, and *βόθος* fear.—In fear, afraid, terrified. Luke xxiv. 5, 37. et al. [1 Mac. xiii. 2. Theoph. Char. 25, 1.]

*Ἐμφυσάω*, ὦ, from *ἐν* in, upon, and *φύω* to breathe, blow, blow up, "flatu distendo, distend by blowing." Scapula. [Gen. ii. 7. Ez. xxi. 31. Job iv. 21.]—To breathe or blow upon. occ. John xx. 22.

*Ἐμψυός*, ου, ὁ, ἡ, from *ἐν* in, and *ψυρός* planted, so fit for producing seed or fruit, from *φύω* to produce, which see.—Implanted, engrafted. occ. James i. 21. It is applied to the word of the Gospel, which ministers are said *φανεῖν* to plant, 1 Cor. iii. 6—8. and which bringeth forth fruit, Col. i. 6. Comp. Mark iv. 7, 8. Barnabas in like manner calls this *Ἐμψυτον* δωρεάν τῆς ΔΙΔΑΧΗΣ *αὐτοῦ*, the implanted gift of his doctrine. Epist. § 9. ed. Russel, ad fin. See Whitby on James i. 21. Further, as in the Greek writers<sup>3</sup>, *ἐμψυον* frequently denotes what is innate or natural, and sometimes what is thoroughly implanted or infused in the mind (see Elsner, Raphaelius, and Wolfius); so in St. James it implies, that the heavenly doctrine not only enters into the ears, but is so implanted in the soul as to become, as it were, a second nature. Comp. James i. 18. 1 Pet. ii. 2. 2 Pet. i. 4. and φύσις III. [Polyb. ii. 46. 1. Herod. ix. 94.]

[*Ἐν*, a preposition denoting close connexion, and used in various ways.]

[I. Of place.]

[1. In. Mat. i. 18. iv. 16. ix. 35. ἐν ταῖς συναγωγαῖς. xii. 40. Mark xxi. 38. John xi. 20. Acts vii. 44. et al. freq.]

[2. On. Rev. iii. 21. καθίσαι ἐν τῷ θρόνῳ. John iv. 20, 21. Heb. viii. 5.]

[3. Near or at. Luke xiii. 4. (See Joseph. de Bell. J. v. 4, 1.) John x. 23<sup>4</sup>. (See Ælian, V. H. xii. 57. and Perizon. there and on ii. 25. Reitz. on Lucian, i. p. 329. ii. p. 36.) Rom. viii. 34 (at the right hand). So 1 Sam. xv. 4. Heb. i. 3. viii. 1. x. 12.]

[4. In presence of. Luke xvi. 15. 1 Tim. iv. 15.

<sup>3</sup> [Xen. Mem. iii. 7, 5. Alciph. i. ep. 31. and I think Wisd. xii. 10. though Schleusner makes it *planted or engrafted*.]

<sup>4</sup> [Solomon's Porch, however, may be called in the temple, the temple often meaning the whole enclosure of the sacred mount. See Lampe on John ii. 14. p. 576.]

<sup>1</sup> [Perhaps another instance cannot be found; and it is singular that Schleusner, in his Rifacimento di Biel, has omitted this. The other sense is frequent, Judg. i. 23. iii. 2. Mic. vii. 20. &c.]

<sup>2</sup> See Heb. and Eng. Lexicon in γλ.

Xen. de Rep. Ath. i. 18. Thucyd. iii. 63. Ælian, V. H. xiv. 26. Diod. Sic. ii. 12. Polyb. xvii. 6, 1. Xen. Cyr. i. 5, 6. See Hermann on Viger, p. 858. So  $\tau$  in Gen. xxiii. 28. Schl. adds Mat. ix. 35. to these places, but I think without reason.]

[5. *With.* Acts ii. 29. *with us*; vii. 44. *with our fathers.* On Acts xii. 11. which belongs to this class, (*apud ac*), see  $\gamma\iota\nu\omicron\mu\alpha\iota$  XI. Acts xxv. 6. So  $\alpha$  Judg. xvi. 4. Ez. x. 15.]

[6. *To, into, of motion or direction to a place,* &c. Mat. x. 16. xiv. 3. Mark i. 16. v. 30. Luke vii. 17. John v. 4. Acts iv. 12. Rom. xi. 17. Rev. i. 9. So Judg. vi. 35. Ezra vii. 10. Ecclus. xlii. 12. Luke xxiii. 42. belongs to this class also, though some translate it *cum regno*. These are instances of actual motion. I subjoin some of motion in an improper sense. Luke i. 17. Rom. i. 24. *to turn the hearts of the disobedient to the wisdom,* &c. 1 Cor. vii. 15. 1 Thesa. iv. 7. See Hos. xii. 6. Hence it is,]

[7. *Towards.* Mark ix. 50. John xiii. 35. Rom. xv. 5. 2 Cor. viii. 7. 1 John iv. 9. It is used also for *against* one, Luke xxi. 23; and in the Old Test. Jon. i. 2. Judith vi. 2. Ecclus. iv. 30. Schleusner adds Mat. xvii. 12. where perhaps it is *they did in his case*, like *talies* in *hoste fuit Priamo*.]

[II. *Of time.*]

[1. *In.* As the time in which any thing is done. Mat. ii. 1. *in the days of*, &c. iii. 1. et al. freq. Mark x. 37. *in the time of thy glory.* Luke xii. 1. *in which things*, i. e. in the transaction of them, in the mean time.]

[2. *During.* Mat. xii. 2. Luke xxii. 28. John v. 7.  $\epsilon\nu$   $\psi$  (*sc. χρόνω*). vii. 11. xxiii. 23. Acts viii. 33. xviii. 31. and frequently with the article and infin. Thus  $\epsilon\nu$   $\tau\eta$   $\sigma\alpha\iota\epsilon\iota\nu$ , Mat. xiii. 4. denotes the *sowing*. Luke i. 8. ii. 6. v. 1. ix. 36. Acts viii. 6. In Acts iii. 26. it may be this, or *that he may turn you, for  $\epsilon\tau\iota$   $\rho\acute{o}$ , al. freq.* Comp. 1 Sam. i. 7. 2 Chron. xii. 11. &c.]

[3. *Within.* Mat. xxvii. 4. Mark xv. 29. John ii. 19. 20. Rev. xviii. 10. 3 Eadr. ix. 4. Dan. xi. 20. Is. xvi. 14. Diod. Sic. xx. 85. Ælian, V. H. i. 6.]

[4. *At.* John i. 28; *at his coming.* 1 Cor. xv. 52. Rev. xv. 1.]

[III. *Of number.*]

[1. *Among.* Mat. ii. 6. xi. 11. John i. 14. Rom. i. 6. xi. 17. James iv. 1. al. freq.]

[IV. *To express agency, instrumentality, or ministry.*]

[1. *Through, by.* Mat. ix. 34. xvii. 21. Mark xii. 36. xiv. 1. Luke iv. 1. (comp. Mat. iv. 1.) John xvii. 10. Acts iv. 9. xi. 14. xvii. 21, 28, 31. Rom. v. 9. xi. 21. 1 Cor. vi. 2. xiv. 6, 21. Gal. iii. 12. Eph. iv. 14. Heb. i. 2. xiii. 9. Perhaps we may add Mat. xiii. 3. xxii. 1. Mark iv. 2. In Eph. vi. 10. *be strengthened through (hope in) Christ*.]

[2. *Of the instrument with which a thing is done, with.* Mat. v. 13. vii. 2. Luke iv. 34. John i. 26, 33. Rom. x. 9. xvi. 16. James iii. 9. 1 John iii. 18. Rev. ii. 16. vi. 8. xiv. 15. xvii.

<sup>1</sup> [Breitshneider says these are the words of Elijah. See 1 Kings xix 10. Michaelis, after Jablonaki, says that this is an instance of the common way of citing in the Hebrew writers. In *Elias*, i. e. in the chapter or division where he is mentioned. See Michaelis i. 133, 134, 243, 244, 492. See  $\tau\omega\iota$  i. 1.]

2. Comp. xiv. 18. Judith xvi. 12. Ecclus. ix. 16. &c. *So to love with the whole heart*, Mat. xxii. 27; *to worship with a sincere spirit*, John iv. 23, 24; though see Mede, Disc. xii.]

[3. *On account of.* Mat. vi. 7. Luke i. 21. iv. 42. Heb. vii. 29, 41. 1 Cor. xv. 19. *on account of this life.* 2 Cor. xiii. 4. Eph. iii. 13. *on account of my afflictions.* iv. 1. *for the Lord's sake.* Col. ii. 16.  $\epsilon\nu$   $\tau\omicron\upsilon\tau\omega\nu$  signifies *on that account*, Luke x. 20. John xvi. 30. Acts xxiv. 16.  $\epsilon\nu$   $\psi$  *because*, Rom. ii. 1. viii. 3. al. So Luke i. 21. *because he stayed*.]

[V. It refers to *society or partnership with, together with.* Mark v. 2. Luke xiv. 21. (Comp. Num. xx. 20.) Acts vii. 14. And so Rom. xv. 29. 1 Cor. iv. 21. Phil. i. 9. Heb. ix. 25. (Ps. lxi. 13.) Jude 14. 1 John v. 6. and perhaps 2 Thesa. ii. 9. In Acts viii. 21. it is *a share in, participation of*.]

[VI. It refers to the *object* in which one is, or is employed, &c. *In.* John v. 35. *Rejoice in the light.* Mat. xxiii. 30. Rev. i. 9. Acts viii. 21. Rom. i. 9. 1 Thesa. v. 12. *in teaching you.* 1 Tim. iv. 15. 1 John iv. 18. 1 Cor. ix. 18. xi. 22. Gal. vi. 6.]

[VII. It refers to the *subject*.]

[1. *In.* John xix. 4, 6. *fault in him*.]

[2. *By example of or from this instance.* 1 Cor. iv. 6. *by our example.* Phil. i. 30. *So  $\epsilon\nu$   $\tau\omicron\upsilon\tau\omega\nu$  from this*, John xiii. 35. 1 John ii. 3, 5. iii. 10, 16.]

[VIII. It expresses *suitableness and relation*.]

[1. *According to, according to the will or law of.* Luke i. 8. John iii. 21. Rom. i. 24. Eph. iv. 17. Col. ii. 6. 1 Thesa. iv. 15. Heb. iv. 11. x. 10. 1 John ii. 8. In Eph. iv. 15. perhaps *agreeably to your mutual love*; and so Phil. i. 8.]

[2. *With respect to.* Luke xvi. 15. Acts xv. 7. Rom. i. 9. ii. 17. John vii. 37. (and 1 Cor. xi. 22.) *with respect to this.* 1 Cor. iii. 18.  $\epsilon\nu$   $\alpha\iota\omega\nu\iota$   $\tau\omicron\upsilon\tau\omega\nu$ . ix. 15. xiv. 11.]

[IX. It expresses the *habit, state, &c.* external or internal.]

[1. *In, of dress, &c.* Mat. vi. 29. vii. 15. Mark xii. 38. Luke vii. 52. al. So perhaps 1 John iv. 2. *clothed in or with flesh.* 2 John 7.]

[2. *Of qualities*, where it implies *furnished with.* Luke i. 17. *full of the spirit and power of Elias.* 1 Cor. ii. 4, 5. *my speech was not full of human wisdom*.]

[3. *Of condition generally, and mode of acting.* *In.* Mat. iv. 16. xvi. 27. xxv. 31. Mark v. 2, 25. Luke xxii. 28. John v. 5. ix. 34. Acts viii. 33. 1 Tim. iii. 13. *in (preaching) the faith*. See Herodian i. 3, 3. Xen. Mem. iii. 5, 4. Hence it comes to be put periphrastically with a noun for the adjective, either (1) with the article, as  $\epsilon\kappa\epsilon\lambda\gamma\sigma\iota\alpha\iota\varsigma$   $\tau\alpha\iota\varsigma$   $\epsilon\nu$   $\chi\rho\iota\sigma\tau\omega$  *Christian Churches*. 2 Tim. i. 13. Tit. iii. 5. Herodian ii. 4, 8. ii. 5, 4. Mattheus, § 577; or (2) without the article. Luke iv. 33.  $\epsilon\nu$   $\epsilon\kappa\omicron\upsilon\sigma\iota\alpha$  *powerful, weighty*; 1 Cor. ii. 7. *mysterious or mystic wisdom*; 2 Cor. xii. 2 *a Christian*; Eph. ii. 21, 22. iii. 21. 1 Tim. ii. 7. *a true teacher*. 2 Pet. ii. 13. Ps. xxix. 4. Soph. Œd. T. 1009. The same is probably the origin of the use of  $\epsilon\nu$  with a noun for an adverb. Mat. xxii. 16.  $\epsilon\nu$   $\alpha\lambda\eta\theta\epsilon\iota\alpha$  *sincerely*. John vii. 10. Acts xvii. 31. xxvi. 7. Col. iv. 5. Heb. ix. 19. James i. 21. Rev. xviii. 1. Judith i. 11. Ecclus. xviii. 9.]

[X. It is used in adjuration and swearing, by. Mat. v. 34, 35. xxiii. 16—22. Rom. ix. 1. Eph. iv. 17. 1 Thess. iv. 1. 1 Sam. xx. 42. xxiv. 22. 2 Sam. xix. 7.]

[XI. It is pleonaastic, being used with its case for the simple dative. Mat. x. 32. Mark i. 15. Luke xii. 8. Acts iv. 12. (Ecclus. xlvii. 10.) xvi. 5. 1 Cor. ii. 6. ix. 15. xv. 58. 2 Cor. iv. 3. viii. 7. Col. ii. 7. 1 Thess. iii. 12. 1 Tim. iv. 15. (or perhaps in all duties.) In Rom. xi. 17. it expresses the price, as in Lam. v. 4. Eccles. i. 3. ii. 22. Ecclus. vii. 18. In Acts vii. 14. it is *up to or in number*.]

Ἐγκαλιζομαι, depon. from *ἐν* in or into, and ἀγκάλῃ the arm, which see.—*To take into or embrace in the arms.* occ. Mark ix. 36. x. 16. See Wetstein and Kypke. [Diod. Sic. iii. 58. Heliod. vii. p. 312. See also Poll. Onom. ii. 139. Prov. vi. 10.]

Ἐνάλιος, οὐ, ὁ, from *ἐν ᾧ* in the sea.—*Being or living in the sea, as fish, &c.* occ. James iii. 7. The Greek writers use the word in the same sense. See Wetstein. [Hom. Od. v. 67. Aristoph. Thesm. 333.]

Ἐναντί, an adv. joined with a genitive, from *ἐν* in, and ἀντί against.—*Before, in the presence of.* occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. *נִפְתִּי* before the face, *נִפְתִּי* in the eyes, *נִפְתִּי* to the eyes, &c. [Exod. vi. 12. Job xvi. 21.]

Ἐναντίος, α, ον, from *ἐν* in, and ἀντί against.

I. [Opposite, à fronte. Mark xv. 39. *ἔξ ἑναντίας*, sc. *χώρας* stood opposite to Christ. (Numb. ii. 2. 1 Sam. xiii. 5. Thuc. iv. 33.) Hence, applied to wind, it means contrary. Mat. xiv. 24. Mark vi. 48. Acts xxvii. 4; and in this sense of opposition or hostility, it is often applied to other things. 1 Thess. ii. 15. Tit. ii. 8. *they of the contrary part*, adversaries, where either *χώρας* or *γνώμης* may be understood. *Γνώμης* is often left out in good Greek. Diog. L. i. 84. Sext. Emp. Adv. Phys. i. 66. ii. 69. *Τὸ ἐναντίον* hence means any thing hostile or injurious. Acts xxvi. 9. xxviii. 17. Ezek. xviii. 18. Nahum i. 11. Prov. xiv. 7. Ezek. xvii. 5.]

II. Ἐναντίον, neut. used adverbially, joined with a genitive, and applied in the same sense as *ἐναντί* before, in the presence of. Mark ii. 12. Acts vii. 10. et al. The LXX very frequently use it in the same sense for the Heb. *נִפְתִּי* before, *נִפְתִּי*, &c. &c.

Ἐνάρχομαι, from *ἐν* in, and ἀρχομαι to begin.—*To begin, or begin in.* occ. Phil. i. 6. Gal. iii. 3. [Deut. ii. 24, 25, 31.]

Ἐνδεής, ἴος, οὗς, ὁ, ἡ, from *ἐν* in, and δέω to want.—*Indigent, poor, in want.* occ. Acts iv. 34. [Deut. xv. 4.]

Ἐνδείγμα, ατος, τό, from *ἐνδείκνυμι* manifest pass. of *ἐνδείκνυμι*.—*A manifest proof or token.* occ. 2 Thess. i. 5. [Demosth. 423, 23.]

Ἐνδείκνυμι, from *ἐν* in, to, and δείκνυμι to show. I. *To show, make manifest, demonstrate.* Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. *To show, perform, do, præstare.* 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. where see Wetstein, and on Tit. ii. [Schleusner refers 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10. iii. 2. Heb. vi. 10. Wisd. xii. 17. 2 Mac. ix. 8. Æschin. Dial. iii. 2. Ælian, V. H. (189)]

xiv. 5. &c. to sense I. Add to this IInd sense Gen. i. 15 and 17.]

Ἐνδείξις, εως, ἡ, from *ἐνδείκνυμι*.

I. *A declaration, manifestation.* Rom. iii. 25, 26. [Philo de Op. Mund. i. p. 9, 50.]

II. *A demonstration, evident proof or token.* 2 Cor. viii. 24. Phil. i. 28.

Ἐνδεκα, οί, αἱ, τό, undeclined, from *ἐν* one, and δέκα ten.—*A noun of number, eleven.* Mat. xxviii. 16. et al. The old German cintlif, and Saxon ænblepen, enblepen, &c., whence our English *eleven*, manifestly insinuate, says Junius, that *one is left*, namely, above *ten*, which is considered as a new term in numbering: hence the reason of the English name is evident. So *twelve* is *two or two left*, above *ten* namely. Comp. under δώδεκα, and see more in Junius's Etymol. Anglican. in ELEVEN.

Ἐνδέκατος, η, ον, from *ἐνδεκα*.—*Eleventh.* occ. Mat. xx. 6, 9. Rev. xxi. 20.

Ἐνδέχομαι, from *ἐν* in, upon, and δέχομαι to receive, take.

I. *To take upon, admit*, in the profane writers. [Thuc. v. 16.]

II. Impersonally, *ἐνδέχεται*, it is possible, it may be, q. d. it admits. occ. Luke xiii. 33. So Hesychius explains οὐχ *ἐνδέχεται* by ἀδύνατόν *ἔστι* it is impossible, in which sense the phrase is used by the purest of the Greek writers. See Elsner and Wetstein on Luke xiii. 33. To whose instances several more might be added from Arrian, Epictet. In 2 Mac. xi. 18. we have δὲ ἡν ἘΝΔΕΧΟΜΕΝΑ *what things were possible*, or might be, and 2 Mac. xiii. 26. ἀπὸλογήσατο ἘΝΔΕΧΟΜΕΝΩΣ *he apologized as much as he could.* Comp. ἀνέινδεκτον. [Probably *χρήμα* is understood. Ἐνδεχόμενα are in profane writers contingent events opposed to necessary ones, or possible ones. See Xen. Mem. iii. 9, 1. Thom. M. Ecl. p. 306. says, that *ἐνδέχεται* is not only for *ἐνδεχόμενόν ἔστι*, but for *εὐμενῶς* or *ἀπλῶς* *δέχεται*.]

Ἐνδομίω, ῶ, from *ἐνδομος* one who is at home, in his own country or among his own people, from *ἐν* in, and δῆμος a people.—*To be at home, [live at home, live with.]* occ. 2 Cor. v. 6, 8, 9. See Wetstein.

Ἐνδύσκω, ομαι, from *ἐνδύω* the same.—*To clothe, be clothed.* occ. Luke viii. 27. xvi. 19. [2 Sam. i. 24. xiii. 18.]

Ἐνδικός, ον, ὁ, ἡ, from *ἐν* in, and δίκη justice.—*Agreeable to justice, just.* occ. Rom. iii. 8. Heb. ii. 2.

Ἐνδομήτωρ, εως, ἡ, from *ἐνδομῶ*, (as it were), which from *ἐν* in, upon, and δομῶ to build, which from *δοῖμα* perf. mid. of *δοῦμα* the same.—*A building or structure.* occ. Rev. xxi. 18. Josephus (as Wetstein has remarked) uses the same word. Ant. xv. 9, 6. ἡ δὲ ἘΝΔΟΜΗΤΗΣ *ὄσων ἐνθάβητο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας*, the structure or mole, which he opposed to the violence of the sea, was two hundred feet long. [This word has passed into Chaldee, where *דִּוְרָא* means a structure or wall. See Buxtorf's Lex. Chald. p. 552.]

Ἐνδοξάζω, from *ἐν* in, and δοξάζω to glorify.

1 [Ἐν in composition denotes often *suitableness*, *ἐννομος* agreeable to law, lawful, ἔμμετρος, &c.]

—To glorify. occ. 2 Thess. i. 10, 12. [The formula *ἐνδοξασθῆναι ἐν τινι* signifies, *to get glory from another's happiness or misery, so that we may be praised as its authors*. In these passages it is, *that God may get glory by the eternal happiness to which He will promote Christians*. So in Ezek. xxviii. 22. Exod. xiv. 4.]

\**Ἐνδοξος*, ου, ὁ, ἡ, from *ἐν* in, and *δοξα* glory.  
I. [Glorious, of high reputation or dignity. 1 Cor. iv. 10. Comp. 1 Sam. ix. 6. Ia. xxiii. 8. Esth. i. 3. Hist. Susan. 5. 1 Chron. iv. 9. Xen. Mem. i. 2, 56. Herodian, i. 6, 17. Ælian, V. H. ii. 11.]  
II. [Splendid, of dress and ornaments, etc. Luke vii. 2, 5. Ia. xxii. 18. xxiii. 9. 2 Chron. ii. 9. I so understand with Bretschneider the word as applied to the Church—glorious, like a bride. Schleusner and Wahl say it means, *free from stain of sin*.]

III. [Remarkable, illustrious, memorable, of miracles. Luke xiii. 17. See Exod. xxxiv. 10. Deut. x. 21. Job v. 9. xxiv. 24. Ia. xli. 4. lxiv. 3.]

\**Ἐνδυμα*, ατος, τό, from *ἐνδύω*.—A garment. [Mat. vi. 25, 28. Luke xii. 23. a wedding garment. Mat. xxii. 11, 12. The eastern nations gave splendid dresses as tokens of honour, especially to guests. See Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22. Ia. iii. 22. Zech. iii. 4. Warnekr. in Antiq. Hebr. c. 27, § 13. An upper garment or cloak. Mat. iii. 4. (comp. Mark i. 6.) Mat. vii. 15. where there is a reference to the sheepskins worn by the ancient prophets, in token of their contempt of earthly splendour. See 1 Kings xix. 13. 2 Kings i. 8. Zech. xiii. 4. and the word *μληωτή*.]

\**Ἐνδυναμώω*, ῶ, from *ἐν* in, and *δυναμώω* to strengthen.—To strengthen, make strong, whether bodily, Heb. xi. 34; or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. et al. [Add Phil. iv. 13. 2 Tim. ii. 1. iv. 17. Eph. vi. 10. It occurs Ps. lii. 7. in the passive, was made confident. See Aq. Gen. vii. 20, 24.]

\**Ἐνδύσας*, εως, ἡ, from *ἐνδύω*.—A putting on or wearing of clothes. occ. 1 Pet. iii. 3. [Job xli. 5.]

\**Ἐνδύω* and *ἐνδύνω*, from *ἐν* in, into, and *δύω* or *δύνω* to go in or under; also to put on, which see.

I. To go or enter into. 2 Tim. iii. 6. [Ex. xxiii. 24.]

II. To clothe, put on, invest. It is applied,  
1st, To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. et al. [Jer. x. 9.]

2ndly, Spiritually, to the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14. where see Kypke.—Gal. iii. 27. where see Macknight. [Macknight says that persons baptized always put on new and fresh clothing, to signify that they adopted a new course of life; and hence, that it is used in these expressions to signify, that those baptized into the name of Christ must adopt his ways of life. Schl. cites Dion. Hal. xi. p. 689. Ταρτύνιον ἐνδύμενοι imitating the manners of Tarquin. Ἀποδόμας is used in exactly the opposite sense by Lucian in Gall. 19. In Latin *inducere aliquem* expresses becoming one's disciple. Tacit. Ann. xiv. 52. xvi. 28. It is applied] to the New Man, Eph. iv. 24. (190)

Col. iii. 10. Comp. ver. 12. et seq. and see Kypke.

3rdly, To the miraculous gifts of the Holy Spirit, with which the apostles of Christ were endued. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly, To that incorruption and immortality with which the bodies of men shall be endued or clothed at the resurrection. 1 Cor. xv. 53, 54. [In 2 Cor. v. 3. Chrysostom (Hom. x. in Ep. ii. ad Cor.) explains it, ἀθάρατον καὶ σῶμα ἀθάρατον λαβόντες, getting a new and immortal body. Schl. suggests that we should read *ἐκδυσάμενοι*.] See under *φίρω*.

\**Ἐνδιθα*, ας, ἡ, from *ἐν* in, and *ιθα* a seat or sitting.—[Properly, a place of ambush, as Phavorinus says, a place where men sit to surprise an enemy. Josh. viii. 9.] An ambush or ambuscade. So *ἐνδιθα* ποιεῖν to lay or set an ambush. occ. Acts xxv. 3. Thucydides uses the same phrase<sup>1</sup>. See Wetstein. [Josh. viii. 7, 14. Herodian, iv. 5, 7. vii. 5, 8.]

\**Ἐνδιέρω*, from *ἐνδιθα*.—To lie in wait. occ. Luke xi. 54. Acts xxiii. 21. [It does not occur elsewhere in the N. T. In Greek writers it generally takes a dative, as in Diod. Sic. xix. 68. (of ambush in war), but it is found also with the accusative. See Wessel. on Diod. S. xix. 69. Appian, B. C. iii. p. 881. Plut. Vit. Fab. p. 185. E. Lam. iv. 19. Wisd. ii. 12. Eccles. xxvii. 10. It is used absolutely, Lam. iii. 10. Judg. ix. 43. and in its original sense (*sit in, remain, abide in*), in Eccles. xiv. 23.]

\**Ἐνδιρον*, ου, τό. See *ἐνδιθα*.—An ambush or lying in wait. occ. Acts xxiii. 16. [Griesbach reads *ἐνδιθα*. Josh. viii. 2. al.]

\**Ἐνελίω*, ῶ, from *ἐν* in, and *ελίω* to roll.—To roll or wrap up. occ. Mark xv. 46. [1 Sam. xxi. 12. Artemid. i. 14.]

\**Ἐνεμι*, from *ἐν* in, and *εἰμι* to be.—To be in or within. occ. Luke xi. 41. πλὴν τὰ ἐνόντα δότε ἱλεημοσύνην, but give what is in (the cup and platter namely) for alms. See this interpretation, which is also embraced by Wolfius, and Kypke, (whom see,) abundantly vindicated by Raphelius, who very justly demands a proof that τὰ ἐνόντα signifies the same as ἐκ τῶν ἐνόντων, and that because the latter phrase denotes according to one's abilities or substance, the former does so likewise. Our English translation, of such things as ye have, seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7. [Bretschneider and Kuinöl concur with Raphelius in saying that ἐκ τῶν ἐνόντων is the proper phrase, and that there is no example of the phrase here used being substituted for it. On the other hand, Schleusner cites from Moschopolus the following words: *ἔνεστιν ἀντὶ τοῦ ἐνπάρχει, ὡς τό, ἐνεστὶ μοι πλοῦτος. Καὶ ἐνεστιν ἀντὶ τοῦ δυνατόν ἐστιν*. See also Thom. M. p. 307. Hesychius in voce, and Heliod. Æthiop. ix. 25. Rosenmüller, too, brings two instances from Demosthenes pro Coronâ, where ἐνόντα is used for property. Schleusner adds, that τὰ ἐνόντα may stand for κατὰ τὰ ἐνόντα as well as τὰ δυνατόν for κατὰ τὰ δυνατόν. Schleusner therefore, and Rosenmüller, as well as Boisius (Collat. p. 222.) and Boe, (Ex. Phil. in

<sup>1</sup> [In the middle voice, iii. 90. See Polyb. iv. 39, 3.]

N. T. p. 42.) after the Syriac and Theophylact, would translate τὰ ἐνόντα by *according to what you have*, understanding κατὰ. I think that Kuinöl is right in saying that the parallel place in St. Matthew shows that τὰ ἐνόντα refers to *what is in the cup*, as in Xen. Ages. ii. 19. Hell. ii. 3, 6; and I should therefore, with Parkhurst, acquiesce in Raphaelius's explanation, which is, "Do not be careful as to the vessel or its splendour, but rather attend to the contents; for if with them you assist the poor, food and every thing else is pure to us;" or as Bretschneider says, "you have then no need of the Levitical purification." Kuinöl, however, (after Erasmus, Lightfoot, and others,) rejects this, and thinks our Lord speaks ironically. The Pharisees, he says, thought that by giving alms they could atone for their sins without amendment, and he would translate thus: *give what there is in the cup as alms to the poor, and then (in your opinion) you need no amendment; every thing is pure to you.*

"ENEKA, or ἐνεκεν, an adv. governing a genitive.

1. *Because of, on account of, by reason of.* Acts xxvi. 21. Rom. viii. 36. [It points out the cause of our undertaking any thing, whether the antecedent cause or the event. With the article before the infinitive, it denotes the end or intention.]

2. *With respect to, in regard of.* 2 Cor. iii. 10. Raphaelius shows that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited might be added from Lucian, Timon. t. i. p. 94. ψεύματος "ENEKA, *with respect to lying.*

3. Οὐ ἐνεκεν for ἐνεκεν τούτου οὐ, *on account of this that, because that, because.* occ. Luke iv. 18. So in Hom. II. i. 11. v. 377. et al. freq. οὐνεκα, i. e. οὐ ἐνεκα, signifies *because.* Comp. ἀνθ' ὧν under ἀντι 1. 2. [The ellipse of ἐνεκα before the infin. should be noticed. See Mat. ii. 13. xi. 1. Luke iv. 10. 2 Cor. i. 8. 2 Pet. iii. 9. See Bos.]

Εὐέργεια, ας, ἡ, from ἐνεργής.—*Energy, might, or effectual working or operation.* occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11. [In Eph. iv. 16. Col. i. 29. 2 Thess. ii. 9. it is the *actual working or assistance, action in which energy is put forth.* 2 Mac. iii. 29.]

Ενεργῶ, ὦ, from ἐνεργής.

1. *To operate, act powerfully, put forth power.* Mat. xiv. 2. Mark vi. 14. (Comp. δύναμις VI.) [Rom. vii. 5. 1 Cor. xii. 6. 2 Cor. i. 6. iv. 2. Gal. iii. 5. v. 6. Eph. ii. 2. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Parkhurst and Schleusner contend, against Hammond on Gal. v. 6. (where the Syriac has *faith made perfect*), and Bull, (Op. p. 534. ed. Grabe,) that this verb has an active sense in the passive voice; and I have therefore placed the passages they allege under this head, without, however, meaning to decide on the question. There is the passive sense decidedly in 2 Cor. i. 6. In 2 Thess. ii. 7. Parkhurst translates rightly, *the mystery of iniquity is (now) acting*, where the sense is neuter; and he cites 1 Esd. ii. 20. In Gal. ii. 8. the verb has the dative, and is in the sense of *assisting, giving necessary powers for any office*, though Bretschneider says

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that ἐνεργήσας εἰς ἀποστολὴν is an Hebraism for ἐνεργήσας τὴν ἀπ. and translates it, *gave Peter the office of an apostle.* In many of the above places there is a sense of *miraculous operation*, as Mat. xiv. 2. Gal. iii. 5. etc., and especially in 1 Cor. xii. 6. See Artem. i. 1. Polyb. iv. 40.]

II. [To effect, accomplish. Eph. i. 11, 20. Phil. ii. 13. Ia. xli. 4. Diod. S. xiii. 95. Polyb. iii. 6, 5. The participle passive is, says Schl., *that which is wrought with much labour, laborious*; and so when applied to prayer, as in James v. 16. it will be *ardent, earnest, assiduous*; as the Vulg. and Luther have it. So Br. and Wahl. Parkhurst says it is the *inspired prayer of a righteous man, wrought in him by the energy of the Holy Spirit.* The Syriac has, *prayer poured forth by a good man.*]

Εὐέργημα, ατος, τό, from ἐνεργημαῖ perf. pass. of ἐνεργῶ. [Properly, *operation, working*, and especially, *powers given to man by God.* It may be explained, as Phavorinus and Zonaras (Lex. Col. 740.) say, by χαρίσματα, *gifts or miraculous powers.*]

Εὐεργής, ιος, οὗς, ὁ, ἡ, from ἐν in, and ἔργον, a work, action.—*Effectual, efficacious, energetic.* occ. 1 Cor. xvi. 9. Philem. 6. Heb. iv. 12. [Polyb. ii. 65, 12.]

Εὐελογίω, ὦ, from ἐν in, and εὐλόγω to bless. —*To bless in or by.* occ. Acts iii. 25. Gal. iii. 8. [The word, properly, is like εὐλόγω, simply to  *speak a blessing.* See Gen. xii. 3. xviii. 18. But in Hebrew, to *bless*, and similar words are used to express the good conveyed by the blessing. So in these places it is, to *make happy.* See Glass, Philol. Sac. p. 222. ed. Dath.]

Ενίχω, from ἐν in or upon, and ἔχω to hold.

I. Ενίχομαι, pass. *To be held or confined in.* Gal. v. 1. So Herodotus, ii. 121. ἔγ' πάγῃ 'ΕΝΕ'ΧΕΣΘΑΙ, *to be holden in the snare or trap*; and Pausanias, 'ΕΝΕ'ΧΕΣΘΑΙ ταῖς πύλαις, *to be confined in fetters.* See Wetstein and Kypke. [Arrian, Diss. Epict. iii. 22, 93.]

II. Ενίχειν τινί, to urge, press upon one. Luke xi. 53.

III. Ενίχειν τινί, to have a quarrel, spite, or resentment against one, to bear him ill-will, infestum, vel infensum, esse alicui. So Hesychius explains ἐνίχει by μνησικακίη resents, ἔγκειται (q. d.) sticks close to, i. e. in hatred or spite. In Mark vi. 19. Doddridge renders ἐνίχειν αὐτῷ hung upon him; and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a dog's fastening his teeth into his prey, and holding it down." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (xi. 53.) alluded to this application of it; but, after diligent search, I can find no instance of ἐνίχειν having this signification. See Wolfius and Wetstein.—The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23. for the Heb. שָׂנֵא to hate, infest. [There can be little doubt that the two phrases have the same meaning. The Grammarians explain the phrase by saying that there is an ellipse of χόλον anger. In Herodotus i. 118. vi. 119. (comp. viii. 27.) we have certainly the full phrase, ἐνίχει σφι δεινὸν χόλον, where see Wesseling. Fischer ad Well. iii. 1. p. 264.]

Ἐνθάδε, an adv. from *ἐνθα* here, there, (which from *ἐν* in,) and *δε* a particle denoting to a place.

1. *Hither, to this place.* John iv. 15, 16. Acts xvii. 6. xxv. 17.

2. *Here, in this place.* Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18. [where it means *there*, as in 2 Mac. xii. 27.]

Ἐνθυμιόμας, οὔμας, depon. from *ἐν* in, and *θυμός* the mind.—*To have in mind, ponder, think, meditate upon.* occ. Mat. i. 20. ix. 4. Acts x. 19. Wetstein on Mat. i. 20. shows it is construed with an accusative in the profane writers, as in the Evangelist. To the instances produced by him, I add from Isocrates ad Nicoc. § 3. *ἐνθυμῶν δὲ ἑνθυμήθη ὅτι τοῦτ' ἐφ' ὅρυς*, κ. τ. λ. but when they consider the fears—[See Wisd. iii. 14. Thucyd. ii. 40. Aristoph. Eccl. 138. Joseph. Ant. xv. 5, 3. Dresig. de Verb. Med. p. 250. Josh. vi. 18. Deut. xxi. 11.]

Ἐνθυμήσις, εἰς, ἡ, from *ἐνθυμιόμας*.

1. *Thought, reflection.* Mat. ix. 4. xii. 25. Heb. iv. 12.

II. *Thought, device, contrivance.* Acts xvii. 29.

Ἐν, by apocope or abbreviation for *ἐνέμι*, 3rd pers. pres. indicat. of *ἐνέμι* to be in.—*There is in, there is.* occ. Gal. iii. 28. thrice. Col. iii. 11. Jam. i. 17.

Ἐν is used in like manner by the profane writers. See Raphaelius, Elsner, Wolfius, and Bowyer, on Gal. [Schwarz (Comm. Ling. Gr. p. 486.) has shown, by many passages from Plato, that *ἐν* is used in Attic for *there is*. Add Aristoph. Plut. 348. Palæph. fab. 14. Plat. Theætet. p. 136. Epict. Enchir. c. 32. Polyb. Exc. Leg. xvii. p. 1123. This is mentioned because some writers have denied it.]

Ἐνιαυτός, οὗ, ὁ.—*A year*; so called, according to Plato, because *ἐν ταυρῷ* (*ἐνὶ αὐτῷ*) *εἶπας*, it goes or returns upon itself, agreeably to which Virgil speaks in that well-known verse, *Geor. ii. 402.*

Atque in se sua per vestigia volvitur annus.

The year returning on itself revolves.

The LXX often use this verb for the Heb. *חָזַר*, which is in like manner the name of a year, from the V. *חָזַר* to iterate, repeat, as being the *iteration* or *repetition* of the solar light's revolution over the whole face of the earth by its annual and diurnal motion and declination. [John ix. 19.] Acts xi. 26. xviii. 11. et al. freq. [It is used for time generally in Luke iv. 19. Comp. Is. lxi. 2. where Theodoret says, that by the acceptable year of the Lord is meant the first advent of Christ, and so Theophylact and Procopius; *חָזַר* is used in Heb. in the same general way. See Is. lxiii. 4. Judg. x. 8. In Gal. iv. 10. Schleusner calls it, the *feast of the new year*; adding, that others refer it to festival days in certain years, as, for instance, the sabbatical and jubilee years. Br. gives Schleusner's interpretation, but says that he prefers to take *καὶ ποὶ καὶ ἐνιαυτοὶ* as *sacred anniversaries*. Wahl construes these words as *annual festivals*, referring to Gesenius, p. 854, 2.]

Ἐνίστημι, from *ἐν*, and *ίστημι*.—*To be present,*

<sup>1</sup> See Heb. and Eng. Lexicon under *שָׁמַח* III.

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or *instant*, or *at hand*, instare. See Rom. viii. 38. 1 Cor. vii. 26. *ἰστέωσαν*, comp. under *ίστημι*. 2 Thess. ii. 2. 2 Tim. iii. 1. [Add 1 Cor. iii. 22. Gal. i. 4. Heb. ix. 9. Dan. vii. 5. 1 Mac. xii. 44. 2 Mac. iii. 17. Pind. Ol. ix. 8. Sext. Emp. Phys. ii. 193.]

Ἐνίσχυω, from *ἐν* in, and *ίσχύω* to be strong.—[*To gain strength, be strengthened and refreshed.* Acts iii. 19. So Gen. lviii. 2. Judg. xvi. 28. xx. 22. See Fabr. Cod. Ps. i. p. 333. It is used transitively, to *strengthen*, in Luke xx. 43. 2 Sam. xxii. 40. Comp. Is. iv. 5. Judg. iii. 12. See Ecclus. i. 4. Matthiæ, § 496.]

Ἐννατός, ἡ, ὡς, from *ἐννία*.—*The ninth.* Mat. xx. 5. xxvii. 46. et al. [The Jewish day was from sunrise to sunset. The ninth hour was devoted to prayer. The lexicographers, after having stated the nature of the Jewish division of time, absurdly add, that the ninth hour answered to three o'clock. The variable standard is used at this day in parts of Italy, where the day and night are divided into twenty-four hours, and one o'clock is one hour after sunset, which is marked by twenty-four.]

Ἐννία, οἱ, αἱ, ῥά, indeclinable.—A noun of number, *nine*. Martinus, Lex. Etymol. in *Novem*, derives the Latin *novem* *nine*, from *novus*, as signifying the *last*, (whence *novissimus*), and the Greek *ἐννία* from *ἐνός* *old*, and *νιός*, *new*, as being *old* in such a sense, that immediately after it there begins a *new* order of number. "Thus," says he, "the thirtieth day of the month is called *ἐνὴν καὶ νία*, i. e. *new and old*, because it closes the *old* month and begins a *new* one, since the *old* and *new* perpetually meet each other (*dum vetus et novum perpetuo sibi occurrant*);" by which last expression I suppose he means, that they meet each other at that instant of time when the *old* month ends and the *new* begins, i. e. according to our way of reckoning, at midnight, or according to that of the Athenians, at sunset of the last day of the month. occ. Luke xvii. 17.

Ἐννενηκονταεννία, οἱ, αἱ, ῥά, indeclinable, from *ἐννενηκοντα* *ninety* (which from *ἐννία* *nine*, and *ἑκοντα* the Greek termination for *decimal* numbers, see under *ἑξῶς*) and *ἐννία*.—*Ninety and nine.* occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

Ἐννέος, οὗ, ὁ.—Properly, *dumb, speechless*, one who cannot speak, according to Plato: also, *astonished*, *astounded*; so Suidas explains *ἐννέος* by *ἄφωνος* *speechless*, *ἑξίστηνός* *astonished*. This word is sometimes written *ἐννός*, and may be considered as a corruption of *ἀνέος*, of the same import, (so Hesychius, *ἀνέοι ἐννέοι καὶ ἐκπλήξει ἥσυχον*), which from *ἀνασ* *dumb, mute*, and this from a neg. and *αὔω* (which see under *αὔστηρος*) to breathe, breathe or cry out; or else perhaps *ἐννέος* or *ἐνός* may be derived immediately from the Heb. *עָרָא* particip.<sup>3</sup> Niph. (if used) of the V. *עָרָא* to be hush, mute, silent, with emphatic prefixed. occ. Acts ix. 7.—The LXX use *ἐνέοι* for the Heb. *עָרָא* *dumb*, Is. lvi. 10; and Prov. xvii. 28. for *עָרָא עָרָא* *shutting his lips*, they have *ἐννέον—ἐαυτὸν ποιήσας* making him-

<sup>2</sup> See also Dupont on Theophr. Eth. Char. p. 278. ed. Needham.

<sup>3</sup> † Parkhurst is mistaken in the form. ‡

*self dumb.* [Xen. Anab. iv. 6, 23. See Alberti Gloss. p. 69.]

*Ἐνεύω*, from *ἐν* and *νέω* to nod, beckon, which see.—*To nod or beckon to.* occ. Luke i. 62. (Comp. verse 22.) [It is to ask by signs in this place. See Prov. x. 16.]

*Ἐννοια*, ας, ἡ, from *ἐν* in, and *νόος* the mind.—*Intention, purpose, mind.* occ. Heb. iv. 12. 1 Pet. iv. 1. [Polyb. x. 27, 8. It is also *idea* in good Greek. See Diog. L. iii. 79.]

*Ἐννομος*, ου, ὁ, ἡ, from *ἐν* in, and *νόμος* a law.

I. *Subject to or under a law.* 1 Cor. ix. 21.

II. *Lovely, agreeable to law.* Acts xix. 39. [I think it is rather the *regular assembly*, i. e. one of the usual assemblies meeting at fixed times and places, and under proper authority, *εὐπία* or *νόμος*. See D'Orville ad Charit. i. c. i. p. 212. Eur. Phœn. 1678. Xen. Cyr. viii. 7, 3.]

*Ἐννυχον*, adv. from *ἐν* in, and *νύξ* the night, in the night. occ. Mark i. 35. *ἐννυχον λίκαν*, for in the night, "when the night was far advanced, and so the dawning of the day was near at hand. And thus it may easily be reconciled with Luke [iv. 42]; for *γενομένης ἡμέρας*, which the common translation renders *when it was day*, might as well have been rendered *as the day was coming on*; for *γενομένης* may be understood (as Grotius has observed) not only as expressive of the time *already come*, but as implying what is *near at hand*, or what is *forming now*, and *ready to approach*." Doddridge. [There is an ellipse in this expression, *ἐννυχον* is for *κατὰ τὸν ἐννυχον χρόνον*. We have in Theocritus Idyll. i. 15. x. 43. τὸ μεσσημβρινόν, where *κατὰ* is thus omitted; and in xxiii. 69. and xxiv. 11. μεσσημέριον for *κατὰ τὸ μεσ*. The expression occurs 3 Mac. v. 5; and in the Latin interpretation in the London Polyglott, is rendered *orepusculo matutino*, which, as Schleusner observes, seems right, from the phrase *ὑπὸ τὴν ἐρχομένην ἡμέραν* in ver. 2.] Comp. 3 Mac. v. 5. with verse 2.

*Ἐνοικίω*, ὧ, from *ἐν* in, and *οικίω* to dwell, which from *οἶκος* a house.—*To dwell in.* occ. Rom. viii. 11. 2 Cor. vi. 16. [Comp. Lev. xxvi. 12.] 2 Tim. i. 5, 14.—In the LXX it almost constantly answers to the Heb. *שָׁכַן* to dwell, settle, remain.

*Ἐνόντα*, τά, particip. neut. plur. of *ἐνιμναι*, which see.

*Ἐνότης*, ητος, ἡ, from *εἰς*, *ἐνός*, one.—*Unity.* occ. Eph. iv. 3, 13.

*Ἐνοχλῶ*, ὧ, from *ἐν* in, and *ὀχλῶ* to disturb, which from *ὄχλος* a multitude, tumult.—*To disturb, occasion trouble in or to.* occ. Heb. xii. 15. *Let any root of bitterness springing up ἐνοχλῇ*, disturb or trouble you, *ὡς* being understood.—This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See Wetstein on Heb. xii. 15. [In Gen. xlviii. 1. 1 Sam. xix. 14. xxx. 13. it answers to *infectio* disease. In Dan. vi. 2. to *inflict injury*. See Xen. Cyr. v. 4, 16. Anab. ii. 5, 2.]

*Ἐνοχος*, ου, ὁ, ἡ, from *ἐνέχομαι* to be holden fast, bound, obliged.

I. With a genitive following, bound, subject to, or a subject of. Heb. ii. 15.

II. [Subject to, liable to, obnoxious to, and perhaps deserting of.]

[1. With a genitive.] Mat. xxvi. 66. Mark iii. 29. xiv. 64.

[2.] With a dative. Mat. v. 21, 22. See Bp. Pearce on verse 21. It seems that the phrase *ἐνοχος ἔσται εἰς τὴν γένειαν τοῦ πυρός*, is elliptical, and that *βληθῆναι* to be cast should be supplied before *εἰς*. So *βληθῆναι* is expressly added, ver. 29, 30. See Schmidius, and Petit in Pole Synops. on the place. To the passages produced by Wetstein on Mat. v. 21. I add from Lucian, Bis Accus. t. i. p. 335. C. ἘΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ, *obnoxious to the laws*. [Add Is. liv. 17. 2 Mac. xiii. 6. Philo de Joseph. p. 558. De Decal. p. 763. Deut. xix. 10. Gen. xxvi. 11. Xen. Hell. vii. 3, 7.]

III. With a genitive following, bound by sin or guilt, guilty of sin, and consequently obliged to punishment on that account. 1 Cor. xi. 27. *ἐνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου*, shall be guilty of (profaning, or of offering an indignity to) the body and blood of the Lord. So James ii. 10. *γίγνετε πάντων ἐνοχος* is become "guilty of (affronting or of showing disrespect to) all the rest." [I have not altered Parkhurst's arrangement, though the word does not appear to me to have a different sense in these places from the last. I presume there is an ellipse of *ἐπιμαρτί*, and that the genitive is in one of its most usual senses, *liable to punishment on account of the Lord's body*, or *guilty with respect to*. In the second of these places perhaps *ἐνοχος πάντων* may be liable to all the penalties (for breaking the other commandments). See Polyb. xii. 23, 1. Lys. p. 520, 10. The word seems to be used of the punishment, the tribunal or sentence, and the party sinned against.]

*Ἐντάλα*, ατος, τό, from *ἐντάλαμαι* perf. pass. of *ἐντάλλω* to command, charge. See under *ἐντάλλομαι*.—*A commandment, precept.* occ. Mat. xv. 9. Mark vii. 7. Col. ii. 23. [Is. xxix. 13.]

*Ἐνταφιάζω*, from *ἐντάφια*, τά, which includes the whole funeral apparatus of a dead body, [fine clothes, ornaments, &c. Charit. i. 6. Eur. Hel. 1419. Elian. V. H. i. 16. Gen. i. 2. Cuper. Obs. ii. 9.]—*To prepare a corpse for burial*, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See Elsner and Wetstein on Mat. xxvi. 12. Campbell on John xix. 40. Kypke on Mark xiv. 8. and Suicer, Thesaur. in *ἐντάφια* and *ἐνταφιάζω*.—The LXX have used this word for the Heb. *עָרַךְ* to embalm. Gen. l. 2.

*Ἐνταφιασμός*, οῦ, ὁ, from *ἐνταφιάσμαι* perf. pass. of *ἐνταφιάζω*, which see.—*A preparation of a corpse for burial*, as by anointing &c. occ. Mark xiv. 8. John xii. 7.

*Ἐντάλλομαι*, depon. from *ἐν* in, upon, and *τάλλω* to charge, command. So the etymologist explains *ἐντάλλω* by *προσάσσω* to order, command. But observe that the simple V. *τάλλω* in this sense is very rarely, if ever, used by any Greek writer now extant. In Homer, however, it occurs with the preposition *ἐπὶ* disjoined from it for *ἐπιτάλλω*, Il. i. 25, 379.

<sup>1</sup> Dr. Bell on the Lord's Supper, p. 96 of the 1st, or 100 of the 2nd edition.

— Κρατερόν δ' 'ΕΠΙ' μύθον ἔτελλε.  
— And laid a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6. [The Pharisees, says Wahl, in Mat. xix. 7. give the strongest sense to the words of Moses, Deut. xxiv. 1. and say he commanded a bill of divorcement to be given. Christ seems to correct them in verse 8. by using ἐπιτρέπω to permit for ἐντέλλομαι, in repeating their expression. Schleusner makes ἐντέλλομαι itself signify to permit, without sufficient reason.—We must observe that in Heb. ix. 20. ἐντέλλομαι is used in a peculiar sense. We have, in Deut. xxix. 1. λόγοι τῆς διαθήκης (οὗς or) ἧς ἐνετείλατο ὁ Κύριος and so iv. 13. (in verse 16. δὴθεο is used.) Judg. ii. 20. Jer. xi. 3. where ἐνετείλατο is used for δέθεο, the covenant which he made. This is the sense in Heb. ix. 20. which must be compared with Exod. xxiv. 8.]

Ἐντεύθεν, an adv. from ἐνθα here, and the syllabic adjectionθεν denoting from a place.—Hence, from hence. Mat. xvii. 20. Luke iv. 9. John xviii. 36. my kingdom is not ἐντεύθεν hence, that is, as is plain from the former part of the verse, Ἐκ τοῦ κόσμου τούτου, of this world.

Ἐντευξίς, εως, ἡ, from obsol. ἐντεύχω, or ἐντυγχάνω to intercede, [which see].—Intercession, prayer, address to God for one's self or others. occ. 1 Tim. ii. 1. iv. 6. On the former text Wetstein observes, that δέησις, προσευχή, and ἐντευξίς, seem to differ in degree; the first being a short extemporary prayer, (an ejaculation,) the second implying a meditation upon and adoration of the Divine Majesty, and the third μετὰ πλείονος παρήρησις having greater freedom of speech, as Origen defines it, De Orat. 44. or being an address to God on some particular occasion. [In the Lexicon MS. quoted by Alberti on Hesychius i. p. 1261. the word is explained to be prayer for another's safety. Theodoret, Theophylact, Ecumenius, and Hesychius, make it to be prayer for revenge of injuries. Schleusner explains it in 1 Tim. iv. 5. as thanksgiving, from verse 4. See Ælian, V. H. iv. 20. Polyb. ii. 8, 6. In 2 Mac. iv. 8. it has the sense of approach or interview.]

Ἐντιμος, ου, ὁ, ἡ, from ἐν τιμῇ honour, esteem, price, [as if ὁ ἐν τιμῇ ὢν. Schleusner makes the first sense dear, high-priced, from τιμῇ value, and quotes Prov. xx. 18.]

I. Honourable, whence the comparative ἐντιμότερος more honourable. Luke xiv. 8. [Xen. Cyr. iii. 1, 4.]

II. In esteem, esteemed, dear. Luke vii. 2. Phil. ii. 29. [1 Sam. xxvi. 21.]

III. Esteemed, precious. 1 Pet. ii. 4, 6.

Ἐντιμότερος, α, ου, compar. of ἐντιμος, which see.

Ἐντολή, ἡς, ἡ, from ἐντέλλομαι perf. mid. of ἐντέλλω. See under ἐντέλλομαι.—A command or commandment, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14. [Schleusner not only makes the word in the plural refer to the precepts of the Mosaic law generally, as it certainly does in Mat. v. 19. xix. 17. xxii. 36—40. Mark x. 15. al. (see Num. xv. 20. Lev. ii. 27.) but especially to the Ten

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Commandments in Mat. xix. 17. Mark x. 19. Ἡ ἐντολή is for the Mosaic law itself generally. Mat. xv. 3, 6. Mark vii. 8, 9. Luke xxiii. 56. See 2 Kings xxi. 8. 2 Chron. xii. 1. xxx. 11.]

Ἐντόπιος, ου, ὁ, ἡ, from ἐν in, and τόπος a place, incola.—An inhabitant of a place. occ. Acts xxi. 12. where see Wetstein and Kypke. [Soph. Ed. C. 843.]

Ἐντός, an adv. from ἐν in, governing a genitive.—Within. occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. ὁ ἐντός the inside. In Luke ἐντός ὑμῶν has been by some modern interpreters rendered, among you, as if it were synonymous with ἐν ὑμῖν, John i. 14. so ἐν ἡμῖν among us, Luke i. 1. vii. 16; ἐν τοῖς Ἰουδαίοις among the Jews, John xi. 54. But ἐντός is never elsewhere used for among, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10. apply it for within. And only one passage has yet been produced from any classical Greek author for ἐντός signifying among, namely from Xen. Anab. ii. p. 118. ed. Hutch. 4to, or p. 115. 8vo, "The king thinks you are in his power, as he has you in the midst of his country, καὶ ποταμῶν Ἐντός ἀδιαβάρων;" and even here perhaps these latter words might better be rendered "within or inclosed in" than "among" impassable rivers. And it is remarkable, that Dr. Hutchinson, who from this expression opposes, in his note, the common interpretation of Luke xvii. 21. yet translates it "intra flumina cū superanda." For a further vindication of ἐντός ὑμῶν in this text signifying, within you, see Campbell's note; to which I shall only add from the learned Markland in Bowyer's Conject. "The word ὑμῶν does not here signify the Pharisees in particular, but all mankind, as ch. xxii. 19. and often, I believe, by ἐντός ὑμῶν is meant an inward principle, opposed to παραρηγήσις, observation or outward show; as is said of the Spirit, John iii. 8. [See Dem. in Phorm. p. 913. ed. Reisk.]

Ἐντρέπω, from ἐν, in, upon, and τρέπω to turn.—To turn, or cause to turn in, or upon. [Schl. says to cause to turn away, whence he explains the other meanings more easily.]

I. To cause to turn upon one's self (as it were) through shame, put out of countenance, make ashamed. 1 Cor. iv. 14. [Ælian, V. H. iii. 17<sup>2</sup>.]

Ἐντρέπομαι, pass., to be ashamed. 2 Thess. iii. 14. Tit. ii. 8.

II. Ἐντρέπομαι, [middle,] with an accusative following, which may be considered as governed of the preposition διὰ on account of understood, to reverence, [or regard, or care for,] i. e. to be turned upon one's self on account, or from reverential awe, of. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. Wetstein on Mat. xxi. 37. cites Plutarch and Diodorus Sic. applying the V. in the same manner. [See Polyb. ix. 30. xxx. 9, 2. Xen. Hell. ii. 3, 17. Soph. Aj. 90. (In the two last examples the genitive is taken.) Diod. Sic. xix. 7. In Ex. x. 3. Job xxxii. 21. Is. xvi. 7. the passive, and in Wied.

<sup>1</sup> See Pricemus in Pole Synops. Beza, Whitby, Raphellus, Wolfius, and Doddridge.

<sup>2</sup> [Hence to fly from. 1 Mac. i. 20. In Ps. xxxv. 26. It is to be put to shame.]



ii. 10. the active, occurs in the same sense. Hesychius explains it by λόγον ἔχειν to regard.]

<sup>655</sup> Ἐντρέφω, from ἐν in, and τρέφω to nourish.—To nourish in or with. occ. 1 Tim. iv. 6; where see Wetstein, who quotes from Galen the very phrase ΤΟΓΕ ΔΟΓΟΙΣ ἘΝΕΤΡΑΦΗΝ. [See Ear. Phoen. 381. Max. Tyr. Diss. xviii. 9. Herodian, v. 3, 5. v. 5, 4. Philo de Vict. Off. p. 855. de Alleg. p. 59. de Leg. ad Cai. p. 1020. for instances of this verb applied to discipline and learning, as the nourishment of the mind. So in Latin: Senec. in Consol. ad Polyb. c. 21. Plin. Ep. ix. 33. Sil. Ital. ii. 286. See Loesner. Obes. e Phil. p. 399. Suicer. i. p. 1127. D'Orville ad Charit. i. c. 2. p. 230. ed. Lipsa.]

Ἐντρομος, ον, δ, η, from ἐν in, and τρόμος a tremor, terror, which see.—In a tremor, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21. [Dan. x. 11.]

Ἐντροπή, ἡς, ἡ, from ἐντρέπω perf. mid. of ἐντρέπω.—Shame. occ. 1 Cor. vi. 5. xv. 34. [Ps. xxxv. 26.]

Ἐντροφάω, ὦ, from ἐν in, and τροφάω to indulge in luxury, which see.—To live luxuriously, banquet, feed. occ. 2 Pet. ii. 13. [The passage is ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν, or ἐν ταῖς ἀγάταις ἡμῶν, for there is a doubt as to the right reading. Now ἀγάπη is a love-feast, or may denote a gift of charity; and then we may translate here, who live luxuriously in your sacred feasts, or who abuse your charity to live luxuriously. In this sense the word occurs, Herodian, ii. 3, 22. Xen. Hell. iv. 1, 15. If the other reading be preferred, it may be, to exult: exulting in their own deceits, feeding pleasure from deceiving others, as in Is. lv. 2. lvii. 4. Hab. i. 10: or perhaps to amuse one's self with any one, derive pleasure from insulting him, as Breta. says. He translates it living luxuriously in their own vices. See Irmisch on Herodian, iii. 5, 4. where it is to please one's self on.]—The LXX have used this word, Is. lv. 2. lvii. 4. for the Heb. שָׂחַת to delight one's self.

Ἐντυγχάνω, from ἐν in, and τυγχάνω, to get, attain.

[1. To get to the company and speech of any one, to address one's self to him, to meet. I think it usually implies some purpose or petition, and so says Deyling, Obes. Sacr. iv. p. 571. compellare aliquem et adire petendi causâ. Περὶ is often added with a noun, expressing the object of application, to apply with respect to some object, as in Acts xxv. 24. Polyb. iv. 76. Theoph. Char. i. 2. Wied. viii. 21. xvi. 28. Then joined with ὅτι and a noun, it expresses direct application for another. To apply on behalf of another, to intercede for, as in Rom. viii. 27, 34. Heb. vii. 25. of Christ's intercession, or application to God in behalf of sinners. As Bretsch. says, our Lord is compared with the high priest who interceded with God for the people by the offering up the great annual sacrifice; and thus it is "Cum sanguinem accedere ad Deum, sanguinem in expiationem Deo offerre." So Joseph. Ant. xiv. 10, 13. With κατὰ and a noun, it expresses to make application against one, to accuse, as in Rom. xi. 2. 1 Mac. viii. 32. x. 61, 63. xi. 25; and without the preposition, x. 64. Ælian, V. H. i. 21. Polyb. iv. 30, 1.]

<sup>655</sup> Ἐνυλίσσω, from ἐν in, and τολίσσω to roll or wrap round, as the coverlet of a bed, from τὸλη a coverlet.

1. To snathe, wrap up in. Mat. xxvii. 59. Luke xxiii. 63.

II. To wrap up. John xx. 7.

<sup>656</sup> Ἐντυπώ, ὦ, from ἐν in, and τυπώω to impress a mark, from τύπος an impressed mark or figure, which see.—To engrave. occ. 2 Cor. iii. 7. [Plutarch, viii. p. 672. Aristot. de Mundo, 6.]

Ἐνυβριζώ, from ἐν in, and βριζώ continually, contemptuous outrage.—To offer a contemptuous or contumelious injury or outrage to, to injure contumeliously. occ. Heb. x. 29. [So Joseph. Ant. v. 8, 12. In the same author, i. 1, 4. with sig. In Ælian, V. H. ix. 8. with the dative.]

Ἐνυπνιάζω, ομαι, from ἐνύπνιον.—To dream. [In this sense it occurs, Gen. xxxvii. 6, 9, 10. Is. xxix. 8. lvi. 1. Aristot. H. A. iv. 10; but it is generally used of those who are admonished of any thing by God in a dream, as in Acts ii. 7. See Deut. xiii. 1—5. where it is followed by ἐνύπνιον, as also in Joel ii. 28. In Jud. v. 8. it is used in a bad sense; either those deceived by false dreams, or deceiving by pretended dreams. Such persons are described in Jer. xxiii. 25, 27. xxix. 8.]

Ἐνύπνιον, ον, τό, from ἐν in, and ύπνος sleep.—A dream. So in Latin insomnium a dream, from in, and somnus sleep. occ. Acts ii. 17. [where it is a revelation by dream. See the passages of the O. T. cited in the last word. Schwarz (Comm. 1, 9. p. 493.) remarks that this word is really an adjective, and that εἶδος a sight, is understood.]

Ἐνύπτιον, an adv. [A preposition governing a genitive, derived from the neuter of ἐνύπτιος, i. e. ὁ ἐν ὤπτι ὤν, i. e. being in sight. So κατ' ἐνύπτιον (or, as in the N. T., in one word) has the same sense. Τὰ ἐνύπτια are the interior walls of a house, &c., which received light through the open doors.] †Hom. II. viii. 4, 35. Od. iv. 42.†

[1. Before, i. e. in the presence or hearing of any one. Luke v. 25. viii. 47. xxiii. 14. Rom. xii. 17. Rev. viii. 14. al. Gen. xxiv. 5.]

[2. Before, of place. Rev. iv. 5, 6. xii. 4.]

[3. To or with, like the Latin apud. Acts x. 31. Rev. xii. 10. xvi. 19.]

[4. With a gen. it is put for the simple dative. Luke xxiv. 11. Acts vi. 5. Heb. iv. 13. xiii. 21. 2 Sam. x. 3. See Gesen. p. 820, 9.]

[5. In the judgment of. Luke i. 15, 17. Acts iv. 19. viii. 21. 1 Pet. iii. 4. Rev. iii. 2. 1 Sam. ii. 7.]

[6. Against. Luke xv. 18, 21. 1 Sam. xii. 6. xx. 1.]

[7. To, Acts ix. 15.]

Ἐνωρίζομαι, from ἐν in, into, and οἶς, gen. ὠτός, an ear.—To admit or receive into the ears, to hearken to, auribus percipere. occ. Acts ii. 14. The LXX have frequently used this verb, which seems Hellenistical, and generally for the Heb. שָׁמַע to hearken, listen, derived in like manner from שָׁמַע the ear. Comp. Eccles. xxxiii. 18 or 19. [Fischer. Prol. de Vit. Lex. N. T. xxxi. 2. p. 693. thinks the word was commonly used in the Alexandrian or Macedonian dialect. It occurs Gen. iv. 23. Is. i. 2. Job xxxiii. 1. Hos. v. 1. in the

Test. xii. Patr. p. 520. Palairot on the Acts, quotes Cinnamus, as does Reinesius, Epist. ad Vorst. 14. p. 39. with Gregory Nazianzene and Josephus Genesius. See also Zonar. Chron. p. 108, 48. t. i. It seems from a passage in Lactantius, (Epit. Instt. divinn. c. 45, 2.) where he renders it by *surdos inauribat*, that the active had the sense also of, *to make to hear.*

‘ΕΞ, *oi, ai, ra*, indeclinable, from the Heb. שֵׁךְ *shir*, the aspirate being used (as in ἑκρά from Heb. קָרַף) for the sibilant letter, which is however resumed in the Latin *sez*, and Eng. and French *siz*.—The number *six*. Mat. xvii. 1. John ii. 20. Acts xxvii. 37. et al.

‘ΕΞ, a preposition of the same import as ἐκ, for which it is used before a vowel. See therefore under ‘ΕΚ.

‘Εξαγγέλλω, from ἐξ *out*, and ἀγγέλλω *to tell, declare*.

[I. *To tell by message*. Demosth. Phil. i. p. 45. Reiske.]

II. *To tell out, declare abroad*. occ. 1 Pet. ii. 9. [Ecclus. xlv. 15. Ps. ix. 14.]

‘Εξαγοράζω, from ἐξ *out* or *from*, and ἀγοράζω *to buy*.

I. *To buy or redeem from*. It is applied to our redemption by Christ from the curse and yoke of the law. Gal. iii. 13. iv. 5.

II. *To redeem, spoken of time*. Eph. v. 16. Col. iv. 5. The same phrase is used in Theodotion's version of Dan. ii. 8. where *καὶρὸν ἐμείς ἐξαγοράζετε* plainly means *ye are gaining or protracting time*; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. *ἐξαγοράζετε τὸν καιρὸν, redeeming the time, gaining or protracting it, because the days are πονηραὶ ἐνὶ, afflicting, abounding in troubles and persecutions*. Comp. Eph. vi. 13. and LXX in Gen. xlvii. 9. and see Whitby on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5. *walk in wisdom towards those that are without, i. e. your heathen neighbours and governors, redeeming the time, i. e. by your prudent and blameless conduct, gaining as much time and opportunity as you can from persecution and death*. [Schl. says, *ἐξαγοράζομαι* is in this place, to *have all the anxiety and care of a merchant, to observe any thing anxiously and cautiously*; and he translates this passage, *seek (earnestly) opportunities of living well and correcting others, for in these days there are many hindrances to virtue*. Br. says, *ἐξαγοράζομαι* is *to buy up entirely*, (a common sense of ἐκ,) *to get the whole of*. Then the meaning is, *use all your time with diligence*. See Drenig. de Verb. Med. N. T. p. 267.]

‘Εάγω, from ἐξ *out*, and ἄγω *to bring, lead*.—*To bring or lead forth or out*. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37. [In some cases this verb seems to imply, *violence or compulsion*, as Mark xv. 20. and 2 Chron. xxiii. 14; and in Demosth. p. 1090. ed. Reiske, and p. 389. *ἐξήγαγον αὐτοὺς ἀκον-τας*.]

‘Εξαίρω, ὦ, mid. *ἐξαίρτομαι, οὔμαι*, from ἐξ *out*, and αἰρῶ *to take*. It borrows most of its tenses from the obsolete V. ἐξίλω.

I. *To take or pluck out, as an eye*. Mat. v. 29. xviii. 9. See Wetstein.

II. *To take out of affliction or danger, to deliver, eruer, eripere*. Acts vii. 10. [34. xii. 11. xiii. 27.] xxvi. 17. Gal. i. 4. et al. See Elsner and Wetstein on Gal. [See Alciphr. i. Ep. 9. Demosth. p. 256, 2. ed. Reiske. Polyb. xv. 22. Exod. iii. 8. Josh. ii. 13. 1 Kings i. 12. Schl., Bretschn., and Wahl say, and rightly, that in Acts xxvi. 17. it is *to select*, as in Deut. xxxi. 11. Ia. xlviii. 10. xlix. 7. Job xxxvi. 21. Xen. Cyr. iv. 5, 16. Anab. v. 3, 4. Thuc. iii. 115. ‘Εξαίρετος in this sense (*selected*) is common, Gen. xlviii. 22.]

‘Εαίρω, from ἐξ *out*, and αἰρῶ *to take, remove*.—*To take out or away*. occ. 1 Cor. v. 2, 13. [Deut. xvii. 7, 12. xxii. 21.]

‘Εξαίρειναι, οὔμαι, from ἐξ *out*, and αἰρῶ *to require or demand*.—*To require or demand* (generally) a person to be delivered up to punishment, *deposco*. occ. Luke xxii. 31. See Irenaeus and Wetstein on the place. [See Irenaeus on Herodian, i. 12, 12. Demosth. de Cor. c. 13. Joseph. Ant. ii. 5, 3. Sometimes it is in a good sense, *to beg off*, as in Xen. Anab. i. 1, 3. Demosth. p. 546, 21. ed. Reiske. Bretschn. says it is here, *to lay snares for*, and quotes a similar use in the Test. xii. Patrum, p. 729. *τὰ πνεύματα τοῦ βίβλου εἰς πᾶσαν πονηρίαν θλίψιν ἐξαίρουνται ὑμᾶς*. Schl. observing, that it is used of course metaphorically, *Satan desires to get you into his power*.]

‘Εξαίφνης, adv. from ἐξ *of*, and αἰφνης *suddenly*, which see under αἰφνίδιος.—*Of a sudden, suddenly*. Mark xiii. 36. et al. [Prov. vi. 15. xxiv. 22. al.]

‘Εξακολουθῶ, ὦ, from ἐξ *out* or *emphatic*, and ἀκολουθῶ *to follow*, which see.—*To follow*, by going out of the way in which one was before, or *to follow thoroughly, persist in following*. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16. Wolfius and Wetstein cite from Josephus, Proem. in Ant. the phrase *τοῖς ΜΥΘΟΙΣ ἘΞΑΚΟΛΟΥΘΗΣΑΝΤΑΣ*. [In the other two passages it is rather *to imitate*. The word occurs Ecclus. v. 2. Ia. lvi. 11. Job xxxi. 9. Amos ii. 4. Test. xii. Patr. p. 643. Polyb. xvii. 10, 17.]

‘Εκατόσι, ατ, α, from ἑξ *six*, and ἑκατόν *a hundred*.—*Six hundred*. occ. Rev. xiii. 18. xiv. 20. *let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six, χξς*, as most of the MSS. read in Greek numerals; but the Alexandrian has in words at length, *ἑκατόσι ἐξήκοντα ἑξ*. After the very many elaborate and fanciful explanations which have been given of this number from the time of Irenaeus to the present day, (for a specimen of which see Vitringa and Lowman,) the most simple and just interpretation seems to be ‘that of Dr. Bryce Johnston in his Commentary, which I therefore recommend to the serious and impartial attention of the reader; after observing that it is an improvement upon Lowman’s.

‘Εαλείω, from ἐξ *out* or *off*, and ἀλείφω *to anoint*.—*Properly to wipe off ointment*.

I. *To wipe off*, as tears. Rev. vii. 17. xxi. 4.  
II. *To wipe off or blot out*, as somewhat written. Rev. iii. 5. where see Wetstein, Kypke,

<sup>1</sup> [It must be remembered, that the tablets for writing were covered with wax, whence this expression is very proper.]

and Macknight. [See Hemst. on Poll. Onom. viii. 55. Athen. ix. 405. F. Xen. Hell. ii. 3, 20.]

111. *To blot out*, as sins. Acts iii. 19. Comp. Ia. xliii. 25. Jer. xviii. 23. Wetstein cites from Lysias pro Callia, ὅπως 'ΕΞΑΙΠΘΕΙ' Ηι αὐτῷ τὰ 'ΑΜΑΡΤΗ' ΜΑΤΑ ἄλλα, that his other offences might be *blotted out*. [Schl. says, that this metaphorical use of the word alludes to creditors blotting out the names of those debtors whose accounts were settled. See Wesseling on Diod. Sic. i. p. 207. The word is used also of a law, to *abrogate*. Col. ii. 14. Demosth. p. 468. ed. Reiske.] In the LXX it commonly answers to the Heb. *ἔσθ* to *wipe off*, *blot out*, and is applied to *blotting out a written name or inscription*, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxix. 28; to *blotting out sins*, Neh. iv. 5. Ps. li. 10. cix. 14. Ia. xliiii. 25. Jer. xviii. 23.

'Εξάλλομαι, from *ἐξ* out, forth, and ἄλλομαι to *leap*.—*To leap forth*. occ. Acts iii. 8. [Joel ii. 5. Hab. i. 8. Xen. Cyr. vii. 1, 14.]

'Εξανάστασις, *εως, ή*, from *ἐξ* from, and ἀνάστασις a *rising again or resurrection*.—*A resurrection from the dead*, namely; occ. Phil. iii. 11. where *ἐξαναστασιν τῶν νεκρῶν* literally denotes "the resurrection from the dead; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgment." Macknight, whom see, and on 1 Thess. iv. 16. note 5. [Polyb. iii. 55, 4. It is doubtful whether the word occurs in Gen. vii. 4. or not, some MSS. have it. It is there *expulsion*, as ἀνίστημι often means, to *turn out*, and is used especially of expulsion of families or nations from their abode.]

'Εξαναστῆναι, from *ἐξ* out, and ἀναστῆναι to *rise, spring*.—*To spring up, forth, or out of the ground*, as corn. occ. Mat. xiii. 5. Mark iv. 5. The LXX use it four times in the same view, but transitively, for the Heb. *הקצין* to *cause to spring*. Comp. ἀναστῆναι II. [Gen. ii. 9. Ps. civ. 14. cxii. 4. Amos i. 4.]

'Εξανίστημι, from *ἐξ* out or from, and ἀνίστημι to [make to] *rise up*.

I. *To raise up seed from the woman*, namely. So Lot's daughter says, according to the LXX, Gen. xix. 32, 34. 'ΕΞΑΝΑΣΤΗΣΘΕΜΕΝ 'ΕΚ τοῦ πατρὸς ἡμῶν σπέρμα, *let us raise up seed from our father*. Mark xii. 19. Luke xx. 28.

II. *To rise up from among others*. Acts xv. 5.

'Εξαπατάω, ὦ, from *ἐξ* from, and ἀπατάω to *seduce*.—*To seduce from the right way, to deceive into sin or error*. occ. Rom. vii. 11. xvi. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. [Ex. viii. 29. Xen. Cyr. v. 4, 10.]

'Εξάπεινα, adv. the same as *ἐξαιπίνης*, which is used not only by Homer, Il. v. 91. ix. 6. et al. for *ἐξαιπίνης*, (which see,) but likewise by Xen. Cyr. p. 342. ed. Hutchinson, 8vo. Mem. Socr. p. 282. ed. Simpson. Cyri Exp. iv. p. 323, 462. ed. Hut-

chinson, 8vo. (where see note,) and by Longinus, p. 148. ed. 3. Pearce. See also Kypke.—*Of a sudden, immediately*. occ. Mark ix. 8, where see Wetstein. The LXX have frequently used *ἐξάπεινα* in the same sense. It seems an Hellenistical word; Kypke, however, quotes it from Jamblichus. [Num. vi. 9. Josh. xi. 7.]

'Εξαπορίομαι, οἶμαι, from *ἐξ* intensive, and ἀπορίομαι to *hesitate, be at a loss or stand, be perplexed*, which see.—*To be utterly at a loss or a stand, to be in the utmost perplexity*. occ. 2 Cor. i. 8. iv. 8. [Pa. lxxxviii. 15. Polyb. iii. 48, 4.]

'Εξαποστέλλω, from *ἐξ* out, forth, and ἀποστέλλω to *send*.

I. *To send forth*. occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6. [Gen. xlv. 1. Polyb. iii. 11, 4.]

II. *To send away, dismiss* [contemptuously]. occ. Luke i. 53. xx. 10, 11. [Deut. xx. 19, 29.]

Ἐξαπρίζω, from *ἐξ* intensive, and ἀπρίοις complete.

I. Of time, to *complete entirely*. Acts xxi. 5.

II. *To furnish or fit completely*. 2 Tim. iii. 17. [Joseph. Ant. iii. 2, 2. Diod. Sic. xiv. 19.]

'Εξαστράπτω, from *ἐξ* out, and ἀστράπτω to *lighten*.—*To emit flashes of light, to shine, glisten as lightning*. occ. Luke ix. 29. [Nahum iii. 3. Ez. i. 7. of arms.]

Ἐξαυτῆς, adv. q. d. *ἐξ* αὐτῆς from or at the same, ὥρας time, namely.—*At the same time, presently, instantly, immediately*. occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in Mill's and Wetstein's editions, printed in two words, *ἐξ αὐτῆς*, Mark vi. 25. where see Wetstein's note. [Lobeck on Phryn. p. 47.]

'Εξεγείρω, from *ἐξ* out, and γείρω to *raise*.—*To raise up*: [as from sleep. Gen. xxviii. 16. et al.; and thus from death, in Dan. xii. 2.] occ. 1 Cor. vi. 14. Rom. ix. 17. *I have raised thee up*, i. e. not originally, or from thy birth, but *ἠνέγκην* *I have caused thee to stand or subsist*, (as it is in the Hebrew of Exod. ix. 16.) *I have preserved thee from perishing by the preceding plagues*. To this sense the LXX, διτηρήσθης *thou hast been preserved*. Comp. Macknight on Rom. [So Schl., observing that the verb which appears in Hiph'al in Ex. ix. 16. is clearly, to *remain, survive*, in Ex. xxi. 21. and Jer. xxxii. 14; others say, *I have made you king*. Br. makes it, *I have excited you against*, as 2 Sam. xii. 11. Jon. i. 13. However, the great body of divines give the same interpretation as Parkhurst. See Wolf's note for a list of them.]

Ἐξείμι, from *ἐξ* out, and εἶμι to *be*.—In the New Testament it occurs only in the 3rd pers. sing. *ἔξεστι*, and neut. particip. *ἐξόν*. 'Ἐξείμι is generally used as an impersonal V., but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. *ἐξόν, τό, lawful*. occ. Acts ii. 29. 2 Cor. xii. 4. but in this latter passage *ἐξόν* may be rendered possible, q. d. *ἐκ τῆς δυνάμεως* *δυν*, being according to, or in *one's power*, in which sense the excellent Raphelius on the place has abundantly showed, that both the verb and participle are often used in Xenophon.

ἔξεμι, from ἐξ *out*, and ἐμι *to go*.

I. *To go out or forth*. Acts xiii. 42. [Ex. xxviii. 35.]

[II. *To depart* (as from a city). Acts xvii. 15. xx. 7.]

[III. *To escape* (as from a ship). Acts xxvii. 43.]

ἔξελιγγω, from ἐξ intensive, and ἐλιγγω *to convince*.—*To convince or convict thoroughly*. occ. Jude 15. Xen. Apol. Socr. § 18. ed. Simpson. ἐλγε—μηδεὶς δύναται ἂν ἑξελεγεῖται με ὡς ψεύδομαι, if no one can *convict me* of lying. [Is. ii. 4. Thucyd. iii. 64.]

ἔξελκω, from ἐξ *out* or *away*, and ἔλκω *to draw*.—*To draw out*, as a fish with a hook. So Herodotus, of the crocodile, ii. 70. ἰπὲν δὲ ἑξελεκεῖν ἐς γῆν, after it is *drawn out* upon the land. Comp. δαλεάζω. Kypke cites from Xen. Cyr. viii. μὴ ἴπιο τῶν παραινικῶν ἡδονῶν ἑλκομένον ἄπιο τῶν ἀγαθῶν, not *drawn away* by present pleasures from what is good. occ. Jam. i. 14. where see Wetstein and Kypke. [There seems to be some notion of *force* in this word. See Prov. xxx. 33. On its difference from δαλεάζω, see Heisen. Nov. Hypoth. ad Ep. Jacob. p. 525.]

ἔξερα, ατος, τό, from ἔξεράω *to empty out*, *evacuate*, also *to omit*, (as the V. is used, not only by Aquila for the Heb. נָקַד Lev. xviii. 28. but also by the medical writers among the Greeks; see Wetstein on 2 Pet. ii. 22.) which from ἐξ *out*, and ἔραω *to empty*, (so Hesychius ἐρεῖν, ἐμῶσαι), and this from Heb. נָקַד *to pour or empty out*.—*Evacuation, or matter evacuated by omit, omit*. occ. 2 Pet. ii. 22. The LXX, in the parallel passage, Prov. xxvi. 11. render the Heb. word נָקַד *omit*, answering to ἔξεραμα of St. Peter, by the more usual Greek word ἐμερόν. [ἔξεράω occurs in Dioscorid. vi. 19. Archigenes ap. Galen. de Comp. Med. p. locc. viii. 3, 376. See Gataker, Opp. Crit. p. 854. Bochart, Hier. ii. 55. p. 672. Bergler. ad Alciph. iii. Ep. 7. Lobeck. ad Phryn. p. 64.]

ἔξερυνάω, ᾶ, from ἐξ intensive, and ἐρυνάω *to search*.—*To search very diligently or carefully*. occ. 1 Pet. i. 10. The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12. [Polyb. xiv. 1, 13.]

ἔξίρχομαι, from ἐξ *out*, and ἔρχομαι *to go or come*.

I. [To go out, as Mat. v. 26. viii. 24. Mark iii. 6. v. 2. Luke viii. 27. et al. used often of those who are going out or departing from a city, house, &c., as Mat. xii. 14. Mark ii. 13. vi. 12. Luke x. 36. But in Greek these neuter verbs often imply the action of some extraneous force; thus in Heb. iii. 16. it is *to be led out*; in Mat. viii. 32. xii. 43, 44. Mark v. 13. vii. 29, 30. ix. 29. Luke viii. 2. it is *to be cast out or expelled*, in which sense ἐκπίπτω is often found on the same principle, e. g. Diod. Sic. xiii. 174. Again, the verb is used of lightning, going out or flashing, Mat. xxiv. 27. Ez. i. 13. Zech. ix. 14; of fluids, as blood, flowing out, Mark v. 30. Luke vi. 19. John xix. 34; of rumours, going out or spreading, Mat. ix. 26. Mark i. 28. Luke iv. 14. vii. 17. John xxi. 23. Rom. x. 18. al., and so of decrees, being promulgated, Luke ii. 1. Dan. ii. 13. It is

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used in the sense of *escaping*, John x. 39. Lam. vii. 19; and in that of *vanishing away*, in Acts xvi. 19. on which see Abresch, Anim. ad Rech. p. 612.]

II. [To come out or come forth. Mat. viii. 28. John xi. 44. See also Mat. ii. 6. Acts xv. 24. 1 John ii. 19. (It is *to creep forth*, in Acts xxvii. 3.) It is used of thoughts and words coming out of the heart, &c. Mat. xv. 18, 19. James iii. 10; and of a messenger, &c. coming or being sent by another, as Mark i. 38. John viii. 42. xvi. 27, 28. xvii. 8. The phrase ἐξίρχομαι καὶ εἰσίρχομαι is an Hebraism, importing, *I carry on my daily life, my affairs*. It occurs John x. 9. (where Tittmann quotes Num. xxvii. 17. 2 Chron. i. 10. and other places,) and Acts i. 21. See Aeneas Poliore. c. 24. The phrase ἐξίρχομαι ἐκ τῆς οὐσίας τινός is, *(to come forth from one's loins)*, to derive one's origin from. Heb. vii. 5. See Gen. xxxv. 11. 1 Kings viii. 19. in the Heb. and Vorst. Philol. S. c. 39. In Gen. xv. 4. et al. ἐξίρχομαι ἐκ τινός is used in the same sense. ἔξίρχομαι ἐκ μέσου τινῶν is *to quit the society of*. 2 Cor. vi. 17. In 1 John ii. 19. some translate, *they were expelled by us*. Schl. gives it both in this way, and simply, *they went forth*, which is far more agreeable to the context.]

ἔξιςτι. See under ἔξεμι.

ἔξεράζω, from ἐξ *out*, or emphatic, and ἐράζω *to inquire, examine*, which see under ἀνιράζω.

I. *To examine or inquire accurately or thoroughly*. Mat. ii. 8. x. 11. On Mat. ii. Kypke cites the expression ἈΚΡΙΒΩΣ ἑξετάζειν from Strabo, Demosthenes, and Aeschines. [Elian, V. H. ii. 23. Polyb. v. 81. Deut. xix. 8. Eccles. xviii. 20.]

II. *To examine, ask*. John xxi. 12.

ἔξῃ, ἥς, ῃ, from the V. ἔχομαι, fut. ἔξομαι, to be next or immediately following in time, which see under ἔχω XV.—*Subsequence, succession, order*. This N., however, is hardly to be found, except in the gen. ἑξῆς, in which case it is used, by an ellipsis of the preposition κατὰ, for κατ' ἑξῆς is *subsequence, successively, immediately in succession*. Hence with the fem. article used as an adjective, ἐν τῇ ἑξῇς ἡμέρᾳ, on the next or following day. Luke ix. 37. So ἡμέρα being understood, ἐν τῇ ἑξῇς, Luke vii. 11; and τῇ ἑξῇς Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition κατὰ before ἑξῆς, appears reasonable from the use of the compound word καθ' ἑξῆς, which comp. See also Scapula's Lex. in ἑξῇς. [This word ἑξῇς is a mere figment of Parkhurst's.]

ἔξηγιόμαι, οὔμαι, from ἐξ *out*, or emphatic, and ἡγίομαι *to tell, declare*. Comp. ἀνηγιόμαι.—*To declare, relate thoroughly and particularly, to recount, [explain, interpret]*. occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. Alberti, Wetstein, and Kypke, on John i. 18. show that this word is peculiarly applied by the Greek writers to [explaining] things esteemed divine. [See Judg. vii. 13. 2 Kings viii. 6. Hesychius explains it by ἐμηνεῖν, and see Xen. Mem. i. 2, 58. Hemsterh. ad Poll. viii. 10, 124. Wessel ad Diod. Sic. xiii. 35. and Lampe on St. John i. 18.]

ἑξήκοντα, οί, αί, τά, indeclinable, from ἐξ *six*, and ἑκοντα the decimal termination, of which

see under ἰβδομήσονται.—*Sisy.* Mat. xiii. 8. et al.

[Ἐξῆς. See ἔξῃ.]

[Ἐξήκω, ὦ, from ἔξ and ἡκίω to sound.—To carry forth and propagate sound.—Hence in the passive it is, to resound, or be propagated. 1 Thess. i. 8. So Polyb. xxx. 4, 7. Joel iii. 14. Heychiusus ἡμῶν, ἔξηκωτο, and ἔξηκῃται ἱερύχθη. In Poll. On. i. 118. this verb is used in a neuter sense.]

Ἐξίς, τῶς, ἡ, from ἔχω, ἔξω.—*Habit, use.* occ. Heb. v. 14; where see Wetstein and Arrian Epictet. ii. 18. at the beginning. [So Polyb. i. 51, 4. x. 47, 7. Aristot. Rhet. i. 1. It is put for method of living in Xen. Mem. i. 2, 4; for habit of body, the body itself, in Arrian, Diss. Epict. iv. 4, 25. Judg. xiv. 9. Dan. vii. 14. Ecclus. xxx. 13.]

Ἐξίστημι, or ἔξιστάω, ὦ, from ἔξ out, and ἵστημι or ἰστάω to stand, place. [In the transitive tenses (i. e. the present, imperf., fut., and 1st aor.) the verb means, to remove out of its place, expel. See Exod. xxiii. 27. Josh. x. 10. But it is especially applied to the mind, to move, disturb, transport the mind. (Mark Antonin. ix. 37.) Then to astonish, amaze, perplex. Luke xxiv. 22. Acts viii. 9. In the intransitive tenses and passive, to be astonished, or transported by amazement. Mat. xii. 23. Mark ii. 12. v. 42. vi. 51. Luke iii. 47. viii. 56. Acts ii. 7, 12. viii. 13. ix. 21. x. 45. xii. 16. (where, perhaps, fear is implied. See Ezek. ii. 6. Micah vii. 17.) Comp. Gen. xxviii. 18. xliii. 33. Exod. xxiii. 27. Diod. Sic. xiv. 71. Polyb. xxxii. 25, 8. Xen. Mem. i. 1, 4. In Mark iii. 21. and 2 Cor. v. 13. it expresses such transport as amounts to insanity. To be out of one's wits. In these expressions there is an ellipse of τοῦ νοός or τοῦ φρονεῖν (Xen. Mem. i. 3, 12.) or τῶν φρονῶν, Joseph. Ant. x. 7, 3. See Jerem. iv. 9. Vales. Emend. i. c. 7. p. 14.]

Ἐξίσχῳ, from ἔξ out or intensive, and ἰσχῳ to be strong, able.—To be thoroughly able. occ. Eph. iii. 18. [Ἐξ in composition augments the force. See Zeun. ad Viger. p. 584. This word occurs Ecclus. vii. 6. Ælian, V. H. iv. 18. vi. 13.]

Ἐξόδος, ον, ἡ, from ἔξ out, and ὁδός a way.

I. A going out, departure. Heb. xi. 22. where it is applied to the children of Israel's departure out of Egypt, from which event the LXX entitled the second book of Moses, Ἐξόδος, and from them the Vulgate and modern translations, Exodus<sup>1</sup>.

II. Departure, decease, q. d. exit. Luke ix. 31. 2 Pet. i. 15. Ἐξόδος is used in this sense not only in Wisd. iii. 2. (comp. ch. vii. 6.) but in the Greek writers. So the Latins have *exitus* and *excessus* for dying. See Wolfius and Wetstein on Luke ix. 31. and comp. Kypke. [See for the same phrase, Joseph. Ant. iv. 8, 2. where τοῦ ζῆν is added. Philo de Charit. p. 701. A. Plin. Ep. vi. 16. Corn. Nep. ix. 4, 3. Juven. x. 127. Lactant. de Mort. Persec. c. 50. Greg. Naz. Orat. xl. p. 644.]

Ἐξολοθρεῖν, from ἔξ intensive, and ὀλοθρεῖν to destroy.—To destroy utterly. occ. Acts iii. 23.—

This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33. et al. freq. for the Heb. מִן to be out off. [Joseph. Ant. viii. 11, 1.]

Ἐξομολογίω, ὦ, from ἔξ intens. and ὁμολογίω to promise, profess, which see.

I. To promise. Luke xxii. 6; where Wetstein cites Lysias using the simple V. ὁμολογίω in the same view. [See Joseph. Ant. vi. 3, 5. viii. 4, 3. Xen. Anab. vii. 4, 9. Krebs. Obs. Flav. p. 135.]

II. Ἐξομολογίωμα, οὔμαι, mid. to confess, own, as sins. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6. Elsner and Wetstein show that Plutarch, Heliodorus, and Lucian, apply the V. in a like sense. [In Deyling. Obs. Sacr. iv. p. 72. we see that *exomologesis facere*, and *ἐξομολογισθεῖν*, in the primitive Church, were the phrases for public confession. Both he and Suicer in voce point out the difference between this and auricular confession.]

III. To profess, confess, as the truth. Phil. ii. 11.

IV. To confess, own, as belonging to one. Rev. iii. 5.

V. With a dative following, to give praise or glory to, to glorify. Mat. xi. 25. (where Campbell, whom see, "I adore thee.") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. הָלַל, which word they elsewhere render by αἰνεῖν to praise, as Gen. xlix. 8. 1 Chron. xvi. 7; et al. by ὑμνεῖν to celebrate with hymns, to laud. Is. xii. 4. et al. [1 Chron. xvi. 4. 2 Chron. v. 12. vi. 24.]

Ἐξόν, particip. pres. neut. from ἔξιμι, which see.

Ἐξορκίζω, from ἔξ intens. and ὀρκίζω to adjure.—To adjure, impose an oath on another, put him to his oath. occ. Mat. xxvi. 63.—In the LXX of Gen. xxiv. 3. it answers to the Heb. נִשְׁבַּח to cause to swear, adjure. Josephus also uses it, Ant. ii. 8, 2. and ix. 7, 4. applies the V. ἘΞΟΡΚΙΞΕΝ, he adjured, to the high-priest, Jochoiada. [See Æschin. de Fals. Leg. p. 258. Plut. Apophthegm. p. 174. C. Ὀρκίζω is so used in 1 Kings xxii. 6. 2 Chron. xviii. 15. Athen. viii. p. 362. C. See Krebs. Obs. Flav. p. 59. Ἐξορκῶ occurs in Demosth. p. 368. and Thucyd. v. 47. Ἐξορκίζω is used for to bind by an oath, in Diod. Sic. i. 60. Demosth. p. 1265. ed. Reiske. Polyb. vi. 18, 19.]

Ἐξορκιστής, οὔ, ὁ, from ἔξορκίζω.—An exorcist, one who pretends to cast out devils by adjuring or commanding them in the Divine name. occ. Acts xix. 13. Josephus, Ant. viii. 2, 5. (whom see,) says that he saw one Eleazar a Jew, by means of the ἘΞΟΡΚΙΣΜΟΝ, exorcisms, taught by Solomon, casting out demons, δαιμόνια, from those who were possessed by them, and this in the presence of Vespasian, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27. and see Whitby's note there<sup>2</sup>.

Ἐξορύσσω, from ἔξ out, and ὀρύσσω to dig.—To dig out.

I. To dig or force up, as the flat roof of a house, cruvre. occ. Mark ii. 4. Comp. under ἀποσπράγίζω. [Parkhurst defends his opinion in the place he refers to. But ἔξορύσσω can hardly be to force up; and in this case, the people with the

<sup>1</sup> [It is used often of military expeditions. See Ælian, V. H. i. 7. ii. 11. xiii. 12. Thuc. ii. 10. v. 14.]

<sup>2</sup> [See Van Dale Diss. de Idolat. V. T. c. 7. p. 520. and Krebs. Obs. Flav. p. 236.]

sick man were obviously standing on the roof, some part of which they dug out or removed. Kuinoel thinks that they merely enlarged the opening for coming out on the roof, enough to let down the bed.]

II. *To dig or pluck out*, as the eye. Gal. iv. 15. So Lucian, Dialog. Prometh. et Jov. ΤΟΥΣ ὈΦΘΑΛΜΟΥΣ ἘΞΟΥΡΥΤΤΕΣΘΑΙ. See more instances in Wetstein. [Judg. xvi. 22. 1 Sam. xi. 2.]

Ἐξουδενῶ, ὤ, from *ἐξ* intens. and οὐδεῖς, *ενός no one*.—*To act at nought, treat with the utmost contempt*. occ. Mark ix. 12. [Comp. Judg. ix. 38. Ps. xv. 4. xxii. 24. lxxiii. 20 and 22. Judith xiii. 19. Eccles. xlvii. 7. 1 Sam. xv. 26. xvi. 1. In this place of St. Mark it seems to be to reject. Hesychius has *ἐξουδενώσας ἀπειδοκίμασας*. So Tent. xii. Patr. p. 564. See also Eustrat. in 1 Nicom. p. 9. B. Etym. M. in voc. and Lobeck. ad Phryn. p. 182.]

Ἐξουθενῶ, ὤ, from *ἐξ* intens. and οὐδεῖς, *ενός, no one*, from οὐτε not even, and εἰς *one*.—*To act at nought, despise, or treat contemptuously*. See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. *ἐξουθενήμιος, contemptible, to be despised*. Vulg. *contemptibilis*. 2 Cor. x. 10. Comp. under *καταγινώσκω* II. and *ρηρίω* II. [In Luke xxiii. 11. it is distinctly to treat with contempt, reviling, and derision, and it answers, perhaps, as Schl. says, to *βλασφημίας ἐξουθενίζειν* in Plut. Paral. p. 308. Comp. 2 Sam. ii. 30. Prov. i. 7. Ezek. xxii. 8. 2 Sam. viii. 7. These verbs are written *ἐξουθενῶ* and *ἐξουθενίω*, *ἐξουδενῶ* and *ἐξουθενῶ*.]

Ἐξουσία, ας, ἡ, from *ἐξουσι* it is lawful or possible.

I. *Liberty, power*, of doing as one pleases. John x. 18. [Acts v. 4. Rom. ix. 21.] 1 Cor. viii. 9. (where see Bp. Pearce and Macknight.) ix. 4, 5. et al. Comp. xix. 10.

II. *Licence, privilege, right*. Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. *Authority, power*. Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. et al. freq. [Add Mat. ix. 8. x. 1. Mark iii. 15. Luke iv. 32, 36. ix. 1. xxii. 53. Acts viii. 19. Schl. makes a difference in the sense of this word in Luke iv. 32. λόγος ἐν ἰουδαίᾳ, and Mat. vii. 29. διδάσκων αὐτοὺς ὡς ἰουδαίαν ἔχων, but this seems quite groundless; the meaning is, that 'what he said came from one conscious of just authority, and claiming it by the style of his speaking.' See Paley's Evidences, b. ii. ch. 11. Division treating of Christ's manner of teaching.]

IV. [Authority, jurisdiction, rule. Mat. viii. 9. xxviii. 18. Luke iv. 4. vii. 8. xix. 17. xxiii. 7. John xvii. 2. Acts xxvi. 28. Col. i. 13. al. 2 Kings xx. 13.] Hence, in a concrete sense, *a person invested with power or authority*. Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. [Herodian also (iii. 3, 12, 13. comp. ii. 11.) distinguishes *ἐξουσία* and *ἀρχή*. See 1 Cor. xv. 24. and Vales. ad Euseb. Hist. Ev. v. i. 4. Krebs. Obs. Flav. p. 282. So *Potestas* Juvenal, Sat. x. 99. Ammian. Marcell. xv. 5. Sueton. Nero, 36. In Dan. iv. 23. *ἐξουσία* is put for *ὁ ἰουδαίαν ἔχων*.] Hence *ἰουδαία*, al. *angels*, or *a certain order of angels*, whether good, Eph. viii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21; or bad, Eph. vi. 12. Col. ii. 15.

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V. *The sign or token of being under the power or authority of another*, i. e. *the veil*. So (Eumenius, κάλυμμα, ἵνα φαίνεται ὅτι ὑπὸ ἰουδαίαν τυγχάνει, *the veil*, that it may appear she is under authority; and Theophylact explains *ἰουδαίαν* by τοῦ ἰουδαίου εἶναι σύμβολον, ταυτίσται, τὸ κάλυμμα, *the sign of being under authority*, that is, *the veil*. 1 Cor. xi. 10. where see Eng. Marg. Elsner and Wolfius. [Schl. says, that *the veil* showed the superiority of condition of the married women who were allowed to wear it, over the unmarried who were not, and was therefore called *ἰουδαία* as a mark of dignity or authority, as in Gen. xx. 16. Sarah's veil is called ἡ ῥιμὴ τοῦ προσώπου.]

Ἐξουσιάζω, from *ἐξουσία*.

I. With a genitive following, *to have power or right over*. 1 Cor. vii. 4.

II. *To have, or rather to exercise, power or authority over, "oppress"*. Campbell, whom see. Luke xxii. 25. [Neh. ix. 37. Lam. ix. 17.]

III. Ἐξουσιάζομαι, *to be brought or reduced under power or subjection*. 1 Cor. vi. 12. where Macknight, "I will not be enslaved by any (kind of meat)."

Ἐξοχή, ἥς, ἡ, from *ἐξίχω*, *exaltare, eminere, to be eminent*, in a natural, and thence in a moral sense, from *ἐξ* out, and *ίχω* to have, be.

I. *Exuberance, eminence*, in a natural sense. Thus used by the profane writers and by the LXX, Job xxxix. 28. ἐν ἔξοχῃ πέτρας on the eminence, or top, of a rock. [Diod. Sic. v. 7.]

II. *Eminence*, in a moral sense, reputation, note. Hence, *οἱ κατ' ἐξοχὴν ὄντες, those who are in eminence, men of eminence or note*. Acts xxv. 23.

Ἐξυπνίζω, from *ἐξ* out, and ὑπνος *sleep*.—*To awake or rouse another out of sleep*. occ. John xi. 11. Comp. 2 Kings iv. 31. [This word occurs Job xiv. 12. in the LXX, and often in the other versions. Plut. Vit. Anton. c. 30. t. vi. p. 99. ed. Hutt. Eustath. de Amor. Hysm. vi. p. 224, &c.; but the grammarians say that *ἀφρυπνίζω* is a better word. It occurs Heliod. Æth. v. 21. vi. 9. viii. 12. and in Polyæn. Strat. iv. 6, 8. in a neuter sense. See Lobeck on Phryn. p. 224.]

Ἐξυπνος, ου, ὁ, ἡ, from *ἐξ* out, and ὑπνος *sleep*.—*Awake, roused out of sleep*. occ. Acts xvi. 27. 3 Esdr. iii. 3. where it is in a deep sleep.]

Ἐξω, from *ἐξ* or *ἐξ* out.

I. *Out, without*, as opposed to *within*. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. et al. freq.; or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. et al. freq. [This word answers both to *foris* and *foras*; i. e. we may say both εἶναι ἐξω and βάλλειν ἐξω.]

2. With the article prefixed it assumes the nature of a N. ὁ ἐξω, *outer, external*. Thus ὁ ἐξω ἡμῶν ἄνθρωπος *our outer man*, i. e. *our body with its animal appetites and affections*, 2 Cor. iv. 16; τοὺς ἐξω, *those that are without*, i. e. the pale of Christ's Church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage Chrysostom remarks, τοὺς ἐξω, καὶ τοὺς ἐξω, τοὺς Χριστιανοὺς, καὶ τοὺς ἑλλήνας καλῶν, he calls the Christians and the heathen, those that are within and those that are without. (So in Prol. to Eccles. τοὺς ἐκτός means the heathen.) But Mark iv. 11. τοὺς ἐξω plainly denotes the

*unbelieving Jews.* See Kypke on 1 Cor. [Schl. says that in Mark iv. 11. of *ἔξω* means the common herd of Christians opposed to the apostles, who were esoteric disciples. Schoettgen on 1 Cor. v. 12, 13, says, that the Jews applied a similar phrase, especially to the Gentiles.]

*Ἐξωθεν*, adv. from *ἔξω* without, and the syllabic adjection *θεν* denoting from or at a place.

1. From without. Mark vii. 18.

2. Without, outwardly, used absolutely. Mat. xxiii. 27, 28. 2 Cor. vii. 5. or construed with a genitive. Mark vii. 15.

3. With the article prefixed it assumes the nature of an adjective. *Τὸ ἔξωθεν* (μῖρος, namely) the out-side. Mat. xxiii. 25. Luke xi. 39, 40. *Ὁ ἔξωθεν κόσμος*, the outward or external adorning. 1 Pet. iii. 3. *Ἀπὸ τῶν ἔξωθεν*, from those who are without, i. e. the Christian pale. 1 Tim. iii. 7. Comp. under *ἔξω* 2.

*Ἐξώθω*, + the proper form is *ἔξωθίω*, + from *ἔξω* out, and *ώθω* + *ώθίω* + to drive. Comp. *ἀπωθίωμαι*.

1. To drive out, expel. Acts vii. 45. where see Elsner and Wolfius. [See Deut. xiii. 3. 2 Sam. xiv. 13, 14. Jer. xlix. 36. *Ælian*, V. H. iii. 17. *Herodian*, iii. 2, 5.]

II. To drive or thrust a ship out of the sea, namely, into a creek. Acts xxvii. 39. *Thucydides* often uses this V. joined with *εἰς* or *πρὸς τὴν γῆν*, or with *εἰς τὸ ἔκπρὸν* for running a ship aground. See *Wetstein*. [See *Thucyd.* ii. 90. *Polyb.* xv. 2, 15. So ships driven out of their course by the wind are called *ἔξωσαι* in *Herod.* ii. 113. See *D'Orville* ad *Charit.* iii. c. 3, p. 363.]

*Ἐξώτερος*, α, ον, comparat. from *ἔξω*.—Outer, exterior. occ. Mat. viii. 12. xxii. 13. xxv. 30.—On Mat. viii. 12. *Wetstein* remarks that our Lord “continues the image of a feast: the banqueting-room was in the night illuminated with many lamps. He who is driven out of it and the house is in darkness, and the further he is removed the grosser the darkness.” See also *Wolfius*.

*Ἐοράζω*, from *εὐορή*.—To keep or celebrate a feast, or rather, to feast. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the Lord's supper, but to refer to the general behaviour and conduct of Christians as celebrating their redemption by Christ's sacrifice and death<sup>1</sup>. “Let the whole of our lives be like the Jewish feast of passover and unleavened bread.” *Clark's* Note. [The word occurs *Exod.* v. 1. xii. 14. *Nahum* i. 15. See *Xen. de Rep. Ath.* iii. 2. *Schl.* says, that in 1 Cor. v. 8. it means to worship God, and refers to *Is.* lxvi. 23. and *Loesner* *Übs.* Phil. p. 277. In the passage of *Isaiah* I can see nothing to justify this. At the same time it is clear that, as *εὐοράζω* refers to religious feasts, I believe always in the O. T., such a signification is not foreign to the word. See for example *Is.* xxx. 29. and among the above passages, *Exod.* v. 1. xii. 14. where we have *εὐοράζειν μοι* or *εὐοράζειν Κυρίῳ*.]

*ΕΟΡΤΗ*, ἡς, ἡ. The most probable of the Greek derivations proposed of this word seems

to be that which deduces it from *εὐορᾶ* perf. mid. of the V. *ρίζω* to perform sacred rites; but may not *εὐορῆ* rather be a corrupt derivative from the Heb. *עֲצָרָה* a solemn assembly, or from *עֲצָרָה* a solemn feast-day, with π emphatic prefixed? The LXX, for *עֲצָרָה*, Deut. xvi. 8. have *ἐξόδιον*, *εὐορῆ*, a going forth, (from labour, I suppose,) a feast.

[I.] A solemn feast or festival. [Luke ii. 41. xxii. 1. Col. ii. 16.]

[II.] The passover. Mat. xxvi. 5. xxvii. 15. Luke xxiii. 17. John iv. 45. comp. xiii. 1. So Num. xxviii. 17. *Ecclus.* xliii. 8. 1 Mac. x. 34. See *Reland*, *Antiq. Hebr.* pt. iv. c. 2. § 4.]

*Ἐπαγγελία*, ας, ἡ, from *ἐπαγγέλλω*.

I. [Annunciation, declaration. 2 Tim. i. 1; for this, I think, gives a better sense than promise. The meaning is, according to the kind will of God that I should declare the blessings of eternal life gained by Christ for mankind. So *Schleusner*, *Bretschneider*, and *Wahl*. *Wolf* gives the same sense, but translates *ἐπαγγελία* by promise, saying that *κατά* here gives the sense required, as in 1 Tim. vi. 8. Tit. i. 1. an apostle for the sake of the promise, &c. i. e. an apostle to spread the promise.]

[II.] A promise, either the act of promising, or the thing promised. See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5; but in this last text the Alexandrian and Vatican, and very many later MSS., as also several ancient and modern versions read *ἀγγελία*; which reading is embraced by *Wetstein*, and received into the text by *Griesbach*. [In Acts xiii. 32. 2 Pet. iii. 4, 9. it seems to be the fulfilment of the promise; and in Luke xxiv. 49. Acts i. 4. ii. 33. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36. the thing promised.]

*Ἐπαγγίλλω*, from *ἐπι* intensive, and *ἀγγίλλω* to tell, declare.

I. To declare, denounce. Thus used in the profane writers, and by the LXX, Job xxi. 31. *Is.* xlii. 7. for the Heb. *נִפְתָּר* to make manifest, declare. [The verb has also the sense of ordering in *Xen. Cyr.* vii. 4, 1. *Thuc.* iii. 16. and of asking in *Demosth.* p. 1122. ed. *Reiske*; and both senses are acknowledged in the Greek lexicographers.]

II. In the N. T. *ἐπαγγέλλομαι*, depon. to promise. Mark xiv. 11<sup>2</sup>. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. et al. freq. In Rom. iv. 31. *Mac-knight* understands *ἐπαγγέλλαι* passively, as it is used Gal. iii. 19. [Tit. i. 2. Heb. vi. 13. x. 23. xi. 11. xii. 26. *James* i. 12. ii. 5. 1 John ii. 19. *Ecclus.* xx. 23. 2 Mac. iv. 27.]

III. To profess. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in *Wetstein*. [Wisd. ii. 13. *Aristot. Eth.* x. 10. *Xen. Mem.* i. 2, 7.]

*Ἐπάγγελμα*, ατος, τό, from *ἐπαγγέλλομαι* perf. pass. of *ἐπαγγίλλω*.—A promise. occ. 2 Pet. i. 4. iii. 13. [Demosth. 397, 3.]

*Ἐράγω*, from *ἐπι* upon, and *άγω* to bring.—To bring upon. occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16. in LXX, and see *Elsner*, *Wetstein*, and *Wolfius*. [In this place of

<sup>1</sup> See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edic. and No. V. 2nd.

<sup>2</sup> [Lobeck on Phryn. pp. 749, 750. shows that the infinitive of the aorist follows verbs of promising in good Greek.]

the Acts it is to *lay upon*, or to *lay a crime to one's charge*. So Demosth. p. 548, 24. ed. Reiske. Diod. Sic. xvi. 23. Herodian iv. 6, 6. Comp. Gen. xx. 9. Ezek. xxxiv. 7.]

Ἐπαγωνίζομαι, from ἐπι for, and ἀγωνίζομαι to strive, contend earnestly.—To strive or contend earnestly for. occ. Luke 3. See Grotius and Beza on the place. [So Plut. Num. c. 8.]

Ἐπαθροίζω, from ἐπι upon, and ἀθροίζω to gather together, throng, crowd, from ἀθρός crowded together.—To crowd upon. occ. Luke xi. 29. τῶν δὲ ὄχλων ἐπαθροισμένων, the multitudes crowding upon, viz. him. [It is of the same force as the simple verb, which occurs frequently. See Ælian, V. H. ii. 1. Herodian iii. 4, 11.]

Ἐπαινῶ, ὦ, from ἐπι upon or to, and αἰνῶ to praise.—To bestow praise upon, give praise or commendation to. occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In verse 17. οὐκ ἐπαινῶ, for I blame, is a meiosis or gentle expression used likewise by the Greek writers. See Raphaelius, Wolfius, and Wetstein. [In Rom. xv. 11. it is to utter praise of, celebrate.]

Ἐπαινος, ου, δ. See ἐπαινῶ.—Praise. Rom. ii. 29. xiii. 3. Eph. i. 6. et al. [Ἐπαινος seems occasionally to signify the reward, as well as commendation, of virtue, as in Rom. ii. 29. xiii. 3. 1 Pet. ii. 14. See Polyb. ii. 58, 12. So ἐπαινῶ to reward, in Xen. Œcon. ix. 14. and often in public decrees. In 1 Cor. iv. 5. the word means retribution, either good or bad.]

Ἐπαίρω, from ἐπι upon, and αἰρῶ to lift up.

I. To lift up, as the eyes. Mat. xvii. 8. Luke vi. 20. et al.; the head, Luke xxi. 28; the hands, Luke xxiv. 50. 1 Tim. ii. 8. (where see Wolfius and Wetstein;) the heel, John xiii. 8. In pass. to be lifted up, from the ground, namely, as our Lord at his ascension. Acts i. 9.

II. To hoist, as a sail. Acts xxvii. 40. So Plut. in Theseo, p. 9. ΕΠ'ΑΡΑΣΘΑΙ τὸ ἱστίον to hoist the sail, and Lucian, [Ver. Hist. ii. 38.] ῬΕΠΑΡΑΝΤΕΣ τὴν ὁδὸν hoisting the sail. See Wolfius, Wetstein, and Kypke.

III. Ἐπαίρωμαι, mid. or pass. to lift up or exalt oneself, to be lifted up or exalted in pride. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by Thucydides. See Wetstein on 2 Cor. xi. 20. [See Prov. iii. 5. Xen. Mem. iii. 5, 4. Polyb. i. 20. Ælian, V. H. viii. 15.]

IV. To lift up, exalt, raise, as the voice. Luke xi. 27. et al. The expression ἔπαρυν τὴν φωνήν is often used by the LXX for the Heb. הִרְבֵּה קוֹל. See Judg. ii. 4. ix. 7. Ruth i. 9, 14. et al. and ἔπαρυν τοὺς ὀφθαλμούς sometimes, but more rarely, for the Heb. הִרְבֵּה עֵינַי, as Gen. xiii. 10. 1 Chron. xxi. 18. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly Demosthenes, (see Wetstein on Luke xi. 27.) but the latter seems Hebraical. [The phrase to lift up one's eyes is usually little more than to see (as in Hebrew, see Gen. xxii. 4. Dan. x. 5. 1 Chron. xxi. 16). But it is emphatic in Luke xviii. 13; and perhaps in vi. 20. To lift up one's hands is a phrase referring to the Jewish custom of so doing in prayer. See Pa. cxli. 2. To lift up the head is metaphorically used to express joy or consolation. To lift up the voice is our (202)

phrase to raise the voice; and the German erheben, i. e. to speak louder. See Philost. Vit. Apollon. V. c. 33. Demosth. de Cor. p. 322. In Acts ii. 14, it does not, however, seem to imply more than that he spoke, as in the Heb., Judges ix. 7.]

Ἐπαισχύνομαι, from ἐπι upon, on account of, and αἰσχύνομαι to be ashamed.—To be ashamed of. It is generally in the N. T. construed with an accusative of the person or thing of which one is ashamed. Mark viii. 38. Rom. i. 16. [See Luke ix. 26. 2 Tim. i. 8, 12, 16. Matthiæ, § 408. Diod. Sic. i. 83. Herod. ix. 185.] and once [see Matthiæ, § 403. and Xen. Mem. ii. 1, 31.] with the preposition ἐπι and a dative, Rom. vi. 21; also with an infinitive, Heb. ii. 11. xi. 16. [See Is. i. 29. Job xxxiv. 19.]

Ἐπαίτω, ὦ, from ἐπι intensive, and αἰτῶ to ask.—To beg, ask an alms. occ. Luke xvi. 3. The word is used in the same sense by the LXX, Ps. cix. 10. for the Heb. שָׁאַל to ask, beg; and so is the N. ἱκταίησις for begging, Ecclus. xi. 31, 34.

Ἐπακολουθῶ, ὦ, from ἐπι upon or intensive, and ἀκολουθῶ to follow. [Deut. xxxii. 30. et al.]

I. To follow the steps of one, used figuratively. 1 Pet. ii. 21. So Themistius in Wetstein, ΤΟΙΣ ἸΧΝΕΣΙΝ Ἀκολουθεῖν. [Polyb. vii. 14, 3.]

II. To follow, be subsequent, ensue. Mark xvi. 20. 1 Tim. v. 24.

III. To follow diligently, prosecute, pursue a work. 1 Tim. v. 10.

Ἐπακούω, from ἐπι to or intensive, and ἀκούω to hear.—To hear, hearken to. occ. 2 Cor. vi. 2.

Ἐπακροάομαι, ὦμαι, from ἐπι to or intensive, and ἀκροάομαι to hear. See under ἀκροατήριον.—To hearken or listen to. occ. Acts xvi. 24.

Ἐπάν, a conjunction, from ἐπει after that, and ἀν ὅ.—If, after that, when. occ. Mat. ii. 8. Luke xi. 22, 34.

Ἐπ'ἀνάγκη, adv. from ἐπι upon, on account of, and ἀνάγκη necessity.—Of necessity, necessarily. But with the article it assumes the meaning of the adjective, τὰ ἐπ'ἀνάγκη, (ὄντα namely,) things (which are) of necessity, necessary things. occ. Acts xv. 28. where Wetstein cites Plutarch and Josephus using the phrase ΕΠ'ΑΝΑΓΚΗΣ Εἶναι to be necessary; and we may remark, that Homer, Il. i. 142. has the adv. ἐπιγρηδὶς fitly, for ἐπιγρηδὶς ὄντας fit. Comp. also Kypke. [Arrian, Diss. Ep. ii. 20, 1. Athen. xiv. p. 657. D.]

Ἐπ'ἀνῶ, from ἐπι to, and ἀνῶ to bring back or forth.

I. Intransit. to return. Mat. xxi. 18. [Ecclus. xxvi. 23. Xen. Cyr. iv. 1, 2.]

II. To put, thrust forth, namely, a ship or sailing vessel, into the sea. Luke v. 3, 4. Comp. under ἀνῶ III. The participle ἐπαναχθίντας is in a like sense applied to persons, 2 Mac. xii. 4. [Xen. Hell. vi. 2, 1.]

Ἐπαναμνήσκω, from ἐπι to, and ἀναμνήσκω to remind.—To remind, put in mind or remembrance. occ. Rom. xv. 15. [Demosth. p. 74, 7. ed. Reiske.]

<sup>1</sup> [Ἐπακρόασαι occurs 1 Sam. xv. 22.]



**Ἐπαπαύομαι**, mid. from *ἐπί upon*, and *ἀναπαύομαι to rest*.

I. *To rely, to rest, to repose one's self upon*. Rom. ii. 17. The LXX use it in the sense of *leaning or resting upon*, for the Heb. *נָשָׁא* 2 Kings v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.). Mic. iii. 11. [See 1 Mac. viii. 12. Herodian ii. 1, 3.]

II. *To rest, remain upon*. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. *נָשָׂא* to *rest*, and applied to the *Holy Spirit*. Num. xi. 25, 26. 2 Kings ii. 15.

**Ἐπανέρχομαι**, from *ἐπί unto*, and *ἀνέρχομαι to come back*.—*To come or return back again*, i. e. to the same place. occ. Luke x. 35. xix. 15. Lucian uses this decomposed V., de Mort. Peregr. t. ii. p. 764. ὁ δὲ εἰς τὴν οἰκίαν ἘΠΑΝΕΛΘΩΝ, but he *returning back again* to his house.—[Gen. l. 5.]

**Ἐπανίστημι**, from *ἐπί upon* or *against*, and *ἀνίστημι to arise*.—*To rise up hostilely against*. occ. Mat. x. 21. Mark xiii. 12. Comp. *ἀνίστημι* V. The Greek writers frequently use the V. *ἐπανίστημι* and the N. *ἐπανδράσις* in the same view. See Wetstein and Kypke on Mat. [The verb implies *hostility* without provocation, says the Schol. on Thucyd. iii. 39. *Ἀνδράσις* is when people revolt after injury offered; *ἐπανδράσις* when they do so without such injury or insult. See Deut. xix. 11. xxii. 26. Ps. iii. 1. Micah vii. 6. Herod. i. 89. Polyb. ii. 53, 2.]

**Ἐπανορθόω**, *εὼς, ἡ*, from *ἐπανορθόω to set right again*, to *correct*, which from *ἐπί intensive*, and *ἀνορθόω to make right*.—*Correction, amendment of what is wrong*. occ. 2 Tim. iii. 16. Raphaelus and Wetstein cite from Polybius, ΠΡΟΣ ἘΠΑΝΟΡΘΩΣΙΝ τοῦ ἀνθρώπων βίου, for the *amendment or correction* of men's life; and from Arrian, ἘΠΑΝΟΡΘΩΣΕΙ τοῦ βίου. To which I add from Epictetus, Enchirid. c. 75. τὴν ἘΠΑΝΟΡΘΩΣΙΝ ποιῆσαι τὴν σιαντοῦ, to *make the amendment of or to amend* thyself. [The proper meaning is, to *straighten what has become crooked, to bring a thing back to its former state*. See Plat. Rep. x. 302. Pausan. iv. 7. Lys. 124, 7. It is applied especially to *correction of manners or life*, either with *βίου* or a similar word added, or absolutely, as in this place of Scripture. See Polyb. i. 35. Arrian, Epict. iii. 21. Xen. Epist. i. 5. Compare also 1 Mac. xiv. 34. 3 Esdr. viii. 52. Joseph. Ant. xi. 5. Demosth. 707, 7. ed. Reisk.]

**Ἐπάνω**, an adv. construed with a genitive, from *ἐπί upon*, and *άνω above*.

I. *Of place, above*. Mat. ii. 9.  
2. *Upon*. Mat. v. 14. xxi. 7. xxiii. 18. et al.  
3. *Over*. Luke iv. 39. [Schleusner says *beside*, as γ in Gen. xviii. 2. Ezek. xxv. 9. Dan. xii. 6, 7; or *near*, as ὑπὲρ κεφαλῆς in Hom. Od. iv. 302.]

4. *Of dignity or pre-eminence, above, over*. John iii. 31. Luke xix. 17, 19.

5. *Of price or number, above, more than*. Mark xiv. 6. 1 Cor. xv. 6.

**Ἐπαρῶν**, ὦ, from *ἐπί to, unto*, and *ἀρῶν to suffice, satisfy*.—With a dative, to *supply, relieve, support*. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wet-

stein and Kypke. [Polyb. i. 57. Philost. Vit. Soph. ii. 1. Hemst. ad Lucian. Tim. c. 5.]

**Ἐπαρχία**, ας, ἡ, from *ἐπαρχος a governor of a province*, from *ἐπί over*, and *ἀρχω to rule*.—*A province, a district subject to one deputy-governor*. occ. Acts xxiii. 34. xxv. 1. This word is not only used by the LXX, Esdr. v. 3, 6. et al. for the Chaldee *פָּרְשָׁא*, but also by Plutarch, as cited by Wetstein. [The provinces subject to Rome were, in the republican times, divided into two classes; the one called the *consular*, usually the larger, which were governed by persons who had served the office of consul, and were called *proconsuls*, *ἀνθύπατοι*; the other usually less, called *praetorian*, and governed by those who had served the praetorship, and were called *propraetors*, *ἀντιστρατηγοί*. But these terms are sometimes confounded, (see F. Fabric. ad Cic. pro Lig. l. 1.) and the power was the same, except that the proconsuls were also commanders-in-chief. But Augustus changed all this, and divided the provinces between the *senate* and the *emperors*, giving to the first the old praetorian or smaller provinces; to the second, the old proconsular provinces. Senators were appointed to govern each, and they who were sent into the senate's provinces had the *power* of the old propraetors, but were called *proconsuls*, *ἀνθύπατοι*; while they who governed the imperial provinces were called *legati Caesaris*, and *προσβευται*, and propraetors, *ἀντιστρατηγοί*, except the legate in Egypt, who was of the equestrian order, and called *praefectus, ἐπαρχος* or *ὑπαρχος*. They who had the care of the emperor's revenues were called *ἐπιτροποι* or *διοικηται*, *procuratores*; and some of these in the small provinces, as Judaea, which were appendages of the larger ones, had the authority and jurisdiction of governors. This is taken from Fischer de Vit. Lex. N. T. pp. 432—437. The word *ἐπαρχία* comprised both kinds of provinces, and is the same as *ἡγεμονία*. See Plut. Cæs. p. 708. E. Polyb. i. 15, 10. ii. 19, 2. The word occurs in one MS. in Esther iv. 11. and Judith iii. 6.]

**Ἐπαυλις**, *εὼς, ἡ*, from *ἐπί in*, and *αὐλιζομαι to lodge*.—*A dwelling, habitation*. occ. Acts i. 20. [A cottage, sheepfold, (Num. xxxii. 16.) stall, camp, or any habitation, according to Hesychius. In the Acts the phrase comes from Ps. lxxix. 25; and so Prov. iii. 33. Is. xxxiv. 13. Comp. Polyb. xvi. 15, 5. D'Orville ad Charit. i. 13. Gataker ad M. Anton. i. 16.]

**Ἐπαύριον**, adv. from *ἐπί upon*, and *αὔριον to-morrow*, which see.—*To-morrow*. But with the feminine article prefixed it assumes the nature of a N., and thus it is always used in the N. T. with the feminine article of the dative case, *τῇ ἐπαύριον*, *ἡμέρᾳ* day being understood, *on the morrow or next day*. Mat. xxvii. 62. Mark xi. 12. et al. freq. [Num. xi. 32.]

**Ἐπαυροφώρῃ**, q. d. *ἐν αὐτῇ φώρῃ in the very theft*; *φῶρον* theft being derived from *φῶρ a thief*.—*In the very act or fact*. It is a phrase used by the purest Greek writers, and by them applied to any *flagrant wickedness*, particularly to *adultery*, as well as to *theft*. occ. John viii. 4. where see Wolfius and Wetstein. [Eur. Ion. 1214. Antiph. Or. i. p. 18.]

**Ἐπαφρίζω**, from *ἐπί upon* or *intena*, and

*ἀφρίζω* to foam.—To foam up or out. occ. Jude 13. So Alberti, Wolfius, and Wetstein cite from Moschus, *Idyll.* v. 5.

— ἀ δὲ θάλασσα  
Κυρτὸν ἑπ'ἀφρίζει —

— And foams the troubled sea.

[The place of Jude refers to Is. lviii. 20.]

*Ἐγείρω*, from *ἐγί* upon, and *γείρω* to raise.—To raise or stir up, to excite. occ. Acts xiii. 50. xiv. 2. [It is generally used in a bad sense. See 1 Sam. iii. 12. xxii. 8. 1 Chron. v. 26. 2 Chron. xxi. 16. Xen. Ephes. i. c. 4. Eur. Herc. F. 1084.]

*Ἐεῖ*, from *ἐγί* upon, and *εἰ* if, that.

I. An adv. of time, when, after that. Luke vii. 1.

II. A conjunction.

1. Since, because. Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. et al. freq. [Xen. An. vii. 6, 16.]

2. For, implying a condition, for then, for else, for otherwise. Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. et al. freq. It is evident that in this application there is an *ellipse* to be supplied after *ἐεῖ*, which particle is also thus used in the purest Greek writers. See Alberti on 1 Cor. v. 10. and Blackwall's Sacred Classics, vol. ii. p. 53. [Æschin. Dial. ii. 8, 10.]

*Ἐεὶδῶ*, from *ἐπεί*, and *εἶ* truly.

I. An adv. of time, when truly, after that indeed. 1 Cor. i. 21.

II. A conjunction causal, since, because, for truly. Mat. xxi. 46. Luke xi. 6. [al.] It is used much in the same manner as *ἐπεί*, but seems emphatical.

*Ἐπειδὴπερ*, a conjunction, from *ἐπεί*, δὴ, and *περ* truly.—Since in truth. occ. Luke i. 1. [Thuc. viii. 68. Æsch. Dial. ii. 12.]

*Ἐπιδῶ*, from *ἐπὶ* upon, and *εἰδῶ* to see.—To look upon, regard. occ. Luke i. 25. Acts iv. 29. [It is in a good sense in the first place. See Glass. Philol. S. p. 964. ed. Dath., and so in Symmachus's version, Ps. lviii. 11. lxx. 6. In the 2nd place it is taken in a bad sense, as in Jer. iii. 8.]

*Ἐπειμὶ*, from *ἐπὶ* upon, after, and *εἰμι* to go, come.—To come after, succeed, follow. It is in the N. T. used only in the particip. pres. fem. dat. *τῇ* ἐπ'εὐσὺν on the succeeding or following, ἡμέρᾳ day, viz. which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. *τῇ* ἐπ'εὐσὺν νυκτὶ on the following night. occ. Acts xxiii. 11. [Comp. Deut. xxxii. 29. 1 Chron. xx. 1; and Polyb. iii. 42. xii. 7, 21.]

*Ἐπειπερ*, a conjunction, from *ἐπεί*, and *περ* truly.—Since in truth. occ. Rom. iii. 30.

*Ἐπεισάγωγῃ*, ἥ, ἡ, from *ἐπεισάγω* to superinduce, which from *ἐπὶ* upon, and *εἰσάγω* to introduce, bring in.—A superinduction, a bringing in one thing after or upon another, an introduction of somewhat more. occ. Heb. vii. 19. where *ἐπειστροφὸς* ἐλπίδος the better hope seems to be put for that better thing hoped for, (comp. *ἐλπίς* II.) even Christ Himself and the benefits of his priesthood. Comp. Heb. iv. 16. viii. 6. x. 15. Rom. v. 2. Eph. ii. 18. iii. 12. [The word occurs in Joseph. Ant. xi. 6, 3. of the introduction of a second wife after divorcing the first.]

*Ἐπειτα*, an adv. of time and order, from *ἐπὶ*

upon or at, and *εἰτα* then.—Thereupon, then. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

*Ἐπειτα μετὰ τοῦτο*, then or afterwards. occ. John xi. 7. The best Greek writers often use this and the like pleonastic expressions, *εἰτα μετὰ τοῦτο*, *εἰτα μετὰ ταῦτα*, &c. as may be seen in Wetstein and Kypke on John.

*Ἐπίκεινα*, used as an adverb or preposition, with a genitive, for *ἐπὶ ἐκείνα*, namely *χωρία* or *μῆρη*, to those (further) countries or parts.—Beyond. occ. Acts vii. 43. Thus it is frequently applied not only by the LXX for the Heb. *אַחֲרָיו* or *אַחֲרָיו* (see especially Amos v. 27.) but also by the profane writers. See Wetstein and Bos Ellipse. [Comp. Diod. Sic. iii. 50. Xen. Hell. v. 1, 10. Anab. v. 4, 2. the notes on Thom. Mag. p. 336. and Irmisch on Herodotus, ii. 8, 13. In 1 Mac. ix. 30. Ezek. xxxix. 22. and Micah iv. 5. it expresses time; after, afterwards.]

*Ἐπείκειναι*, from *ἐπὶ* to, unto, and *εἰκναι* to extend. [Middle.]—To stretch or press forward to, or towards, as runners in a race. It is a most beautiful and expressive word, denoting the utmost eagerness and exertion to gain the goal. So Chrysostom explains *ἐπείκεινός* ἐστιν ἡ παραγενέσθαι λαβεῖν σπουδαῖων πολλὴν προθυμίαν καὶ θερμότητα δηλοῦ, "eager to seize before one is arrived. It denotes great earnestness and ardour." occ. Phil. iii. 14. [Comp. Max. Tyr. viii. 2.]

*Ἐπενδύτης*, ου, δ, from *ἐπενδύω*.—An upper garment. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18. for the Heb. *חֲגֹרֶת*. occ. John xxi. 7. where see Wetstein and Campbell. [In this place Theophylact says it was a Syrian fisherman's upper garment. See also Salmas. ad Tertull. de Pallio, c. 5. p. 410. and Niebuhr's Travels in Arabia, pl. lvi. Fischer (de Vit. Lex. N. T. p. 63. sq.) says, it seems to be the *outer tunic*, for the Greeks, Romans, and Jews (in imitation of them), wore two, one which touched the skin, and was called by the Latins *interula*, *subucula*, and *indusium*, by the Attics *χιτώνισκος*, (Xen. Mem. ii. 7, 5. Theophr. Char. 25.) and by other Greeks *ὑποδύτης* and *ὑποκάμισος*<sup>1</sup>; and an outer one called *χιτών* in Attic, and *ἐπενδύτης* or *ἐπικάμισος*<sup>1</sup>. Suidas's explanation of the word is corrupt. That the word expresses a tunic, and not a cloak, seems clear from the use of the term *διζύωστον*.]

*Ἐπενδύω*, from *ἐπὶ* upon, and *ενδύω* to clothe.—To clothe upon, superinducere. Hence mid. to be clothed upon, put on. occ. 2 Cor. v. 2, 3. Plut. in Pelopid. p. 283. D. uses the particip. perf. pass. of this compounded V. *ἐσθῆτας ἐπενδεδυμένοι* γυναῖκες τοῖς θώραξι, clothed in female dresses over their breast-plates. As for the expression, 2 Cor. v. 2. to be clothed upon with a house, which Macknight thinks an absurdity, it is certainly not more so than laying up in store (or treasuring up) a foundation, 1 Tim. vi. 19. or than the domestics of God being built upon a foundation, Eph. ii. 19, 20. The truth is, that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned Merriek has shown in his anno-

<sup>1</sup> † These words are not to be found in Stephens's Greek Thesaurus.†

tation on Pa. lviii. 8. p. 116. So our Shakspeare in Hamlet speaks of taking arms against a sea of troubles. In 2 Cor. v. 3. place a comma after *γυμνοί*, since indeed we shall be found (or be) clothed upon, not naked.

*Ἐπιρχομαι*, from *ἐπι* upon, to, and *ρχομαι* to come.

I. To come upon. Luke i. 35. xxi. 26. Acts i. 8<sup>1</sup>. James v. 1; of time, Luke xxi. 35. So Homer often applies this V. to time, sometimes with a dative, as Il. viii. 488, 489. *αὐτὰρ Ἀχαιοῖς*—*ἘΠΗ'ΑΥΘΕ νύξ*, the night came on the Grecians. Il. ix. 470. *Διατάρ μοι ἘΠΗ'ΑΥΘΕ νύξ*, the tenth night came on me. Comp. Odys. ii. 107. xiv. 457, 475.

II. To come upon, happen. Acts viii. 24. xiii. 40. [In both instances it is used in a bad sense; in Ecclus. iii. 8. (comp. i. 35.) in a good one. In Luke xxi. 35. it implies an unexpected coming, according to Schleusner and Wahl. So Herodian, viii. 4, 8.]

III. To come upon, in the sense of hostile attack or invasion. Luke xi. 22. So Homer, Il. xv. 405, 406.

——— *Αὐτὰρ Ἀχαιοὶ*  
*Τῶνδ' ἘΠΕΦΧΟΜΕΝΟΥΣ μὲνον ἔμπεδον*——

——— The Greeks sustain'd  
Th' assaulting Trojans ——

Il. xxii. 251, 252.

——— *Οὐδέ ποτ' ἔσλην*  
*Μείρατ' ἘΠΕΦΧΟΜΕΝΟΝ*——

——— Nor durst I e'er await  
Thy fierce assault ——

Scapula refers to Thucydides and Plutarch as using it in the same view. [Most words of motion with *ἐπι*, sometimes imply hostile invasion. See Diog. ii. 23. Herodian, i. 8, 12. (where see Irmisch,) iv. 5, 10. Xen. Hell. vii. 4, 24. Job xxiii. 6.]

IV. Of place, to come, arrive. Acts xiv. 19. [Gen. xlii. 21. Is. xli. 4. Polyb. ii. 73.]

V. Of time, to be future, coming, or to come. Eph. ii. 7. [Luke xxi. 26. James v. 1.]

*Ἐπερωῶ*, ὦ, from *ἐπι* intens. and *ερωῶ* was to ask.

I. To ask, interrogate, question. See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See Elsner on Mat. xxii. 46. [Schleusner gives another head here, to ask captious questions; but without any reason. The sense is given by the context in the passages he cites. He refers to Ps. xxxiv. 11. and Lucian Jov. Conf. p. 177. In Rom. x. 20. the meaning is to have a desire of seeking and knowing God. Wahl thinks this a Hebraism derived from the custom of consulting God in oracles. See Judges i. 1. xviii. 5. xx. 18.]

II. To ask, demand, require. Mat. xvi. 1.  
*Ἐπερωῶμα, ἀτος, τό*, from *ἐπερωῶμαι*.—An asking, or rather, an answer or promise in consequence of being asked. occ. 1 Pet. iii. 21; where it is highly probable that the apostle alludes to the questions and answers<sup>2</sup>, which, we learn from Tertullian, were used at baptism. The bishop asked, *Dost thou renounce Satan? Dost*

*thou believe in Christ?* The person to be baptized answered, *I renounce, I believe*. This, Tertullian, de Baptismo, c. 18. calls *sponsionem salutis*, an engagement of salvation; and de Resurrect. c. 48. referring, no doubt, to the above text in St. Peter, he says, *the soul is consecrated (sanctitur) not by washing, but by answering (responsione)*. To confirm the interpretation of *ἐπερωῶμα* here assigned, we may add the observations of Grotius, that *ἐπερωῶμα* is a judicial term, used by the Greek expounders of the Roman law, and that in the glossary *ἐπερωῶ* is interpreted by *stipulator*, which signifies primarily, “to ask and demand such and such terms for a thing to be given, or done, by the ordinary words of the law.”

But by a metonymy, adds Grotius, which is very common in the law, under the name of a *stipulation* is comprehended also the answer or promise: for in the same glossary *ἐπερωῶμαι* signifies to promise, engage. Agreeably hereto Mill, on 1 Pet. iii. 21. cites a gloss on the old law, published by Labbe, which explains *ἐπερωῶσις* by *ὁμολογία, συνθήκη ῥημάτων, δι' ἣν ἀποκρίνεται τις πρὸς τὴν ἐπερωτήσιν ποιῶν τι ἢ διδόναι, α promise, an agreement in words, by which any one answers to a question, that he will do, or give something*. See Wolfius, who further confirms and illustrates this explanation of *ἐπερωῶμα*. [See examples of the questions and answers in Acts viii. 37. Just. Martyr. Apol. ii. § 61. Schleusner and Wahl agree in this interpretation, as does Deyling, in whose dissertation (Obs. Sacr. vol. i. pp. 361—369.) the various interpretations of the passage will be found. It appears, however, that notwithstanding what has been said, *ἐπερωῶμα* does not occur in any of the Greek writers on the Roman law, but *ἐπερωήσις* is used in the sense of stipulation. See Theoph. Tit. de Verb. Oblig. in Instit. Lib. iii. Tit. 16. sq. and Basilic. Eclog. Lib. xxiii. Tit. 9. *Τὸ ἐπερωθῆναι* is also used for a promise. In Thucyd. iii. 53, 54. this word means a question. LXX, Dan. iv. 14.]

*Ἐρίχω*, from *ἐρι* upon, and *χω* to have, hold.

I. To restrain, withhold. In this sense it is sometimes used in the profane writers. [Xen. Hell. vi. 5, 14. Herodian, vi. 5, 18.]

II. To delay, tarry, stay. Acts xix. 22. *ἐπίσχε χρόνον*, he tarried some time. The expression seems elliptical for *ταυτὸν ἐπίσχε διὰ χρόνον*, he restrained, or kept himself for some time. Herodotus + i. 132.† uses *ἘΠΙΣΧΩΝ ΧΡΟΝΟΝ* in the same sense. See more in Raphaelius and Wetstein. To the instances cited by them, I add, from Plato's Phædon, § 3. p. 161. ed. Forster, *οὐ πολὺν δ' οὖν ΧΡΟΝΟΝ ἘΠΙΣΧΩΝ, staying therefore no long time*.

III. To retain, hold fast. So Hesychius explains *ἐρίχοντες* by *επαρῶντες*. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, Martin's French, *qui portent au devant d'eux*, Diodati's Italian, *portando innanzi*, render *ἐρίχοντες* by holding forth, and think it alludes to maritime lighthouses: I know not, however, that the V. *ἐρίχων* ever has this sense, which belongs to *καπίζειν*.

IV. To advert, attend to, regard, observe, take

<sup>1</sup> [In Luke i. 35. and Acts i. 8. the coming of the Holy Spirit implies his miraculous operation.]

<sup>2</sup> See Cave's Primitive Christianity, pt. i. ch. 10. p. 315.

*head*. It is joined with a dative case. Acts iii. 5, 1 Tim. iv. 16; or with *πῶς ἥτοι*, and another V. following. Luke xiv. 7. But in these uses of the V. to *apply* or *fix* appears to be its proper meaning, and in the two latter texts *τὸν νοῦν* the *mind*, which is sometimes expressly joined with *ἐπὶ* in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elsner and Wolfius understand *τὸν νοῦν* in Acts iii. 5. also; but Kypke, more agreeably to the context, supplies *τοὺς ὀφθαλμούς* the *eyes*. So Lucian expressly, Dial. Dor. et Gal. t. i. p. 187. *μόνῃ μοι* 'ΕΠΕΓΙΧΕ ΤΟ'Ν 'ΟΦΘΑΛΜΟ'Ν, *he fixed his eye on me only*. [See Job xviii. 2. Herod. vi. 96. Aristoph. Lys. 490; and the full expression occurs in Lucian, t. ii. p. 212.]

Ἐπηρεάζω, from *ἐπὶ* against, and Ἄρης Mars, the supposed god of war, and hence sometimes used for *war itself*. See under Ἀρεῖος.—To *injure*, *harass*, *insult*, and as it should seem merely for the *pleasure of insulting*: for Ὁ 'ΕΠΗΡΕΑΖΩΝ (says Aristotle, Rhet. ii. 2.) φαίνεται καταφρονεῖν ἔστι γὰρ 'ΕΠΗΡΕΑΣΜΟΣ ἔμφοδισμός ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἰκείνῃ, "A person who is styled by the Greeks *ἐπηρεάζων* seems also to *despise*, for *ἐπηρεασμός* is a thwarting another's inclinations, not for any advantage to one's self, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg., however, renders the V. by *calumniari* to *accuse falsely*; our English translation in 1 Pet. by *falsely accuse*; Macknight by *arraign*; and Elsner on Mat. shows that, in the Greek writers, it is used for *ominating* or *accusing judiciously*. Campbell, whom see, accordingly renders it in Matthew by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring* or *despitefully using*, seems preferable; and in this sense also Kypke on Mat. shows the V. is used in the Greek writers. [Wass. on Thucyd. i. 26. says that this verb signifies to *do injury either in word or deed*, and generally implies *continually to an inferior*. So Thucyd. Later writers used the word for to *calumniate*, *intveigh*, *pursue at law*, *injure bodily*. Demosthenes joins the word with ὕβρις, λωδορία, &c. Pollux once explains it by *ἐργολαβεῖν*, and elsewhere mentions it as a judicial word. The word *ἐπηρεα* is used for *injury* by Diodorus, and for *insult* by Josephus Ant. xiii. 14. xv. 2. See Pindar ap. Stob. p. 307. and refer to Salmas. Obs. ad Jus Att. et Rom. p. 288.]

'ΕΠΙ', a preposition, of which UPON seems following the primary and leading sense.

#### I. With a genitive.

1. [It defines *place*, in answer to the question *where?* and signifies *upon*, *on*, *in*, *at*, and *near*.] Mat. iv. 6. [v. 10.] vi. 10, 19. [ix. 2.] xvi. 19. [xviii. 18, 19.] xxiv. 30. xxvi. 64. et al. [Add Mat. xxvii. 19. Mark iv. 1. viii. 4. Luke iv. 29. John vi. 21. xvii. 4. Acts xii. 21. Heb. viii. 4. where Schleusner says it denotes *place* or *origin*. Luke xxii. 40. *at the place*. Acts xx. 9. *at the door*. Herodian, v. 92, 3. Rev. i. 20. Xen. Anab. iv. 3, 28. *at the river*. Mat. xxi. 19. *near the road* or *on the road*. In Mark xii. 28. and Luke xx. 37. *ἐπὶ τοῦ βάρου*, there seems little doubt that we are to construe, *in that place which contains the*

*history of the bush*. Jablonski, in the preface to his Hebrew Bible, (Berlin, 1699.) § 37. points out the fact that the Rabbins select some principal word in each section, and call the section by that name. Comp. Herodian, i. 8, 8. iii. 4, 6. Pausan. vi. 26, 8. Xen. Anab. vii. 4, 4. Plat. Legg. v. t. ii. p. 728.]

2. [In, used of the *subject*. Rom. i. 10. *in my prayers*. Schleusner refers John vi. 2. *σμεῖα, ἃ ἵκται ἐπὶ τῶν ἀσθενῶν*, to this head. I should rather say it was *in the case of*. Wahl refers it to the sense *at, near to*. We have an analogous expression, *the miracles which he performed on the sick*.]

3. Upon, in, by. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, *upon* the word, or oath. [So 1 Tim. v. 19. *ἐπὶ μαρτύρων on the testimony of witnesses*, in which sense the preposition occurs with the dative in Deut. xvii. 6. Comp. Deut. xix. 15. in the Hebrew and LXX.]

4. Above, [or over,] denoting pre-eminence, Eph. iv. 6. [So Mat. ii. 22. *over Judaea*. Rev. ix. 11. *a king over them*. xi. 6. *power over the waters*.]

5. Over, of business, Acts vi. 3; or office, Acts viii. 27; ὁ *ἐπὶ τοῦ κοιτῶνος*, *he who is over the bedchamber*, a *chamberlain*. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphaelius and Wetstein show that the very phrase οἱ *ἐπὶ τοῦ κοιτῶνος*, is several times used by Arrian. Comp. Kypke. [See Diod. Sic. xiii. 47. Polyb. v. 72, 8. Herodian, ii. 2, 5. Dem. 309, 9. Xen. Anab. iii. 2, 36. In later writers it is often used in this sense, οἱ *ἐπὶ τῶν ἐπιστολῶν ab epistolis*. See Leunep ad Phalar. p. 306.]

6. It denotes the *time*, *office*, or *government of a person* [or thing]. So *ἐπὶ Ἐλισσαίου in the time of Elieus*, Luke iv. 27. Comp. Acts xi. 28. *Ἐπὶ Ἀβιαθάρ τοῦ ἀρχιερέως in the time of Abiathar the high-priest*, Mark ii. 26. where see Wetstein and Bowyer. In the profane writers *ἐπὶ* is often used in this sense. [Mat. i. 11. (near the time.) 3 Esdr. ii. 16. Hom. Il. B. 797. Arrian, iii. 73. Ælian, V. H. xiii. 17. Herod. i. 15. viii. 44. Xen. Cyr. i. 6, 31. Obs. Misc. vi. p. 293.]

7. Before, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see Wetstein. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14. [Others, as Kuinoel, say, that in this place *ἐπὶ* is for *ὕπο* by, as in Diod. Sic. p. 26. E. So Symm. 2 Sam. xxi. 6. (comp. 9.) and Deut. xxi. 23. Diod. Sic. xi. 55. xvi. 93. (where see Wesseling.) Ælian, V. H. vii. 12. Xen. Hell. vi. 5, 38. Venat. iii. 4. D'Orville ad Charit. viii. c. 8. p. 642. ed. Lips.]

8. [It denotes *motion*, and answers to the question *whither?* *on*, *towards*. Mat. xxvi. 12. John xxi. 11. Acts x. 11. Polyb. ii. 11, 16. Herodian iii. 2, 11. Xen. Cyr. v. 2, 37.]

9. [Of, or concerning, after verbs to *say*, *boast*, &c. 2 Cor. vii. 14. *my boasting concerning Titus*. Gal. iii. 16. *it does not say, and to thy seeds, as (if speaking) of many*. So Plato Charm. p. 111. (62. ed. Heindorf.) Legg. vii. p. 332. Dem. 1392, 23.]

10. According, agreeably to. Mark xii. 32. *ἐπ' ἀληθείας*, according to truth, truly. So Dem.

de Cor.—ὅτι δικαίως οὕτως 'ΕΠ' 'ΑΛΗΘΕΙΑΣ  
ὁδομαῖς εἰρηνικά, things spoken neither justly,  
nor with any truth.

# II. With a dative.

1. [Of place, on. Mat. xiv. 11. on a charger.  
Mark ii. 4. vi. 39. Luke xix. 44. Eph. ii. 20.  
Polyb. i. 67, 13. Herodian i. 6, 3; at or near.  
Mat. xxiv. 33. Comp. Mark xiii. 29. Acts iii. 10.  
v. 9. xxviii. 14. John iv. 6, 27. v. 2. Diod. Sic.  
xiv. 113. Xen. Mem. iii. 14, 2. and Cyr. i. 3, 11.  
In Mat. ix. 16. place is also indicated. No one  
puts a patch of new cloth on an old garment.]

2. [Against. Luke xii. 53. Eccles. vii. 12.  
Joseph. Ant. ii. 9, 7. Ælian, V. H. iv. 5. Dem.  
701, 14. 742, 20.]

3. Upon, besides. Mat. xxv. 20, 22. Luke iii.  
20. Eph. vi. 16. ἐν πάσι τοῖς ῥαῖς, besides, or  
over and above, all these things. Luke xvi. 26.  
Polybius has used this phrase in the same sense,  
as may be seen in Raphaelius. So hath Lucian,  
Pseudom. t. i. p. 861. ἐν πάσι δὲ τοῖς ῥαῖς, but  
besides all these (qualifications). [Add Heb. viii. 1.  
Col. iii. 13. Lucian, Dial. Deor. i. 3. Hom. Odyss.  
iii. 115. Xen. Cyr. iv. 5, 38.]

4. After. Mark vi. 52. they did not understand  
ἐν τοῖς ἀποκαί, in consequence of, the  
loaves, i. e. being miraculously multiplied. Comp.  
Acts xi. 19. and Kypke there, and on Phil. ii. 27.  
[In Acts xi. 19. translate after (the death of)  
Stephen. So Schleusner and Wahl. Parkhurst  
refers it to head 8. on account of. Heb. ix. 17.  
after the dead, i. e. after the testator is dead. So  
Ælian, V. H. iv. 5. Xen. de Rep. Lac. xiii. 7.  
Anab. iii. 2, 3. Hell. iv. 4, 9. et al. and without a  
case, Herod. vii. 55. This sense is nearly allied  
with the last.]

5. It denotes connexion of time. John iv. 27.  
while this was doing. Heb. ix. 15. the sins com-  
mitted during the (continuance of the) old cove-  
nant. 2 Cor. iii. 14. during, or at the reading.  
Phil. i. 13. at every remembrance, i. e. whenever I  
remember. Paus. vi. 2, 4. x. 9, 2. Greg. Cor.  
p. 490. ed. Schaef.]

6. [Under authority of. Mat. xxiv. 5. Mark ix.  
39. Luke ix. 49. xxiv. 47. In Acts ii. 38. where  
the same phrase occurs, βαπτισθήτω ἐν τῷ  
ὀνόματι Ἰ. Χ., Wolf says it is the same as βαπτ.  
ἐς Χριστόν, ἐς ὄνομα Χ., ἐν ὀνόμ. Χ., and re-  
fers to Vitringa, Obses. Sac. lib. iii. c. xxii. But  
Vitringa makes a difference between these three  
phrases. To be baptized in the name of Christ  
(ἐν ὀνόμ. Χ.), he says, to be baptized by the order  
and authority of Christ, in the baptism com-  
manded by him, while the two first imply alike  
to be baptized, in order to profess communion with  
Christ. Wahl says, that ἐν indicates the con-  
dition or law on which anything is done, and  
explains this place thus: let him be baptized on  
the condition of professing Christ. In the follow-  
ing places, condition is implied. Rom. viii. 20.  
ἐν ἁμαρτίᾳ. 'The creature was made subject to  
frailty, under the hope that it will be freed.' So  
1 Cor. ix. 10. under the hope (of a harvest). See  
Diod. Sic. ii. 25, 34. Lucian, Dial. Deor. i. 4.  
Polyb. i. 59, 7'.]

<sup>1</sup> [Condition is a very common meaning in classical  
writers. Herod. i. 60. to marry his daughter, ἐν τῷ  
πατρὶος ἐν condition of getting. Æsch. Ctes. p. 499. to  
dedicate the ground to Apollo, ἐν τῷ ἀγρῷ ἀγρῶν on con-  
dition it shall not be cultivated. See Matthiæ, § 585, β.]

[7. It indicates the purpose or plan. For or  
on account of. Mat. xxvi. 50. for what are you  
come? Gal. v. 13. ye were called for freedom, i. e.  
that you might be free; Eph. ii. 10. for good works,  
i. e. to do good works; Philipp. iii. 12. 1 Thess.  
iv. 7. 2 Tim. ii. 14. Tit. i. 2. that they may hope  
for eternal life. Wind. ii. 23. Apollodor. iii. 9.  
Polyb. ii. 13, 7. Xen. Mem. ii. 3, 19. Thuc. i.  
126. Eur. Phœn. 1580.]

[8. It indicates the cause for which anything  
is done. Because of, for. Luke v. 5. because of  
thy order; ix. 48. for my name's sake; Acts iii. 16.  
because of faith in his name. xxvi. 6. 1 Cor. i. 4.  
Phil. i. 5. iii. 9. Hence ἐπ' ᾧ is because (for ἐν  
τοῖς ῥαῖς). Rom. v. 12. 2 Cor. v. 4. Wahl ex-  
plains it in Phil. iv. 10. as wherefore; but I think  
our version right, wherein, i. e. on or about which  
thing. Schl. says although. See some remarks at  
the end of this article.]

[9. It indicates the cause or means by which  
anything is done, or on which it depends, with  
verbs neuter and passive, where the cause is  
often expressed by a simple dative. Thus ζῆν  
ἐν ἄρῳ, Mat. iv. 4. Luke iv. 4. to live (by  
means of) upon bread. The same phrase occurs  
Athen. x. 43. Max. Tyr. xxiv. 6. θιερύειν ἐν  
οἷῳ. Alciph. iii. Ep. 7. Plat. Alcib. i. sub init.  
Deut. viii. 3. This is the case especially after  
verbs of rejoicing, grieving, wondering, hoping,  
pitying, trusting, where the Latins use de, or the  
accusative, or ablative, or genitive. Mat. vii. 28.  
they were astonished at (by) his teaching. xviii. 13,  
26. Mark iii. 5. vi. 34. (comp. Luke vii. 13.)  
xii. 17. Luke i. 47. xix. 41. Acts xiv. 3. Rom.  
xv. 12. (comp. 1 Tim. iv. 10.) 1 Cor. i. 9. 1 John  
iii. 3. So Lucian, Dial. Deor. xii. 2. xxv. 6.  
Polyb. i. 82, 6. ii. 17, 1. Diod. Sic. i. 51. ii. 1.  
iii. 56. Ælian, V. H. iii. 28, 29. See Matth.  
§ 403. a. and c. There are other instances where  
ἐν occurs unnecessarily, as πιστεύειν ἐν τινί.  
Rom. ix. 36. x. 11. 1 Pet. ii. 6. Diod. Sic. i. 79.  
for πιστεύω takes the dative. So with πρᾶσσω,  
(in Acts v. 35.) which likewise has a simple dative  
in this sense. See Matthiæ, § 409.]

[10. With some substantives it is used instead  
of the corresponding adverb. Acts ii. 26. hopefully  
or securely. Rom. v. 14. sinning in the same way  
as (after the likeness of). Ps. xvi. 9. Æsch. Suppl.  
636.]

[11. With the dative it seems put for the  
genitive, as (1) after verbs of naming. Luke i.  
59. after the name of, and so 3 Esdr. i. 63. In  
good Greek the genitive is used. (Herod. iv. 45.)  
On these changes of dative for genitive after ἐν,  
see Lobeck ad Phryn. p. 474. (2) After verbs  
of saying or writing. Acts iv. 17, 18. v. 28,  
40.]

## III. With an accusative,

[1. It denotes place, whither, after verbs of  
motion, and is on, to, as Mat. iii. 16. v. 5. ix. 18.  
xii. 28. xiii. 5. xiv. 19. xxi. 44. xxiii. 35. Comp.  
xxvii. 25. and Acts xviii. 6. Luke i. 35. x. 9.  
xix. 43. John i. 33. Acts i. 21, 26. ii. 17, 18.  
x. 10. xiii. 11. xix. 6. 2 Cor. iii. 13. Gal. vi. 16.  
Diod. Sic. i. 27. Xen. Cyr. iii. 1, 4. Anab. i.  
4, 11.]

[2. Towards (denoting state of feeling, as in  
sense 5). Mat. xiv. 14. Luke vi. 36. Rom. ix. 23.  
xi. 22. Eph. ii. 17. al. Herodian i. 77.]

[3. Against. Mat. x. 21. Mark iii. 24—26.

comp. Luke xi. 17. Acts xiii. 50. Rom. xi. 22. Wahl refers 2 Thess. ii. 4. to this head. Schl. and our translation more rightly say, *over*, as in Heb. ii. 7. Herodian vii. 1, 13. Diod. Sic. ii. 19. xv. 41. Schl., and I think rightly, refers Mat. xxvi. 55. *ὡς ἐπὶ Ἀγορῆν* to this head; Wahl to the next.]

[4. It expresses the *purpose, for, for the purpose of*. Mat. iii. 7. *for the purpose of being baptized*. Luke vii. 44. xxiii. 48. Acts viii. 32. Heb. xii. 10. Wahl refers Acts xix. 13. to this head, and translates *to use the name of Jesus to cure the possessed*; but the action is not expressed by the word following *ἐπὶ* as in other cases. Kuinoel, however, translates it, *on account of, or for the sake of*, and refers to Sturz, Lex. Xen. p. 267. See Polyb. x. 34, 8. Herodian ii. 10, 14. Xen. Cyr. i. 2, 19.]

[5. It defines *duration of time, for, during*. Luke iv. 25. xviii. 4. Acts xiii. 31. xx. 11 (*χροὺνον* understood). xxviii. 6. 1 Cor. vii. 39. Heb. xi. 30. Polyb. i. 39, 12. iv. 63, 8. Xen. An. vi. 1, 19. It seems also to define time, though not exactly, *towards*. Mark xv. 1. *towards morning*. Polyb. iii. 83, 7.]

[6. With the cardinal numbers, *about*. Rev. xxi. 16. and so Ælian, V. H. iii. 1. Xen. Mem. i. 4, 17.]

[7. It denotes the *place where, on, or at*, as Mat. xiii. 2. xviii. 12. xix. 28. xxi. 5. Luke ii. 8. v. 27. xxi. 35. John i. 32. xii. 15. Acts x. 17. xi. 11. xv. 17. Rev. xiv. 14. xv. 2. Xen. Cyr. iii. 3, 12.]

[8. *Over, of office or dignity*, especially with *καθιστάται* and *ἐναι*. Mat. xxv. 21. Luke xii. 14. Heb. ii. 7. vii. 27. Exod. ii. 19. Diod. Sic. i. 91. Plat. Tim. 336. Lobeck ad Phryn. p. 474.]

[9. It serves with a noun as an adverb; *ἐπὶ τὸ αὐτὸ together*, i. e. (1) *in the same place*. Mat. xxii. 34. Luke xvii. 35. 1 Cor. vii. 5. xi. 20. (2) *At the same time*. Acts iii. 1. 2 Sam. xxi. 9. *ἐφ' ὅσον inasmuch as*. Mat. xxv. 40, 45. Rom. xi. 13. Polyb. iv. 41, 3. Diod. Sic. i. 93.]

[10. It is put with the accusative for the genitive; after verbs of *saying, &c.* Mark ix. 12. 1 Tim. i. 18. Heb. vii. 13.]

[11. For the dative with *ἐπὶ*, or dative alone: after verbs expressing connexion. Heb. viii. 8. Comp. Jer. xxxi. 31; and verbs denoting *joy, grief, hope, or trust*, as Mat. xxvii. 43. Comp. 2 Cor. ii. 3. 2 Tim. iii. 4. Acts xi. 17. 2 Cor. vii. 36. 1 Pet. iii. 5. Rev. i. 7. xviii. 20. See Lobeck on Phryn. p. 474. In addition to the above it may be mentioned, that the sense *before* or *in presence of* is alleged by Parkhurst to be found in Mat. x. 18; but others say, and I think rightly, that it is simply *to*. In the two passages, Mat. vi. 27. and Phil. ii. 27. there seems to be a similarity, a sense of *addition*, and we may translate *upon*.]

[*Ἐφ' ᾧ* appears to have several senses. Schl. gives them as follows:]

[1. *Although*, 2 Cor. v. 4. Phil. iv. 10.]

[2. *Because*, Rom. v. 12. Phil. iii. 12. though this passage should, he thinks, be referred rather to the next sense.]

[3. *On which condition*. See Matthiæ, § 584. β. Muucker ad Antonin. Lib. Met. p. 193. Bergl. ad Aristoph. Plut. 1001. Phil. iii. 12. *on which* (208)

*condition I was also brought by Christ to the Christian religion.*]

[4. *Why? wherefore?* Mat. xxvi. 50.]

IV. In composition,

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.

2. It is *intensive, or heightens* the meaning of the simple word, as *ἐπιζητέω* *to seek earnestly*.

'Επιβαίνω, from *ἐπὶ* upon or to, and *βαίνω* to go.—[Properly, *to go or walk on, to tread on*, as Deut. i. 56. Xen. Cyr. iii. 3, 27. *To ascend*, Deut. xxxiii. 26.]

1. *To go upon, mount, as an ass*. Mat. xxi. 5. *ἐπιβέβηκός* *having mounted, so sitting upon*. [Gen. xxiv. 61. Num. xxii. 22. Æsch. Dial. i. 4.]

II. *To go on ship-board*. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See Wetstein. [Thucyd. i. 3. Hom. Od. i. 213.]

III. *To come to, enter into*. Acts xx. 18.

IV. 'Επιβαίνειν *τῇ ἐπαρχίᾳ*, *to enter upon the government of the province*. Acts xxv. 1. where Wetstein cites from Dio, 'ΕΠΙΒΑΙΝΕΙΝ Τῇ 'ΑΡΧῇ used in the same view. [Zosim. i. p. 7. Dem. de Cor. p. 278.]

'Επιβάλλω, from *ἐπὶ* upon or unto, and *βάλλω* to cast, put.

I. *To cast, throw, lay, or put upon or to, injicere, superinjacere*, [as a net, 1 Cor. vii. 35; garments, Mark xi. 7; patches, (to sew them on), Mat. ix. 16. Luke v. 36; *to put one's hand to*, Luke ix. 62; *to lay hands on violently*, Mat. xxvi. 50. Mark xiv. 46. Luke xx. 19. xxi. 12. John vii. 30, 44. Acts iv. 3. v. 18. xxi. 27. Gen. xxii. 12.] On Luke xxi. 12. Elsner cites Aristophanes, [Lys. 440.] and Heliodorus using the phrase 'ΕΠΙΒΑΛΕΙΝ ΧΕΙΡΑ, — ΧΕΙΡΑΣ in the same sense as the evangelist.

II. Intransitively, *to rush, beat into*, Mark iv. 37. So Kypke, whom see, and comp. βάλλω VI. Elsner and Wolfius, however, understand *ἐπιβάλλειν* in a transitive sense, and (the storm) dashed the waves into the ship. But I concur with Kypke. [See 1 Mac. iv. 2. 2 Mac. xii. 9, 13. xiii. 15. xv. 1.]

III. *To come or fall to one's share upon a division*. Luke xv. 12. *τὸ ἐπιβάλλον μέρος τῆς οὐσίας*, *the portion of goods which falleth to one's share*, "the portion of goods that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed, that they did not allow to the father of a family the voluntary distribution of his whole estate, but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires the immediate possession of that fortune which, according to the common course of things, must in a few years devolve to him." Powell's Disc. xiv. p. 228, 9. Comp. 1 Mac. x. 30. Dem. de Cor. τῆς τῶν ἄλλων ἀνθρώπων τύχης *τὸ 'ΕΠΙΒΑΛΛΟΝ ἐφ' ἡμᾶς* ΜΕΡΟΣ, *that share of the common lot of mankind which falleth to us*. Herodotus and other Greek authors use the same expression, as may be seen in Raphelius, Wetstein, and Kypke on Luke xv. 12. [See 1 Mac. x. 30. 2 Mac. iii. 2. Polyb.

xviii. 34, 1. Dio Cass. i. 56. Demosth. p. 312. ed. Reiske. Herod. iv. 115. Gataker ad Anton. vii. 7. Wessel. ad Diod. Sic. i. 1.]

IV. *To throw or put over, as clothes.* Thus Eurip. El. 1221. ἰγὼ μὲν ἘΠΙΒΑΛΩΝ φάρη πόρπαις ἑμαῖσι, *I having thrown a cloak over my eyes.* So in the pass. or mid. voice, the word for the garment being understood, ἐπιβάλλεσθαι *to be wrapped over, covered, or to wrap up, cover oneself in clothes,* is used by Theophrastus, Eth. Char. ii., where see Duport. And thus ἐπιβαλὼν is by many learned men interpreted, Mark xiv. 72. ἐπιβαλὼν ἑλκας, *throwing (his mantle, namely) over his head or face, he wept,* where Theophylact mentions the explanation of ἐπιβαλὼν by ἐπικαλυφάμενος τὴν κεφαλὴν *covering his head,* which was usual in bitter grief, as St. Matt. ch. xxvi. 75. expressly informs us this of Peter was. So in the Old Testament we read of David, when he wept, *covering his head or face,* 2 Sam. xv. 30. xix. 4 or 5. Comp. Esth. vi. 12. Jer. xiv. 3, 4. The same custom we find among other nations. Thus in Homer, Il. xxiv. 163. Priam, when grieving for his son Hector, is represented

Ἐσσεύετο ἐν χλαίῃ κεκαλυμμένος—

*Cloze-muffled in his robe.*—

So Panthea, the wife of Abradatas, when taken by Cyrus, is described by Xenophon (Cyr. v. init.) as sitting *κεκαλυμμένη τε, καὶ εἰς γῆν ὀρώσα, covered with a veil, and looking upon the ground.* Isocrates in Trapezit. *ἐπειδὴ ἡλόθμεν εἰς ἀκρόπολιν, ἑκαλυφάμενος ἑλκας,* *after we were come to the citadel, covering or muffling himself, he wept.* And thus in Plato's Phædon, towards the end, *ἑκαλυφάμενος ἀπικλαινὼν ἑμνατόν, muffled, I bemoaned myself.* In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in Elzner and Wolfius on the text, and in Suicer's Thesaurus under ἐπιβάλλω. It should, however, be observed, that Wetstein and Campbell concur with our English translation of ἐπιβαλὼν, by *when he thought thereon*: and the former produces several passages from the Greek writers, where ἐπιβάλλειν τὸν νοῦν or τὴν διάνοιαν are construed with a dative in this sense; but when Campbell (whom see) asserts that of the word used *simply* in this acceptation, Wetstein has produced clear examples from Polybius, [i. 80.] Theophrastus, [Char. viii.] Plutarch, Diod. Sic., Diog. Laert., he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which ἐπιβάλλειν by itself may seem to be used for *adverting, attending.* I add from Marcus Antoninus x. 30. p. 205. small Glasgow edit. *τούτω γὰρ ἘΠΙΒΑΛΩΝ ταχίως ἐπέλησεν τῆς ὀργῆς,* *for attending to this (hoc enim si adverteris) you will soon forget your resentment.* Let the reader consider and judge. [Abresch. ad Aesch. p. 410. Salmas. de Foen. Trapez. p. 276. and Krebs, Obs. Flav. p. 93. translate, *covering up his face.* Others say, *he wept vehemently,* taking ἐπιβάλλω as *to add.* Others, *he began to weep,* for ἐπιβ. is often to begin. Diog. Laert. vi. 2. Schol. Thucyd. iii. p. 196.]

Ἐπιβαρίω, ὦ, from ἐπὶ upon, or intensive, and βαρίω *to burden.*

I. *To burden with expense, be burdensome or chargeable to.* 1 Thess. ii. 9. 2 Thess. iii. 8.

II. *To overburden, overcharge, with an accusation.* 2 Cor. ii. 5. [Schl. would include the words *ἵνα μὴ ἐπιβαρῶ* in a parenthesis, and translate, *that I may not use any harsh expression.*]

Ἐπιβιάζω, from ἐπὶ upon, and βιάζω *to cause to go.*—*To put or set upon.* occ. Luke x. 34. xix. 36. Acts xxiii. 24. [2 Sam. vi. 3. 1 Kings i. 31.]

Ἐπιβλέπω, from ἐπὶ upon, and βλέπω *to look.*—*To look upon.*

I. *To look upon, regard with favour or compassion.* Luke i. 48. ix. 38. [So Levit. xxvi. 9. 1 Sam. i. 11.]

II. *To look upon with respect or reverence, to respect, reverence.* James ii. 3.

Ἐπιβλημα, ατος, τό, from ἐπιβλήμης perf. pass. of ἐπιβάλλω.—*A patch or piece of cloth, put or sewed upon a garment, to cover a rent.* 1. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text "the word ἐπιβλημα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπιβλημα. The nominative case to σχίζω I take to be ὁ ἄνθρωπος, *as to be fetched out of ὁδός, which is ἄνθρωπος ὁ, as memo in Latin is often homo non.* If καινόν be the nominative case, then after σχίζω is to be understood τὸ παλαιόν." Markland, in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject ἐπιβλημα. Comp. Kypke on Luke.

Ἐπιβοᾶω, ὦ, from ἐπὶ intens. and βοᾶω *to cry out.*—*To cry out aloud, to roar out.* occ. Acts xxv. 24. [Thucyd. iii. 59. Dion. Hal. Ant. vi. 74.]

Ἐπιβουλή, ἥς, ἡ, from ἐπὶ against, and βουλή *design, purpose.*—*A design against, a lying-in-wait for, an ambush, insidie.* occ. Acts ix. 24. xx. 3, 19. xxiii. 30. [Esth. ii. 22. Thucyd. viii. 24. Herodian iii. 5, 9.]

Ἐπιγαμβρεύω, from ἐπὶ to or after, and γαμβρεύω used in the LXX, Deut. vii. 3. 1 Kings iii. 1. for the Heb. *יִתְּנָה* *to contract affinity by marriage,* and derived from γαμβρός (q. γαμερός) *a relation by marriage,* which in the LXX answers to the N. *יָתֵר* in the sense both of *a father and of a son-in-law,* and is a derivative of γαμῶ *to marry.*

I. In the LXX, *to contract affinity by marriage.* Gen. xxix. 9. 2 Chron. xviii. 1. Ezra ix. 14. for the Heb. *יִתְּנָה*. Comp. 1 Mac. x. 56. [1 Sam. xviii. 22. Spanh. ad Jul. Imp. pp. 72 and 283.]

II. In the LXX, *to be a son-in-law.* 1 Sam. xviii. 22, 23, 26, 27. for the Heb. *יִתְּנָה*. So 1 Mac. x. 54.

III. In the LXX, *to marry a woman, particularly a brother's wife, by right of affinity, after the decease of her former husband.* Thus it is used Gen. xxxviii. 8. for the Heb. *יִתְּנָה*; and thus it occurs once in the N. T. Mat. xxii. 24.

Ἐπίγειος, ου, ὁ, ἡ, from ἐπὶ upon, and γαῖα or γῆ *the earth.*

1 [In Symm. Josh. ix. 5. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have ἐπιβλήματα.]

I. *Earthly, terrestrial, made of earth.* 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19. [Phil. ii. 10. There is a sense of *frailty* in each place.]

II. *Earthly, arising from, and attached to the earth, [and so base and imperfect.]* Jam. iii. 15. [Phil. iii. 19. *Earthly, not raised above the earth, and so level to human capacities.* John iii. 12.]

III. *Ἐπιγινώσκειν, from ἐπι upon, and γινώσκειν to be, come.—To come on, arise, spring up.* Spoken of the wind. occ. Acts xxviii. 13. So Thuc. iv. 30. ΠΙΝΕΥΜΑΤΟΣ ἘΠΙΓΕΝΟΜΕΝΟΥ. See more in Wetstein. [Thuc. iii. 74. Polyb. i. 54, 6. Herod. v. 8.]

*Ἐπιγινώσκω, or ἐπιγινώμι, from ἐπι intens. or after, and γινώσκω or γινώμι to know.—To know.* Mark ii. 8. v. 30. vi. 33<sup>1</sup>. [Luke i. 22. v. 22. xxv. 10. 2 Cor. i. 13. In some of these, one would translate the verb to *understand*. In Acts xii. 14. it is to *perceive*. In Luke vii. 37. xxiii. 7. Acts ix. 30. xxii. 29. it is to *know from information*. Schl. says that in Acts xxviii. 1. it is to *perceive*, but I doubt whether it should not be referred to the sense to *recognise*.]

II. *To discern, know a person's real character and nature.* Mat. vii. 16, 20. xvii. 12. Comp. 2 Cor. xiii. 5.

III. *To recognise.* Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts [iii. 10.] iv. 13. xii. 14. xix. 34. [xxvii. 39. Xen. Hell. v. 4, 12.]

IV. *To know thoroughly, understand.* Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32. [Mat. xi. 27.]

V. *To acknowledge.* 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6. [There is some difference as to these passages. Schl. and Wahl say, that in Mat. xvii. 12. 1 Cor. xvi. 18. the sense is to *acknowledge, receive, and venerate*, quoting Exod. v. 2. 1 Sam. ii. 12. Jer. ii. 8. and referring to 1 Thess. v. 12. and Euseb. H. E. iv. 5. The verb in 1 Cor. xiv. 37. is said by Wahl to be to *understand*, by Schl. to *decide*.]

*Ἐπιγνώσις, ὥς, ἡ, from ἐπιγινώσκω.—Knowledge.* See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1. it is rendered in our translation *acknowledgment, or acknowledging*; but *knowledge* seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7. [Ἐχειν ἐν ἐπιγνώσει is the same as ἐπιγινώσκω. Schl. says, that ἐπιγνώσις is sometimes the *thing known*, and then puts ἐπιγνώσις Θεοῦ or οὐλοῦ τοῦ Θεοῦ for *religion and Christianity*. occ. 1 Kings vii. 14. Prov. ii. 5. Hos. iv. 1.]

VI. *Ἐπιγραφή, ἡς, ἡ, from ἐπιγράφω.*

I. *An inscription upon money, denoting the name, &c. of the prince by whose authority it was coined.* Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. *An inscription or superscription of an accusation written on or over a person crucified.* Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs<sup>2</sup>, may be seen

in Bp. Pearson on the Creed, Art. 4. in Hammond's note on Mark xv. 26. and in Lardner's Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

*Ἐπιγράφω, from ἐπι upon or over, and γράφω to write.*

I. *To write upon, inscribe, engrave, whether in a proper or figurative sense.* Acts xvii. 23. Heb. viii. 10<sup>3</sup>. x. 16. Rev. xxi. 12. [Num. xvii. 2, 3. 1 Mac. iii. 49.] On Acts xvii. 23. we may observe with the learned Ellis<sup>4</sup>, that "it was a custom among the ancients to *engrave* on the altar the name of the god to whom it was dedicated, which, at Athens in particular, was necessary to distinguish them amidst a conflux of. he most remote and strange ones from all parts of the world."

II. *To write over or above.* Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. Xenophon, Cyr. vii. p. 393. ed. Hutchinson, 8vo, mentions a sepulchral column, on which the name of an eminent man and his wife ἘΠΙΓΕΓΡΑΦΘΑΙ—ΣΥΓΓΡΑΜΜΑΤΑ were written in Syrian letters.

*Ἐπιδείκνυμι or ἐπιδεικνύω, from ἐπι intens. and δείκνυμι or δεικνύω to show.*

I. *To show plainly, exhibit to view.* Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39. [In Mat. xxiv. 1. Schl. thinks it is to *exhibit ostentatiously*. Comp. Mark xiii. 1. Xen. de Mag. Eq. c. iii. 1. and § 10. Cyrop. viii. 4, 8; and to *perform publicly*, in Mat. xvi. 1. as in Xen. de Rep. Lac. i. 2. Cyr. viii. 4, 4. See Irmisch. ad Herodian. i. 5, 24. I cannot see that the first of these senses is countenanced by the context.]

II. *To show evidently, demonstrate.* Acts xviii. 28. Heb. vi. 17. [Xen. Cyr. v. 5, 8. So Hesych. and Phavor.]

III. *Ἐπιδοχῶμαι, from ἐπι intens. and δέχομαι to receive.—To receive in [hospitality], with respect or affection.* occ. 3 John 9, 10. [Polyb. xxii. 1, 3. 1 Mac. xii. 8.]

IV. *Ἐπιδημίω, ὦ, from ἐπιδημιός a sojourner, one who is or lives among other people, from ἐπι in, among, and δῆμος a people.—To sojourn, reside, or be a sojourner in a place.* occ. Acts ii. 10. xvii. 21. οἱ ἐπιδημοῦντες ἔθνοι, the *strangers sojourning there*.—Theophrastus, Eth. Char. 3. speaking of Athens, uses the same phrase: πολλοὶ ἘΠΙΔΗΜΟΥΣΙ ΞΕΝΟΙ, many *strangers sojourn here*. Our English word *sojourn* is from the French *séjour* abode, residence. See Kypke on Acts xvii. 21. [Add Herodian viii. 2, 9. In Acts ii. 10. the sense is, say Schl. and Wahl, not to *stay, or make a residence*, but to be a *stranger*, to live as a stranger, and they refer to Xen. Mem. i. 2, 61.]

V. *Ἐπιδιδάσκειν, mid. from ἐπι upon, besides, and δίδασκω to order, appoint. To appoint any thing besides, to superadd.* occ. Gal. iii. 15. [Schl. translates, to *add new and contrary conditions*, such as the Greeks call ἐπιδιδάσκω. Joseph. Ant. xvii. 9, 4.]

*Ἐπιδίδωμι, from ἐπι into or intens. and δίδωμι to give.* [Properly, to give in addition. Xen. Cyr. viii. 9, 10. Polyb. xxi. 14, 4.]

<sup>1</sup> [Parkhurst translates, and many knew (not him, Jesus, but) the place, referring to Bowyer, and observing that the Cambridge, five other MSS., and the Vulgate, omit αὐτόν, and so Griesbach and Campbell.]

<sup>2</sup> [The inscription was written in black letters on a white tablet. See Salmas. de Mod. Usur. p. 687.]

<sup>3</sup> [Comp. Cic. Acad. Quæst. iv. c. 1.]

<sup>4</sup> Knowledge of Divine Things from Revelation, p. 212. 1st edit.



I. *To give into the hand, deliver to one*, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. et al.

II. *To give up, dedere, permittre*. occ. Acts xxvii. 15. where we may either understand *τὸ πλοῖον τῷ ἀνέμῳ the ship to the wind*, or rather with Raphaelius, *ἐαυτούς* *ourselves*; as Arrian, Epict. iv. 9. speaking of timid persons of *ἡπάζ ἐνδόντες, ἰσάπαν* *ἔΠΕΔΩΚΑΝ* *ἑαυτοῦς* *καὶ ὡς ὑπὸ ρεύματος παρσίρησαν*, who, having once yielded, *give themselves up* entirely, and are, as it were, hurried away by the waves. See more in Wolfius, Wetstein, and Kypke.

*Ἐπιδορθῶ, ὦ, —δομαι, οὔμαι*, mid. from *ἐπι besides, above*, and *δορθῶ to correct*, which see under *δορθῶσις*.—*To correct, or set in order*. occ. Tit. i. 5. [Phil. in Flacc. ii. p. 535.]

*Ἐπιδύομαι*, from *ἐπι upon*, and *δύω to set*, as the *sun* or solar light.—*To set or go down upon*. occ. Eph. iv. 26. The LXX use it in the same sense, and in a like construction for the Heb. *מָא* *to go off*, Deut. xxiv. 15. *οὐκ ἔΠΙΔΥΣΕΤΑΙ ὁ ἥλιος* *ἔΠ' ΑΥΤΟΥ*, *the sun shall not go down upon him*. See also Wetstein and Kypke. [Philo de Legg. Spec. ii. p. 324.]

*Ἐπιεικία, ας, ἡ*, from *ἐπιεικής*, which see.—*Gentleness, clemency*. occ. Acts xxiv. 4. 2 Cor. x. 1. where see Wetstein. [In Acts xxiv. 4. *pro tua humanitate, of your courtesy*. Comp. Herodian iv. 3, 4. 15, 3. v. 1, 12. Baruch ii. 21. Wund. ii. 19. 2 Mac. ii. 22. Polyb. i. 14, 4.]

*Ἐπιεικής, ἰος, οὗς, ὁ, ἡ*, from *ἐπι intens.* *or to, and εἶλω to yield*.—*Yielding, of a yielding disposition, gentle, mild, patient*. occ. 1 Tim. iii. 3. Tit. iii. 2. James iii. 17. [Add 1 Pet. ii. 18. Ps. lxxxvi. 5. Aristoph. Nub. 1440. Aristot. Eth. vi. 11. Dio Cass. xxxvi. 9. In James iii. 17. Schl. translates *ἐπιεικής* *he who can render others mild and gentle*. On this word, see Irmsch. Excurs. ad Herodian. i. 2, 5.] Hence the neut. *ἐπιεικίς*, *ρό*, used as a substantive, *gentleness, meekness, patience*; French transl. *douceur*. occ. Phil. iv. 5. where see Whitby and Macknight, and comp. James v. 8. Heb. v. 36, 37. Wund. ii. 19.

*Ἐπιζηρίω, ὦ*, from *ἐπι intens.* and *ζηρίω to seek*. [1 Sam. xx. 1.]

I. *To seek earnestly or continually*. Mat. vi. 32. Luke xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14. xiii. 14. Comp. Acts xii. 19.

II. *To require, demand earnestly*. Mat. xii. 39. xvi. 4. Mark viii. 12. Luke xi. 29. Comp. Acts xiii. 7.

III. *To inquire, debate*. Acts xix. 39.

*Ἐπιθανάριος, ου, ὁ, ἡ*, from *ἐπι to, and θάνατος death*.—*Appointed to death*. occ. 1 Cor. iv. 9. where see Whitby, Doddridge, Kypke, and Macknight. [This is the interpretation of Chrysostom. Scaliger on Manil. p. 317. after Tertullian, says, *condemned to fight with beasts*; but there is no ground for this. Others interpret it of the gladiators who were kept to fight and be killed in public. The word occurs in Dion. Hal. vii. c. 36. and in Eustath. ad Il. i. p. 448, 51. the adverb *ἐπιθανάριως* in Aelian, V. H. xiii. 27. and the adjective in Bel and Dragon v. 50. according to one MS.]

*Ἐπίθεσις, ιως, ἡ*, from *ἐπιθεῖν to put or lay on*.—*A putting or laying on, an imposition*. In the N. T. it is applied only to the *imposition of*

*hands*. occ. Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. under *χεῖρ* II. [Laying on of hands was used among the Jews when blessing and divine assistance was conferred. See Gen. xlviii. 14. 2 Kings v. 11. The apostles used the same rite in ordaining ministers of the Church, and in giving the extraordinary graces of the Spirit. This word only occurs in the O. T. in a bad sense. It is *trick* in some of the translations, though not in the LXX. It is *conspiracy* in LXX, 2 Chron. xxv. 25. and *invasion* in 2 Mac. iv. 41.]

*Ἐπιθυμῶ, ὦ*, from *ἐπι in*, and *θυμός the mind*.

I. *To desire*, in a good sense. Mat. xiii. 17. Luke xxii. 15. 1 Tim. iii. 1. Heb. vi. 11.

II. *To desire, long for*, in an indifferent sense. Luke xvii. 22. Gal. v. 17.

III. *To desire, covet, lust after*, in a bad sense. Mat. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Comp. James iv. 2. See Wetstein on Mat., who shows that the profane writers use it with a genitive, in like manner as the Evangelist. But observe, that as *ἐπιθυμῶ*, even when applied to women, is capable of an innocent as well as of a bad sense, *γυναῖκα* in Mat. v. 28. must signify, as usual, *a married woman*, as the following V. *ἰμοίχευσεν* also shows. See Kypke, Obs. Sac. [This is a doubtful observation of Parkhurst's. It seems to me, that as our Lord was extending the precepts of the law, his meaning is clearly this: "The law forbade you to commit adultery; but I say that the entertaining criminal lust for a woman is equally sinful;" and I cannot conceive that he meant to forbid such desires for married women only. Schl. under *γυνή*, indeed, refers the passage to the sense *a wife*; but Rosenmüller observes, that *μοῖχία* and *πορνεία* are frequently interchanged, and understands *all* lust to be forbidden here. Bretschn. also construes *γυνή* here, simply, as *femina adultera*. Wahl, by some inadvertence, places it under both heads, *mulier* and *sponsa*. Erasmus is with Parkhurst; Hammond and Kuinoel are not definite. The verb in this sense sometimes takes an accusative, as Exod. xx. 17. It occurs in Greek writers, Antonin. Lib. c. 1. Artemid. Oneiroc. i. 76. Aristoph. Eccl. 60. Herod. i. last chapter. See Fisch. ad Plat. Phæd. 65.]

IV. With an infin. following, *to be content or glad, to esteem it a great matter*. Luke xv. 16. xvi. 21. Comp. 1 Pet. i. 12. with Eph. iii. 10. Thus Elsner, on Luke xvi. 21. explains it, and observes not only that the LXX have so applied it, Is. lviii. 2. for the Heb. *פָּרַח* *to delight, be delighted*, but that Lysias has used it in a like sense, Orat. 24. where he says it was for the advantage of the Athenians *ὡς πλείστον* *ἔΠΙΘΥΜΕΙ* *Ν* *τῶν παρόντων νυνὶ πραγμάτων*, that as many as possible should be *content* with the present situation of affairs. See more in Elsner and Campbell on Luke xvi. 21. [I have great doubts as to this sense of *ἐπιθυμῶ*. It appears to me quite unnecessary, as well as without authority, in the two passages of St. Luke. In that of St. Peter alone, Schleusner assents, as does Rosenmüller; but Kuinoel says, it does not occur any where in the N. T., and it is, perhaps, rather straining the passage in Lysias to assign this sense positively to it. Hammond and Mac-

knight in St. Peter give the meaning, to *desire*. Erasmus says, that "it is a sight so pleasing to the angels, that they cannot be satisfied with the contemplation of it." The difficulty both here and in Luke xvi. 21. seems to be from a notion that *ἐπιθυμία*, if expressing a desire, necessarily implies an *unfulfilled desire*, which is not true.]

*Ἐπιθυμητής*, οὗ, ὁ, from *ἐπιθυμία*.—One who *desireth* or *lusteth*. occ. 1 Cor. x. 6. [Num. xi. 34. Xen. Apol. 23.]

*Ἐπιθυμία*, ας, ἡ, from *ἐπιθυμία*.

I. *Desire*, in a good sense. Luke xxii. 16. Phil. i. 23. 1 Thes. ii. 17.

II. *Lust, desire*, in a bad sense. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. vii. 7. where see Macknight, 1 John ii. 16. where *ἡ ἐπιθυμία τῆς σαρκός*, the *lust of the flesh*, plainly imports the indulgence of our sensual or carnal appetites; and *ἡ ἐπιθυμία τῶν ὀφθαλμῶν*, the *lust of the eyes*, denotes the acquisition of worldly goods or riches, with which the *eye* is *not satisfied*; and when they are increased, what good is there to the owners thereof, save the *beholding of them with their eyes*? Comp. Eccles. iv. 8. v. 11. and see Wetstein on 1 John ii. 16. [Ἡ ἰσ. τῶν ὀφθ. "Whatever delights the eye of worldly men, as riches, exhibitions, &c." Rosenmüller. "Magnificence in houses, furniture, &c., which, because it is gratified by the eye, may fitly be called the lust of the eye." Macknight. Schl. makes *ἐπιθυμία* in both instances, a *thing desired*, and especially, *external things which flatter lust and excite it through the senses*.]

*Ἐπικαθίζω*, from *ἐπὶ ὑπὸν*, and *καθίζω*, to *set*.—To *set* or *place ὑπὸν*. occ. Mat. xxi. 7. *ἐπικαθίσαν ἰσάνων αὐτῶν*, they *set him ὑπὸν* them: οὐ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων, not upon the two beasts, but on the *garments*, says Theophylact. But observe, that one ancient and many later MSS. have *ἐπικαθίσεν ἡ αὐτῶν ὑπὸν*; and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by Wetstein, and received into the text by Griesbach. [Beza, Schl., and Wahl, also refer *αὐτῶν* to *ἱματίων*; others, as Kuinoel and Rosenmüller, say either that *εἰς* is omitted, *† ἐπικ. ἰσάνων ἐνδὸς ἐξ αὐτῶν*,† as in Joseph. Ant. ii. 6. 1. Gen. xix. 29. Judg. xii. 7; and so Homer, Il. K. 513. *ἱππῶν ἐπιβήσεται*, or again, as Glass. (Phil. Sac. p. 172.) and Le Clerc, that the plural is put for the singular.]—In the LXX, 1 Kings i. 38, 44. *ἐπικαθίζω* answers to the Hebrew *נָסַב* in Hiph. *to make or cause to ride*, as the Hebrew *נָסַב* in Hiph. *to make or cause to ride*, as the Hebrew *נָסַב* in Hiph. [It is to *sit on* or *get up on*, in 2 Sam. xiii. 29.]

*Ἐπικαλιώ*, ὦ, from *ἐπὶ ὑπὸν*, and *καλιώ* to *call*.

I. *Ἐπικαλιόμαι*, οὔμαι, mid. to *call ὑπὸν*, *invoke*, as a witness. 2 Cor. i. 23. Galen and Polybius have the like expression; ΤΟΥΣ ΘΕΟΥΣ ἘΠΙΚΑΛΕΨΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See Wetstein.

II. *To call ὑπὸν*, *invoke*, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59. where observe that there is no word in the Greek for *God*, and therefore it *must* be understood that the martyr Stephen *prayed to or invoked the Lord Jesus*, (so Diodati, *ch' invocava Jesu*), and with his dying breath *commended his spirit into his hands*, just as his dying Lord had a little before *commended his own spirit into the hands of his Father*,

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Luke xxiii. 46. If *Jesus* therefore be not *God*, Stephen expired in an act of *idolatry*. But see Whitby's and Doddridge's notes, and Dr. Horsley's (late Bishop of St. Asaph) twelfth letter to Dr. Priestley. Compare also the learned Markland in Bowyer's Conjectures, who observes, that "it is so far from being necessary to understand Θεόν after *ἐπικαλούμενον*, that it is quite contrary to Stephen's intention, which was to die a martyr to the divinity of *Jesus Christ*." [Schl. translates this passage *ἐπικαλούμενον καὶ λέγοντα*, "qui ita ad Deum precabatur;" but he does not add a word to justify his translation. Chrysostom and Hammond also supply *God*. Grotius supplies *Christ*. Rosenmüller says either is admissible.] *Ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου*, to *call on the name of the Lord*, is an Hellenistical expression, used by the LXX for the Heb. *קָרָא שֵׁם יְהוָה*, and signifies not only to invoke the *true God*, but to invoke him by his name *Jehovah*, or ΚΥΡΙΟΣ, thereby acknowledging his *necessary existence*, and *infinite superiority to all creatures*. The first passage of the Old Testament in which we meet with this phrase, is Gen. iv. 26. where we read, *then began men to call on the name of the LORD*, or *JEHOVAH*, (Heb. *קָרָא שֵׁם יְהוָה*, LXX *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου*), which surely cannot mean that men then first began to *worship the true God*, or to *worship him publicly*: (see the preceding part of the chapter.) But it seems highly probable that by this time the name *אלהים* was become *equivocal*, being applied both by the believing line of Seth and the idolatrous one of Cain, to their *respective* gods, and that therefore the believers, to distinguish themselves, invoked God by the name of *Jehovah*. Thus we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) *calling on the name of the LORD*, or *Jehovah*. And in that solemn contest between Elijah and the prophets of Baal, 1 Kings xviii. Elijah saith, ver. 21. to the people: *If Jehovah be God*, (Heb. *אִם יְהוָה הוּא*, i. e. the true, *Aleim*, or *Saviour*), *follow him*; but if *Baal*, *then follow him*; and ver. 24. to the prophets of Baal: *Call ye on the name of your gods*, (Heb. *קָרְאוּ שְׁמֵי אֱלֹהֵיכֶם*, and *I will call on the name of the LORD*, or *Jehovah*; which they accordingly did respectively, comp. ver. 26, 36, 37. *JEHOVAH*, then, was the name which eminently distinguished the true from all false gods; and in the N. T. *ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου* imports invoking the *true God*, with a confession that He is *Jehovah*, i. e. with an acknowledgment of his *essential* and *incommunicable* attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) xxii. 16. Rom. x. 13. (comp. ver. 9, 11.) 1 Cor. i. 2. where see Randolph's Addenda to Answer to Considerations on requiring Subscription, &c., and his Vindication of the Worship of the Son and of the Holy Ghost, against Lindsey, p. 78, &c.—The LXX for the Heb. *קָרָא שֵׁם יְהוָה* use *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου*, Gen. iv. 26. xiii. 4. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; *ἐπικαλεῖσθαι ἐπὶ τῷ ὀνόματι Κυρίου*, Gen. xii. 8. xxi. 33; and *ἐπικαλεῖσθαι ἐν τῷ ὀνόματι Κυρίου*, 1 Kings xviii. 24. Comp. ver. 26, 28. Pa. cxvi. 17.

III. Ἐπικαλίσσμαι, pass. to be *surnamed*. Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. et al. The profane writers use it in the same sense, as may be seen in Wetstein on Mat. [See Lucian, in Macrob. 15. Appian, Bell. Parth. p. 217. Diod. Sic. iii. 60. Polyb. iii. 87, 6. Xen. Mem. i. 4, 2.] In Heb. xi. 16. *God is not ashamed to be called, or surnamed, their*, i. e. the patriarchs', *God*, which is plain from Exod. iii. 15, 16. God's name is said *ἐπικαλίσσθαι ἐπὶ*, to be called upon a people, when they are called or surnamed by his name, [i. e. when they belong to him, and are especially devoted to him.] Acts xv. 17. James ii. 7. The phraseology in both texts is Hebraical or Hellenistical. On the former compare Gen. xlviii. 16. in Heb. and LXX; and, as to the latter, observe, that the words *ἐφ' οὗς ἐπικαλεῖται τὸ θυνά μου ἐπ' αὐτοῦς*, upon whom my name is called, answer in LXX of Amos ix. 12. 2 Chron. vii. 14. to the Heb. *עָלַי אֶפְרַיִם וְלֹא אֶפְרַיִם* rendered by our translators *which are called by my name*.

IV. Ἐπικαλίσσμαι, οὔμαι, mid. and pass. to *appeal* from the sentence of an inferior to a superior judge, or, as it were, to call upon the one after the other. Plutarch [Marcell. c. 2.] several times applies the V. in the same view, as may be seen in Wetstein on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

Ἐπικάλυμμα, ατος, τό, from ἐπικαλύπτω perf. pass. of ἐπικαλύπτω.—A *covering, a cloak*. occ. 1 Pet. ii. 16. where see Kypke. [It is used here metaphorically as in Menander, fragm. p. 50. though προκάλυμμα is more common. The German word *bedtmantel*, and the English *cloak*, are similarly used. The word occurs in its proper sense in Exod. xxvi. 14. xxxvi. 19. 2 Sam. xvii. 19. As they who were killed violently in the East had their heads covered, the word in Job xix. 29. seems put for a violent death.]

Ἐπικαλύπτω, from ἐπὶ over, and καλύπτω to cover.—To *cover over*. It is spoken, figuratively, of sins covered by the merits of Christ. occ. Rom. iv. 7. which is a citation from the LXX version of Ps. xxxii. 1. where the correspondent Heb. words *עַל הַפְּשָׁעִים* *ἐπικαλύψαν* *αὶ ἀμαρτίας* are *עַל*, covered, as to his sin, even as the waters covered the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a veil covers a person, Gen. xxxviii. 14. In all which passages the same Heb. V. *עַל* is used. See Heb. and Eng. Lexicon in פֶּסֶח I. II. and עַל VIII. 2. In the LXX *ἐπικαλύπτω* generally answers to the Heb. *עַל*.

Ἐπικατάρατος, ου, ό, ή, from ἐπὶ upon, and κατάρατος *curst*, when from *κατάραμαι*, to curse, which see.—*Curst, accursed*. occ. John vii. 49. Gal. iii. 10, 13. on which latter text see Vitringa, Obs. Sacr. ii. 12. [It seems that in Gal. iii. 10. the sense of the word is *liable to punishment, lying under the curse or threat of punishment*. Wahl refers ver. 13. to the same sense; but Schleus. more justly, *punished, marked with infamy*. So Macknight, *most ignominiously*

*punished*. Vitringa's statement is this. "From Deut. xxi. 22, 23. whence the apostle quotes the words, it is clear that they who were put to death for any crime were *afterwards* hung up as a spectacle. See Josh. x. 26. 2 Sam. iv. 2. xxi. 19. The law, however, ordered that they should be cut down before sunset and buried, for he that is hanged is cursed of God, and thus the land would become unclean. The material words of this passage have been translated, *every one that is hanged is a curse or reproach to God*; but though the rules of grammar do not forbid the construction, yet the word used for *curse* is never taken in this sense, nor does this explanation suit the context. The meaning probably is, *every one that is hanged is an exemplar of the divine curse*. It is clear that the cause of the curse is not the suspension, but the crime; but the Israelite so suspended was a type of Christ; for he can only be called *curst of God* typically; at least, we cannot believe that every person hanged on a tree was eternally condemned by God; and we must therefore look for a typical sense. And this seems also to be shown by what follows, as who can say that the burying a man who had been hanged would purify the land! The points of resemblance in the type and antitype are these: each was an Israelite, each had to answer for heavy crimes, on which God's justice required a public example to be made. The burial of the Israelite, before sunset, showed that satisfaction was made, and in this especially was he a type of our Lord." So far Vitringa. In John vii. 49. there is difference of opinion. Schleusner translates it of *no value whatever*: he does not defend this explanation. (It may be worth while to refer to Jer. v. 4.) Wahl and Bolten say it is, *oldly seduced by enchanters*, to whose curses the people attributed great power. See Job iii. 8. Kuinoel says, *to be cursed or excommunicated*. There is in one MS. and in Origen, Cyril, and Chrysostom, another reading, *ἐπάρατος*, which, besides the usual meaning of *ἐπικατάρατος*, means *παγωγι*, (Suid. i. p. 788.) either *leading or led into error*.—In the LXX it almost constantly answers to the Heb. *עָרָא*. [Gen. iii. 14, 17. iv. 11.]

Ἐπικείμει, from ἐπὶ upon, and κείμει to lie.

I. To be laid, or lie, upon. John xi. 38. xxi. 9. Spoken [metaphorically] of necessity, or absolute obligation. 1 Cor. ix. 16. [Thuc. viii. 15.]

II. To be imposed, as gifts or offerings. Heb. ix. 10. where see Wolfius. Comp. Acts xv. 10.

III. To lie, press upon, as a storm. Acts xxvii. 20. So Plutarch cited by Alberti and Wetstein, ΧΕΙΜΩΝΟΣ ἘΠΙΚΕΙΜΕΝΟΥ. [Comp. Job xix. 3.]

IV. To press upon, as a multitude. Luke v. 1. [Xen. Anab. iv. 1, 12. v. 2, 18.]

V. To press, urge, be urgent or importunate, by voice or words. Luke xxiii. 23. Aristophanes, Thucydides, and others of the Greek writers, apply the V. in the same manner, as may be seen in Wetstein and Kypke. [Polyb. i. 19, 3. Xen. Cyr. vii. 1, 37. Thuc. vii. 71.]

Ἐπικούρειος, ων, οί.—*Epicureans*. A sect of philosophers among the heathen, so called from their founder Epicurus, an Athenian, who was born about 340 years before Christ. Their tenets

<sup>1</sup> [It is put for *עַל* in 2 Sam. xv. 30. where allusion is made to the Oriental, as well as Greek, custom of covering the head in grief. See Plat. Phæd. p. 86. Hom. II. Q. 165. Apoll. Rh. Arg. I. 264.]

were, that the world was not made by God<sup>1</sup>, nor by any wise designing cause, but arose from a fortuitous concurrence of atoms<sup>2</sup>: that there is no superintending providence which takes care of human affairs: that the souls<sup>3</sup> of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the only<sup>4</sup> good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18<sup>5</sup>.

**Ἐπικουρία**, ας, ἡ, from *ἐπικουρος* a helper, properly in war, a military ally. In this sense *ἐπικουρος* is often used in Homer, (as Il. ii. 130, 803, 815. Il. iii. 188, 451, 456.) and is an obvious derivative from *ἐπι* besides, or over and above, and *κούρος* a young man, as denoting a young man who comes to an additional military aid. And for *κούρος* or *κόρος* see under *κορῶσιον*.—Assistance, help, aid. occ. Acts xxvi. 22. Polybius frequently uses the phrase ΤΥΓΧΑΝΕΙΝ ἘΠΙΚΟΥΡΙΑΣ, and sometimes with *παρά* and a genitive following. See Raphaelius, Wetstein, and Kypke. [Wisdom xiii. 18. Thucyd. i. 32. Demosth. p. 1199. ed. Reiske.]

**Ἐπικρίνω**, from *ἐπι* besides, moreover, and *κρίνω* to judge, decrees.—To decrees, give sentences or judgment.—In this sense it is used in the profane writers, as may be seen in Wetstein. occ. Luke xxiii. 24. [2 Mac. iv. 48. Æsch. Dial. iii. 22. Herodian, vi. 10, 4.]

**Ἐπιλαμβάνομαι**, mid. from *ἐπι* upon, and *λαμβάνω* to take. [This verb is construed with a genitive or accusative. Matthiæ (§ 365 and 366.) thinks it takes a genitive, as signifying or implying participation; and that therefore the part by which any thing is taken (as the hand, &c.) is in the genitive, while the whole is put in the accusative<sup>6</sup>.]

I. [To lay or take hold of. It often conveys a friendly sense, (see Hemsterh. on Lucian, i. p. 313.) as Mat. xiv. 31. Mark viii. 23. Luke ix. 47. Comp. Mark ix. 36. Luke xiv. 4. Acts xxiii. 19. Arrian, Diss. Epict. iii. 24, 75. Xen. de Rep. Ath. i. 18. It does not seem to have this sense, but rather that of forcible seizing, in

Luke xxvi. 26. Acts xvi. 19. xvii. 19. xviii. 17. xxi. 30, 33. Aristot. Pol. v. 6, 6. Xen. Cyr. vii. 1, 31. It is to get hold of, to make one's self master of, in 1 Tim. vi. 12, 19. Joel ii. 9. See Polyb. v. 63, 3. Ælian, V. H. xiv. 27<sup>7</sup>.]

II. **Ἐπιλαβίσθαι λόγον** or *ῥήματος*, to lay hold on one's words, in order to accuse him. Luke xx. 26, 26.—The profane writers apply *ἐπιλαβίσθαι* in the like sense; and Plato uses the phrase ΤΩΝ ΛΟΓΩΝ ἘΠΙΛΑΒΟΥ in this view. See Elsner, Raphaelius, and Wetstein. [Schl. says, that in verse 20. it is to try to ensnare, in ver. 26. to blame; but the two passages appear to me precisely synonymous; and so Wahl, quoting Xen. Mem. i. 2, 31. Add Hell. ii. 1, 32. Suidas explains the verb by *μίμνειν*; Phavorinus by *ὑπείσθαι τινος ἀμαρτήν*. So *arripio* in Cic. de N. D. ii. 65. de Fin. iii. 4.]

III. With a genitive, to assume, take upon one. Heb. ii. 16. twice. Comp. verse 14. The angels here mentioned must be the material ones, because of these only is the apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under *ἄγγελος* V. The text therefore means, that Christ, when he came to redeem us, did not assume a glorious, awful, and angelic appearance, in fire and light, in darkness, clouds, and thick darkness, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12. (comp. under *διαταγή*); but that he took upon him human nature of the seed of Abraham. (Comp. Gal. iii. 16.) For though, as the apostle teaches\*, Phil. ii. 6, 7. when he was born in the form of God, appearing in glory under the Old Testament, he thought it not robbery to be equal with God, yet he emptied, or stript, himself of this glory, λαβὼν taking (upon him) the form of a servant, being made in the likeness of a man.—[There appears little ground for assigning this sense to *ἐπιλαμβάνομαι*. Ernesti says that the ancient Greek Church always interpreted the verb in this place to assist; and that the later interpretation arose from the word used in the Vulgate, *assumat*. I do not understand this, for the Vulgate has *nusquam enim angelos apprehendit, sed semen Abrahamæ apprehendit*. Our marginal version is, *he taketh not hold of the angels, &c.* Hammond gives the sense very well: "It is not said any where that he catches hold of the angels as they are falling—to save them—from ruin—but only to men he doth this favour." So Chrysostom: *φεύγουσαν ἀπ' αὐτοῦ καὶ πόρρω φεύγουσαν ἀνθρωπίνην φύσιν Χριστὸς καταδιώξας κατήλαθεν*. Schleusner translates Heb. viii. 19. in the same way, and quotes Ezech. iv. 12. Add Paleph. fab. 24.]

**Ἐπιλανθάνομαι**, mid. from *ἐπι*, and *λανθάνω* to forget, which from *λανθάνω* to lie hid, which see.—It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. To forget, not to remember. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. James i. 24. [Ælian, V. H. ii. 40. Xen. Mem. i. 2, 21.]

<sup>7</sup> [It is simply, to hold firmly, in Exod. iv. 4. Deut. xxi. 11. et al.]

<sup>8</sup> See Whitby and Doddridge on this text, and Calcoit's Sermons, Sermon V.

<sup>1</sup> See Lucetius de Rer. Nat. l. 151, &c. lib. 14, 15. Cic. de N. D. i. 20.

<sup>2</sup> Epicurus's maxim, by which he destroyed the providence of God, (according to Laërtius, himself an Epicurean,) was this: τὸ μακρόν καὶ ἀβέβαιον οὐτὲ αὐτὸ πράγματα ἔχει, οὐτὲ ἄλλο παρ' αὐτοῦ. The blessed and incorruptible Being hath no business of his own, nor doth he make any for others.\* Comp. Cicero de N. D. i. 30. and Lucetius, l. 57, &c.

<sup>3</sup> See Lucetius, lib. especially lib. 42. &c.

<sup>4</sup> There is a remarkable passage in Epicurus's own book, περὶ Τέλων, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venerel gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." Laërt. lib. x. § 6. Comp. Cic. de N. D. i. 40. Tusc. Quæst. lib. 18. De Fin. lib. 2. and Davies's Notes.

<sup>5</sup> See Whitby and Doddridge on the place, and the authors by them cited, to whom add Gale's Court of the Gentiles, part ii. book 4. chap. 5. and Leland's Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

<sup>6</sup> [Thus in Xen. An. l. 6, 10. they took Orontes by the girdle, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην. See Eur. Iph. Aul. 1376.]

II. *To forget*, "not to attend, neglect." Heb. vi. 10. xiii. 2, 16. Ἐπιλησμένος, particip. perf. used in a passive sense, *forgotten*, Luke xii. 6. [So ἐνέπιον τοῦ Θεοῦ is Hebraic for ἔγω Θεῷ, (Gesen. p. 839.) and such a dative expresses ὑπὸ τοῦ Θεοῦ. (Matthiæ, § 392.) The same phrase is quoted by Bretschn. and Schleusner from Eccclus. xxiii. 16; but it does not occur there. In Is. xliii. 16. we have ἐπιλησμένη in the passive sense; in Prov. ii. 17. in the active. It occurs passively in Wisd. ii. 4. Eccclus. xlii. 10.]

Ἐπιλέγομαι, pass. from ἐπὶ ὑπὸν, and λέγωμαι to be called, which from λέγω to speak.—*To be called or named.* occ. John v. 2.

Ἐπιλέγομαι, mid. from ἐπὶ to, or moreover, and λέγω to choose.—*To choose, or associate to one's self, associate.* occ. Acts xv. 40. [Isocr. Paneg. c. 25. Herodian iv. 1, 4.]—Thus the LXX have used it, Ex. xvii. 9. [xviii. 25. Josh. viii. 3.] for the Heb. נָשָׂא to choose.

Ἐπιλείπω, from ἐπὶ intens. and λείπω to fail.—*To fail, fail entirely.* occ. Heb. xi. 39. So Isocr. ad Demon. § 5. ἘΠΙΛΙΠΟΙ ὃ δὲ ἡμᾶς ἐ πᾶς ΧΡΟΝΟΣ. For many more similar instances, see Wetstein and Kypke. [Jer. xxxiii. 17. Athen. v. p. 220. Dion. Hal. x. 36.]

Ἐπιλησμονή, ἥς, ἡ, from ἐπιλέλωμαι perf. of ἐπιλανθάνομαι.—*Forgetfulness.* occ. James i. 25. ἀκρατὴς ἐπιλησμονῆς, a forgetful hearer. Comp. under διαλογισμός I. [The word occurs Eccclus. xi. 27. Dio Cass. p. 840, 93. Reiske. On the phrase see Gesenius 644, 2.]

Ἐπιλοιπος, ου, ὁ, ἡ, from ἐπιλείπω perf. mid. of ἐπιδέλω to leave, which from ἐπὶ after, and λείπω to leave.—*Remaining, left behind.* occ. 1 Pet. iv. 2. So Isocr. ad Nicom. ΤΟ'Ν ἘΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ διάγειν, to pass the remainder of one's time. See more in Wetstein. [Levit. xxvii. 18. Mark v. 3. Jer. xlii. 14. Demosth. p. 1250. Marc. Anton. iv. 31.]

Ἐπιλύσις, ιως, ἡ, from ἐπιλύω, which see. *Solution, interpretation.* occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see Wolfius, Wetstein, Mill, Whitby, and Doddridge on the place, and especially Limborch's Theolog. Christian. i. 11, 8. et seq., who explains ιδίας ἐπιλύσεως of a private exposition, which any man makes out of his own head, in opposition to the explication given by the apostle of Christ speaking or writing under the inspiration of the Holy Spirit. [This last explanation is approved by Wolf, almost all the Lutheran and Calvinistic divines, and Lowth (Pref. to Comm. on Isaiah, p. 11). Schleus. and Bretschn. say it means, that the prophets did not understand the true meaning of the prophecies they uttered; and this sense, Schleusner thinks, is supported by verse 21. Wahl has, no prophecy of Scripture can be explained by itself, without assistance of the event. So Rosenmüller, Grotius, Heinsius, Calvin, Curcellæus, et alii. More proposed a new reading, ἐπὶ λύσις or ἐπὶ λυσις in the sense of impetus or instinct. Non est res proprii impetus: but every MS., except one, has the established reading. Some (Cappellus and others) say, that ἐπιλύσις means impulse, and explains the passage by saying, the prophets did not speak

of themselves. Erasmus, at one time, agreed to this. Others, as Hardt and Languis, think that ἐπιλύσις, like διάλυσις, may signify destruction, and explain the passage thus: *Scripture does not destroy itself, but though written at different times, by different men, is still consistent.* Bishop Horsley has four sermons (15—18.) on the text, and he explains it, *not any prophecy of Scripture is of self-interpretation: not any prophecy is its own interpreter.* This declaration, he says, applies to separate prophecies, and the whole body of them. All prophecies are parts of a general system relating to the Messiah, and therefore a separate one cannot explain itself; and the whole body cannot be understood without knowing the events to which it alludes.]

Ἐπιλύω, from ἐπὶ intens. and λύω to loose.

I. *To loose, unbind.* So Wetstein on Mark iv. 34. cites from Herodian, ἘΠΙΛΥΕΤΑΙ ἐπιστολάς, he loosens, i. e. opens the letters, which used anciently to be tied about with a string.

II. *To solve, explain, expound.* Mark iv. 34. Thus used by the LXX for the Heb. נָשָׂא Gen. xli. 12. and by the profane writers. See Wetstein. [See Aq. Gen. xl. 8. Herodian iv. 12, 14. Athen. x. p. 449. F.]

III. *To explain, determine, decide.* Acts xix. 89.

Ἐπιμαρτυρίω, ῶ, from ἐπὶ intens. and μαρτυρίω to witness, testify.—*To testify earnestly.* occ. 1 Pet. v. 12. [The word occurs Demosth. p. 918, 12. 1273, 18. and is properly to testify, while ἐπιμαρτυρεσθαι is to call on one as a witness, Xen. Hell. iii. 4, 4. See 1 Kings ii. 42. Nehem. ix. 29, 30.]

Ἐπιμέλεια, ας, ἡ, from ἐπιμελής, which see under ἐπιμελῶς.—*Care, a taking care of.* This word includes every thing that relates to taking care of another's body. See Raphelius, occ. Acts xxvii. 3. ἐπιμελείας τυχῆν, "to enjoy the benefit of their care." Doddridge. The Greek phrase is used by Xenophon, Isocrates, and Aristotle, cited by Raphelius and Wetstein. [Prov. iii. 8. 1 Mac. xvi. 14. Xen. Cyr. i. 6, 16.]

Ἐπιμελῶμαι, οὔμαι [or —μαι], depon. from ἐπιμελής. See under ἐπιμελῶς.—*With a genitive, to take care of.* occ. Luke x. 34, 35. 1 Tim. iii. 5. [The word is very properly used by St. Luke, being, in good Greek, applied to taking care of the sick or wounded. See Bos, Animadv. ad Script. Gr. p. 66. See Gen. xlii. 21. Prov. xxvii. 25.]

Ἐπιμελῶς, adv. from ἐπιμελής, ιος, οὗς, ὁ, ἡ, *careful*, which from ἐπὶ upon, for, and μέλει it is a care or concern.—*Carefully, with care.* occ. Luke xv. 8. [Gen. vi. 5. 3 Esdr. vi. 29, 34. Xen. Mem. ii. 4, 2.]

Ἐπιμένω, from ἐπὶ ὑπὸν, in, or at, and μένω to remain.

I. *To remain, abide in or at a place.* Acts x. 48. xv. 34. xxi. 4, 10. et al. [Πρός τινα, 1 Cor. xvii. 7. ἐν τινι, 8. See Exod. xii. 39.]

II. With a dative following, *to remain, continue, persist in.* Acts xiii. 43. Rom. ix. 1. xi. 22, 23. et al. [Col. i. 23. 1 Tim. iv. 16. Xen. Hell. iii. 4, 6.]

III. With a participle pres. following, *to continue or persist in doing somewhat.* John viii. 7. Acts xii. 16.

'Επινοέω, from ἐπὶ upon or to, and νέω to nod, beckon.

I. To nod, beckon to. So Homer, II. ix. 616.

'Η, καὶ Πατρόκληρ δ' ἔπ' ἑπ' ὁφείλει ΝΕΥ' ἔΞ σιωπῇ.  
He spake: then silent to Patroclus nods.

[See Prov. xxvi. 24. Xen. Cyr. v. 5, 12.]

II. To assent by nodding. Thus Homer, in that grand description of Jupiter's assenting to the petition of Thetis, II. i. 528, 529.

'Η, καὶ κνανέηεν 'Επ' ὁφείλει ΝΕΥ' ἔΞ Κρονίω,  
'Αμβρόσιαι δ' ἄρα χαιταὶ ἐπερρώσαντο ἄνακτος.

He spake: and awful bends his sable brows,  
Shakes his ambrosial curls, and gives the nod,  
The stamp of fate, the sanction of the god.

POPE.

III. To assent or consent in general, annuere. occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10. xi. 15. xiv. 20. but also in the profane writers, as may be seen in Wetstein. I add from Lucian, Dearum Judic. t. i. p. 162. Α. 'ΕΠΙΝΕΥΕΙΣ δὲ ὅμως, you assent however. [Prov. xxvi. 24.]

'Επινοία, ας, ἡ, from ἐπινοίω to think upon, which from ἐπὶ upon, and νοέω to think.—A device, contrivance. occ. Acts viii. 22. In the Greek writers it is generally<sup>1</sup> used in a bad sense. See Kypke. [Jer. xx. 10.]

Ἐπιποκίω, ω, from ἐπὶ against, and ὅρκος an oath.—To act or omit any thing contrary to a promissory oath. Also to swear falsely. occ. Mat. v. 33. On which passage Raphaelius excellently shows that it is applied in the latter, as well as the former sense, by Xenophon; so it may be interpreted in general, to forswear, perjure one's self. See also Wolfius and Wetstein. It is not used in the LXX, but in the Apocrypha, 1 Ead. i. 48. Wisd. xiv. 28; where it likewise signifies to forswear. [It is properly to swear repeatedly. See Beck, Comment. in Aristoph. t. iii. p. 42. It occurs in the sense of forswearing in Ælian, V. H. xii. 8. Herodian iii. c. 16. Xen. Anab. ii. 6, 22. Demosth. p. 1204, 20. Aristoph. Nub. 401. Ran. 102. Schl. remarks justly that the meaning conveyed is rather not to perform what you swear, than to swear falsely.]

Ἐπιπορκός, ου, ὁ, ἡ, from ἐπὶ against, and ὅρκος an oath. Comp. ἐπιποκίω. [See Xen. Ages. i. 12. Aristoph. Ran. 150. Herodian viii. 3, 10.]—A perjured person. occ. 1 Tim. i. 10.

'Επιούσα. See under ἔπιμι.

Ἐπιούσιος, ου, ὁ, ἡ, from ἐπὶ for, and οὐσία being, substance.—This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the evangelists<sup>2</sup>, in whose writings only it occurs, after the analogy of περιούσιος, (from περὶ beyond, and οὐσία being,) a word probably coined in like manner by the LXX, in whose version alone, (I believe,) except

<sup>1</sup> [In Demosth. pp. 1413, 1414. In a good one. 'Επινοέω is often taken in a bad sense. Ælian, V. H. xi. l. xiv. 30. And so ἐπινοία in Josephus's Life, § 44. and Wisd. xv. 4.]

<sup>2</sup> So Origen de Orat. 16. cited by Wetstein, πρώτον δὲ τοῦτ' ἱστοῦν ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ἀνίσταται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτυκται, ἀλλὰ δοκεῖ κεκλήσθαι ὑπὸ τῶν εὐαγγελιστῶν, "We must first know, that the word ἐπιούσιος is not used by any of the Greeks or learned men; nor is it in vulgar use, but seems to have been framed by the evangelists."

in the N. T., it is to be found. The most easy and natural interpretation of ἐπιούσιος seems to be that of the Greek commentators Chrysostom and Theophylact; the former of whom explains ἄρτον ἐπιούσιον by τὸν πρὸς τὴν ἐφήμερον ζωὴν Τῆς ΟΥ' ΣΤ' Αἰ. ἡμῶν χρησιμεύοντα, that which is convenient to our substance for the daily support of life; and Theophylact [ad Mat. vi. 11.] says, ἄρτος ἐπιούσιος ἰς ἄρτος 'ΕΠ' τῇ ΟΥ' ΣΤ' Αἰ. καὶ συστάσει ἡμῶν αὐτῆρας, bread, which is sufficient for our substance or subsistence. So Suidas interprets ἐπιούσιος ἄρτος by ὁ 'ΕΠ' τῇ ΟΥ' ΣΤ' Αἰ. ἡμῶν ἀρμόζων, fit for our substance or being. 'Επιούσιος then may be explained, sufficient for one's support, convenient for one's subsistence, competent. See Jos. Mede's Works, fol. pp. 124, 125. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by to-morrow's, future, crastinus, futurus, deducing it from ἐπιούσα, the next or following day, I must just observe,

1st, That if this latter meaning be assigned to ἐπιούσιος, Luke xi. 3. at least, will run extremely harsh, give us our to-morrow's, or future, bread, day by day. And,

2ndly, That from ἐπιούσα the adjective should be, not ἐπιούσιος, but ἐπιουσαῖος. See Suicer, Theaur. in ἐπιούσιος III.

3rdly, That περιούσιος, from περὶ and οὐσία, is an instance of a word formed after the same analogy as ἐπιούσιος, from ἐπὶ and οὐσία. And,

4thly, That it is not sufficient to object with Scaliger, that, according to this derivation, the word should be ἐπιούσιος, not ἐπιούσιος; for that in many other words compounded with ἐπὶ, and beginning with a vowel, the ι is retained. Thus in the N. T. we have ἐπιεικής, ἐπιπορκός, and in the Greek writers ἐπιόχθος, ἐπιόπτομαι, ἐπιόσσομαι, ἐπιούρος, &c. occ. Mat. vi. 11. Luke xi. 3. [Besides those quoted, the following are in favour of Parkhurst's explanation. Greg. Nyss. t. i. Or. iv. de Or. Dom. p. 745. et seq.; but not very distinctly. Basil. Reg. Brev. Quæst. 252. p. 624. Damascenus, Orthod. Fid. iv. 14. Cyril Alex. lib. ii. Glaphyr. p. 286. Theodoret ad Philip. c. iv. v. 19. Isidor. Pelusiot. d. ep. 24. p. 11. Comelin. Augustin. Serm. xxvi. de Temp. Tertull. de Jejun. The places of Chrysostom are, tom. v. Hom. 19, 30, 43. Hom. 54. in Gen. p. 426. So Toup in Epist. Crit. p. 140. Schleusner, and many others. The second opinion is embraced by Scaliger, Ep. 444. and lately by Fischer, de Vit. Lex. N. T. Prol. xii. p. 313. seq.; but, I think, without any strong argument. The word πῦρ was used, according to Jerome, in the Gospel sec. Hebræos, and this Fischer relies on; but, as Suicer observes, this rather implies any future time, and not to-morrow simply. Hence many interpreters apply this phrase to Christ, the spiritual food from heaven, hereafter to give us life. So Athan. i. p. 607. Damasc. Orth. Fid. lib. iv. c. 14. p. 318. German. in Theor. Eccl. 175. Cyril, Alex. xiii. de Adorat. p. 471. Cyprian, de Or. Dom. p. 268. Tertull. Lib. de Orat. c. vi. p. 181. and others. Finally, the word is interpreted *super substantialis*, as if from ἐπὶ οὐσίᾳ *supra substantiam*, understanding here the *eucharistic bread of life*.]

'Επιπίπτω, from *ἐπί* upon, and *πίπτω* to fall.

I. To fall upon, as St. Paul did upon Eutychus when seemingly dead. Acts xx. 10. (comp. 1 Kings xvii. 21. 2 Kings iv. 34.) upon the neck of another in tenderness. Luke xv. 20. Acts xx. 37. Comp. Gen. xiv. 14. xvi. 29. in LXX, and 3 Mac. v. 33. Spoken of the Holy Spirit, and His miraculous gifts, Acts viii. 16. x. 44. xi. 15; of an ecstasy or trance, Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX; of blindness, Acts xiii. 11; of fear, Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9. in LXX; of reproaches, Rom. xv. 3. [In all these latter instances, the sense is metaphorical. The meaning, of course, is to take possession of, to enter. We have, in Ezek. xi. 5. the spirit of the Lord *ἔεισεν ἐν ἡμῖν*.]

II. To press upon. Mark iii. 10. where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being pressed forward by those behind." Doddridge. See Wetstein and Kypke.

III. To move nearer, and so lie closer, John xiii. 25; namely, to the breast of Jesus, than he did before, at verse 23. in order to hear what he should say. *Ἀγχι σχὼν κεφαλὴν*, holding his head near, as Homer speaks, Od. iv. 70. See Wetstein. [The Vulgate says, *qui proximus Christo circumdabat*, as if *ἐπιπίπτω* was for *ἀναπίπτω*; but this cannot be justified. Wahl says, to recline on.]

Ἐπιπλήσσω, from *ἐπί* upon, and *πλήσσω* to strike.—With a dative, to reprove, rebuke, blame. occ. 1 Tim. v. 1. Herodotus, (as cited by Rappheus, and Josephus, Ant. xii. 4, 2 and 8. use the V. in the same sense with a dative. See also Wetstein. [Hom. II. xxiii. 580. Xen. Ec. xiii. 12. Herodian iii. 3, 13. Polyb. v. 25, 3.] +Herod. iii. 142. vii. 136.†

Ἐπιπνίγω, from *ἐπί* upon, and *πνίγω* to choke.—To strangle. Nahum ii. 13. In the N. T. it is used metaphorically of plants, whose growth is choked or hindered. Luke viii. 7.] +See ἀποπνίγω.†

Ἐπιπρόθεω, ὦ, from *ἐπί* intensive, and *πρόθεω* to desire, which from the N. πρόθος desire.—With an infinitive or accusative case following, to desire earnestly, to long for or after. See Rom. i. 11. 2 Cor. v. 2. Phil. i. 8. [ii. 20.] 1 Pet. ii. 2. Jam. iv. 5. do ye think that the Scripture speaketh in vain against this worldly temper? *Ἰπὸς φθόνου ἐπιπρόθεῖ τὸ πνεῦμα ὁ κατακτενέει ἐν ἡμῖν*; doth the (Holy) Spirit that dwelleth in us Christians (comp. Num. xi. 29. Rom. viii. 11. 1 Cor. iii. 16. 2 Tim. i. 14.) lust to envy? (Comp. James iii. 14, 15. 1 Cor. iii. 3.) So French translation, *pensez-vous que l'Ecriture parle en vain? l'Esprit qui a habité en nous, vous inspire-t-il l'envie?* See also Whitby and Doddridge, and especially Wolfius and Macknight. [Schl. says it means here to be opposed to, i. e. to have a desire against; and so Wahl. Schleusner translates, (removing the note of interrogation,) the Spirit which dwells in you (for he reads *ἐμῖν*, with the Vulgate) is opposed to envy. Of course he means the human spirit amended by Christianity. The next difficulty is to know whether the words are intended as a citation from Scripture, or not. There are no words exactly answering to them; and many, as Heinsius, Randolph, and Scott, think that the

general tenor of Scripture is referred to. Most persons, however, refer the words to Gen. vi. 3, 5. to which they do not bear any very striking resemblance. Whatever conclusion we come to, the construction of the passage is extremely difficult and harsh. *Ἐπιθυμία* is used in the same sense as Schl. gives to *ἐπιπρόθεω* in Gal. v. 17; but then *κατὰ* follows.] In the LXX, likewise, it denotes vehement desire, and answers to the Heb. *רָצָה* to desire earnestly, Ps. xlii. 1; to *רָצָה* to be pale or wan through eager desire, Ps. lxxiv. 2. &c.

Ἐπιπρόθυμος, ὡς, ἡ, from *ἐπιπρόθεω*.—A vehement desire or longing. occ. 2 Cor. vii. 7, 11. [Aq. Ezek. xxiii. 11.]

Ἐπιπρόσθετος, οὐ, ὁ, ἡ, from *ἐπιπρόθεω*.—Much desired. Phil. iv. 1.]

Ἐπιπρόσθετος, ας, ἡ, from *ἐπιπρόθεω*.—An earnest desire or longing. occ. Rom. xv. 23.

Ἐπιπροσέμεμαι, from *ἐπί* upon or to, and *προσέμεμαι* to come.—To come to. occ. Luke viii. 4. [Ezek. xxxix. 14. Dion. Hal. x. 43.]

Ἐπιπράπτω, from *ἐπί* upon, and *πράπτω* to sew.—To sew upon. occ. Mark ii. 11. [Job xvi. 15.]

Ἐπιπρίπτω, from *ἐπί* upon, and *πρίπτω* to cast.—To throw, cast upon. occ. Luke xix. 35. [Num. xxxv. 20, 22. Josh. x. 11. Herodian v. 6, 19. It is used metaphorically in 1 Pet. v. 7. for throwing off your care from yourself to another. See Ps. lv. 23.]

Ἐπίσημος, οὐ, ὁ, ἡ, from *ἐπί* for, and *σημα* a sign, mark.—Remarkable, eminent, whether for good, Rom. xvi. 7; or evil, Mat. xxxvii. 16. [For the bad sense, see Polyb. xviii. 38, 1. Joseph. Ant. v. 7, 1. Lucian, Rhet. Præc. t. iii. p. 27; for the good, Joseph. Bell. J. vi. 3. The proper sense of the word is, marked, and it is especially applied to stamped money. See Poll. Onom. iii. 10. Thucyd. ii. 13. The word occurs in Esther v. 4.]

Ἐπισιτισμός, οὐ, ὁ, from *ἐπισιτίζω* to give food, to feed, from *ἐπί* to, and *σιτίζω* to feed, which from *σίτος*, corn, food.—Victuals, food, especially for a large number of persons, comestus. occ. Luke ix. 12. So in the best Greek writers it frequently denotes the provision of victual for an army or fleet; and the verb *ἐπισιτίζεσθαι* is used for procuring such provision, as Kypke has particularly shown. See also Wetstein. The LXX apply the N. *ἐπισιτισμός* in a similar view for the Heb. *מַרְזֵּק*. Gen. xlv. 21. Exod. xii. 39. Josh. i. 11. et al. [Add Gen. xlii. 25. Josh. ix. 11. 1 Sam. xxii. 10. Xen. Anab. i. 5, 9. vii. 1, 6. Hell. iii. 2, 19. Demosth. p. 280, 11. 671, 18. 909, 4. Herodian vi. 7, 3. Schleusner gives the word the sense of provisions for a journey; and *ἐπισιτίζομαι* is explained by Thom. M. p. 705. as *τὰ ἐφόδια λαμβάνω*. So Hesychius explains our word by *ἐφοδιασμός*.]

Ἐπισκεπτομαι, mid. from *ἐπί* intensive or upon, and *σκέπτομαι* to look.

I. Transitive, with an accusative, to look out accurately and diligently, in order to choose the best. occ. Acts vi. 3. [Diod. Sic. xii. 11.]

II. Transitive, with an accusative expressed or understood. [To visit one for the sake of know-





passages, both of the LXX version, and of the apocryphal books, wherein *ἐπισκοπος* occurs.

*Ἐπιστάω*, ᾤ, —άομαι, ὤμαι, from *ἐπί* over, and *στάω* to draw.—To draw the prepuce over the glans, (thus Hesychius, *ἐλκυῖτω τὸ δῆμα*,) and so become uncircumcised. [It appears from Celsus de Med. vii. 25. that there was a surgical operation performed for this purpose. The instrument was called *σπασθητήρ*. See Epiphanius de Mens. et Pond. p. m. 172. who also describes the operation. There is a very long dissertation by Groddeck in Schoettgen. Hor. Hebr. i. p. 1159. on this subject. Episcopus (Inst. Theol. ii. 10. p. 44, 6.) seems to think that in this place of Corinthians, the meaning is only, let them not try to appear uncircumcised; but from Groddeck's statements, no doubt can be entertained of the frequent practice of the operation.] occ. 1 Cor. vii. 18<sup>1</sup>. Thus Josephus, Ant. xii. 5, 1. says of the Jews, who apostatized under Antiochus Epiphanes, *καὶ τὴν τῶν αἰδοίων περιτομὴν ἐπικάλυψαν, ὥς ἂν εἴεν καὶ τὰ περὶ τὴν ἀπόδυσιν Ἕλληνες*, "Genitalium etiam circumcisionem obtulere, ut vel nudato corpore Græci viderentur." Hudson. See his note. And in the Treatise of the Maccabees, § 5. we read that Antiochus *παρεβίβλευσεν αὐτοῖς ἵνα ἕκαστον τῶν Ἑβραίων ἘΠΙΣΤΑΨΑΙ*, commanded his guards to *ἐπιστάσαι* each of the Hebrews. Comp. 1 Mac. i. 15. See Wetstein on 1 Cor. vii. 18. Buxtorf's Lex. Chald. Thalm. Rabin. under *טוּע*, and Calmet's Dictionary in FORESKIN.

*Ἐπιστάμαι*, from *ἐπί* intens. and *ιστημι* to know, *r* being inserted for the sake of the sound, as it is likewise in *ἰστωρ* knowing, *ιστορία* history, *ιστορεῖω* to visit, *ἰστηναι*, derivatives from the same verb *ιστημι*.

I. *To know, understand*. See Mark xiv. 68. Acts x. 28. xv. 7. xxvi. 26. 1 Tim. vi. 4. Jude 10.

II. *To know, be acquainted with*, a person. Acts xix. 15; or thing. xxiii. 25.

III. *To know, foreknow*. James iv. 14. Comp. Heb. xi. 8.

*Ἐπιστάτης*, οὐ, ὁ, from *ἐπιστημι* to stand or place near, to set over.

I. In the profane writers it denotes one who is set over any thing, and takes care of it. Thus in Soph. Aj. 27. *ἘΠΙΣΤΑΤΑΙΣ ποιμῖνι* are the keepers, or shepherds, of the flocks; in Xen. Cyr. viii. p. 431. ed. Hutchinson, 8vo. *ἘΠΙΣΤΑΤΑΙ ἱερῶν* are overseers of the works (comp. 2 Chron. xxiv. 13. in LXX); and Aristotle, Polit. iv. 15. uses *ἘΠΙΣΤΑΤΑΙ* for magistrates, who are *providents* and *guardians* of the state. [See 2 Kings v. 16. xxv. 19. 2 Chron. ii. 2. xxxi. 12. Exod. i. 11. v. 14. Arrian, Diss. Epict. iii. 15, 3. Xen. de Rep. Lac. 8, 4. Anab. ii. 3, 7. Mem. i. 1, 8.]

II. In the N. T. *master*, a title of respect, and acknowledgment of authority. It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45. ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33. with Mat. xvii. 4. and Mark ix. 5.

their overseers (bishops) in righteousness, and their ministers (deacons) in faith:—and produces it as a prophecy of the Apostle's appointing the two offices of bishops (or presbyters, comp. § 44.) and deacons in the Church.

<sup>1</sup> [Some explain it in this sense in 4 Mac. v. 1. but Schlessener thinks this wrong. The word occurs in its proper sense in the LXX, as Is. v. 18.]

it is plainly parallel to *Κύριε*, Lord, and to *Ῥαββί*, Rabbi; and Luke ix. 49. it answers to *διδάσκαλε*, master, teacher, in Mark ix. 38. On Luke v. 5. Kypke shows that Diogenes Laert. and Diod. Sic. use it for a *preceptor*. In the LXX it constantly signifies a *president* or *overseer*, *praefectus*. [Diod. Sic. iii. 69. Other instances are given in Munthe, Obs. Phil. p. 142. Kypke, Obs. Sacr. i. p. 228. See also Thom. Mag. v. *διδάσκαλος*. Etymol. Mag. in v. and Eustath. ad Odys. P. p. 641, 40. The word is only found in St. Luke among the Evangelists.]

*Ἐπιστάλλω*, from *ἐπί* to, and *στάλλω* to send.

I. [This word in good Greek denotes, to give an order, either directly, as Xen. Cyr. iv. 5, 12. v. 5, 13. (whence *ἐπιστολή* means a command; see id. ib. v. 5, 2. Aristoph. Nub. 608.) or by message, as Xen. Cyr. v. 5, 1; or by letter, as Xen. Hell. iii. 1, 1; whence it is, to send to by letter, or write to; and this is its only sense in the N. T. It is followed by a dative of the person. *Mitto* in Latin is used for writing a letter. See Cort. ad Sallust. Bell. Catil. c. 42. and on our word Perizon. ad Ælian. V. H. iv. 18. and Krebs, Obs. Flav. p. 226. It occurs 1 Kings v. 8. according to the MS. Alex.] occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

*Ἐπιστήμων*, ονος, ὁ, ἡ, from *ἐπιστάμαι* to know.—Knowing, skilful, understanding, [and then prudent and moderate,] occ. James iii. 13. [Deut. i. 13. iv. 6. Eccles. xl. 31. Xen. Cyr. iii. 3, 9.]

*Ἐπιστηρίζω*, from *ἐπί* intens. and *στηρίζω* to strengthen.—To confirm, strengthen. [In the pass. to rest on. See 2 Sam. i. 6.] In the N. T. it is used only in a figurative and spiritual sense, for confirming persons in their adherence to the gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

*Ἐπιστολή*, ἥς, ἡ, from *ἐπιστολα* perf. mid. of *ἐπιστάλλω* to send.—An epistle, a letter. Acts ix. 2. xxiii. 25. Rom. xvi. 22. et al. freq. [In Acts ix. 2. it is, letters of commission or authority. In 2 Cor. iii. 2. it means, a letter of recommendation, from ver. 1. The sense of the passage is obviously, that the conversion of the Corinthians to a Christian life would be a recommendation of Christianity.]

*Ἐπιστομίζω*, from *ἐπιστόμιον*, a muzzle, which from *ἐπί* upon, and *στόμα* the mouth.—To muzzle. occ. Tit. i. 11. It is a figurative word taken from muzzling dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers, (see Elsner and Wetstein,) as by St. Paul, to stopping the mouths of noisy and foolish talkers. Comp. *φιμώ* II. [So it is explained by Theophylact, *ἡλίχων σφοδρῶς, ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα*, "to find fault with them (or refute them), very much, so as to shut their mouths." See Demosth. p. 85, 4. Hesychius has *ἐπιστομίζων ἡλίχων*. The Schol. on Aristoph. Eq. 480. explains the verb by *κατασιγάω*. See Hemsterh. on Aristoph. Plut. p. 193. Krebs, Obs. Flav. p. 367.]

*Ἐπιστρέφω*, from *ἐπί* to, and *στρέφω* to turn.

I. *To turn, turn to or towards*. Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18. [Rev. i. 12. Zach. v. 1.]

II. *To return*. Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21. where it is

applied to *turning back* or *returning* to one's former evil course of life. [Gen. xlv. 13. Deut. xx. 5. In Luke xvii. 4. some construe, *and seven times in a day come back to you*; others *come back to a better mind*. Add Mark xii. 16.]

III. Transitivity, to *convert*, *turn to God* and *holiness*, Luke i. 16, 17. Jam. v. 19, 20. [Acts xxvi. 18.] Intransitivity, to *turn*, to be thus *converted* or *turned*. Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18, 20. et al. Comp. John xii. 40. [The passive *ἐπιστρέφωμαι* is used for the middle in the sense, to *turn oneself*, in Mat. ix. 22. Mark v. 30. viii. 33. John xxi. 20. in the sense, *turn to*, in Gal. iv. 9. 'Ἐπιστρέφειν καρδίαν τινός ἐπὶ τινα is, to *turn the affections of one person towards another*, as in Luke i. 17. Ezra vi. 22. Ecclus. xlviii. 10.]

'Ἐπιστροφή, ἥς, ἡ, from *ἐπιστροφή* perf. mid. of *ἐπιστρέφω*.—A *turning*, *conversion*. occ. Acts xv. 3. [It is put for *return* in Ezek. xlvii. 8. for *attention of mind*, Demosth. p. 158, 24. Epictet. c. 63. Xen. Hell. v. 2, 9.]

'Ἐπισυνάγω, from *ἐπὶ* to, and *συνάγω* to *gather*, *collect*.

To *collect*, *gather together* to one place. Mark i. 33. Luke xii. 1. as a hen doth her chickens under her wings. Mat. xxiii. 37. Luke xiii. 34. used of gathering the elect into the Christian Church. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27. [2 Chron. xx. 26. Is. lii. 12. Polyb. i. 75, 2.]

'Ἐπισυναγωγή, ἥς, ἡ, from *ἐπισυνάγω*.

1. A *being gathered together*. 2 Thessa. ii. 1. Comp. 1 Thessa. iv. 17.

II. An *assembling together* at one place. Heb. x. 26. Comp. 2 Mac. ii. 7. [See also verses 13, 14, 18, and iv. 39. Phavorinus and Zonaras (Lex. Col. 802.) say *ἐπισυναγωγὴν, τὴν συμφωνίαν ἐκάλεσεν ὁ ἀπόστολος*.]

'Ἐπισυντρέχω, from *ἐπὶ* upon or to, and *συντρέχω* to *run together*.—To *run together* upon or to (him, namely). occ. Mark ix. 25.

'Ἐπιστάσις, εως, ἡ, from *ἐπισυνίσταμαι* to *meet together against*, from *ἐπὶ* upon or against, and *συνίστημι* to *stand together*.—A *concourse*, *tumult*, *insurrection*. occ. Acts xxiv. 12. 2 Cor. xi. 28. in which latter text it is applied to that *crowd* of cares, on account of the Churches, which were continually *rushing upon* St. Paul, and almost *overbearing* him. It is used by the LXX for a *tumultuous concourse*, Num. xvi. 40. or xvii. 5. answering to the Heb. *תַּחַת* a *company*; and Num. xxvi. 9. to *תַּחַת* (infin. Hiph. of *תַּחַת*) to *contend*; and in the Apocrypha, 1 Esdr. v. 73. according to the Alexandrian MS., we have the phrase 'ΕΠΙΣΤΑΤΕΙΕΣ ΠΟΙΟΥΜΕΝΟΙ. [In the second passage, Schleusner says, *distraction, from the number of persons perpetually resorting to one*. Cicero pro Archia, c. 6. has *quotidianos hominum impetus* in the same sense. The word occurs in Sext. Empir. Eth. 127. Joseph. contra Apion. i. 20.]

'Ἐπισφαλής, ιος, ους, ὁ, ἡ, from *ἐπί*, and *σφάλλω* to *supplant*, *throw down*, which see under *σφάλλης*.

I. Properly, *apt to be thrown down*. Hence,

<sup>1</sup> See Beza and Doddridge on the place. (220)

II. *Hazardous*, *dangerous*. occ. Acts xxvii. 9. where see Kypke. [See Diod. Sic. xiii. 77. Polyb. i. 11, 10. ii. 28, 6. Arrian, Diss. Epict. iii. 13, 20. Wisd. ix. 14.]

'Ἐπισχύω, from *ἐπὶ* intensive, and *τοχέω* to be *strong*. [The word occurs in the active sense to *strengthen*, as in Xen. Ec. xi. 13. It is to *grow strong* or *prevail*, in Ecclus. xxix. 1. 1 Mac. vi. 6. Wahl thinks that this verb, like many others, as *διατελέω*, *τυγχάνω*, expresses only a *circumstance* or *accessory definition* of the word *λίγοντες*, they *contended more vehemently*. See Matthiae, § 552.]—To *grow more strong*, *violent*, or *urgent*. occ. Luke xxiii. 5.

'Ἐπισυμῶ, from *ἐπὶ* upon, and *συμῶ* to *heap*, [which from *σῶρος* a *heap*.]—To *heap up*. occ. 2 Tim. iv. 3. [Theophylact and (Ecumenius say, that the word implies the mixed heap or multitude of teachers. The word occurs twice in Symmachus's version. Song of Solomon ii. 4. Job xiv. 17.)]

'Ἐπιταγή, ἥς, ἡ, from *ἐπιτάγα* perf. mid. of *ἐπιτάσσω*, which see.

I. A *command*, *commandment*, *appointment*. Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority*, *commanding authority*. Tit. ii. 15. [In Wisd. xiv. 16. xviii. 16. xix. 6. *ἐπιταγή* means *punishment proceeding from God*, according to Schleusner; and he says he does not know whether this may throw any light on Tit. ii. 15. In the first and third of these places, I can see no ground for such a translation. It is clearly *command*, *decree*, or *order*; and I think it is simply *decree* in the second passage also. Wahl explains this passage, *that you should enjoin in every way*, i. e. *seriously and severely*. Bretschneider translates, *suo quoque ordine, every thing in its own order*, and says that the apostle refers to the precepts delivered in verses 1—10. The word occurs in Dan. iii. 16. in some MSS., and in Symm. Micah vii. 11. Polyb. xiii. 4, 3. xxi. 4, 1.]

'Ἐπιτάσσω, from *ἐπὶ* upon or intensive, and *τάσσω* to *order*, *appoint*.—To *command*, *order*. Mark i. 27. vi. 27, 39. Philem. 8. et al. [The word is properly *military*, and then means to *place soldiers behind the first rank*, as in Xen. Anab. vi. 3, 9. Hell. i. 6, 21. Polyb. i. 21, 12. 1 Mac. iv. 61. vi. 50. It is construed either with an acc. of the thing, and dat. of the person, or the infinitive. It occurs in Gen. xlix. 33. Esth. iii. 12; and is said by Thomas M. to be a better word than *προσάγγω*.]

'Ἐπιτελέω, ᾧ, from *ἐπὶ* intensive, and *τελέω* to *finish*.

I. To *finish*, *complete*, *perfect*. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3<sup>1</sup>. Phil. i. 6. Heb. viii. 5. [Xen. Cyr. iii. 3, 1. 1 Sam. iii. 12.]

II. To *perform*. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6. *λατρείας ἐπιτελεῖν*. Herodotus uses the similar expressions, *θρησκείας—εὐχολας—θυσιᾶς* 'ΕΠΙΤΕΛΕΙΝ to *perform* ceremonies—devotions—sacrifices, ii. 37, 63. iv. 26. [Schleusner refers 2 Cor. vii. 1. to this head. He quotes similar expressions to those in Herodotus from

<sup>2</sup> [The passive is here put in the active sense. Wahl thinks the verb has here the sense to *cease*, "and will you now cease, (from the gift of the Spirit,) so as to go back to sensual and imperfect views of religion?"]

*Ælian*, V. H. xii. 61. Philo de Somn. p. 663, 16. and *Herodian* i. 5, 4. It is to *build* in 3 Esdr. vi. 4.]

[III. *To accomplish*; and then in the passive, *to be accomplished, to happen*. 1 Pet. v. 9. where] observe that Xenophon, *Mem. Soc.* iv. 8, 8, applies the V. *ἐπιτελεῖσθαι* to the *infirmities endured* in old age.

*Ἐπιτελής*, α, ου, from *ἐπιτελής* the same, which may be deduced from *ἐπι* to, and *τέλος* *meet, agreeable*, τ being inserted for sound's sake. †See Buttman's *Lexilogus*.—*Fit, convenient, necessary*. [See 1 Chron. xxviii. 2. *Wisd.* iv. 5.]

Quæsi humana alibi doleat natura negatis.

Without which languid nature must decline.

*Ἐπιτελής*, ρά, James ii. 16. is used in like manner by the profane writers for what are called the *necessaries of life*, particularly for *food*. See Wetstein and Kypke. [*Xen. CEC.* iii. 8. *Æsch. Socr.* Dial. iii. 11. *Poll. Onom.* i. 168.]

*Ἐπιτελεῖν*, from *ἐπι* upon or *besides*, and *τελεῖν* to put.

I. *To put or lay on*, as the hand. *Mat.* ix. 18. xix. 13. et al. freq. [It is used of the imposition of hands for healing the sick in the first of these passages, and in *Mark* v. 23. *Luke* iv. 40. *Acts* xxviii. 8; for blessing infants in the second; for giving the Holy Ghost in *Acts* viii. 17. xix. 6; for ordaining, *Acts* vi. 6. 1 *Tim.* v. 22. It is used of] a *burden*, *Mat.* xxiii. 4. *Acts* xv. 28; a *yoke*, *Acts* xv. 10.

II. *To lay on*, as strokes. *Luke* x. 30. (where see Wetstein.) *Acts* xvi. 23. *Comp. Rev.* xxii. 18. [*Diod. Sic.* xi. 19. *Xen. Mem.* ii. 2, 13.]

III. *To lade, put on board* a ship. *Acts* xxviii. 10.

IV. *To impose* a name. *Mark* iii. 16, 17.

V. *To add*. *Rev.* xxii. 18.

VI. [*To give, deliver, distribute*. *Mat.* xxvii. 29. *Schleusner* also refers *Acts* xxviii. 10. to this sense. See *Herod.* iii. 12.]

VII. *Ἐπιτελεῖν*, mid. with a dative, to set or fall upon, to assault. occ. *Acts* xviii. 10. It is used in the same manner by the LXX, (answering to the Heb. *עָלָה* to spoil, and to *פָּלָה* to fall upon.) and frequently by some of the best Greek writers, particularly by Xenophon and Plutarch. See the passages in *Raphelius* and *Wetstein*. [See *Gen.* xliii. 18. *Ex.* xviii. 11. xxi. 14. *Xen. Hell.* ii. 4, 11. *Herod.* viii. 27. *Diod. Sic.* xvii. 36. It is construed in the LXX either with the dative or *ἐπι*.]

*Ἐπιτελώω*, ὦ. It may be deduced either from *ἐπι* upon, and *τελώω* to punish, or from *ἐπι*, and *Heb. עָלָה* to defile, pollute, to pronounce defiled, polluted, or unclean. [This, with the concluding remark on sense III., is preserved as a specimen of Parkhurst's etymologies, and as an excuse for having rejected so large a portion of them.]

I. [Stephens and *Schleusner* give as the proper sense, to increase the price of any thing; so *Suidas* explains it, and *Demosthenes*, p. 918, 22. uses it in this sense. Then it means, to set a fine on, as *Joseph. Ant.* xviii. 4. 6. *Dio xxxviii.* p. 78. Hence, comes probably the sense of *blaming*. The original phrase seems to have been *ἐπιτελεῖν τι* *τι*, but the accusative is often left out.]

II. *To reprove, rebuke, reprehend*. *Mat.* viii. 20.

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xvi. 22. xvii. 18. xix. 13. *Mark* ix. 25. (where see *Campbell*), *Luke* iv. 39. [xxiii. 40.] 2 *Tim.* iv. 2. *Jude* 9.

III. *To charge, enjoin strictly*. *Mat.* xii. 16. *Mark* iii. 12. viii. 30. *Luke* iv. 41. ix. 21. In all these senses *ἐπιτελώω* is plainly of a different root from *τελώω* to honour, which see. [I should prefer the following arrangement.]

[I. *To reprove, rebuke, reprehend*. *Mat.* xix. 13. *Luke* xxiii. 40. 2 *Tim.* iv. 2. *Gen.* xxxvii. 9. *Polyb.* v. 54, 8. *Xen. CEC.* xi. 24. *Thucyd.* iv. 27. *Poll. Onom.* ix. 8.]

[III. *To admonish strictly and severely*. *Mat.* xii. 16. xvi. 22. *Mark* iii. 12. viii. 30. ix. 25. *Luke* xvii. 3. (This last passage *Schl.* would construe, admonish him with an endeavour to change his purpose.) In the following passages there is also a sense of constraint or force accompanying the admonition or rebuke. *Mat.* viii. 26. *comp. Ps.* cvi. 9. xviii. 18. *Mark* iv. 39. *Luke* iv. 35, 39, 41. *Jude* 9. *So Nahum* i. 4.]

IV. *Ἐπιτεμία*, ας, ἡ, from *ἐπιτεμάω*.—A punishment, or rather, a rebuke, censure. occ. 2 *Cor.* ii. 6. *Comp.* 1 *Cor.* v. 4, 5, 13. This word is used also, *Wisd.* iii. 10. for punishment or rebuke. [There is a book by Philo called *Περὶ ἀθλῶν καὶ ἐπιτεμιῶν*. The word, in good Greek, meant the possession of the rights of citizenship. *Demosth.* 230, 10. *Diod. Sic.* xviii. 18.]

*Ἐπιτελέω*, from *ἐπι* to, and *τελέω* to turn.—To turn any thing to any one.

I. *To commit, to deliver to the care of, to intrust to*. In this sense it is frequently used in the profane writers, and in the LXX, *Gen.* xxxix. 6. for the Heb. *שָׁלַח* to leave.

II. *To permit, allow, suffer*. *Mat.* viii. 21. xix. 8. et al. freq. [Mark v. 13. *John* xix. 38. *Acts* xxi. 39, 41. 1 *Cor.* xiv. 34. *Heb.* vi. 3. *Esth.* ix. 4. *Polyb.* i. 62, 3. *Ælian*, V. H. ii. 5. *Xen. Mem.* iii. 5, 2.]

III. *Ἐπιτροπή*, ἡς, ἡ, from *ἐπιτρέπω* a perf. mid. of *ἐπιτρέπω*.—A commission, office committed or intrusted. occ. *Acts* xxvi. 12. [*Thuc.* v. 31, 41. *Demosth.* 897, 23. 2 *Mac.* xiii. 14.]

IV. *Ἐπιτροπος*, ου, ὁ, from *ἐπιτρέπω* a perf. mid. of *ἐπιτρέπω*.—A person intrusted to act in another's name, or to whose care any thing is committed by another.

I. A steward, a bailiff, villicus. *Mat.* xx. 8. *Wetstein* on *Mat.*, and *Raphelius* on *Luke* viii. 3. cite from *Xenophon*, ὁ ἐν τοῖς ἀγροῖς ἐπιτροπος, the country- or land-steward. *Comp. Kypke* on *Matthew*. [*Xen. CEC.* xii. 2. xxi. 9.]

II. A steward or treasurer to a prince, or rather, according to *Grotius* and *Beza*, a deputy-governor, a lieutenant; for the Greeks called the same officer *ἐπιτροπος*, as the Romans named procurator. So the *Vulg.* *procuratoris*. *Luke* viii. 3. *Herodotus*, i. 108. calls *Harpagus πάντων ἐπιτροπὸν*, the superintendent of all things, to king *Astages*, namely. See *Raphelius*. [*Comp.* 2 *Mac.* xi. 1. xiii. 2. *Schweighæus.* ad *Arrian.* *Diss. Epict.* iv. 7, 21.]

III. A guardian, to whom the care of orphans is committed, or rather, according to *Elsner*, *Wolffius*, and others, the same as the *παιδαγωγός* or keeper of the children during their father's lifetime. *Gal.* iv. 2. *Comp.* iii. 24. where the law is called *παιδαγωγός*. See also *Josephus* de *Bel.*

i. 30, 5. Ant. xvii. 4, 2. and under παιδαγωγός. [See Xen. Mem. i. 2, 40. Ælian, V. H. xiii. 44.]

Ἐπρυγγάνω, from ἐπὶ intensive, and πρυγγάνω to obtain.—It is either construed with a genitive, or used absolutely, to obtain, attain. occ. Rom. xi. 7. Heb. vi. 15. xi. 33. James iv. 2. [The meaning is probably derived from the use of the word in the case of archers, &c. hitting the mark, as Arrian, Diss. Epict. iv. 6, 28. and σκοροῦ πρυγῖν in Plato. The word occurs in Prov. xii. 28. Thucyd. iii. 3. Polyb. xxxi. 21, 13.]

Ἐπιφαίνω, from ἐπὶ upon, over, or to, and φαίνω, to shine. To shine over or upon, to give light to. Luke i. 79. Comp. Acts xxvii. 20. So Virgil, Æn. iii. 203, 204.

Tres adeo incertos cæcæ caligine soles  
Erramus pelago, totidem sine sidera noctes.

Num. vi. 25. to illuminate.

II. Ἐπιφαίνομαι, pass. from ἐπὶ to, and φαίνομαι to appear.—To appear, be manifested. Tit. ii. 11. iii. 4. [Irmisch. on Herodian i. 7, 3.]

Ἐπιφάνεια, ας, ἡ, from ἐπιφάνης.

I. Brightness, splendour. 2 Thess. ii. 8. Comp. sense II. [2 Sam. vii. 23. 2 Mac. xiv. 15. xv. 27.]

II. The appearance, manifestation of Christ in the flesh. 2 Tim. i. 10; in glory, 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See Suicer, Thesaur. in ἐπιφάνεια, who observes from Cassaubon, that the Greek writers particularly apply this word to the appearance of some deity. [Schleusner says, the appearance of a god in splendour. Polyb. iii. 94, 3. Dion. Hal. i. 2, 68. Wessel. ad Diod. Sic. i. 25.] To the instances [Casaubon] has produced from Diodorus Siculus and Dionysius Halicarn., I add from Lucian, t. i. p. 1016. speaking of the philosopher Demonax: ἀληθὺς εἰς ἡν τύχοι παρὼν οἰκίαν ἰδεῖν καὶ ἐκάθευδε, τῶν ἰνοικούντων Θεοῦ τινὰ ἘΠΙΦΑΝΕΙΑΝ ἡγουμένους τὸ πρᾶγμα, "whatever house he happened to light upon in his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the appearance of a god."

Ἐπιφάνης, ἰος, οὗς, ὁ, ἡ, from ἐπιφαίνω.—Glorious, illustrious. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31. or iii. 4. is נורא terrible, which is sometimes applied to a bright, dazzling object, as Ezek. i. 22. Comp. Exod. xv. 11. Judg. xiii. 6. [Properly, clear, discernible. See Poll. Onom. vi. 206. Xen. Mem. iii. 1, 10. For the sense given by Parkhurst, see also Mal. i. 14. and comp. Diod. Sic. xvii. 65. Polyb. iii. 40, 9. Xen. Ages. iii. 2.]

Ἐπιφάω, from ἐπὶ upon, to, and φαώω or φάω to shine.—To shine upon, give light to. occ. Eph. v. 14. Comp. Is. lx. 1. [Others write ἐπιφάωσκω, which occurs in Job xxv. 5.]

Ἐπιφέρω, from ἐπὶ to, upon, besides, or against, and φέρω to bring.

I. To bring, carry to. Acts xix. 12.

II. To bring upon, inflict wrath or vengeance. Rom. iii. 5. [Xen. Hell. vi. 3, 4. Polyb. iii. 4, 5.]

III. To add, superadd. Phil. i. 16. [See Aristot. Rhet. iii. 6. and Loesner, Obs. Philon. p. 351.]

IV. To bring against, as an accusation. Jude 9. (222)

Acts xxv. 18. Ἐπιφέρειν αἰτίαν is a phrase frequently used in the purest Greek writers. See Raphelius, Wetstein, and Kypke. [Thucyd. i. 70. iii. 42. Herodian iii. 8, 12.]

Ἐπιφωνέω, ὦ, from ἐπὶ intensive or against, and φωνέω to cry.

I. To cry aloud, clamour, shout. Luke xxiii. 21. Acts xii. 22.

II. With a dative, to cry out against. Acts xxii. 24. [I can see little reason for giving this word any other sense than to cry out loud. In Acts xii. 22. Schleusner says to applaud, as the people in public used to do. See Krebs, ad Plut. de Aud. Poet. c. 7. p. 193.]

Ἐπιφώσκω, from ἐπὶ upon or besides, denoting accession, and φώσκω to shine, which from φάω the same.

I. Properly, and according to the etymology of the word, to begin to shine, to dawn, as the day-light, illucesco. So in Herod. iii. 86. ἔμ' ἡμέρῃ δι' ΔΙΑΦΩΣΚΟΥΣΗ, as soon as the day dawned; and in Polybius ix. ad init. ἀπρὶ τῆς ἡμέρας ἘΠΙΦΑΙΝΟΥΣΗΣ, the day now dawning. See Raphelius and Wetstein on Mat. xxviii. 1.

II. To draw on, as the Jewish Sabbath, which began in the evening. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54. (compare John xix. 31. with Deut. xxi. 22, 23.) and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely, Mat. xxviii. 1. ὁφεί δὲ Σαββάτων, τῇ ἐπιφώσκουσῃ (ἡμέρῃ, namely, as in the above passages of Herodotus and Polybius) εἰς μίαν Σαββάτων, ἡλθὲ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρήσαι τὸν τάφον, in the evening of the Sabbath, when (the Jewish) week was drawing on towards the first day of the week, Mary Magdalene and the other Mary went, i. e. set out (for it does not appear that they actually came at this time, being probably prevented by the σεισμός μέγας great earthquake or storm, verse 2. which preceded our Lord's resurrection) to visit the sepulchre. For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. Macknight, in his Commentary on the place, § 147. where he may find it further illustrated and defended. See the use of ἄλθον, Acts xxviii. 14. [Macknight's explanation is not, on the whole, satisfactory. Schleusner, Wahl, Bretschneider, Tittmann (of Dresden) in his Commentary on St. John xx., adopt the old interpretation, and understand τῇ ἐπιφώσκουσῃ (ἡμέρῃ) to express, as the morning dawned.] And observe further, that the Syriac ܐܕܡܐ properly signifies to shine, as the day-light, (illuxit. Dictar. de luce diurnâ, Castell.) is applied also to the evening-light, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac ܐܕܡܐ may account for the similar application of the Greek ἐπιφώσκω in the evangelists. See Marsh's note 51. on his Translation of Michaelis's Introduct. to N. T., vol. i. p. 407.

Ἐπιχειρέω, ὦ, from ἐπὶ upon or in, and χεῖρ the hand.—To take in hand, undertake, attempt, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See Raphelius and Wetstein on Luke. [See also 2 Mac. ii. 30. Xen. Mem. ii. 6, 28. Ælian, V. H. iii. 18. Euth. ix. 25. 2 Mac.

vii. 19. In this last, and in Acts xix. 13. it is to *dare*; and so Hesychius explains it by *τολμᾶω*. In some cases this verb seems to be pleonastic, and so it is explained in Luke i. 1, 6. (with which compare 2 Mac. ii. 30.) See Krebs, Obs. Flav. p. 96. Munthe in Obs. in N. T. e Diod. Sic. p. 127. and Glass, Phil. Sacr. p. 191.]

**Ἐπιχύνω**, *ω*, from *ἐπι* upon or in, and *χύνω* to pour.—To pour upon or in, to infuse. occ. Luke x. 34. [Gen. xxviii. 18. Xen. (Ec. xvii. 9.)

**Ἐπιχορηγίω**, *ω*, from *ἐπι* besides or to, and *χορηγίω* to lead the chorus, also to supply, furnish<sup>1</sup>. Comp. *χορηγέω*.

I. With a dative of the person, and an accusative of the thing, to supply, furnish, or rather, to supply or furnish abundantly. Gal. iii. 5. 2 Cor. ix. 10. where see Wolfius, who is for placing the comma after *βρώσιν*, and referring *χορηγήσαι* to what follows. Comp. Is. lv. 10. in Heb. and LXX. This V. is used with a dative of the person, Eccles. xxv. 22. In the pass. to be supplied, i. e. to have supply, rigour, or nourishment ministered, occ. Col. ii. 19. Also, to be supplied or ministered. 2 Pet. i. 11. [In Col. ii. 9. Schleusner says, to offer mutual services, and translates the whole body joined closely by mutual good offices. Wahl construes the word by *adjuvo* to help. Bretschneider says, *alterum alteri iungo, ut Choragi facere solent*. He observes rightly, that in the parallel place in Eph. iv. 16. *συναρμολογίω* is used in this sense of joining together. The simple verb is used for *disposing*, and joined with *διατάττω* in Lucian, Nectom. i. p. 477. ed. Hemst. In Eccles. xxv. 24. Schleusner says, to take the lead, from the original sense of the word.]

II. With an accus. and a dative preceded by *ἐν*, to supply, add to. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of dancing in chorus, Faith being represented as the leading Grace in the chorus of Christian virtues, and that they accordingly explain *ἐπιχορηγήσασθαι* by join, or associate to the chorus, of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the apostle's discourse; but I can find no authority for *ἐπιχορηγίω* being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of supplying, furnishing, or ministering. [In this place Schleus. says, exhibit together, and translates join with a firm persuasion as to religion the pursuit of virtue. Wahl gives only to exhibit or declare.]

**Ἐπιχορηγία**, *ας, η*, from *ἐπιχορηγίω*.—A supply. occ. Eph. iv. 16. Phil. i. 19.

**Ἐπιχρίω**, from *ἐπι* upon, and *χρίω* to anoint.—To anoint, daub, smear. occ. John ix. 6, 11. [Lucian, de Scrib. Hist. 62.]

**Ἐποικοδομῶ**, *ω*, from *ἐπι* upon, and *οικοδομῶ* to build.

I. To build upon, superstruere. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. To build up, edify. Acts xx. 32. Col. ii. 7. Jude 20. [I should say with Wahl,]

<sup>1</sup> [It can hardly be necessary to state here that the *χορηγία* was the person who supplied the expenses of the theatrical entertainments. Spanheim. ad Call. Hymn. in Dian. v. 256.]

[I. To build one thing on another, and hence passively, to rest upon. Col. ii. 7. resting on Christ, (for better knowledge.) Eph. ii. 20.]

II. To perfect a building, and metaph. to increase. Acts xx. 32. 1 Cor. iii. 10, 12, 14. Another increases the knowledge of religion which had been begun by the first teachers. Jude 20. The comparison of Christians to a building, which is to be carried on, is common in Scripture.]

**Ἐποικίλλω**, from *ἐπι* intens. and *οἰκίλλω* to bring a ship to land, or to run it aground, which from *κίλλω* the same, also to move. To run a ship aground. occ. Acts xvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein. [See Diod. Sic. i. 31. Polyb. i. 20, 15. Thuc. iv. 26. Arrian, Exp. Alex. ii. 23, 5.]

**Ἐπονομάζω**, from *ἐπι* intens. and *ονομάζω* to name.—[To give a name to. Then in the passive, to receive a name or be called. Schleusner says, that like *καλούμαι*, it is to be. Rom. ii. 27. Gen. iv. 17, 25. Polyb. i. 29, 2. Xen. (Ec. vi. 17.)

**Ἐποπτεύω**, from *ἐπι* upon, and *δωρομαι* to see.—To look upon, behold, be an eye-witness of. occ. 1 Pet. iii. 2. ii. 12. where, "as *ἐκ καλῶν ἔργων* cannot be connected with *ἐποπτεύσαντες*, which governs an accus. c. iii. 2.—remove the comma from *ἐποπτεύσαντες*, they may from your good works, which they shall behold, glorify God." Bowyer. See Eng. transl. [Schleusner says on 1 Pet. ii. 12. *ἐποπτεύσαντες* is for *ἰδὲν ἐποπτεύσει* (namely) *τὰ κατὰ ὑμῶν ἔργα*. Polyb. v. 69, 6. xxxi. 23, 10. Demosth. p. 160, 13. Hom. Od. II. 140.]

**Ἐπόπτης**, *ου, ὁ*, from *ἐπι* upon, and *δωρομαι* to see. See *ἐποπτεύω*.—A beholder, an eye-witness. occ. 2 Pet. i. 16.—On which text it may be worth observing, that those who were admitted to a sight of the pagan mysteries among the Greeks were said *ἐποπτεύειν*, and were called *ἐπόπται*. See Elmsner and Macknight on the place, and Wetstein on 1 Pet. ii. 12. [See Casaub. ad Athen. vi. p. 446. and Spanh. ad Aristoph. Ran. 757. The word has another meaning, viz. inspector or president of games. See Poll. Onom. iii. 30. The word occurs in 2 Mac. iii. 29. vii. 35.]

**Ἐπος**, *ος, ους, τό*, from *ἐπω*, to speak.—A word, an expression. occ. Heb. vii. 9. *ὡς ἔπος εἰπὲν*, as one may say, if I may use the expression. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See Grotius, Raphaelius, Wolfius, Wetstein, and Kypke. [See Polyb. i. 1, 2. v. 33, 7. and Wessel. ad Herod. ii. 109. The phrase means in a word in Plato Apol. Socr. c. 1, 7, 8. ed. Fischer.]

**Ἐπουράνιος**, *ου, ὁ, η*, from *ἐπι* upon, in, and *οὐρανός* heaven.—"Heavenly, celestial. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. et al. freq. In Eph. i. 3. ii. 6. *ἐπουράνιος* heavenly (places) means the Christian Church, called by Christ himself the kingdom of heaven, because the Christian Church was foretold, Dan. ii. 44. under the character of a kingdom which the God of heaven would set up, and which shall never be destroyed." Macknight. [Dan. iv. 23. This word embraces several ideas. It is inhabiting heaven in Mat. xviii. 35. 1 Cor. xv. 48, 49. Phil. ii. 10. Then

ῥὰ ἰσουλάνια are either heaven, (and that, says Schl., is the meaning in Eph. i. 3. *with spiritual rewards in a future life*, and Heb. ix. 23.) or the air, (which the Jews believed to be filled with evil spirits,) as in Eph. vi. 12. See Koppe ad Eph. ii. 2. Again, another meaning is of or belonging to the kingdom of heaven, as in Heb. iii. 1. *a call to the kingdom*; and the word is frequently used of the future joys of the kingdom, as Heb. vi. 4. xi. 16. xii. 22. 2 Tim. iv. 18. Wahl so explains Eph. i. 3. Then it is *sublime or divine*, in opposition to *earthly*. John iii. 12.]

ἑπτά, oi, ai, rá. Indeclinable.

I. A noun of number, *seven*. It is a plain derivative from the Heb. שֶׁבַע, or שִׁבְעָה *seven*, the aspirate breathing being substituted for the sibilant letter, (as in ἕξ from ἕξ, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. et al. freq.

II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 2. The radical meaning of שֶׁבַע in Heb.<sup>1</sup> is *sufficiency, fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord שֶׁבַע Gen. ii. 2. *completed or finished* all his work, or made it *sufficient* for the purposes to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that שֶׁבַע (Pa. xvi. 11.) *sufficiency or fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of *seven* days. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the heathen<sup>2</sup>, for which<sup>3</sup> they gave the very same reason as Moses doth, Gen. ii. 2. namely, that on it all things were *ended or completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Pa. xvi. 11. Heb. iv. 1—11. And hence *seven* was, both among believers and heathen, the number of *sufficiency or completion*. On Rev. i. 4. see Vitranga. [It often means *several*. Mat. xii. 45. Luke xi. 26. 1 Sam. ii. 5. Ruth iv. 15. Is. iv. 1. Suidas mentions that ἑπτὰ ἐπὶ πλῆθους ῥάρεται. It is put for *seven times* in Mat. xxi. 22. as in Prov. xxiv. 16.]

ἑπτάκις, adv. from ἑπτὰ *seven*, and κίς a numeral termination denoting *times*, from the Heb. שֶׁבַע *to reckon, count*. See κίς. *Seven times*. occ. Mat. xviii. 21, 22. Luke xvii. 4. twice; where it

is used indefinitely for *many times, or often*. So some of the Greek versions in Montfaucon's Hexapla render the Heb. שֶׁבַע *seven times* in Pa. cxix. 164. by πλειστάκις *often, frequently*.

ἑπτακισχίλιοι, ai, a, from ἑπτὰ *seven times*, and χίλιοι *a thousand*.—*Seven thousand*, q. d. *seven times a thousand*. occ. Rom. xi. 4.

ἑπτο. Comp. φάω I. An obsolete V., whence in the N. T. we have 1 aor. εἶπα, 2 aor. εἶπον, infin. εἰπεῖν, particip. εἰπών.

I. To utter with the mouth, to say. Mat. ii. 5. iii. 7. xii. 2. et al. freq. Σὺ εἶπας, thou hast said. Mat. xxvi. 25, 64. Comp. Mark xiv. 62. This is manifestly a form of assenting to a question asked. We meet with similar expressions in the Greek writers. Thus in Xen. Mem. Socr. iii. 10, 15. one answers Socrates, Αὐτὸς τοῦτο λέγεις, ὃ Σώκρατες! you say so yourself, O Socrates! In Euripides we have Σὺ δὲ ταῦτα λέγεις, οὐκ ἔγω; you say so, not I. So in Sophocles, Σὺ τοὶ λέγεις νυν, οὐκ ἔγω; See more in Wetstein, and comp. Mat. xvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37. and LXX in Exod. x. 29. The words εἶπε δὲ ὁ Κύριος, Luke vii. 31. are wanting in almost all the MSS., in several ancient versions, in some printed editions, are marked by Wetstein as what ought to be expunged, and by Griesbach rejected from the text.

II. Εἰπεῖν ἐν τῇ καρδίᾳ, or ἐν τῇ καρδίᾳ, to say within himself, or in his heart, i. e. to think within himself. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are Hellenistical phrases used by the LXX; the former, Esth. vi. 6: the latter more frequently, Deut. viii. 17. xviii. 21. et al. for the Heb. דַּבַּר לִפְתֵּי הַלֵּב or דַּבַּר לִפְתֵּי הַלֵּב *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by Wollaston, Religion of Nature, p. 123. 4to edit. 1724. "It is by the help of words, at least in great measure, that we even reason and discourse within ourselves, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find that he *thinks* as well as *speaks* in some language, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, words seem to be, as it were, *bodies or vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixed in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in Plato (Alcib. 2.) *ὁ μὲν ἑσθλὰ, κ. τ. λ. abstracted quite from those and all other words.*" See some further observations on this subject, in Ellis's Inquiry, Whence cometh wisdom and understanding to man! p. 10, 14.

III. To speak. Mat. v. 11. x. 27. xii. 32.

IV. To tell, declare, inform. Mat. xiv. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxvii. 17. [Add Mat. viii. 5. Mark vii. 36. Luke v. 14. John xx. 15. We find the LXX rendering the word λέγει by the different compounds of ἀγγέλλω. We have the sense to *inform beforehand* in Mat. xxviii. 6, 7. Mark xvi. 7. Acts vii. 37. and perhaps the sense of *teaching* in Mat. xxii. 1.]

<sup>1</sup> Comp. Heb. and Eng. Lexicon under שֶׁבַע.

<sup>2</sup> Very express are the testimonies of Josephus and Philo to this purpose. Thus the former, in his controversial Treatise against Apion, ii. 39. οὐδ' ἔστιν οὐ πόλιν ἑλάναι, οὐδ' οὐκ ἔστιν οὐδὲ βάββαρος, οὐδὲ ἐν θύοις, οὐδὲ μὴ τὸ τίς ἐβδόμη δὲ ἡ ἡμέρα ἡμεῖς, τὸ θύοις οὐ διακρίνεται, "nor is there any whatever, whether Greek or barbarian, nor a single nation, whether the custom of the Sabbath, on which we rest, hath not passed." And thus Philo, of the seventh day: ἐστὶν γὰρ οὐ μὲν πόλις ἢ χώρα ἔστιν, ἀλλὰ τοῦ παντός, "for this is a feast, not of one city or country, but of all." See more in Hudson on Josephus, as above.

<sup>3</sup> See Grotius de Verit. Relig. Christ. i. 16. and not. 20. &c. Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 4, 5. and the authors there quoted, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 2. p. 74. 8vo edit.

V. *To command, order, direct*<sup>1</sup>. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. et al. freq. Stockius observes, that the writers of the N. T. seem to have learned this application of the V. *ειρην* from the Hebrews, who frequently use *עָרַב* in this sense. We deny not, however, adds he, that the purest Greek writers use *ειρην* for *commanding, ordering*, as, besides others, Alberti on Mat. iv. 3. and Duker on Thucyd. vii. 29. p. 462. have shown by various examples; but in them it is never construed with *ἴνα*, as it often is in the N. T. but always with an infinitive. But quere? See also Kypke on Mat. xx. 21. [Add Mat. xxii. 24. Mark x. 49. Luke x. 40. James ii. 11. See Aristoph. Eq. 1021. Hom. Od. I. 427. Xen. Hell. iii. 5, 8. Barnes ad Eur. Iph. T. 85.]

VI. *To call or name*. John x. 35. 1 Cor. xii. 3. Xen. Ages. ii. 12. Hell. iv. 3, 12.]

VII. *[To promise]*. Mat. xx. 21. Mark xvi. 1. Eur. Elect. 33. We must observe, that the signification of this verb is peculiarly liable to be affected by the circumstances in which it is used. Thus, if we say any thing,

[1. With a view of inquiring, it is, in fact, to ask, as in Mat. xi. 3. xiii. 10. Luke vii. 40. and the LXX construe *εἶπεν* by *ῥωτάω*. Exod. iii. 13. See Xen. Cyr. i. 3, 14. 4, 27.]

[2. In reply, it is to answer, as Mat. ii. 5. xii. 11. xxi. 24. See Xen. Cyr. i. 4, 12. ii. 2, 10.]

[3. With a view of obtaining any thing, it is to request, as perhaps Mark ix. 18. (comp. Luke ix. 40.) and John xii. 27.]

*ἔργαζομαι*, from *ἐργον*.

I. *To work, labour*. Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. et al. Comp. John v. 17. [In the first passage it has a sense common in classical Greek, to labour in agriculture, as Thucyd. ii. 72. (comp. iii. 50.) Xen. Ec. vi. 11. Ælian, V. H. ix. 5. Gen. ii. 5. See Schwarz, Comm. Crit. Gr. Ling. p. 564.]

II. *To work, perform*. Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. et al.

III. *To work, practise, whether good, as Rom. ii. 10. Acts x. 35. ἔργαζόμενος δικαιοσύνην, working righteousness*. So the LXX, Ps. xiv. or xv. 2. and Zeph. ii. 3. for the Heb. *עָרַב עָרַב*; or evil, Rom. xiii. 10. James ii. 9. Mat. vii. 23. *ἐργαζόμενοι τὴν ἀνομίαν, working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. et al. for the Heb. *עָרַב עָרַב*, workers of iniquity.

IV. *To be employed in or about*. 1 Cor. ix. 13. Rev. xviii. 17. Observe that in 1 Cor. ix. 13. *οἱ δὲ ἐπὶ ἔργαζόμενοι, they who are employed about holy things*, denote the Levites, as distinguished from *οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, they who wait at the altar, i. e. the priests*, mentioned in the next verse. See Wolfius, Jos. Mede's Works, fol. p. 77. and Vitringa de Synagoga Veteri, Proleg. p. 74. In Rev. xviii. 17. *δοῦναι τὴν θάλασσαν ἐργάζονται, as many as use, i. e. are employed upon, the sea*. This is an elegant phrase, occurring in the purest Greek authors. See Raphael, Wetstein, and Kypke. [Schl. says, rather, to traffic or get their living by the sea, and refers to Raphael. Annot. Polyb. p. 720. Alberti

Obs. Phil. p. 495. Aristot. Probl. Sect. 38. Probl. 2. Arrian, Exp. vii. 19, 8.]

V. *To procure, acquire by labour*, as the word is frequently applied in the profane writers. John vi. 27. See Elsner and Wetstein on Mat. xxv. 16. [Eph. iv. 23. Herod. i. 24. Polyb. xii. 13, 2. Ælian, H. A. x. 50. Aristoph. Eq. 835. See Græv. Lect. Hesiod. c. 2. p. 8. Valck. ad Herod. viii. p. 631. "ἔργον is *usury or interest*. See Salmas. de Usur. p. 9.]

VI. *To trade, traffic*. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18. for the Heb. *עָרַב* to trade; but in Mat. it should perhaps be rather interpreted to gain, as it often signifies in the Greek classics. See Wetstein on Mat. xxv. 16. and Hoogeveen's note on Vigerus de Idiotism. cap. iii. § 13. reg. 5.

*ἔργαζα, ας, ῆ, from ἔργαζομαι*.

I. *Work, labour, pains*. Luke xii. 58. where the phrase *δὲς ἔργαζαίαν* exactly answers to the Latin *da operam, give thy diligence, take pains*; and is, according to Grotius, Casaubon, and other critics, a mere Latinism<sup>2</sup>. Wetstein, however, cites from the rhetorician Hermogenes, [de Invent. iii. 5, 17.] a writer of the second century, the phrase *ἑπτάσιαν ἀιδόναί* in the similar sense of *taking pains about a composition, giving it an elaborate handling, or the like, "exornata deductio, expolita tractatio."* Wetstein.

II. *A practice, or practising*. Eph. iv. 19. Comp. *ἐργαζομαι* III. [Æsch. Dial. ii. 36.]

III. *Work, business, manufacture*. Acts xix. 25. Comp. Jonah i. 8. in LXX. [Theoph. Char. c. 6.]

IV. *Gain*. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by Xen. Mem. Socr. iii. 10. I. *ἑπτάσιαν ἔνκα*, on account of gain, by Theophrastus, Eth. Char. 23. *ἑπτάσιαν δαυσιαστικῆς*, usurious gain. [Artemid. ii. 3. Polyb. iv. 50, 3.] (See also Daubuz on Rev. xviii. 17.) And in Josephus, de Bel. ii. 21, 2. we have the very phrase *ἑπτάσιαν παρασχεῖν* for *furnishing gain*.

*ἔργαζης, ου, δ, from ἔργαζομαι*.

I. *A workman, a labourer*, properly in husbandry or agriculture. See Mat. [x. 10.] xx. 1, 2, 8. [Luke x. 7.] James v. 4. Comp. Mat. ix. 37, 38. and Wetstein there. [Wolf on Liban. Ep. 48. p. 136.]

II. *A workman, an artificer*. Acts xix. 25.

III. *A spiritual workman or labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10; or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practiser*. Luke xxi. 27. [2 Mac. iii. 6. Xen. Mem. ii. 1, 27.]

"ΕΡΓΟΝ, ου, τό. It is generally deduced from *ἐργον* perf. mid. of *ἐρίτω* to work.

I. [Any work done or to be done by any one. (1.) Used of the works of God in the natural world. Heb. i. 10. ii. 7. iv. 4, 10. or in the spiritual. Rom. xiv. 20. (2.) Of the works of Jesus for the good of man. 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. (3.) Of his miracles. Mat. xi. 2. Luke xxiv. 19. John v. 36. ix. 3, 4. (4.) Of the exertions of the apostles. Acts v. 38. 1 Cor. iii. 13—18. ix. 1.—See Xen. Mem. iii. 5, 11. Symp. i. 1.]

II. [Deed, or method of acting. Generally. John iii. 21. Rom. ii. 6. xi. 6. 1 Pet. i. 17. Rev.

<sup>1</sup> [So dico. Terent. Phorm. iv. 3, 31. Broukhuis. ad Propert. iii. Eleg. xxii. 15.]

<sup>2</sup> [See Olear. de Stylo N. T. p. 374.]

xiv. 13. xx. 12, 13. Of good works. Eph. ii. 10. Col. i. 10. Tit. ii. 14. —especially *liberality*. Mat. xxvi. 10. Acts ix. 30. 2 Cor. ix. 8. 1 Tim. vi. 18. and perhaps Heb. vi. 10. In Rom. xiii. 3. it is for a *doer*; in John vi. 28, 29. Rev. ii. 26. it is *works pleasing to God*, (and so *works agreeable to the law*. Rom. iv. 2. Gal. ii. 16.) Of bad works. John iii. 19. Rom. xiii. 12. Gal. v. 19. Eph. v. 10. Col. i. 21. Heb. vi. 1. ix. 14. and of *crimes*. Luke xi. 48. 1 Cor. v. 2. See Xen. Cyr. i. 2, 3. vi. 4, 5. vii. 3, 15. Eur. Phoen. 1081.] A deed [or] fact as distinguished from word, Rom. xv. 18. 1 John iii. 18. So in Cebes's Picture, towards the beginning, ΔΟΤΩΙ καὶ ἘΠΩΙ Πυθαγόριον τινα καὶ Παρμενίδειον ἱζηλωκῶς βίον, emulating the life of Pythagoras and Parmenides, both in word and deed; and in Plato's Apol. Socrat. § 20. p. 98. ed. Forster: "Then indeed I showed OY' ΔΟΤΩΙ ἌΔΔ' ἘΠΩΙ, not in word, but in deed."

III. A work, office, business. John xvii. 4. Acts xiii. 2. [xv. 38.] 1 Tim. iii. 1. 2 Tim. iv. 5. [Add, perhaps, Eph. iv. 12. Phil. i. 22. 1 Thess. v. 13. In John iv. 34. it is the charge given by him. See Xen. Cyr. i. 4, 25. viii. 1, 10.]

IV. Ἔργον τοῦ νόμου, Rom. ii. 15. the work of the law, "is, I think, here used for τὸν νόμον the law simply.—There are various examples of the same kind of pleonasm in other authors. Thus Aristoph. Plut. 894. χρήμα τεμαχῶν, where see Ezech. Spanheim.—And Paul seems to have here mentioned not νόμον simply, but ἔργον τοῦ νόμου, because ἔργα works are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the ποιητὴς τοῦ νόμου the doer of the law." Thus Wolfius. I add, that the learned Bishop Fell, in his paraphrase, explains ἔργον τοῦ νόμου by matter of the law. It may throw some further light on the application of ἔργον in this passage to observe, that Homer uses ἔργον for a thing, or an affair, as we sometimes speak, Il. v. 303. xx. 286. where he calls a stone μίγα ἘΠΙΟΝ, a great affair. See 1 Thess. i. 3. and Kypke there, who explains ἔργον πίστει by true, real faith. Comp. 2 Thess. i. 11. [Schl. gives the same explanation as Parkhurst. Wahl says the meaning is, what the law orders, officia legis. And Schl. adds, that perhaps this is the better sense. He thinks there is a pleonasm in Eph. iv. 12.]

Ἐπειθίζω, from ἐπίθω the same, which from ἐπις contention.

I. To provoke, in a bad sense, to irritate, exasperate. Col. iii. 21. [1 Mac. xv. 40. Epict. Enchir. c. 20. Polyb. i. 40, 6. Xen. Ven. x. 14. Hom. Il. Δ. 5. Deut. xxi. 22.]

II. To provoke, in a good sense, to stir up, excite. 2 Cor. ix. 2. The compound ἀνεπειθίζω is used in a like good sense by Xenophon, Plutarch, and Philo. See Wetstein. [Arrian, Diss. Epict. ii. 23, 15.]

ἘΠΕΙ' ΔΟ.—To stick in, stick fast. occ. Acts xxvii. 41. [Polyb. ii. 33, 3.]

ἘΠΕΥΓΩ, ομαί, mid.—To give vent to, throw out, or utter abundantly. It properly signifies to belch, or belch out, ructare, eructare, and is sometimes so used in the profane writers<sup>1</sup>; but they also apply it to the voice. occ. Mat. xiii. 35.

<sup>1</sup> See Theophr. Eth. Char. 11. and Duport in loc. p. 377. ed. Needham. [It is used of a fountain ejecting water. Levit. xi. 10. Pind. Pyth. l. 40. See Lobeck on Phryn. p. 63.]

The correspondent Heb. word in Ps. lxxviii. 2. is יִצְקֵנָה I will pour out, utter.

Ἐρευνάω, ᾤ, from ἐρεῖω to inquire, seek, (see Hom. Il. vii. 128. Od. xxi. 31.) formed nearly as ἱλαίνω from ἱλάω.—To search, search diligently, trace, investigate. Homer, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ἔρευνάω to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man" who had robbed him, Il. xviii. 321.

Πολλὰ δέ τ' ἄγαρ ἐπῆλθε, μετ' ἀνδρὸς ΤΚΝΙ' ἘΡΕΥΝΕΪΝ, Εἰκοθεν ἐξείροισι.

So to dogs tracing their game by the foot, Odys. xix. 436.

ΤΚΝΗ ἘΡΕΥΝΕΙΝΤΕΣ αἶνεν ἦσαν.

Accordingly some of the Greek grammarians explain ἔρευνάω by ἔχνεύω and ἀνεχνεύω to trace, or follow by the foot; and Scapula renders it in Latin by indago to track, and vestigo to follow by the track. occ. John v. 39. vii. 52. Rom. viii. 37. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23. [Krebs, Obs. Flav. p. 146. says, there is no notion of diligent search in the word, but only of search, and in proof of this, he notices that ἀκρίβης or some similar word is often added.]—Ἐρευνᾶτε τὰς γραφάς, search, investigate, the Scriptures. John v. 39. The V., I think, is not indicative but imperative, as appears from the structure of the sentence, (see Wetstein,) and from the emphatic meaning of the word itself, which seems to import such diligence and care in searching, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47. and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52. and Wolfius on John v. 39. The Syriac version accordingly renders it imperatively, ܐܬܝܢ ܬܝܬܝܬܝܬ ܝܥܝܬܝܬ. Comp. Is. xxxiv.

16. Campbell, however, (whom see,) understands ἔρευνᾶτε in John indicatively; and Bowyer says, "perhaps interrogatively, upbraiding them: do you search the Scriptures, and yet will not come to me?" Let the reader consider and judge for himself. [Deyling says, (Obs. Sacr. i. 50. p. 251.) that it is imperative, for that there is no instance in the N. T. where the 2nd plur. indic. is placed in the beginning of a sentence without ὅτι or οὐ, or some other word; the imperative is frequently so put, as in John xiv. 11. xv. 20.]—The LXX apply the compound V. ἐξερευνάω in like manner to the testimonies, commandments, or law of God, for the Heb. ܐܬܝܢ ܬܝܬܝܬܝܬ ܝܥܝܬܝܬ, or cxix. 2, 34, 69, 115, 129; and in their version the simple V. ἔρευνάω answers to the Heb. ܐܬܝܢ ܬܝܬܝܬܝܬ ܝܥܝܬܝܬ to search by uncovering, to ܐܬܝܢ ܬܝܬܝܬܝܬ ܝܥܝܬܝܬ to search minutely, to explore, to ܐܬܝܢ ܬܝܬܝܬܝܬ ܝܥܝܬܝܬ to strip, and to ܐܬܝܢ ܬܝܬܝܬܝܬ ܝܥܝܬܝܬ to feel, search by feeling.

Ἐρεῖω, ᾤ, from εἶρω. This verb is scarcely used in the present tense, (see, however, Phil. iv. 4.) but hence in the N. T. we have perf. act. εἶρηκα<sup>2</sup>, particip. εἰρηκώς, pluperf. εἰρηκώς, perf. pass. εἰρημαι, particip. εἰρημένος.

<sup>2</sup> See the learned Duport, who, on Theophr. Eth. Char. p. 183, 4. deduces these forms from the Ionic ἐρεῖω, and says εἶρηκα is not from ἐρεῖω baryton, but from ἐρεῖω circumflexed. Pasor, however, in his Lexicon, under εἶρω, will have εἶρηκα to be the perf. act. Attic from εἶρω for ἐρεῖω, as εἶληφα for λήληφα. Comp. εἶρω, and Vigerus de Idiotismis, p. 217. ed. Zeunil, Lips. 1788.



I. *To say, declare.* Mat. xxvi. 75. Luke ii. 24. xxi. 13. John iv. 18. et al. freq.

II. *To declare, promise.* Heb. xiii. 5.

III. *To call.* John xv. 15. [The remark made under *ἔρω* applies to *ἰπώ*. This verb is *to order*, in Mat. xiii. 30. Luke ii. 24. John xii. 50; *to ask*, in Mat. xxi. 25. Mark xi. 31. Luke xx. 8. 1 Cor. xv. 35; *to answer*, in Luke xlii. 27. 2 Cor. xii. 9. Rev. vii. 14. Xen. Cyr. iii. 1, 5; *to promise*, in Heb. xiii. 5; *to explain*, in Rev. xvii. 7; *to predict*, in Mat. ii. 16. Acts ii. 16. viii. 24. xiii. 40. Rom. iv. 18.]

*Ἐρημία*, ας, ἡ, from *ἐρημος*, which compare.—*A desert, an uncultivated country.* occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26<sup>1</sup>. Heb. xi. 38. [The word in Ex. xxxv. 4. means *desolation*. Xen. Hier. vi. 4. Hell. v. 4, 41. Anab. ii. 5, 2. The Etymol. M. explains it to be a *deserted country*.]

*Ἐρημος*, ου, ὁ, ἡ.

I. *Desert, desolate, waste, [having no or few inhabitants].*—Mat. xiv. 16. xxiii. 38. Luke ix. 10. Acts i. 20. [Add Luke xiii. 35. Is. xiv. 17. Jer. xxx. 10. Nehem. ii. 27. and with Mat. xxiii. 38. comp. Julian, Orat. vii. p. 425. In Acts viii. 26. where the writer is speaking of Gaza, some say, *dismantled of fortifications*; some understand *ἡ ὁδὸς* after *ἀβρῆν*; some refer to the old Gaza, which they think was deserted after the time of Alexander; and finally, some say these words are a gloss.]—*Ἐρημος*, ἡ, (*χωρά* <sup>2</sup> *country* being understood,) *a desert or wilderness.* John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. et al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, barren, and *uncultivated* place. But it sometimes denotes no more than *uncultivated ground* <sup>2</sup> used as *common or pasture*, in distinction from *arable or inclosed land.* Luke xv. 4. [Acts vii. 30.] Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. for the Heb. *צִדְדִּי*. The *ἐρημος* τῆς Ἰουδαίας, Mat. iii. 1. [Mark i. 4. Luke i. 80. John i. 23.] et al. does not mean a country *absolutely desert and uninhabited*, but only *little cultivated and thinly inhabited*. Comp. Josh. xv. 61, 62. [The desert of Arabia is referred to in Acts vii. 36. 1 Cor. x. 5. Heb. iii. 17. See Exod. iii. 1. Polyb. iii. 51, 11. Xen. Anab. i. 5, 4.] [II. *Unmarried.* Gal. iv. 27. i. e. being *destitute* of a husband. So Is. liv. 1.]

*Ἐρημῶς*, ὤ, from *ἐρημος*.—*To lay waste, make desolate, bring to desolation.* occ. Mat. xii. 25. Luke xi. 17. Rev. xvii. 16. xviii. 17, 19. [Is. xi. 15. Eccles. xxi. 5. Thuc. v. 4. Xen. An. i. 3, 6.]

*Ἐρημῶσις*, εως, ἡ, from *ἐρημῶς*.—*Desolation.* occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Compare *βδελυγμα*. [Jer. vii. 32. Arrian, Exp. Alex. i. p. 21, 25. ed. Lugd. 1704.]

*Ἐρίζω*, from *ἔρις*.—*To contend, dispute.* occ. Mat. xii. 19.—The correspondent Hebrew word in Is. xlii. 2. is *רָצַץ* <sup>2</sup> *to cry out*. [1 Sam. xii. 14. Eccles. vii. 2.]

<sup>1</sup> [There is the same opposition in Joseph. Ant. ii. 3, 1.]  
<sup>2</sup> So Xenophon in Scapula: *ἘΡΗΜΟΣ ΧΙΤΡΑ καὶ ἄγρη, a desert and uncultivated country.*

<sup>3</sup> See Shaw's Travels, p. 9. note, and Doddridge on Luke xv. 4.

*Ἐρίθεια* <sup>4</sup>, ας, ἡ, from *ἐριθεύω* <sup>5</sup> *to contend dispute*, which from *ἔρις*.—*Contention, strife, love of strife, of contention, or disputing.* Suidas explains *ἐριθεία* by *ἡ διὰ λόγου φιλονεικία* <sup>6</sup> *a love of disputing, or of contention by words.* Rom. ii. 8. 3 Cor. xii. 20. James iii. 14. See Suicer, Thes. in *ἐριθεία*. [Aristot. de Rep. v. 2.]

*Ἐρίων*, ου, ρό, from *ἐρίος* <sup>7</sup> *wool*, which perhaps from Heb. *רִיץ* <sup>8</sup> *to strip*; as Latin *vellus* <sup>9</sup> *a fleece*, from *vello* <sup>10</sup> *to pluck*. [It is probably from *εἶρω* <sup>11</sup> *to join*.]—*Wool.* occ. Heb. ix. 19. Rev. i. 14. [Deut. xxii. 11. Xen. Mem. ii. 7, 12.]

*ἘΡΙΞ*, ἰδος, ἡ.—*Contention, strife, quarrel.* Rom. i. 29. [love of strife.] xiii. 13. et al. freq. [as in Herodian, iii. 2, 13.]

*Ἐρίμιον*, ου, ρό, from *ἐρίμιος* the same.—*A goat.* occ. Mat. xxv. 33. See *βειβλίον*.

*ἘΡΙΦΟΣ*, ου, ὁ. The Greek etymologists deduce it from *ἐρι* <sup>12</sup> *φαίνω*, appearing in the spring, because *kids* are *yearned* at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to *kids* than to *lambs, calves, &c.* We may perhaps better derive it, with the learned Damm, Lex. col. 1885. from the intensive particle *ἐρι*, and *ρούς* <sup>13</sup> *a foot, a goat* being an animal that *treads very firmly on its feet, and climbs up the roughest places*.—*A goat, properly a young goat, or kid.* See Wetstein on Mat. xxv. 32. So Homer joins together *ἐρίφοι* and *ἀρνες* <sup>14</sup> *lambs*, Il. xvi. 352. xxiv. 262. et al. occ. Luke xv. 29. Mat. xxv. 32. where *goats*, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked*, who are, at the day of judgment, to be finally separated from the good. Comp. ver. 33, 41, 46. "*Goats are hypocrites* (chap. xxiv. 51); for *goats* were *clean* both for sacrifice and food." Clarke's note. On Luke xv. 29. see Harmer's Observations, vol. i. p. 322. iv. p. 163, 4. [LXX, Gen. xxxviii. 17.]

*Ἐρμηνεία*, ας, ἡ, from *ἐρμηνεύω*.—*An interpretation.* occ. 1 Cor. xii. 10. [power of interpreting.] xiv. 26. [Eccles. xlvii. 17.]

*Ἐρμηνεύς*, from *ἐρμηνεύς* <sup>15</sup> *an interpreter*, which the Greek etymologists derive from *Ἐρμῆς* <sup>16</sup> *Mercury*, the supposed *messenger or interpreter* of the gods (which see).—*To interpret, explain, or translate out of one language into another.* occ. John i. 38, 42. ix. 7. Heb. vii. 2. [Ezra iv. 7. Xen. An. v. 4, 4.]

*ἘΡΜΗΣ*, οὔ, ὁ.—*Hermes*, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was the messenger of the gods <sup>17</sup>, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the Lycanians took St. Paul for *Hermes*, or *Mercury*, because he was the *chief speaker*. occ. Acts xiv. 12. "It appears from Josh. xiii. 27. that the Canaanites had a temple to *רַמָּס* <sup>18</sup> *the protector*, by

<sup>4</sup> [Some write *ἐριθεία*. The word, says Wahl, comes from *ἐριθεύω* <sup>1</sup> *I work for gain*, thence, *ἐριθεός* is a *wool-dresser* in Is. xxxviii. 12. and *ἐριθεισμός* is *to dress wool*, in Tobit ii. 11. Then the word meant *to do any thing for gain, or for ambitious purposes*. It is used of magistrates courting the people, Aristot. Pol. v. 5. Heyne explains it *to work*, and the noun is used of agricultural labourers in Hom. Il. x. 550. Poll. On. vii. 32. 141.]

<sup>5</sup> See Boyse's Pantheon, chap. 33.

<sup>6</sup> Heb. and Eng. Lexicon in *רִיץ* VI.

which they seem to have meant the *material spirit*, or rather the heavens, considered as *projecting, impelling, or pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian Hermes was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet; hence in his hand the *caduceus*, or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light and spirit* in expansion. Thus equipped, no wonder that the fanciful Greeks made him the *messenger or ambassador of the gods*. Whence, as also by confounding his name Herm and the Hebrew *חֵרֵם* *skilful*, or by deriving it (as the Greek etymologists generally do) from their V. *ἔρπω* or *ἔπω* *to speak*, they feigned him to be the god of *eloquence*, and patron of *learning*. He was also with them the god of *cheating and theft*, either because the manner in which the heavens impel the planets, and particularly the earth, in their orbits, *evades* our senses, or rather because they, by mistake, referred his oriental name *חֵרֵם* to the verb *חָרַם* in the sense of *deceiving or cheating*. And from being the god of *cheating* he became, with too obvious a transition, the god of *merchandise and commerce*. (See Hos. xii. 7 or 8. in Hebrew.) So the Romans called him *Mercurius*, from *merx merchandise*, which from Hebrew *מָרַח* *to sell*: and as commerce could not be carried on without *weights and measures*, of these likewise he was reputed the inventor.

"Ἐρπερον, ου, τό, from ἔρπω *to creep*, which from the Hebrew *חָרַץ* *to move with a tremulous motion*, whence also the Latin *repto* *to creep, crawl*, as also perhaps the English *creep*. [Schl. says this is the neuter of ἔρπερος, *θηρίον* being understood. It is used of *any animal* which goes on feet, as Hom. Od. iv. 419. Xen. Mem. i. 4, 11. And ἔρπω is put for *to go* frequently. See Theocr. i. 105. Æschin. Socr. Dial. iii. 10. Eur. Phœn. 41. Cassub. ad Athen. i. p. 64.]—*A creeping thing, a reptile*. occ. Acts x. 12. xi. 6. James iii. 7. Rom. i. 23. where see Doddridge's note, and comp. Wisd. xi. 15. and under *πύθων* II. [LXX, Gen. i. 24.]

Ἐρρῶσα, ἔρρῶσθε. See ῥώννυμι II.

Ἐρυθρός, ἄ, όν, from ἔρυθρος *redness*.—*Red*. occ. Acts vii. 36. Heb. xi. 29. Ἐρυθρά θάλασσα, *the Red Sea*. Thus the LXX constantly [as Ex. x. 19.] (except in one passage, Judg. xi. 16.) render the Heb. *אֲרָז* *the reedy sea*, by which is meant the *western gulf or arm* of what is now commonly known by the name of the Red Sea, which arm was anciently named the Heroopolitan Gulf, and now the Gulf of Suez.—This gulf, together with the sea with which it communicates, the Greeks called Ἐρυθρά θάλασσα<sup>1</sup>. The colour of this sea is, however, no more *red* than that of any other, as we are assured by the ac-

curate and authentic Niebuhr, Description de l'Arabie, p. 360. in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de Mer rouge; cependant je ne l'ai pas trouvé plus rouge que la Mer noire, la Mer blanche, c. a. d. l'Archipel, ou toute autre mer du monde." See more in Niebuhr himself. Several ancient heathen writers agree in the same testimony. Thus Artemidorus<sup>4</sup> in Strabo expressly tells us, it looks of a *green colour*, by reason of the abundance of *sea-weed* and moss that grows therein, which Diodorus<sup>5</sup> also asserts of a particular part of it. And with their descriptions compare Wisd. xix. 7. Whence, then, did the Greeks name it Ἐρυθρά θάλασσα? Most probably from Esau or Edom, whose descendants having possessed themselves of its northern coasts, the sea itself came to be denominated *ῥύα*, i. e. *the sea of Edom*; but the Greeks receiving this name from the Phœnicians, rendered it improperly Ἐρυθρά θάλασσα, mistaking *ῥύα* for an appellative, and translating it by *ῥυθρά*, as the LXX do *ῥύα*, Is. lxiii. 2. Mela and Pliny, cited by Fuller, mention that this sea had its name from a king called Erythras, who could be no other than Edom, (i. e. Esau,) or some of his descendants. So Curtius, speaking of the Erythræan sea in its largest extent, viii. 29. "Mare certe quo alluitur ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum esse nomen: propter quod ignari rubere aquas credunt;" *the sea with which India is washed certainly differs not even in colour from others. Its name was given it from a king Erythras: wherefore the ignorant believe its waters are red*<sup>6</sup>. [See Reland, Diss. Misc. i. p. 59.]

ἘΡΧΟΜΑΙ. It borrows most of its tenses from the obsolete V. *ἔλθω*, and is plainly derived from the Heb. *חָזַק* *to go from one place to another*, for which the LXX use a deflection of *ἔλθω*, Job xxxi. 32. It primarily and properly denotes *motion from one place to another*.

I. *To come*. See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix. 6.—*To come to Christ is to believe on him*. John vi. 35. vii. 37. Comp. ver. 38. [With *εἰς* and a noun, it often makes a periphrasis of the verb connected with the noun. Thus *to come to judgment*, is *to be judged*, John v. 24; *to come to knowledge*, for *to know*, 1 Tim. ii. 4. 2 Tim. iii. 7. See also Mark v. 26. *τὰς τὸ χεῖρον ἰλθοῦσα*,† where the meaning is *to worsen*, † i. e. *to grow worse*.] Aristophanes has a similar expression, Nub. 830.

Σὺ δ' ἔξ τοσούτῳ τὴν Μανίαν ἔαν' ἄγῃς;

Are you then grown so very mad?

Comp. Kypke. [Acts xix. 27. (Cæs. B. G. iii. 17.) Phil. i. 12. *to promote*, † *ῥά κατ' ἐμὲ εἰς προκοπὴν τοῦ εὐαγγελίου ἀνήλυθεν*,† but see IV.—Ἐρχομαι εἰς ταυτὸν is *to return to one's senses*. Luke xv. 17. Diod. Sic. xiii. 96.] So Arrian, Epict. iii. 1. *ὄταν εἰς ἑαυτὸν ἔαθης*, when you come to yourself. See more in Weinstein. It is obvious to remark how similar is the phraseology

<sup>4</sup> See the passages cited by Bochart, vol. i. p. 2.

<sup>5</sup> See more in Fuller's Misc. Sac. i. 20. Prideaux, Connect. vol. i. p. 10, 11. 1st ed. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. Shaw's Travels, p. 447. 2nd ed. Wells's Sac. Geog. vol. ii. p. 90.

<sup>1</sup> Perhaps from the Hebrew *חָדָר* *holy, separate, distinguished*. See Abbé Pluche's Histoire du Ciel, tom. i. p. 238, 8c.

<sup>2</sup> "Mercurius à mercuribus est dictus: hunc enim negotiorum omnium existimabant esse Deum." Festus. "Ab actibus vocatur, ut Mercurius quod mercuribus præest." Isidor. viii. 11. De Dis Gestum. See also Martini Lex. Etymol.

<sup>3</sup> They sometimes extended this name even to the Arabian and Indian Sea.

of the English. The Latins say, *ad se redire*, and the French *revenir à lui-même*, in the same sense; so French translation in Luke, *étant revenu à lui-même*.—And in like manner Diodati's Italian, *ritornato a se medesimo*. Comp. γίνομαι XI. [With πρὸς it has sometimes the common meaning; sometimes it implies to be a follower of. Luke vi. 47. John v. 40. vi. 35, 46. In xiv. 6. the meaning is, says Tittmann, to attain to eternal life, as appears from verses 2 and 3. With ἐνί it is either to come hostilely, as in Luke xiv. 31. Joseph. Ant. xiv. 11; or for a purpose, as Mat. xii. 7; or to fall to the lot of, as Mat. x. 13. John xviii. 4. Acts xix. 6. It expresses any motion, as that of birds, Mat. xiii. 4; celerity, Mat. vii. 25. Luke xii. 39. xvii. 27. John x. 12. Rev. xii. 10; fall of rain, Heb. vi. 7.—To come, is sometimes put for to be born, to be, exist, as Mat. xi. 13, 19. xviii. 7. John vii. 41, 42. Acts vii. 11. Rom. iii. 8. Gal. iii. 9. See sense IV.]

II. To go. Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. Xenophon uses the word in the same sense, Cyrop. vi. p. 325, 333. ed. Hutchinson, 8vo. So Hom. II. i. 120. [Add Mat. xv. 29. Luke ii. 16. xv. 20. John iii. 22. (went on.) 2 Cor. xiii. 1. (I am ready to go.) It is to go away in Mat. xiv. 12. xviii. 31; to go on to what is next. 1 Cor. xii. 1. Cic. Verr. iv. 1. Venio suac ad, &c.]

III. Of time, to come. Luke xxii. 7. Gal. iv. 4.—To be to come, to be future. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thess. i. 10. ὁ ἐρχόμενος, *he who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Pa. cxviii. 26. Ia. xxxv. 4. Zech. ix. 9. but especially Gen. xlix. 10. and see Bishop Chandler's Defence of Christianity, p. 165. 1st edit.—To be coming, following, next, or instant. Acts xiii. 44. xviii. 21. So Thucydides, cited by H. Stephens, ΕΡΧΟΜΕΝΟΝ ἔρουσ, *the following or next year*. See Wetstein on Acts xiii. 44.

IV. To come, happen. Phil. i. 12. 2 Thess. ii. 2. Rev. iii. 10. John xviii. 4. where Kypke cites from Dionysius Halicarn. Ant. xi. p. 721. οὐδὲ δέδοικε μὴ 'ΕΠ' ΑΥΤΟΝ 'ΕΛΘΟΙ ποτὲ σὸν χρόνον τὰ δεινά, *nor fears lest in time evils should come upon him*.

V. To be brought. Mark iv. 21. This application of the word is proved by Raphelius and Kypke to be agreeable to the style of the best Greek writers<sup>1</sup>.

VI. To come back, return. John xiv. 18, 28. Xenophon applies the V. in the same manner. See Raphelius. [Add Mat. ii. 21. xii. 44. Mark ix. 14. John iv. 15. ix. 7.]

'Ερωτάω, ὦ. The Greek etymologists derive it from ἵρωμαι to ask, interrogate, (which from ἵπω to speak,) or from ἔρωσ, ἔρος, ὁ, love, desire.

I. To ask, interrogate, question. Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. et al. On John xvi. 30. see Campbell, and comp. verses 19, 23.

II. To ask, request, desire, beg, beseech. See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. 1 Thess. iv. 1. Xenophon and Demosthenes use the V. in this latter sense. See Wetstein on Mat. xv. 23. [See

Judg. iv. 20. xiii. 6, 18. Comp. 1 Sam. xxx. 21. 2 Sam. viii. 11. 1 Chron. xviii. 10. Joseph. Ant. v. 1, 14.]

ΕΣΘΗΣ, ἦρος, ἡ, from ἐσθαι, 3rd pers. perf. pass. of ἔσθωμι to put on, which see under ἀμφιέννυμι.—A robe, garment, raiment. Luke xxiii. 11. Acts i. 10. James ii. 2. et al. [See 3 Eadr. viii. 73, 75. 2 Mac. iii. 33. viii. 35. xi. 8. Polyb. vi. 7, 5. Xen. An. iv. 6, 39. Thom. M. says, that ἐσθής means simply clothing, and στολή expresses the different fashions, &c. of garments.]—Hence, the Æolic digamma being prefixed, as usual, the Latin vestis, (by which the Vulg. render the Greek ἐσθής,) whence the Eng. vest, vesture, vestment, invest, divest, &c.

Εσθῆσις, εως, ἡ, from ἐσθής.—A robe, garment. occ. Luke xxiv. 4. where see Wolfius and Wetstein. [This word occurs in Aquila's version, Ia. xxiii. 18.]

'Εσθίω, from ἐσθω the same.

I. To eat, as men. Mat. ix. 11. 1 Cor. xi. 28, 29. et al. freq.; or as other animals. Mat. xv. 27. Luke xv. 16.—John the Baptist is said, Mat. xi. 18. to have come μὴτε ἐσθίων μὴτε πίνων, *neither eating nor drinking*, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke viii. 33. by his neither eating bread nor drinking wine. On the other hand, the Son of Man is said, Mat. xi. 19. to have come eating and drinking, i. e. as others did, and that too with all sorts of persons, Pharisees, publicans, and sinners. But in Luke xvii. 27, 28. eating and drinking is part of the description of a sensual, worldly, careless, and irreligious life. Comp. Ia. xxii. 13. 1 Cor. xv. 32. where see Wetstein.—[Eating and drinking is put for feasting in 1 Kings i. 25. Job i. 4. In Luke xxii. 30. we must observe that the Jews often spoke of the festivities in the kingdom of the Messiah, and represented the happiness of it under the image of a feast. See Bertholdt. Christol. pp. 197—199.—'Εσθίον ἄρον is simply to eat, and is applied to any meal. See Vorst. de Hebraismis N. T. c. 37. p. 695.]

II. To devour, consume, as fire. Heb. x. 27. Thus in the O. T. the Heb. אָכַל, to eat, is often applied to the action of fire, for which in this sense the LXX use other words expressive of eating, as ἔδομαι, καταφάγομαι, κατέσθην, but never (as I can find) ἐσθίω. In Homer, however, II. xxiii. 182. we meet with ἐσθίω thus applied:

Τοὺς ἕμα σοὶ πάντας ΠΥΡ' ΕΣΘΙΕΙ—

All these with thee the fire devours.

[So אָכַל in Heb. Deut. xxxii. 22. See Max. Tyr. Diss. xxxviii.]

Εσοπτρον, ου, τό, from εἶς or ἐς into, and ὀπτομαι to see, look.—A looking-glass, mirror. occ. James i. 20. 1 Cor. xiii. 12. Comp. αἰνίγμα.—Εσοπτρον is used in this sense by Anacreon, Ode xx. 5.

Ἐγὼ δ' ΕΣΟΠΤΡΟΝ εἶην,

Ὅπου αἶσι βλέπετε με.

I a looking-glass would be,  
To be always view'd by thee.

Again, Ode xi. 3.

<sup>1</sup> [See Liban. Ep. 358. Heliodor. viii. p. 395. Cic. ad Fam. xi. 24. Aristoph. Concl. 37.]

λαβὼν ἑσπρίπτον ἄστροι  
Κόμας μὲν οὐκ ἐστὶν ὄφθαλμοι—

Take thy *looking-glass*, and view  
Thy white hairs, alas! how few!

So Arrian, Epict. iii. 22. p. 314. ed. Cantab. 1655.

ἑσπρίπτον πρῶτον λαβὲ, ἰδὲ σοῦ τοῦς ὤμους, first take your *looking-glass*, look at your shoulders.—ἑσπρίπτον occurs not in the LXX, but is used in the sense of a *mirror*. Wisd. vii. 26. Ecclus. xii. 11. or 13; which passages may be illustrated by remarking, that the ancient eastern *mirrors* were not of glass, like ours, but of *brass*, (see Exod. xxxviii. 8.) and were consequently liable to spots and rust, which circumstances are also not irrelevant to 1 Cor. xiii. 12. [Bos, Exerc. Phil. p. 147. and other writers, conceive that the apostle refers not to a looking-glass, but to the apertures for light, which the ancients certainly had, and which were filled with some imperfectly transparent substance in lieu of glass. The Jews used the expression, to see through a *specular*, to denote imperfect knowledge, as Buxtorf has shown, Lex. Talmud. p. 171. See a great number of places cited also by Schoettgen, Hor. Heb. ad loc. He rightly remarks, however, that if ἑσπρίπτον is so construed, it is an ἀπαξ λεγόμενον. There is a curious passage on *windows* in Philo Leg. ad Calum, p. 1042; and see Plin. N. H. xxxiv. 18. xxxvi. 22. and Olderman, de Specularibus Veterum.]

Ἑσπέρα, ας, ἡ.—The evening. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. Ἑσπερος, ov, ὁ, *Hesperus*, the evening star<sup>1</sup>, that is, the planet Venus, while tending from its upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sunset. The Greek Ἑσπερος may be derived either from the Heb. תְּרַחֵם or תְּרַחֵם, on account of the *evild light* or *splendour* which it reflects. This Homer has long since observed, Il. xxii. 317, 318.

Ὅλος δ' ἄστρη εἰσι μετ' ἄστροις νυκτὸς ἀμολγῇ  
Ἑσπερος δὲ κα' αἰετὸς ἐν οὐρανῷ ἵσταται ἄστρη.

As radiant *Hesper* shines with *evening* light,  
Far beaming o'er the silver host of night,  
When all the starry train emblaze the sphere.  
FORN.

So Milton, in his description of the evening,

— Now glow'd the firmament  
With living sapphires: *Hesperus*, that led  
The starry host, rode brightest.  
PAR. Lost, b. IV. 604—606.

[Xen. Cyr. iii. 2, 12. Hell. vi. 5, 17.]

Ἑστήκω, from ἵστηκα perf. of ἵστημι to stand.—To stand, stand still, stand firm. Some learned men consider the forms ἱστική and ἱστικήσαν, Mat. xii. 46. xiii. 2. et al. as the 3rd pers. pluperf. sing. and plur. of ἱστική, while others choose to refer them to ἵστημι. It is, however, certain, that the Greek writers sometimes use the V. ἱστική. Thus Aristoph. Lys. 635. Ὅδε

Ἑστήκω, here will I stand, or place myself. And thus in the Life of Homer, ascribed to Herodotus, § 33. Ὅδε Ἑστήκωμεν, we will not stay. See also Scapula's Lexicon, and Buttmann's Irreg. Verba, p. 134.†

Ἑσχατος, η, ov. The Greek etymologists deduce it from ἔσχω, 2nd aor. of ἔχω or ὀχῶ to hold, contain, or from ἔχω to restrain, contain.

1. The last, of time. John vii. 37. 1 John ii. 18. where ἔσχατη ὥρα may mean the last period of the Jewish state<sup>2</sup>. See Wolfius, and Acts ii. 17. James v. 3. Mat. xxiv. 5, 24. et al. See also Macknight on 1 John ii. 18. and his Preface to this Epistle, sect. iv. But comp. Lardner's History of the Apostles and Evangelists, chap. xx. § ii. καὶ τὴν ἔσχατην, in the last time, 1 Pet. i. 5. is the end of the world<sup>3</sup>, and the time of judgment, called elsewhere ἔσχατη ἡμέρα the last day, John vi. 39, 40, 44, 54. xi. 24. xii. 48. But<sup>4</sup> in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3. the last days; and Jude 18. the last time; and 1 Pet. i. 20. ἔσχατων τῶν χρόνων, the last times, seem to denote the last age of the world, namely, from the first to the second coming of Christ. But see Macknight on the several texts, and Whitby on 1 Tim. iv. 1. [Wahl refers all the places where the apostles speak of the last days, times, &c. to the times immediately preceding the inauguration of the Messiah's kingdom of glory, which, he says, they thought just at hand. These phrases, therefore, describe the times in which they are living. I should rather say, with Schleusner, that these phrases designate future time, whether remote or near, and that the context must determine their sense. In 2 Tim. iii. 1. and 2 Pet. iii. 3. the sense is, I think, little more than hereafter, or in future days, and thus says Macknight of the first. So James v. 3; though Macknight thinks it refers to the last days of the Jewish commonwealth. See also Gen. xlix. 1. Again, we know that the Jews spoke of the times of the Messiah<sup>5</sup>, as the last days, (indeed Kimchi on Isaiah ii. 2. where the phrase occurs, says, that it has always that meaning,) and in that sense we are to understand it in Acts ii. 17. Heb. i. 2. 1 Pet. i. 20. In John vi. 39, 40, 44, 54. xi. 24. and 1 Pet. i. 5. we must understand really the last days or time of judgment.] In the term ἔσχατος, 1 Cor. iv. 9. there is a reference to the Roman custom of bringing forth those persons in the theatre in the after part of the day, either to fight with each other or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning had." Doddridge.

11. The last, of condition, order, or dignity. Mat. xx. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. ix. 8, 12, 14. [Add Mark ix. 35. John viii. 9; and I think Schleusner right in adding also 1 Cor. iv. 9. in the most abject condition. See

<sup>1</sup> [Many (as Schoettgen) think that the meaning here is, the most dangerous, worst.]

<sup>2</sup> See the learned Jos. Mede's Works, fol. p. 652, &c.  
<sup>3</sup> See Ep. Newton's Dissertation on Prophecies, vol. II. p. 456, &c.

<sup>4</sup> [Schoettgen ad 2 Tim. iii. 1. says, that the times of the Messiah were called the last days, both because they were the last of the age of prophecy, (so Aben Ezra on Hosea iii. 5. and see Mat. xi. 12.) and because they were the end also of the Jewish state.]

<sup>1</sup> Agreeably to that of Virgil, Eclog. x. 77.

Ita domum saturum, venit *Hesperus*, ita capellæ.

<sup>2</sup> Comp. Heb. and Eng. Lexicon in ἑσπρίπτον VI. VII. and in ἑσπρίπτον II.

Cic. pro Rose. 47. Aul. Gell. xv. 12. Pind. Nem. i. 59.]

III. *The last, utmost.* Mat. v. 26.

IV. Of place, *ἐσχάρον*, τῆς γῆς, (μέρος, viz. being understood,) *the extreme, utmost, or most distant part.* Acts i. 8. xiii. 47. The LXX use the phrase *ἐσχάρον τῆς γῆς*, for the Heb. *מִן הָאָרֶץ*, Ia. xlviii. 20. xlix. 6. Jer. x. 13. [See also Is. viii. 9.] Nevertheless the expression ought not to be regarded as merely Hebraical or Hellenistical, since Herodotus also has ΤΑ ἘΣΧΑΤΑ Γῆς, iii. 25. So Theocritus, Idyll. xv. 8. See Raphelius and Wetstein, and comp. *πίρας* I. [Add Thesist. xvi. p. 207. A., and in Latin, Cic. N. D. i. 42. Hor. Carm. i. 35, 29. On the phrase see Vorst, Phil. Sacr. p. 455. ed. Fisch., and Schwarz, Monum. Ingen. iii. p. 291.]

V. Of state, *ἐσχάρα*, τὰ, (πράγμα, viz.) *the last state or condition.* Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

[VI. This word is used adverbially. Thus *ἐσχάτη*, Mark xii. 6, 22. *last of all*, and *ἐσχάρον* in 1 Cor. xv. 8. See Deut. xxxi. 27, 29.]

Ἐσχάτως, adv. from *ἐσχάτος*.—*Ἐσχάτως ἔχειν*, to be in the last extremity, i. e. at the point of death. occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ἘΣΧΑΤΩΣ ἔχειν, is so applied by Diodorus Siculus. See Elsner, Wetstein, and Kypke. [See Diod. Sic. Excerpt. Valesian. p. 242. and xviii. 48. Joseph. Ant. ix. 8. 6. Ἐλιαν, V. H. xiii. 27. So the Latins, in *ultima cas*, &c. But Fischer de Vit. Lex. N. T. Prol. 31. p. 704. observes, that there is no instance of this phrase in better Greek authors, and reckons it Macedonic. Phrynichus, indeed, and Thomas M., expressly say that the phrase is bad. See Lobeck ad Phryn. p. 389. Τὰ *ἐσχάρα* is used of the day of death in Eccles. i. 13. ii. 7. See Prov. v. 11. and Eccles. ii. 14. The word occurs in Theod. Amos iv. 12.]

Ἐσω, adv. from *εἰς* or *εἰς* into.

1. With a genitive, into. Mark xv. 16.

2. Absolutely, in, within. Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26. where *εἶναι ἐσω* denotes being in the house, as Kypke shows *ἐσω* is used in Sophocles. So from Arrian, Epict. i. 22. he quotes *ἐξω ἔστιν* he is out, for, he is from home.

3. With the article prefixed it assumes the nature of a N. adjective<sup>1</sup>. Ὁ *ἐσω ἄνθρωπος*, the inner man, i. e. the mind, soul, or spirit of man. Rom. vii. 22. Eph. iii. 16. [See Xen. Ven. x. 7.] Comp. *ἐξω* 2. So Plato uses the phrase, ὁ ἐντὸς ἄνθρωπος, for the rational part of our nature. See Wetstein, Whitby, and Macknight on Rom. vii. 22. Ἐσω, οἱ, those who are within, i. e. the pale of Christ's Church. 1 Cor. v. 12. Comp. *ἐξω* 2.

Ἐσωθεν, adv. from *ἐσω* within, and *θεν* a syllabic adjection denoting from a place.

1. From within. Mark vii. 21, 23. Luke xi. 7. [Of the mind.]

2. Within. Mat. vii. 15. xxiii. 25, 27, 28. [Add 2 Cor. vii. 5. Rev. iv. 8. v. 1. Arrian, Diss. Epict. ii. 8, 14. Exodus xxviii. 26.]

3. With the article prefixed it assumes the

nature of a N. adjective. Ἐσωθεν, τὸ, (μέρος, namely,) the inner part, the inside. Luke xi. 39, 40. Ὁ *ἐσωθεν*, (ἄνθρωπος, namely,) the inner man. 2 Cor. iv. 16. where see Whitby, and comp. *ἐσω* 3. and *ἐξωθεν* 3.

Ἐσώτερος, α, ον, compar. of *ἐσω*.—Inner, interior. occ. Acts xvi. 24. Ἐσώτερον, τὸ, (i. e. μέρος,) the part within. occ. Heb. vi. 19. *εἰς τὸ ἐσώτερον τοῦ καταπεράσματος, within the veil.* So the LXX use *ἐσώτερον τοῦ καταπεράσματος* for *ἡνὶ πύλιν*, Lev. xvi. 2, 12; and for *ἡνὶ πύλιν* *καὶ*, Lev. xvi. 15. [See Num. xviii. 7. Ex. xxvi. 33.]

Ἐραῖρος, ου, ὁ. The most probable of the Greek derivations proposed of this word seems to be that from *ἔδος* *companion*, q. d. *ἰθαίρος* a customary companion or friend. Ἐραῖρος in the LXX generally answers to the N. *πῦρ*. See Prov. xxii. 24.

I. A companion, associate, fellow. Mat. xi. 16. [Xen. An. vii. 3, 15. Hell. v. 4, 25.]

II. Used in compellation, *ἐραῖρε*, vocat. friend. Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as *φίλος* does, and is applied in the profane writers, as in St. Mat., to indifferent or even obnoxious persons. Thus in Lucian, de Saltat. t. i. p. 912. *βούλει σὺν ἀφίμενος, ὦ ἘΤΑΙΡΕ*, τῶν βλασφημιῶν τούτων; will you, therefore, my friend, leave off this railing! &c. See other instances in Wetstein on Mat. xx. 13. and comp. Campbell's Prelim. Dissert. to Gospels, p. 599. [In Mat. xxvi. 50. Schleusner says it is a *disiple*; and observes, that disciples were so addressed by their masters. See Jamblich. Vit. Pyth. c. 30. p. 155. Lucian, Fugitiv. p. 791. So says Suidas, v. *ἐταῖρε*. Perizon. ad Ἐλιαν. V. H. iii. 2. Menag. ad Diog. Laert. iii. 81.]

Ἐτερογλωσσος, ου, ὁ, from *ἕτερος* another, and *γλῶσσα* a tongue, language.—One of another tongue or language. occ. 1 Cor. xiv. 21. This word occurs not in the LXX, but Aquila has used it for the Heb. *מְדַבֵּר בָּלָשׁוֹן* barbarous, Ps. cxiv. or cxiii. 1. And Raphelius cites the following words from Polybius, [xv. 9, 5.] speaking of Hannibal, *πλείστοις ἀλλοφύλοις καὶ ἘΤΕΡΟΓΛΩΤΤΟΙΣ ἀνδράσι χρησάμενος*, he employed a great number of men who were foreigners both in descent and language. [We must, perhaps, consider *ἑτερογλωσσος* as put in this passage for *ἑτέρας γλώσσας*, as in Is. xxviii. 11; to which place, says Bretschneider, perhaps the Apostle referred; and, as Schleusner observes, such words are not uncommon in Greek. Καλλιπας is put for a beautiful offspring, &c.]

Ἐτεροδιδασκαλίω, ῶ, from *ἕτερος* other, different, and *διδασκαλία* doctrine.—To teach other or different doctrine, viz. from that taught by the apostles, which was in effect the words of our Lord Jesus Christ. occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37. [Ignat. ad Polye. c. 3.]

Ἐραρυνίω, ῶ, from *ἕτερος* another, & *ζυγός* a yoke.—To draw the other side of the yoke, to draw, or be joined in, the same yoke, or rather, as our transl., to be unequally or unfily yoked, particularly<sup>2</sup> in marriage; for the apostle seems to allude to that law, Lev. xix. 19<sup>3</sup>, *עֲרֵב עֲרֵבָתְךָ אֶת עֲרֵבָתְךָ*, which the LXX render *τὰ κτήνη σου οὐ κατ-*

<sup>1</sup> [Τὸ *ἐσω* τοῦ οἴκου, for the interior of the house, occurs 1 Kings vi. 15.]

<sup>2</sup> See Leslie's Theological Works, fol., vol. i. p. 755.

<sup>3</sup> [See also Deut. xxii. 10. The *or* and *and* were of this

ογεύσεις ἑτεροζύγω, where it is plain, as Bochart has observed, vol. ii. p. 246. that ἑτεροζύγω is used for *one of another kind or species*. "But why are cattle of different species called ἑτεροζύγα? Namely, because they are not usually joined together in the same yoke, ἐν ἐνὶ ζυγῷ. So Heyschius, ἑτεροζύγοι, οἱ μὴ συζυγούντες, those that are not yoked together." Le Clerc. occ. 2 Cor. vi. 14. [Schleusner agrees in this derivation, and says, I think rightly, that the meaning is, "do not join yourselves with persons different and inferior to yourselves, and imitate their customs." Ομοζυγίω is to join with those of like kind, and is used of animals of the same kind in the same yoke, and of soldiers in the same line. See Kypke, Obs. Sacr. ii. p. 254. Some make it to draw the other side of the same yoke, i. e. to be in close union with; and then ἑτεροζ. and ὁμοζ. are nearly the same. Others again say, that ζυγός is the beam of a balance, and σταθμός ἑτεροζυγός is used (Phocyl. Sent. 13.) of a balance inclining to one side, whence ἑτεροζυγίω may be to incline to. Schwarz, (Comm. Ling. Gr. p. 591.) after Theodoret, says the meaning is to dispute with; and explains it from two oxen in the same yoke pulling different ways.]

"ΕΤΕΡΟΣ, α, ον.

I. [Without the article. Another. Mat. viii. 21. xi. 3. xii. 45. xv. 30. xvi. 14<sup>1</sup>. al. Herodian v. 7, 13. Xen. Cyr. vi. 3, 5.]

II. [Different, unlike, of appearance. Luke ix. 29; of nature or disposition. Rom. vii. 25. 1 Cor. xv. 40. Gal. i. 6. Xen. Cyr. i. 6, 2. viii. 3, 8. Aristot. Rhet. ii. Eth. x.; of family. Acts vii. 18. a king of another race, as Krebs, Obs. Flav. p. 193. shows from Joseph. Ant. ii. 9, 1. So Heb. vii. 16. and Exod. xxx. 9. for ἡ, which, in Numb. xviii. 7. is translated ἀλλογενής<sup>2</sup>. In Acts ii. 4. the meaning is different, strange, or new; in Jude 7. Bretschneider says the phrase means strangers, foreigners; but I can see no meaning in that. The others pass the passage over. Parkhurst says strange, unnatural, which I think right.]

III. [With the article. The other; the same as ὁ ἄλλος, but a stronger phrase. Mat. vi. 24. Luke v. 7. vii. 41. xvii. 34, 35. xviii. 10. al. Herodian v. 7, 1. Xen. An. iv. 1, 23. Either repeated, or after εἰς, the phrase is the one and the other. Luke xiv. 19, 20. xvi. 7. al. Xen. An. iii. 4, 25. comp. 28.]

ἑτέρως, adv. from ἕτερος.—Otherwise, differently. occ. Phil. iii. 15.

"ΕΤΙ, adv.

1. Any more, any longer, yet, still. See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6. where see Wolfius.

2. Even, of time, jam inde. Luke i. 15. Raphaelius shows that Herodotus uses it in the same view. See also Wolfius, Wetstein, and Kypke.

3. "Ετι δέ, moreover. Acts ii. 26. Heb. xi. 36. So the Vulg. insuper. These two particles are

kind, the one being clean, the other not. See Bochart. Hieros. i. l. c. 2. p. 11. ἑτεροζυγία occurs in the Schol. on Lucian li. p. 325.]

<sup>1</sup> [Schleusner says that ἑτερος, in this place, is the rest. I think this quite wrong: it should then be οἱ ἑτεροί.]

<sup>2</sup> [Wahl carelessly says, that in this place the LXX have ἑτερος.]

used in the same sense by the profane writers. See Raphaelius.

4. "Ετι δὲ καί, and even, and moreover. Luke xiv. 26. [We may just note that ἐτι is either future (John iv. 35. Luke xvi. 2.) or past, 2 Thess. ii. 5.]

ἑτοιμάζω, from ἑτοιμος.—To prepare, make ready. See Mat. iii. 3. xx. 23. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31. [It is rather to *destine*, as in Mat. xx. 23. Luke ii. 31. Heb. xi. 16. Rev. ix. 15. Gen. xxiv. 14. Tobit vi. 18. To prepare a feast, as in many of the above places of the N. T. Pa. lxxviii. 19.]

ἑτοιμασία, ας, ἡ, from ἑτοιμάζω to prepare or to establish, settle, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxxv. 7. ciii. 19. et al. for the Heb. יָצַף. A preparation; or rather a basis, foundation, firm footing; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11. for the Heb. יָסַד, or יִסְדָּהוּ a base, foundation. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. vi. 15. the only passage of the N. T. wherein it occurs, and with the use of the military ὑπόδημα, in St. Paul's time; for at verse 11. the apostle advises his converts to put on the whole armour of God, that they might be able to stand (σῆναι) against the wiles of the devil; and verse 13. to take the whole armour of God, that they might be able to withstand (ἀντιστῆναι) in the evil day, and having done all, to stand (σῆναι): stand (σῆναι) therefore,—having your feet shod with the ἑτοιμασίᾳ, firm footing or foundation, of the gospel of peace, i. e. with the firm and solid knowledge of the Gospel, in which you may stand firm and unmoved, as soldiers do in their military caligas, which among the Romans were furnished with spikes for this purpose<sup>3</sup>. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to Bynæus de Calceis Hebræorum, i. 5. where the reader may find it well illustrated and defended. [Schl. objects to this interpretation, observing, that as St. Paul is speaking of the various helps to gaining constancy in Christianity, he would not reckon constancy among them. His interpretation, with which however he does not seem satisfied, is, having your feet shod with the salutary doctrine of the Gospel, which may always be present with you, always ready or at hand to help you. Wahl says, put on your feet (or furnish yourselves with) a ready mind, which is begotten and nourished by salutary doctrine: or, so have your feet shod, that you may have salutary doctrine always ready. See Ps. x. 17.]

ἑΤΟΙΜΟΣ, ὅτ, ἑτοιμος; ἡ, ον.

I. Ready, prepared. See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Ἐν ἑτοιμῷ ἔχειν, to have in readiness, be prepared. 2 Cor. x. 6. So Polybius, [ii. 34, 2.] cited by Raphaelius, Εἰ' ὅν ἔ'εν ἑΤΟΙΜΩ, they were prepared<sup>4</sup>. See also Wetstein and Kypke. [Exod. xxxiv. 2.]

II. With a V. infinitive following, it denotes futurity, and is equivalent to μέλλων, what is to be, futurus. 1 Pet. i. 5. σωτηρίαν ἑτοιμην ἀποκαλυφθῆναι, salvation which is to be revealed.

<sup>3</sup> See Juvenal, Sat. iii. 248. xvi. 24, 25.

<sup>4</sup> [See Dion. Hal. Ant. viii. 17. lx. 35.]

This use of the Greek *ἑτοιμος* seems Hebraical, and correspondent to the similar application of the Heb. *מָרַץ*, which most properly signifies *ready, prepared*. See Heb. and Eng. Lex. in *ו' I*.

*ἑτοιμος*, adv. from *ἑτοιμος*.—*Readily, preparedly*. But in the N. T. it is found only in the phrase *ἑτοιμος ἔστιν, to be ready, prepared*. Comp. under *ἔχω IX*. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. in which last text it may denote simply *futurition, who shall or will judge*.

So the Syriac version *ܥܬܝܡܐܢܐ*. Comp.

under *ἑτοιμος II*. The phrase *ἑτοιμος ἔστιν* in the sense of *being ready or prepared* is frequently used in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxi. 13. [See Dan. iii. 15. *Ælian*, V. H. iv. 13. Polyb. iii. 13, 2. Joseph. Ant. xii. 4, 2.]

*ἔτος*, *σός, οὐς, τό, a year*. Luke ii. 41, 42. iii. 1. et al. freq. This word in the LXX most commonly answers to the Heb. *שָׁנָה a year*. [And this word is used in Prov. v. 9. as *ἔτος* is in Greek in Heb. i. 12. *thy years, i. e. thy life*. The LXX have *βίος*.]

*ΕΥ*, adv. from the Heb. *רָצָה to desire, choose*.

I. *Well, happily*. Eph. vi. 3.

II. *Well, good*. Mark xiv. 7. [The phrase *εὖ ποιεῖν τινα*, is to confer benefits on one. So often in good Greek. Xen. Mem. ii. 1, 19.]

III. *Well, rightly*. Acts xv. 29. [*Εὖ πράσσειν* is to be fortunate. See Xen. Mem. i. 6, 8. iii. 9, 14.]

IV. *Well done! Eu! Euge!* Mat. xxv. 21, 13. Luke xix. 17. See Wetstein on Matthew.

V. In composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of *δύς*, namely, *readiness or easiness*, as in *εὐμετάδοτος ready to distribute, εὐ-κενός easy*; and sometimes, but more rarely, *intensity*, as in *εὐπρόσδεος attending very much or constantly, εὐρόνως vehemently*.

*Εὐαγγελίζω*, from *εὐαγγέλιον*.

I. In the active and middle voice, to bring glad tidings, good or joyful news. Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. *בָּרַךְ*; and in the profane writers likewise it is used for bringing or telling good news or tidings. See Wetstein on Mat. xi. 5. I add from Lucian, Tyrannicid. t. i. p. 790. *τὴν Διευθερίαν ΕΥ'ΑΓΓΕΛΙΖΟΜΕΝΟΣ, bringing the joyful tidings of liberty*; and from Josephus, Ant. v. 1, 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, *τὴν ἀλυσιν αὐτῷ τῆς πόλεως ΕΥ'ΗΓΓΕΛΙΣΑΤΟ, told them the good news of taking the city*." So vii. 10, 5. *νικῶν ΕΥ'ΑΓΓΕΛΙΖΕΤΑΙ, he tells the good news of the victory*. And de Bel. iii. 9, 6. "Titus sending out a horse-man, *ΕΥ'ΑΓΓΕΛΙΖΕΤΑΙ τῷ πατρὶ τὸ ἔργον, tells his father the good news of this affair*." [See Theophr. Char. xvii. 5. Aristoph. Eq. 640. Jens. Ferc. Litt. p. 1. Schwarz. Comm. Ling. Gr. p. 595.]—In pass. *εὐαγγελίζομαι, to have good*

*tidings brought, published, or declared to one*. Mat. xi. 5. [Luke vii. 23.] Heb. iv. 2. "For unto us the good tidings are published which were published to them. What these good tidings are, is evident from the context. It is the promise of rest to God's people." Thus Campbell in his Fifth Prelim. Dissertation on Gospels, part ii., which by all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the middle voice, Is. lxi. 1. to the Messiah's publishing good tidings to the poor, and in Is. lii. 7. to the preaching of the apostles. Hence in the N. T. act. and middle, to publish the gospel, or declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize. It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18. iv. 18, 43. [ix. 6. xx. 1.] Acts v. 42. viii. 4. [25.] xiii. 32. Rev. xiv. 6. *εὐαγγελίζομαι, pass. to be published as glad tidings*. Luke xvi. 16. Gal. i. 11. 1 Pet. i. 25. Comp. iv. 6. [In some places it is simply to teach or preach. Twice in the active, Rev. x. 7. xiv. 6. And in the middle, Luke iii. 18. iv. 43. viii. 1. Acts v. 42. viii. 12.—On the construction of this word (which takes the dative, or accusative, and prepositions *εἰς, ἐν, πρὸς*) see Abresch. Misc. Obsa. vol. x. t. ii. p. 213.]

*Εὐαγγέλιον, ου, τό*, from *εὖ well, good*, and *ἀγγελία a message*.

I. *A good message, glad tidings, good or joyful news*. The LXX (according to Aldus's edition) use *εὐαγγελίων* for good tidings, 2 Sam. xviii. 20. and *εὐαγγέλια* for tidings in general, 2 Sam. xviii. 22, 25. answering to the Heb. *בָּרָךְ*. The Greek writers also apply *εὐαγγέλιον* for good news or tidings. To the instances produced by Wetstein on Mat. iv. 23. I add from Josephus de Bel. iv. 11, 5. *τὰ ἀπὸ τῆς Ῥώμης ΕΥ'ΑΓΓΕΛΙΑ ἦεν, the good news came from Rome*. And from Aristophanes, (cited by Mintert), *ΕΥ'ΑΓΓΕΛΙΑ ἐκ-γὼ ἔφηρσα αὐτοῖς, and I told them good news*. [See Hom. Il.  $\mathcal{E}$ . 150. Spanheim. ad Aristoph. Plut. 764. *Εὐαγγέλια θύειν*, in Xen. Hell. i. 6, 27. is to offer a sacrifice of thanksgiving for good news. And in 2 Sam. iv. 10. it is the reward for good news.]

II. In the N. T. the glad tidings of God's erecting that spiritual and everlasting kingdom foretold in the prophet Daniel, ii. 44. vii. 13, 14. by the coming of Jesus Christ, the true Messiah, in the flesh; or the glad tidings of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1. &c. [In Mat. xxvi. 13. Mark xiv. 9. it is the gospel history of the life, &c. of Christ. Some construe, this history; and in this sense it is used of the works of the evangelists. In 1 Cor. ix. 23. it is, says Schleusner, either the promises of the gospel, or the reward of preaching the gospel. I think the first clearly right: the second is forced. In Gal. i. 6. Schl. says a false doctrine; but Wahl, more correctly, says a different way of preaching the gospel from that of Paul, as appears from what immediately follows.]

—Observe, that as the apostle in 1 Cor. ix. 14. uses the phrase, *ΕΚ ΤΟΥ ΕΥ'ΑΓΓΕΛΙΟΥ ζῆν*,

<sup>1</sup> [Jer. xx. 15. 1 Sam. xxxi. 9. 2 Sam. i. 20. xviii. 19.]

<sup>2</sup> [See Matthew, §§ 420 and 421.]

to live of, or from, the gospel, so Josephus tells us, de Bel. v. 13, 6. that John the Zealot, in defence of his sacrilegious plundering of the Temple, and using of the consecrated wine and oil, pleaded that it was fit, τοὺς τῷ ναῷ στρατευομένοις 'ΕΞ ΑΥΤΟΥ' τρέφειν, that those who fought for the Temple should be fed from the Temple. See also Wolfius.—Our English word *gospel*<sup>1</sup>, from the Saxon godspell, which is compounded of god good, and spell a history, narration, message, admirably expresses the force and propriety of the Greek εὐαγγέλιον.

Εὐαγγελιστῶν, οὗ, ὁ, from εὐαγγελίζω.—An evangelist. These were ministers in the primitive Church, who seem to have been assistants to the apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with<sup>2</sup>. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. 4, 5. Comp. Acts xix. 22.

Εὐαριστίῳ, ᾧ, from εὐαρίστος.—To please well, or very much. occ. Heb. xi. 6, 6. Εὐαριστίαμαι, οὔμαι, passive, to be well pleased. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 6. xiii. 16. where comp. Kypke.—The LXX render εὐαρίστωμεν ᾧ θεῷ to walk with God, by εὐαρίσσειν τῷ θεῷ, concerning Enoch, Gen. v. 22, 24, and in several other passages. [See xvii. 1. Eccclus. xiv. 16. Diod. Sic. xiv. 4.]

Εὐάριστος, ου, ὁ, ἡ, from εὖ well, and ἀριστός pleasing, agreeable.—Well-pleasing, acceptable, or pleasing well. Rom. xii. 1, 2. Tit. ii. 9. [Add Rom. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. al. Wisd. iv. 10. ix. 10.]

Εὐαρίστως, adv. from εὐάριστος.—Acceptably. occ. Heb. xii. 28. [Arrian, Diss. Ep. i. 12, 21.]

Εὐγενέστερος, α, ον. The comparative of the following.

Εὐγενής, εος, οὗς, ὁ, ἡ, from εὖ well, and γένος race, family, which from γίνομαι to be born.

I. Descended from a good family, well-born, noble. Luke xix. 12. 1 Cor. i. 26. [Job i. 3. Xen. Hell. iv. 1, 7. Herodian i. 18, 10. Eur. Phœn. 455. See Irmisch ad Herodian. i. 2, 3.]

II. Generous, ingenuous. So Aristotle ap. H. Steph. cited by Wetstein on Acts xvii. 11. observes, that εὐγενής sometimes signifies μεγαλοπρεπής καὶ γενναῖος. Compare also Kypke. In Acts xvii. 11. we have the comparat. masc. plur.

<sup>1</sup> The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL. Evangelium. Anglosax. godspell, Al. Gotapell. Hanc vocem retinuerunt Angli, cum ejus usus apud superiores inferioresque Germanos penitus intercederet. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum hominibus, atque aliis quavis s. scripturæ enarratione, ad minus notes ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox godspell sit εὐφρατικώτατη, et compositione merè Teutonica vim proprietatemque Gr. εὐαγγέλιον mirificè reddat. Est enim a god bonus, et spell historia, narratio, nuntium."—Junli Etymol. Anglican. in Gospel.

<sup>2</sup> See Eusebius Eccles. Hist. v. 9. or 10. Echar'd's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188. and Sulzer Theaur. in εὐαγγελιστής.

εὐγενέστεροι, οί, more generous. "There is (as Whitty has observed) a peculiar spirit and propriety in this expression, as the Jews<sup>3</sup> boasted they were εὐαγέροι καὶ εὐγενεῖς<sup>4</sup>, free and noble, by virtue of their descent from Abraham and the other patriarchs. These Bereans, imitating the rational faith of their great progenitor, were εὐγενέστεροι his more genuine offspring." Dodridge. [See Joseph. Ant. xii. 7. 2 Mac. x. 13. Cic. ad Att. xiii. 21. Chrysostom and Theophylact explain it by ἱπικιστέροι.]

Εὐδία, ας, ἡ.—Fair or fine weather. It is derived from εὖ<sup>5</sup> well or good, and Δία (which see under Ζεύς) Jupiter, i. e. the heavens or air, whence the Latins say, sub Dio, in the open air; and in Horace we have sub Jove frigido, in the cold air, literally under cold Jupiter, Od. i. 1, 25. The same poet speaks of Jupiter's, i. e. the air's, congealing the snow, iii. 10, 7, 8.

— Ut glaciæ nives  
Puro numine Jupiter.

See also Cic. de N. D. ii. 25. occ. Mat. xvi. 2. where see Wetstein's excellent note. It is not used in the LXX, but in Eccclus. iii. 15. [See Ælian, V. H. ix. 18. Polyb. i. 60. Xen. Cyr. vi. 1, 11. Fœs. Econ. Hipp. p. 151.]

Εὐδοκίῳ, ᾧ, from εὖ well, good, and δοκίω to think.

I. To think well, think good, be pleased, willing, or desirous. Luke xii. 32. Rom. xv. 26, 27. 2 Cor. v. 8. Col. i. 19. ὅτι ἐν αὐτῷ εὐδόκησε πᾶν ὃ πληρώμα κατοικῆσαι, because in him the whole fulness, of the godhead namely, was pleased to dwell. The text, according to this explanation, is so agreeable to what the apostle says, ch. ii. 9. and the structure of the words so conformable to that of other passages, (see Luke xii. 32. Gal. i. 15, 16. and comp. 1 Mac. xiv. 41.) that I have no doubt but this is the true interpretation. Compare πλήρωμα X. [See Ps. xl. 13. (Biel says xxxix. 18.) Eccclus. xxv. 18. 1 Mac. vi. 23.]

II. With ἴν or εἰς following, to be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction. Mat. iii. 17. xii. 18. 1 Cor. x. 5. 2 Cor. xii. 10. 2 Thess. ii. 12. εὐδοκεῖν 'EN—is an Hellenistical phrase formed after the analogy of the Hebrew,—אָפֵק or—אָפֵק to both which it answers in the LXX. See Is. lxii. 4. Mal. ii. 17. 1 Chron. xxix. 3. Ps. xlv. 3. cxlix. 4. and comp. 1 Mac. x. 47. [It is used also in this sense] with an accusative, to take pleasure in, to delight in. Heb. x. 6, 8. This also is an Hellenistical phrase, and is used by the LXX for the Heb. אָפֵק Ps. li. 18. cii. 15. for אָפֵק, Ps. li. 19. [See Levit. xxvi. 34, 41. Ps. li. 16.]—The learned Raphaelius has remarked on Mat. iii. 17. that this V. is scarcely to be found in any of the profane writers, except Polybius, who frequently uses it, but applies it either absolutely, or joins it with a dative. Wetstein, however, on Mat. iii. has produced a passage from Diodorus Sic. where it is in like manner construed with a dative.

<sup>3</sup> See John viii. 33, 39, 41.

<sup>4</sup> So Philo in Legat. col. 792.

<sup>5</sup> So Eustathius in Homer. li. iii. p. 314, 30. Ζεὺς καὶ ὁ ἄλλος θεὸς καὶ αἱ εὐαγγέλιᾶ, ἡ ἑστὴ εὐαγγέλιᾶ, Jupiter also denotes the air, whence εὐδία, that is, a good state of the air, fair weather.



**Εὐδοκία**, ας, ἡ, from *eudokia*.

1. *A seeming well or good, will, pleasure, good pleasure.* occ. Mat. xi. 26. Luke x. 21.

II. *Good will, benevolent affection, affectionate desire.* Luke ii. 14. Rom. x. 1. Phil. i. 15. Comp. Phil. ii. 13. and Macknight. See Suicer Thesaur. on the word. [So Eph. i. 5. *kindness*. In Rom. x. 1. Schleusner says, *I wish from my heart*; and so Theophylact, *the vehement desire*. *Εὐδοκία γενίθια* is simply for *εὐδοκίαν* in Luke x. 21. In 2 Thess. i. 11. Wahl says the phrase is, for *πάσαν ἀγαθωσύνην, ἐν ᾗ εὐδοκᾷ ὁ Θεός, all the goodness in which he delights*. See Ps. xix. 14. Prov. xviii. 22.]

**Εὐεργεσία**, ας, ἡ, from *eú well, good*, and *ἔργον a work*.—*A good work or deed done, a benefit conferred.* occ. Acts iv. 9. 1 Tim. vi. 2. On which latter text compare under *ἀντιλαμβάνομαι* II. [In Acts iv. 9. it is *kindness towards a sick person*. See Hesiod, Theog. 503. Herodian, iii. 6, 6. vi. 9, 1. Thucyd. i. 138.—As to 1 Tim. vi. 2. on a fuller consideration, I cannot conceive that either the Greek or the context will bear any reference of the words, except to the masters. *Let not Christian slaves despise Christian masters as being their equals in religious matters, but let them serve them the better, because they who partake of the benefit (of the Christian religion) are indeed faithful and beloved.* It is said that *εὐεργεσία* does not elsewhere occur in this sense; but it is very harsh to construe the passage, *they who enjoy the benefit of the services of the slaves*. See 2 Mac. vi. 13. ix. 26. Wisd. xvi. 24. The word occurs simply as an action in Ps. lxxviii. 11.]

**Εὐεργετώ**, ᾧ, from *eú well, good*, and *ἔργον a work*.—*To do good.* occ. Acts x. 38. [Pa. xiii. 6. Wisd. iii. 5. Xen. Cyr. viii. 2, 6.]

**Εὐεργίτης**, ου, ὁ, from *εὐεργετώ*.—*A benefactor.* occ. Luke xxii. 26. See Wetstein's note. [Schleusner says, that the passage refers to the title of *εὐεργίτης*, given to those who had done service to their country, especially kings, as Ptolemy. See 2 Mac. iv. 2. Philo Leg. p. 649. Æschin. Dial. i. 12. Polyb. v. 9. Diod. Sic. xi. 26. Xen. Apol. Soc. § 26. Thuc. i. 129.]

**Εὐθετός**, ου, ὁ, ἡ, from *eú well, and θεός placed, disposed*.

[I.] *Rightly disposed, fit.* occ. Luke ix. 62. xiv. 35. See Wetstein on Luke ix. [Diod. Sic. ii. 57. v. 37. Pa. xxxii. 6.]

[II.] *Useful.* Heb. vi. 7.]

**Εὐθύς**, adv. from *eúthús*.

1. *Immediately, instantly.* Mat. iv. 20. viii. 3. et al. freq.—It must in some passages be considered as transposed, or else be rendered as *soon as*. Thus Mark i. 10. *καὶ εὐθύς ἀναβαίνειν ἀπὸ τοῦ ὕδατος, εἰδε σχιζομένους τοὺς οὐρανοὺς, and coming up out of the water, he immediately saw the heavens opened*; or, as soon as he came out of the water he saw, &c. So verse 29. ch. v. 36. xl. 2. See Doddridge on Mark i. 10. *Εὐθύς* is in like manner transposed by Xenophon, Cyr. Exp. ii. p. 171. ed. Hutchinson, 8vo. "Proxenus, the Boeotian, ΕΥΘΥΣ μὲν μεράκιον ὦν, ἔκρεθόμεν γενέσθαι ἀνὴρ τὰ μέγιστα πράττειν ἱκανός, as soon as he was a stripling, desired to be a man,

fit for doing great things; and by Lucian, de Merc. Cond. t. i. p. 496. *καὶ ὁ μὲν πρῶτος ΕΥΘΥΣ ἐπιστηπτομένον παρακούσας τοῦ διεσκόπου, προδραμὼν καὶ προμηνύσας ἀπείχεται*,—and the first who overhears his master proposing (such a thing) immediately running before, and bringing information of it, returns, &c.

2. *Soon, speedily.* 3 John 14. [To this head Schleusner refers Mat. xiii. 5. xxiv. 29. Acts xii. 10. Rev. iv. 2. The meaning of the word in Mat. xxiv. 29. has caused much discussion from the uncertainty, whether our Lord, in that place, is referring to the final judgment, or the particular calamities impending over the Jewish nation. Some have said that it means *suddenly, unexpectedly*; and that this is its force in John vi. 21. Acts xii. 10. Rev. iv. 2. adding that the LXX have rendered the Heb. word *בְּרִיחַ* by *εὐθύς* in Job v. 3. where Schleusner, I think, erroneously considers it as meaning *speedily*. See Glass, Phil. Sac. p. 376. ed. Dath.]

**Εὐθύδρομῶς**, ᾧ, from *eúthús straight*, and *δρόμος a course*.—*To come with a straight course, or run*, as the sailors call it. occ. Acts xvi. 11. xxi. 1. [The corresponding subst. is used of a horse. Poll. Onom. i. 194.]

**Εὐθυμῶς**, ᾧ, from *eúthymos*.

1. *To take courage, be of good courage.* occ. Acts xxvii. 22, 25.

II. *To be cheerful, to be in good spirits*, as we say. James v. 13.—Symmachus uses the participle *εὐθυμῶν* for the Heb. *בְּרִיחַ*, a good or cheerful heart. Prov. xv. 15. [See Xen. Hell. vii. 4, 36. Aristot. Rhet. ii. 2.]

**Εὐθύμοσ**, ου, ὁ, ἡ, from *eú well, good*, and *θυμός a mind*.

1. *Of good cheer or courage.* Acts xxvii. 36. *εὐθυμοὶ δὲ γενόμενοι, being encouraged*. [Xen. Cyr. iii. 1, 29. 2 Mac. xi. 26.]

II. *Cheerful*, whence the comparative neut. sing. *εὐθυμώτερον*, used adverbially, *more cheerfully*. Acts xxiv. 10. [Xen. Cyr. ii. 3, 5.]

**Εὐθύως**, from *eúthús*.—*To make straight, direct*.

1. *To make straight a way.* John i. 23. for which Mat. iii. 3. Mark i. 3. Luke iii. 4. use *εὐθείας ποιεῖν*. [The metaphor is taken from the kings of the East, who before a journey sent officers to remove difficulties and obstructions in the roads. See Num. xxii. 23. Ecclus. ii. 6. xxxvii. 19.]

II. *To direct, guide, steer a ship.* James iii. 4. *ὁ εὐθύων, the person steering, the steersman*. [So Eur. Hec. 39. of a shepherd guiding the flock in Xen. Cyr. i. 2. See Valck. ad Eur. Hipp. 1226. Spanh. ad Callim. Hymn. in Jov. 83.]

**Εὐθύς**, adv. from *eúthús*, and *θύω to rush impetuously*. †A very improbable derivation.†—*Immediately, instantly.* Mat. iii. 16. (where comp. under *εὐθύς* I.) John xiii. 32. ix. 34. et al.

**Εὐθύς**, εἴα, ὅ, from *eúthús*, adv.

1. *Straight, in a natural sense.* Acts ix. 11. [Mat. iii. 3. Mark i. 3. Luke iii. 4, 5. See Jul. Poll. Onom. iv. 160. Gen. xxxiii. 12. Ezek. xli. 10.]

II. *Straight, right, in a figurative and spiritual*

1 [Some MSS. read *εὐθύμως*. See Poll. Onom. iv. 12. v. 125.]

2 [There was a street called the Straight Street at Athens. See Pausan. Attic. c. 49.]

1 [As to this common construction, see Grammar, ch. xxi. sect. 34.]

sense, Acts viii. 21. xiii. 10. 2 Pet. ii. 15.—This word in the LXX most commonly answers to the Heb. *יָשָׁר* straight, right. [With Acts viii. 21. comp. Ps. xciv. 15. Hos. xiv. 9. Vorst. Phil. Sac. p. 54. ed. Fisch.]

*Εὐθύτης*, *ἡ*, from *εὐθύς*.—*Rectitude, righteousness, equity*. occ. Heb. i. 8. The correspondent Heb. word in Ps. xlv. 8. is *יְשָׁר* rightness, righteousness.

*Εὐκαίριος*, *ὦ*, from *εὖ* well, good, and *καιρός* time, opportunity.

I. To have convenient time or opportunity, to have, or be at, leisure. Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the verb in the same sense, *Amor. t. i. p. 1050. οἱ δὲ τῶν ἐπιτηγυνομένων αἰεὶ λογισμοὶ τῆς ἀνάγκης ἀφίθιντες* *ΗΥΚΑΪΡΟΥΝ* *ἐπινοοῖν* *τῶν κριττόνων*, and the thoughts of succeeding (generations) being freed from necessity were at leisure to invent somewhat better. So likewise Plutarch, whom see in Wetstein. [Polyb. xx. 94. Plut. t. iii. p. 213. ed. Hutten.]

II. To spend, or employ, one's leisure time. Acts xvii. 21. [*Προσευκαίριος* is used in this sense in Plut. t. viii. p. 436. The word is condemned by almost all the grammarians. See Loebck, ad Phryn. p. 126. Thom. M. p. 829, &c.]

*Εὐκαιρία*, *αἱ*, *ἡ*, from *εὐκαίριος*. A convenient opportunity. occ. Mat. xxvi. 16. Luke xxi. 6. [Ps. ix. 9. Polyb. ii. 19. 2. 1 Mac. xi. 42. Plat. Phæd. p. 533. ed. Heind.]

*Εὐκαιρος*, *οὐ*, *ὁ*, *ἡ*. See *εὐκαίριος*.—*Timely, opportune, seasonable, convenient*. occ. Mark vi. 21. Heb. iv. 16. [See Ps. civ. 27. 2 Mac. xiv. 29. xv. 20. In the place of St. Mark, Hammond says it is a festival day; but I can see no reason for this. Herodian i. 4. 7. Diod. Sic. ii. 48.]

*Εὐκαίριως*, *adv.* from *εὐκαίριος*.—*Opportunately, conveniently, in season*. occ. Mark xiv. 11. 2 Tim. iv. 2. [Ecclus. xviii. 22. Xen. Ages. viii. 3. Polyb. i. 42, 6.]

*Εὐκοπώτερος*, *αἱ*, *οὐ*, *ὁ*, *ἡ*, compar. of *εὐκοπός* easy, which from *εὖ* denoting easiness, and *κόπος* labour.—*Easier, more easy*. Mat. ix. 5. xix. 24. et al. [Ecclus. xxxii. 4. Polyb. xviii. 1, 2.]

*Εὐλάβεια*, *αἱ*, *ἡ*, from *εὐλαβής*.—† *Caution, circumspection*. † *Fear*. occ. Heb. v. 7. where Christ is said to be *εἰσακουσθεὶς* heard, and so delivered from his fear, that horrid fear, namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34. and under which an angel appeared from heaven strengthening him, Luke xxii. 43. *Εὐλάβεια* is used in the sense of fear, not only in the LXX, Josh. xxii. 24. (comp. Wisd. xvii. 8. and *εὐλαβίσαι*.) but also by the profane Greek writers. See Wolfius and Wetstein on Heb. v. 7. And in the LXX of Job xxxv. 12. according to the Alexandrian MS. and the edition of Aldus, we read *ΟΥΚ ΕΙΣΑΚΟΥΣΗΝ ἈΠΟ ὕβριος πονηρῶν*, and thou wilt not hear, and so deliver from, the insolence of the wicked. The words in Heb. v. 7. may otherwise be rendered being heard from, or on account of, (comp. ἀπό I. 5.) his religious reverence, to God namely, (comp. Bowyer's Conject.); but the former interpretation seems preferable. See Markland in Appendix to Bowyer's Conject. 4to. Our Eng. translators in rendering it, and was heard in that he feared, seem to have aimed at preserving the ambiguity of the original; for in that may here mean either

in (as to) that which, or inasmuch as. In the margin they have, for his piety. [The LXX put this word for *πρεσβύτης* in Josh. xxii. 24. and the same word they render by *θλίψις* in Ezek. xii. 18. In Aq. Is. lvii. 11. it is for fear. See also Polyb. xxxv. 4, 13. Wisd. xvii. 8. Liban. D. iv. p. 265. A. Joseph. Ant. xi. 6, 9. In Aristoph. Av. 376. Dion. Hal. Ant. v. p. 286. and elsewhere, it is caution. See Menag. ad Diog. Laert. vii. 116. Poll. Onom. iii. 136.]

II. Religious, or godly fear. Heb. xii. 28.

*Εὐλαβίσαι*, *οὔμαι*, from *εὐλαβής*.—*To be afraid, to be moved, or impressed with a natural or religious fear*. occ. Acts xxiii. 10. Heb. xi. 7. [See Prov. xxx. 6. Deut. ii. 5. 1 Sam. xviii. 29. Xen. Mem. iii. 6, 8. and 9, 4. 1 Mac. iii. 30. xii. 40. Plat. Phæd. § 39. In Aristoph. Ep. 233. Arrian, Diss. Epict. ii. 1. and elsewhere, it is to be cautious. See *εὐλαβής*.]

*Εὐλαβής*, *ἰός*, *οὐς*, *ὁ*, *ἡ*, from *εὖ* well, carefully, and *λαβόν* 2nd aor. of *λαμβάνω*.

I. It properly denotes [either a thing which can be easily taken hold of, in opposition to *δυσάληπτος*, (see Lucian, t. i. p. 114. ed. Græv.) or, it is used of persons,] one who taketh any thing which is holden out to him, well and carefully. [Ælian, H. An. iii. 13.]

II. Cautious, circumspect, timid, timorous. So Philo, Life of Moses, *καὶ ἅμα τὴν φύσιν ΕΥΛΑΒΗΣ ὦν*, and being also of a timorous disposition; and Plutarch, in Pericl. *περὶ τὸν λόγον ἦν ΕΥΛΑΒΗΣ*, in speaking he was timorous. Comp. Wetstein on Heb. v. 7. [Arrian, Diss. Ep. ii. 1, 17; and so Suidas.]

III. Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious. occ. Luke ii. 25. Acts ii. 5. viii. 2. [Micah vii. 2.]—The LXX seem to have used *εὐλαβεῖς* in a passive sense for *acceptable*, Lev. xv. 31. where *καὶ εὐλαβεῖς ποιήσετε* answers to the Heb. *וּנְחַלְתֶּם*, and ye shall separate. In Walton's Polyglott, however, the Greek words are rendered, *et abstinentes facietis, and ye shall make them abstain*. [Schl. translates it *Proselytes* in Acts ii. 5. viii. 2. but this is quite unreasonable. He thinks that this and other expressions, as *σεβόμενοι* or *φοβούμενοι τὸν Θεόν*, describe the proeelytes of the gate. But if this is allowed, which is very doubtful, the word is by no means used as a term of designation.]

*Εὐλογίω*, *ὦ*, from *εὖ* well, good, and *λόγος* a word.

I. To bless, as one man doth another, to express good wishes to, to wish happiness to. Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7. [These two last passages Schl. construes, to congratulate one on, and so in Tobit ix. 6.]

II. To bless, as man doth God; to praise, laud, celebrate, magnify. Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of praising by the purest Greek writers. See Elmer on Luke i. 64. [Mat. xxi. 9. Mark xi. 9. James iii. 9. Judg. v. 2, 9. Schleusner (both in his Lex. N. T. and his edition of Biel), and Wahl quote Ps. xlv. 22. as having the same sense, but it does not occur in that place. It occurs Ps. ciii. 1. and 2. Ecclus. xxxix. 19. 2 Mac. iii. 30. Polyb. i. 14. 2. xii. 15, 3.]

III. *To bless*, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's *blessing* a person implies his *actually conferring happiness*, whether temporal or spiritual, upon him. Acts iii. 26. Eph. i. 3. Heb. vi. 14. [Add Mat. xxv. 34. Luke i. 42. Gal. iii. 8, 9. in all of which there is a sense of future or actual benefits bestowed. But the word is also used of *prophetic* or *inspired blessing*. See Heb. xi. 20, 21.]

IV. *To bless*, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (comp. Gen. i. 22, 28.); and as he did the sacramental bread, Mat. xxvi. 26. (comp. 1 Cor. x. 16.); and the infants, Mark x. 16. [See Mark xiv. 23. Luke xxii. 17, 19. xxiv. 51.]

Εὐλογητός, ὁ, ὁ, ἡ, from *εὐλογέω*.—*Blessed*. Luke i. 68. Rom. i. 25. ix. 5. et al. ὁ *εὐλογητός*, *the blessed*, is used by the high priest as a *title* or *name* of God, Mark xiv. 61. agreeably to the Jewish style. See Wolfius, Schoettgenius's edition of Pasor's Lexicon in *εὐλογητός*, and Bp. Pearson on the Creed, art. II. HIS ONLY SON, p. 141. fol. ed. 1662. [Gen. ix. 26. xxvi. 29.]

Εὐλογία, ας, ἡ, from *εὐλογέω*.

I. *Blessing, wishing well*, or *expressing wishes of happiness to*, James iii. 10. Comp. Heb. xii. 17. [where Schl. says it is *prophetic blessing*.]

II. *Praise, eulogy*, to God. Rev. vii. 12. Comp. v. 12, 13. [Eccles. iii. 9.]

III. *Praise, commendation*, to man. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44. [Thuc. ii. 42. Theophylact on Rom. interprets it *flattery*, and rightly, as to the meaning from the context, but Schl. is wrong in attributing such a sense to the word.]

IV. *Blessing*, [in the sense of *good bestowed*.] See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. *εὐλογία* III. Rom. xv. 29. *ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ*, in the fullness of the blessing of the gospel of Christ, i. e. "with a full and abundant blessing attending my ministerial and evangelical labours," Doddridge; or rather, according to Whitby, "with a full impartment of *spiritual gifts* to you." Comp. Rom. i. 11. Eph. i. 3.

V. *Ποτήριον τῆς εὐλογίας*, the cup of blessing, i. e. the cup, or wine in the cup, which is *blessed* in the Eucharist, and corresponds to the second cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being *blessed* by the master of the house, was likewise called the cup of blessing. occ. 1 Cor. x. 16. See Bp. Pearce's Comment. on the Gospels, p. 443. and Dr. Bell on the Sacrament, p. 175. 2nd edit. [Ernesti Opusc. Theol. p. 20. Reland, Ant. Heb. p. 427. Suicer, Thes. i. p. 1249.]

VI. *Blessing, beneficence, bounty*, a *bountiful present*. 2 Cor. ix. 5, 6. This seems an Hellenistical sense of the word; and thus *εὐλογία* is used in the LXX for a *present*, answering to the Heb. *תְּרוּמָה* Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 Kings v. 15. [Zonaras, Lex. col. 807. says, *ἐκ' εὐλογίας, μετὰ δαψύλειας, καὶ ἀδρότητος ὁ σκίρων ἐκ' εὐλογίας*.]

Εὐμετάδοτος, ου, ὁ, ἡ, from *εὐ* denoting (237)

*readiness*, and *μεταδίδωμι* to impart.—*Ready to impart or distribute*. occ. 1 Tim. vi. 18. M. Antoninus [iii. 14.] cited by Wetstein, uses *τὸ εὐμετάδοτον* for *readiness to distribute*. [Plutarch, t. ix. p. 190. ed. Reiske.]

Εὐνοίω, ᾧ, from *εὐ* well, and *νόος* the mind.—*To be well affected* or (q. d.) *well-minded towards*, another, to be friends with him, (as we commonly express it.) occ. Mat. v. 25. where see Wetstein. [Dan. ii. 4, 3. see cod. Chish. and Gen. xxxiv. 15. (in the 5th version.) Polyb. iii. 12. Herodian, ii. 2, 5. Xen. Cyr. viii. 2, 1.]

Εὐνοία, ας, ἡ, from *εὐ* well, and *νόος* the mind.—*Benevolence, goodwill*. occ. Eph. vi. 7. 1 Cor. vii. 3. where observe that nine MSS., six ancient, for *ἀγαπώνην εὐνοίαν* have *ἀφελήν*, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned critics cited by Wetstein, to whom we may add Bp. Pearce, who thinks the common reading to be an interpretation only of the genuine one: and Griesbach receives *ἀφελήν* into the text. [Schl. says, that in Eph. vi. 7. it is *fidelity*; but there is no occasion for this; *goodwill* exactly explains the meaning. He refers to Lucian, Bis Accus. p. 321. *ἀνδράποδον εὐνοῦν καὶ πιστόν* (where the meaning is the same as here). Aristoph. Plut. 25. Artemid. iii. 54. In 1 Cor. vii. 3. the whole phrase means, as he says, *debitum conjugale præstare*. So *φιλότης* in Hesiod, Theog. 125, 306. See also as *χαρίζομαι* and *χάρις* in the same sense, Aristoph. Eq. 514. Eccl. 625. Schol. Pind. Pyth. Od. ii. B. 4. The word occurs as *benevolence*. 1 Mac. xi. 33, 53. 2 Mac. xi. 21, 26.]

Εὐνοχιζέω, from *εὐνοῦχος*.—*To make an eunuch*, either literally by *castration*, or figuratively by *mortification*. occ. Mat. xix. 12.—Josephus uses this word, Ant. x. 2, 2. where Isaiah threatens king Hezekiah, *τοὺς ἐκγόρους ΕΥ' ΝΟΥΧΙΣΘΕΣΟΜΕΝΟΥΣ, καὶ ἀπολείσαντας τὸ ἄνδρας εἶναι, τῷ Βαβυλωνίῳ δουλεύοντας βασιλεῖ*, that his descendants should be made eunuchs, and having lost their virility, should serve the Babylonish king.

Εὐνοῦχος, ου, ὁ, from *εὐνή* a bed, and *ἔχω* to have, keep; [so Etym. M. and Phavor.] unless we prefer Eustathius's derivation, [Il. x. 44. p. 1256, 27. Rom.] from *εὐνός* deprived, and *οἰκίας* of cohabitation. *Εὐνός* is used by Homer, Il. xxii. 44. Od. ix. 524. and may also be derived from *εἷς*, *ένός*, alone.

I. *A keeper of the bed or bed-chamber, a chamberlain*. Some think it is applied strictly in this etymological sense to queen Candace's eunuch, Acts viii. 27, 34, 36, 38, 39. because at ver. 27. he is called *ἄνθρωπος* a man: but this argument seems very weak; for *ἄνθρωπος* *Αἰθίοψ*, according to both the Greek and Heb. idiom, is exactly equivalent to *Αἰθίοψ τις* (see Raphelius): and surely an eunuch might be called *ἄνθρωπος* as distinguished from a woman.—The LXX use *εὐνοῦχος* from the Heb. *שָׂרֵף* an officer, where we cannot well suppose any reference to *castration*. Comp. Gen. xxxix. 1, 7. in the LXX. and see Heb. and Eng. Lexicon under *שָׂרֵף*. [Fischer (de Vit. Lex. N. T. Prol. xxi. p. 484.) has a long dissertation on the word. In Hebrew *שָׂרֵף* coming from a verb to *castrate*, signifies, a castrated man. Now

all the officers in oriental courts, guards, porters, chamberlains, cooks, bakers, messengers, &c., were *castrated*, so that the courtiers were called the *εὐνοῦχοι* or *castrated*, and the principal or chief of the *castrated* *εὐνοῦχοι* ἢ or *εὐνοῦχη* ῥῃ. The word, then, in Hebrew, does not denote the office simply, but a *castrated man serving some office*. For some word indicating the office is always added, which would be unnecessary if the word by itself signified the office. Now that *εὐνοῦχος* originally and by its derivation (like *πολιούχος*, &c.) signified *keeper* or *guardian of the bed*, is not doubtful, and the glossaries and lexicographers give the meaning, and yet no instance can be found in ancient writers where it had that signification. In the case before us, as it is distinctly said, that he had the charge of the treasure, (v. 27.) and the word *δυναστεύς*, like *εὐχ*, is added, to show that he was one of the first rank, it seems probable that *εὐνοῦχος* here can only mean a *castrated man in office*. The Hebrew word is constantly explained by Onkelos by the word *גדול* (*great*), and by the LXX by *δυναστεύς* (Jer. xxxiv. 19); and the evangelists, we know, often added Greek explanatory words to barbarous ones. See Mat. xii. 24. Mark ix. 43. x. 46. Luke has not only done this, xi. 15. Acts vii. 10. viii. 27. (Candace being, see Plin. H. N. vi. 29. ed. Gron., the word for queen in Æthiopia, as Pharaoh was for king in Egypt, or at least the name applied to reigning persons,) but has also added to Greek words, when used in a Hebrew sense, other explanatory ones without any copula. Thus xxiii. 2. *Χριστὸν βασιλέα*, and see Mark xv. 32. Therefore *εὐνοῦχος δυναστεύς* must be the same as *εὐνοῦχος, τοῦτισι δυναστεύς*. For as the officers of oriental courts, and especially chamberlains, were *castrated*, the Greeks out of their natural politeness transferred the word *εὐνοῦχος* as less offensive, to signify a *castrated person*. Thus Plutarch (Vit. Alex. M. t. i. p. 682. A. ed. Vechel.) and Diodorus (xi. p. 278. ed. Steph.) add the word to others describing a chamberlain, and clearly mean a *castrated person*. From these reasonings, Fischer collects sufficiently that in the passage before us the meaning of the word is not *chamberlain*, but a *castrated man*. As to Parkhurst's reference to Gen. xxxix. 1. about Potiphar, he has himself destroyed the force of it in his note in the Hebrew Lexicon, which (with other passages) sufficiently shows that eunuchs frequently married.]

II. *An eunuch, a man either naturally impotent*<sup>1</sup>, Mat. xix. 12; or *castrated*, Mat. xix. 12. Acts viii. 27. et al. *Eunuchs* had anciently the charge of the *bed-chamber*, and the care of the women, in the palaces of the Eastern princes, (see Esth. ii. Dan. i.) as they still have in that part of the world to this day.

III. *An eunuch, in a figurative sense; one who on a religious account mortifies his natural inclinations, and refrains even from marriage*. Mat. xix. 12. [So Fischer, and see Wies. iii. 14.]—See Suicer's Thesaur. on this word.

<sup>1</sup> [It appears from the Glossæ Vet. Juris, p. 3. that the word was applied to all who, either from infirmity, accident, or an operation when young, were unfit for generation. The first were *σπράδονες*, the second *θλῆβια*, the third *καστράτοι*, according to Theoph. Paraphr. Institut. l. 11, §. p. 117.]

*Εὐδοῖα*, ἡ, from *εὖ* well, good, and *ὁδός* a way, journey.

I. *To give or afford a good or prosperous journey; whence εὐδοῖομαι, οὔμαι, pass.—To have a prosperous and successful journey.* Rom. i. 10. where see Kypke. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. *הַיָּסֵד הַזֶּה לָלֶכֶת* to lead in the way.

II. *To prosper another, to make him prosperous.* *Εὐδοῖομαι, οὔμαι, pass. to prosper, be prospered.* 1 Cor. xvi. 2. 3 John 2. twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Judg. xv. 18. but by the profane writers, as may be seen in Wetstein on Rom. i. 10. [Wahl and Schl. refer Rom. i. 10. to this head, and perhaps rightly. But Schl. refers 1 Cor. xvi. 2. to another sense, to have opportunity. This is unnecessary. Wahl translates rightly, *εὐρίαν εὐδοῖσθαι according as he shall have had good success*. The word occurs in this sense, Herod. vi. 73. 2 Mac. x. 7. See Glass, Philol. Sacra. p. 1189. ed. Dath., and compare 2 Chron. xiii. 12. xviii. 11.]

☞ [Εὐπάρεδος, οὐ, ὁ, ἡ, from *εὖ* and *πάρεδος* an assessor, (see Dem. 1332, 14.)—*One who constantly sits to, or applies to any thing, assiduous*. 1 Cor. vii. 35. according to some MSS.] † See *εὐπρόσδετος*, †

☞ *Εὐπειθής, ἰος, οὐς, ὁ, ἡ, from εὖ denoting easiness, and πείθω to persuade.—Easily persuadable, easy to be persuaded or intreated.* ooc. James iii. 17. [See Polyb. i. 63, 3. Xen. Mem. iii. 4, 8. But Schl. thinks it is here, that which makes others tractable. He refers to Æsch. Choeph. 257.]

☞ *Εὐπερίστατος, οὐ, ὁ, ἡ, from εὖ well, easily, and περίστας surrounding, † surrounded, † which from περιίστημι, or περιίσταμαι to surround.—Easily surrounding or encompassing, apt to surround or encompass.* This is a very difficult word, being found in no Greek writer before the time of the apostles. After examining various interpretations of it, both ancient and modern, (which may be seen in Suicer's Thesaur. Pale's Synops. Wetstein, Elsner, and Wolfius,) I find myself, with the two last-named learned writers, obliged to acquiesce in the exposition Chrysostom gives of *εὐπερίστατος* by *ἡ ἐνδύλας περιέστανιν ἡμᾶς*, which *easily encompasses or surrounds us*. So French trans. *qui nous enveloppe si aisément*. Diodati's Italian, *ch' è atto a darci impaccio, which is apt to hinder us*. ooc. Heb. xii. 1. where Kypke, whom see, explains it to the same effect as Diodati. The particular sin here meant by the apostle seems to be that mentioned by Doddridge, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following context, and ch. iii. 6, 14. vi. 11, 12. x. 23, 26, 36—39.—Very ingenious is the interpretation of Wetstein, who explains *εὐπερίστατος* in a passive sense of the sin which is surrounded with so great a cloud of witnesses, who are, as it were, spectators of the Christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation, he proves from pertinent authorities, that both *περίστατος* and *ἀπερίστατος* are used passively, the former signifying surrounded, the latter not surrounded. But then he also quotes a passage from Theopompus in Athenæus, where

*εὐπρίστως* must be understood *actively* (ΠΕΡΙ-  
ΣΤΑΤΟΝ βόσκα τὴν εὐμηνῶν σου, by her cries  
she makes the village surround her, or brings  
it around her); and Elsner observes against Le  
Clerc, that verbal adjectives of a like form in  
-*ros* have often an *active* signification. And  
since the apostle joins the *εὐπρίστως ἀμαρ-  
τῶν* with *ὅσον πάντα* every weight, and describes  
it as something which Christians are to *lay aside*,  
Chrysostom's exposition above-mentioned appears  
justly preferable to Wetstein's; and it seems  
very probable, that in this epithet *εὐπρίστως*  
the apostle alludes to the long flowing garments  
of the ancients, which, if not *put off* in running  
a race, would (περὶστράναι) *ding about* their legs,  
and impede their course. So Diodati, Beza, and  
Piscator in Leigh Crit. Sac. Comp. under  
*ἀναζώνοντες*. [Chrysostom's interpretation best  
agrees with the natural meaning of the word  
*περίστῃ* to surround, and it is used of hunters  
surrounding their prey. See Herod. i. 43.  
Theophr. Char. c. 6. This interpretation is re-  
ceived by Schl. and Wahl. Theophylact, who is  
followed by Kypke, says, *through which one easily  
falls into περιστάσεις* or troubles. Hesychius says  
*easy*. †His interpretations are *εύκολον, εὐ-  
χρη-τ*]

*Εὐκαίτα*, ας, ἡ, from *εὐκαίω* to do good,  
which from *εὐ* well, and *καίω* to do.—*Doing good*,  
i. e. *works of charity and mercy, beneficence*. occ.  
Heb. xiii. 16. [The word is condemned by Poll.  
v. 140. It occurs in Alciph. 1 Ep. 10. Diog.  
Laert. x. 10. Arrian, Exp. Alex. vii. 23, 8. See  
Reitz. ad Lucian. Imag. c. 21. (t. ii. p. 479.)]

*Εὐπρίω*, ὦ, and *εὐπρίομαι*, οὔμαι, from *εὐ-  
πρίω*<sup>1</sup> *having or possessing any thing, which from  
εὐ well, and πρίω* (from *πρίω* to †*pierce, pene-  
trate, † pass through*) which signifies not only a  
*passage through*<sup>2</sup>, but a *mean or method found out  
for doing any thing, particularly for getting money*;  
also, *gain, income, revenue*.—*To be able to afford, to  
be able*, in this sense, occ. Acts xi. 29. where  
Kypke observes that the expression is elliptical,  
and that *χρημάτων* *wealth*, or some such word,  
is to be understood. He accordingly cites from  
Josephus ΧΡΗΜΑΤΩΝ ΕΥΠΟΡΘΕΙΣ, and  
from Strabo ΧΡΗΜΑΤΩΝ ΕΥΠΟΡΥΝΤΑΣ.  
Comp. also Elanor and Wetstein.—It is used by  
the LXX for the Heb. *רָחַץ* to reach, attain to,  
Lev. xxv. 26, 49; for the Heb. *מָצָא* to find, ob-  
tain, Lev. xxv. 28. [Schl. and Wahl here trans-  
late, *to be rich or abound in riches*; but under  
*εὐδωξ* Schl. refers to this passage, and to 2 Cor.  
viii. 2. to explain 1 Cor. xvi. 2. which he trans-  
lates, *ut fert omnesque res familiaris*, and this gives  
the same meaning as Parkhurst. See Polyb. vi.

<sup>1</sup> Kypke remarks, that Musonius in Stobæus, serm.  
viii. p. 476, confirms this sense by distinguishing between  
*εὐπρίω* and *πλουτεῖν* the rich. "Some men, when they  
cannot pretend poverty, ὅλλ' ΕΥΠΟΡΙ ΧΡΗΜΑΤΩΝ ὄν-  
τες, τινες δὲ καὶ πλούσιοι, but who are possessed of  
property, and some even rich, yet go so far as not to bring  
up their younger children ἵνα τὰ προγεγενημένα ΕΥΠΟΡΙ  
μᾶλλον, that the elder may be better provided for."

<sup>2</sup> "Πόρος transitus, trajectus.—Item ratio excogitata  
aliquid efficiendi: ut πόρος χρημάτων ratio pecunie com-  
paranda. Eurip. pro quo et absolutè πόρος dicitur ap.  
Aristot. Rhet. i. et Polit. i. 7. Interdum pro questu  
usurpatur, ut apud eundem in Polit. Significat et redditus,  
preventus, obventio, vectigal, ap. Aristoph. Vesp." Be-  
pala.

58, 9. Xen. Mem. ii. 7, 4. In good Greek, the  
word certainly implies abundance.]

*Εὐπρία*, ας, ἡ, from *εὐπρίω*, which see  
under *εὐπρίω*.—*Substance, maintenance, well-  
hood, means, opes, facultates*. occ. Acts xix. 25.  
[It is rather, *plenty, plentiful supply*. Diod. Sic. i.  
45. Xen. Cyr. iii. 3, 7. See Aq. Judg. vi. 12.  
Job v. 6.]

*Εὐπρίεια*, ας, ἡ, from *εὐπρίης*, ἵος, οὗς, ὁ,  
ἡ, which from *εὐ well*, and *πρίω* to be beautiful,  
to become<sup>3</sup>.—*Beauty, pleasing form*. occ. James i.  
11. [Polyb. i. 4, 8. Thuc. vi. 31.]

*Εὐπρόσδετος*, ου, ὁ, ἡ, from *εὐ well*, and  
*πρόσδετος* accepted, acceptable; which latter word  
is used by the LXX, Prov. xi. 20. and is derived  
from *προσδέχομαι* to receive, accept.—*Well ac-  
cepted, acceptable*. occ. Rom. xv. 16, 31. 2 Cor.  
vi. 2. viii. 12. 1 Pet. ii. 5.—The word is applied  
in the same sense by Plutarch, [t. ix. p. 196.  
Reiske] (see Wetstein,) and by Clement, 1 Cor.  
§ 35, 40. ed. Russel.

*Εὐπρόσιδος*, ου, ὁ, ἡ, from *εὐ* intens. and  
*πρόσιδος* an assessor, a constant attendant; also  
*assiduus*, which from *πρός* near, hard by, and  
*ἵδρα* a seat.—*Constantly attending*, whence the  
neut. *εὐπρόσιτον*, τό, used as a substantive.—  
*Constant, or continual attendance*. occ. 1 Cor. vii.  
35. Comp. *προσίδρυς*. But observe that in  
1 Cor. vii. 35. many MSS., five ancient, read  
*εὐπρόσιτον* to the same sense. And this reading  
is embraced by Bp. Pearce, whom see, and by  
Griesbach received into the text. [3 Mac. iv. 13.]

*Εὐπροσώπις*, ὦ, from *εὐ well*, and *πρό-  
σωπον* a face, appearance.—*To make a fair ap-  
pearance, or show*. occ. Gal. vi. 12.—The Greek  
writers often use the adjective *εὐπρόσωπος* for  
*specious, appearing fair or well*. For instances  
see Wolfius, Wetstein, and Kypke. [Xen. Mem.  
i. 3, 10. See also Demosth. 277, 4. and Gen.  
xii. 11.]

*ΕΥΠΙΣΚΩ*.—*To find*. From the obsolete  
*εὐρίω* we have in the N. T. 1st fut. *εὐρήσω*, perf.  
*εὐρηκα*, 1 aor. pass. *εὐρήθην*, 1 fut. *εὐρήθσομαι*,  
1 aor. mid. partic. *εὐράμενος* (Heb. ix. 12.) by  
syncope for *εὐρήσάμενος*; if it should not rather  
be deduced from the obs. *εὔρω*, 1 aor. *εὔρα*, 1  
aor. mid. *εὐράμην*, partic. *εὐράμενος*.

I. *To find by seeking*, and that whether the  
thing or person were before lost, as Mat. xviii.  
13. Luke ii. 45, 46. Comp. Acts xvii. 27; or  
not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2.  
So used by Xenophon and Demades, cited by  
Kypke. [Add Luke xxiii. 4, 14. Acts xiii. 28.  
xxiii. 29. and perhaps Mat. xxvi. 60.]

III. *To find without seeking, or by accident*, as  
we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viii.  
10. xviii. 28. xx. 6. xxi. 2. [xxii. 9, 10.] xxiv.  
46. xxvi. 40. [xxvii. 32.] Comp. Luke xvii. 18.  
(which Elsner, Wolfius, and Campbell understand  
*interrogatively*, as the preceding verse,) Phil. iii.  
9. [John i. 46. v. 14. Luke iv. 17<sup>4</sup>.]

<sup>3</sup> [In the LXX it is usually *honour, excellence, or glory*.  
See 2 Sam. xv. 25. Prov. xxxi. 25.]

<sup>4</sup> [John xii. 14. may be added to this or the next di-  
vision. Compare Gen. xlv. 6. and 34.]

V. *To find, obtain, get.* Luke i. 30. ix. 12. [xi. 9.] John x. 9. [Acts vii. 40.] Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So Lucian, *Reviv. t. i. p. 306.* μόλις γοῦν ΕΥΡΟΜΗΝ πολλά κτενύσας, I could, however, scarcely obtain with many intreaties. See also Wetstein and Kypke on Heb. ix. 12. and Kypke on Rom. iv. 1. [See Ælian, V. H. iii. 17. Dion. Hal. v. 49. vii. 37. Pind. Isthm. i. 60. Gen. vi. 8.]

VI. *To find the price or value of any thing by computation.* Acts xix. 19. Xenophon applies the V. in the same sense. See Raphaelius and Wetstein. So Herod. viii. 28. ΕΥΡΟΝ λογιζόμενος, I found by computation.

VII. *To save, preserve.* Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able.* Rom. vii. 18. where Kypke cites Plutarch, Pausanias, and Arrian, using it in a like view.

IX. *[To know, understand, have a knowledge of.* Rom. vii. 21. x. 20. Acts xvii. 27. Schl. refers to this head Phil. iii. 9. that I may be found in him, i. e. that I may be found to be a good Christian. Pearce says the meaning is, that "I may be found to have put on Christ, to be covered over with him," from Locke's note on Gal. iii. 27. See Is. lxxv. 1. Judg. xiv. 18. Herodian, ii. 1, 8. Ælian, V. H. x. 6. Wied. xiii. 6, 9.]

X. *Εὐρίσκομαι, pass. to be found, i. e. to be.*—In this sense it is frequently applied in the LXX for Heb. נִשְׁכַּח, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18. where Campbell translates *εὐρίσθην ἐν γαστρὶ ἔχουσα*, by *she proved to be with child.* Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21. where see Vitranga and Kypke on Mat. [Compare Luke xvii. 18. Acts viii. 40. Rom. vii. 10. Gal. ii. 17. Rev. xii. 8. Gen. ii. 20. xlvii. 14. Deut. xviii. 10. Esth. ii. 3.]

Εὐροκλύδων, ὠνος, ὁ.—*Euroclydon, a tempestuous wind*, usual in the Mediterranean, and well known to the modern mariners by the name of a *levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S. E. The great wind, or mighty tempest, or vehement east wind, described by the prophet Jonah, i. 4. iv. 8. appears to have been one of these *levanters*¹. *Εὐροκλύδων*, according to the annotations of Erasmus, Vatablus, and others, is said to be *ex hinc ducta quod ingentes exciēt fluctus*, (a word derived from its exciting great waves), as if these commentators understood it to have been, as Phavorinus writes it, (in voce τυφών), *εὐρυκλύδων*², and, as such, compounded of *εὐρύς*, (latus, amplius, broad, large, &c.), and *κλύδων* (fluctus, a wave). But rather, if an etymology is required, as we find *κλύδων* used by the LXX (Jonah i. 4, 12.) instead of *ἄπας*, which always denotes a *tempest*, as I conjecture, properly so called, *Εὐροκλύδων* will be the same with *εὐρὸν κλύδων*³, i. e. *an eastern tempest*, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. Shaw, Travels,

p. 330. and note, where the reader may meet with further satisfaction on this subject, and may find the common reading *εὐροκλύδων* sufficiently defended in preference to that of the Alexandrian MS., *εὐρακλύδων*, though favoured by the Vulg. version, *Euroaquilus*, and embraced by Grotius, Cluver, Le Clerc, and Bentley. The ancient

Syriac version has *ܐܘܪܘܩܠܝܘܬܐ*. See also Wetstein, Doddridge, and Bowyer's Conject. on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26. [Aulus Gellius, N. A. ii. 22. complains of the unfrequency of the occurrence of names of winds in the ancient writers.]

*Εὐρύχωρος*, ου, ὁ, ἡ, from *εὐρύς*⁴ broad, and *χώρα* region.—*Broad, roomy, spacious.* occ. Mat. vii. 13. [See Hos. xiv. 17. Is. xxx. 23. et al. *Εὐρυχωρία* occurs in Symm. Ps. xvii. 20. cxvii. 6. Xen. Cyr. iv. 1, 8. (where it is a plain.)]

*Εὐσεβία*, ας, ἡ, from *εὐσεβής*.  
I. *Devotion, piety towards God.* Acts iii. 12. 1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness, or the whole of true religion; so named because piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16. [I should be inclined to refer all the passages except 1 Tim. iii. 16. to the first sense, adding 2 Tim. iii. 5. Tit. i. 1. 2 Pet. iii. 12. Xen. Cyr. viii. 1, 25. Diod. Sic. xix. 7. Prov. i. 7. Is. xi. 12. We may observe that *piety to a mother* is called *εὐσεβία* in Æsch. Dial. iii. 10.]

Εὐσεβίω, ᾧ, from *εὐσεβής*.  
I. *To exercise piety or true religion.* Comp. *εὐσεβία* II. 1 Tim. v. 4. where observe that *τὸν ὁκλον* is governed of the preposition *κατὰ* understood. So Elsner cites from Isocrates in Nicocle, § 35. ΤΑ' περὶ τοῦ θεοῦ ΕΥΣΕΒΟΥ - ΜΕΝ⁵. See more in Elsner and Wolfius. [Susan. 64.]

II. *Transitively, governing an accusative. To worship religiously.* Acts xvii. 23. So Euripides and Plutarch, cited by Wetstein, ΕΥΣΕΒΟΥΣΙ ΤΟΥΣ ΘΕΟΥΣ, and ΕΥΣΕΒΕΙ'Ν ΘΕΟΥΣ. [Xen. Hell. i. 7, 10.]

*Εὐσεβής*, ιος, ους, ὁ, ἡ, from *εὐ well*, and *εἰ-βομαι* to worship.—*Devout, pious, religious, godly.* occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. [Is. xxiv. 16. Xen. Cyr. viii. 1, 9.]

Εὐσεβώς, adv. from *εὐσεβής*.—*Piously, religiously, godly.* occ. 2 Tim. iii. 12. Tit. ii. 12. [Xen. Mem. ii. 2, 13.]

*Εὐσημος*, ου, ὁ, ἡ, from *εὐ well*, and *σημα* a sign.—*Significant, intelligible, easy to be understood.* occ. 1 Cor. xiv. 9. where see Wolfius and Wetstein. [Porphy. de Abst. iii. 4. Sext. Emp. adv. Arithm. 18. Polyb. x. 44, 3. Artemid. ii. 44. In Ps. lxxxi. 3. it is used for remarkable.]

Εὐσπλαγχνος, ου, ὁ, ἡ, from *εὐ well*, and *σπλαγχνος* a bowels, which see.—*Of tender bowels,*

⁴ Scapula remarks, that this word may seem to be composed of *εὐ well*, and *ῥέω to flow*, so as to be spoken properly of a broad and well-flowing river, as in Homer, II. vi. 508.

Εἰσθὲν λούεσθαι ΕΥΡΕΠΕΓΟΣ ποταμοῖο.  
That used to bathe in the wide-flowing stream.

Comp. II. v. 545. xxi. 1.

⁵ Isocrates has a very similar expression in Demon. § 7. πρῶτον μὲν οὖν ΕΥΣΕΒΕΙ' ΤΑ' πρὸς τοῖς θεοῖς.

¹ The winds in Jonah, however, appear to have been miraculous.

² One MS. cited by Wetstein and Griesbach reads so.

³ *Eἶρος the east wind*, is, by the way, from the Heb. *אֵר* the light, which rises in that part of the heavens.

*tender-hearted, tenderly compassionate*<sup>1</sup>. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in Clement, 1 Cor. § 29. *Εὐσπλαγχνος* is used in Sophocles, and *εὐσπλαγχνία* in Euripides; but in those writers both these words denote *strength of mind, high spiritedness*. See Wolfius on Eph. iv. 32. [and Vorst, Phil. Sacr. ii. p. 38. ed. Fisch.] But Chrysostom, cited in Suicer's Thesaur. under *εὐσπλαγχνίζομαι*, applies the particip. *εὐσπλαγχνίζομενος* in the sense of *tenderly compassionate*; and Symmachus uses *ἀσπλαγχνος* for the Heb. *חַרָּד*, Prov. xvii. 11. and so doth another Hexaplar version for *חַרָּד*, Deut. xxxii. 33. Comp. under *σπλάγχνον* II. [Prayer of Manass. v. 6.]

*Εὐσχημόνως*, adv. from *εὐσχήμων*.—*Honourably, gracefully, decently*. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12. [Xen. Cyr. i. 3, 7.]

*Εὐσχημοσύνη, ης, ἡ*, from *εὐσχήμων*.—*Comeliness*. occ. 1 Cor. xii. 23. [In Xen. Cyr. v. 1, 2. Polyb. x. 18, 7. it may relate, perhaps, more to *decorum of manners*. See 4 Mac. vi. 1. where it relates to *dress*.]

*Εὐσχήμων, ονος, ὁ, ἡ*, from *εὐ well, good*, and *σχῆμα form, fashion, mien*.

I. Spoken of persons, *honourable, respectable, reputable*. Mark xv. 43. Acts xiii. 50. xvii. 12. See Wetstein and Kypke on Mark.

II. Of things or actions, *decent, becoming, comedy*. 1 Cor. vii. 35. xii. 24. [Arrian, Diss. Ep. iv. 12, 6. Schwarz, Comm. p. 610. Olear. de Stilo, p. 283.]

*Εὐτόνως*, adv. from *εὐτονος intense*, from *εὐ intensa* and *τίονα* perf. mid. of *τείνω to stretch, strain*.—*Intensely, vehemently, strenuously*. occ. Luke xiii. 10. Acts xviii. 28. [Josh. vi. 8. Diod. Sic. xi. 65. Xen. Hier. ix. 6.]

*Εὐτράπελία, ας, ἡ*, from *εὐτράπελος*, which is derived from *εὐ easily*, and *τραπεῖον* 2 aor. of *τρέπω to turn*, and properly signifies one who can *easily*<sup>2</sup> or *readily* turn his discourse, and accommodate it to the present occasion, for the purpose of *exciting mirth or laughter; a wit*; but since such persons are very apt to deviate into *buffoonery and scurrility*, hence *εὐτράπελος* is sometimes used in a bad sense for a *buffoon, a scoffer, a sneerer*. So Isocrates in Areopag. [p. 290.] joins the *εὐτράπελους* with *τοὺς σκώπτειν ὀνημένους*, those who are expert in *scoffing*. And Aristotle, οἱ βωμολόχοι *εὐτράπελοι* προσ-αγορεύονται, *buffoons* are called *εὐτράπελοι*.

I. In a good sense, *wit, pleasantry, facetiousness, merriment*. So used by Plato. [See Diod. Sic. xv. 7. xx. 63. Cic. Epist. ad Divers. vii. 32.]

II. In a bad sense, *buffoonery, scurrility, satirical or obscene jesting*; for, from the tenor of the apostle's discourse, he seems particularly to allude to this last. (See Hammond.) So Hesychius explains *εὐτράπελία* not only by *κουφότης levity*, and *μωρολογία foolish talking*, but also by *αἰσχρολογία filthy or obscene talking*. occ. Eph. v. 4. See Wetstein and Elsner on the place.

<sup>1</sup> Notat—eos qui ex imis visceribus, aut ex corde plane medullitatis suis totum miserantur, coramque calamitatibus vehementissime afficiantur. Illyr. in N. T. in Leigh's Crit. Sac.

<sup>2</sup> Εὐτράπελία—παρά τοῦ ΕΥ ΤΡΕΠΕΣΘΑΙ τὸν λόγον ἔρπαι. Etymol. Magn. [See Aristoph. Vesp. 467. and the Scholiast.]

[See Aristot. Mor. i. 31. Eudem. iii. 6. *Ælian*, V. H. v. 13. Wessel. ad Diod. Sic. xx. 63.]

*Εὐφημία, ας, ἡ*, from *εὐφημος*.—*Praise or good report*. occ. 2 Cor. vi. 8. [*Ælian*, V. H. iii. 47. Alciph. i. Ep. 39. See Symm. Ps. xli. 5. cxxv. 2. cxix. 2. where the sense is rather, a *hymn of praise*.]

*Εὐφημος, ου, ὁ, ἡ*, from *εὐ well, good*, and *φήμη, report, fame*.—*Of good fame or report, reputable*. occ. Phil. iv. 8. [This word in good Greek expressed *words of good omen*, and the verb *εὐφημῶ* was either to *utter such words*, or to *abstain from words of evil omen*, and be silent. See Spanh. ad Aristoph. Nub. 263. Then it came to signify, the *utterance of blessings or good wishes*. See Demosth. p. 800, 13. 1 Mac. v. 64. Symm. Ps. xxxii. 11. and *εὐφημος* means, *pleasant to be heard*, or according to Sehl. *all that expresses kind wishes*.]

*Εὐφορίω, ὦ*, from *εὐ well*, and *φορίω to bear*.—*To bear or bring forth well or plentifully*. occ. Luke xii. 16. The verb or participle is used by Hippocrates and Josephus, cited by Kypke, as the nouns *εὐφορος* and *εὐφορία* are by others of the Greek writers, [as *Ælian*, V. H. ii. 17. Philo de Vit. Mos. iii. t. ii. p. 162, 21.]

*Εὐφραίνω* from *εὐ well*, and *φρήν the mind*.—*To rejoice, make joyful in mind*.

I. In a good and spiritual sense, *to rejoice, make joyful*. occ. 2 Cor. ii. 2. [Ps. civ. 15. Herodian ii. 3, 19. Eur. Alcest. 788.]

*Εὐφραίνομαι, pass. to be glad, joyful*. Acts ii. 26. Rom. xv. 10. Gal. iv. 27.

II. *Εὐφραίνομαι, pass. to be joyful, rejoice, be merry*. In a natural, and that whether in a good or indifferent, sense, as Luke xv. 23, 24, 29, 32; or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19. *εὐφραίνόμενος*—*λαμπρῶς, living in jovial splendour*. The Greek beautifully implies that this worldling not only *indulged himself* in dainty meals, rich wines, music, singing, and the other articles of luxury, but that he did all this in an *elegant, sumptuous, and splendid manner*. And observe further on Luke xvi. 19. that our Lord having reproved the hypocrisy and erroneous tenets of the Pharisees, ver. 15, 18. who were covetous, and who, as Josephus, one of that sect, tells us, Ant. xviii. 1, 3. *τὴν διαίταν ἐξευτελίζουσιν, οὐδὲν ἐς τὸ μαλακώτερον ἐνδιδόντες*, lived sparingly, and indulged in no luxury, proceeds now, under a parable representing a rich self-indulgent Epicurean Sadducee, (see Josephus, Ant. xiii. 10, 6.) to warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical Pharisees and to the openly impious Sadducees, the doctrine of a future state of happiness or misery after death. See also Wetstein, and comp. under *Σαδδουκαῖοι*. [See Deut. xiv. 26. xxvii. 7. Xen. Cyr. i. 5, 7. vii. 5, 17. Hom. Od. ii. 311. The grammarians explain the word by *εὐωχίομαι*.]

*Εὐφροσύνη, ης, ἡ*, from *εὐφρων joyful, glad*, which from *εὐ well*, and *φρήν the mind*.—*Joy, joyfulness, gladness*. occ. Acts ii. 28. xiv. 17. [Euth. ix. 19. Judith xii. 12. Ecclus. xiii. 11. Xen. Cyr. iii. 3, 6.]

*Εὐχαριστίω, ὦ*, from *εὐχάριστος*.—*To*  
R

*thank, give, or return thanks, be thankful.* See Mat. xv. 36. and Wetstein and Kypke there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25. for εὐχαριστῶ τῷ Θεῷ, two ancient MSS., with the Vulg., read ἡ χάρις τοῦ Θεοῦ; and one ancient MS., with two later ones, have χάρις τῷ Θεῷ; and this latter reading Griesbach marks as perhaps preferable to the common one. In 1 Cor. xiv. 18. "I find that the Alexandrian and other good MSS. (four ancient, and two later ones, Wetstein and Griesbach) and the Syr., Copt., and Æthiop. versions leave out μου: I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all.* St. Paul used εὐχαριστοῦν in the two preceding verses for *giving thanks* in the public service of the church, and so it means here, as I think." Bp. Pearce, whose interpretation is embraced and enforced by Macknight, whom see.—Εὐχαριστοῦμαι, οὐμαί, pass. *to be acknowledged with thanks or thanksgiving.* occ. 2 Cor. i. 11. [This word is not used in this sense by the old writers, but as to *gratify*. See Thom. M. and Lobeck on Phryn. p. 18. Salmas. Ling. Hellen. p. 98. But it occurs in this sense Demosth. 257, 2. Polyb. Exc. Leg. iii. p. 1092. Diod. Sic. xvi. 11. Judith viii. 22. Wisd. xviii. 2. 2 Mac. i. 11.]

Εὐχαριστία, ας, ἡ, from εὐχαριστός.—*Thankfulness, giving of thanks, thanksgiving*, whether to man, as Acts xxiv. 3; or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. et al. freq. [Polyb. viii. 14, 8. See Demosth. 256, 9. In Eph. v. 4. it is rather, *an honourable and agreeable speech*, and so Xen. Cyr. ii. 2, 1.]

Εὐχαριστός, ου, ὁ, ὃς, from εὖ well, and χάρις thanks.—*Thankful, grateful.* occ. Col. iii. 15. [Many explanations are given of this place, *be ye kind and gracious*, as in Prov. xi. 16. This is Schl. and Wahl's opinion. Others say, *be ye beneficent*, as in Diod. Sic. xviii. 28. Others, *be ye pleasing to God*. Others, with the Syriac, *be grateful, thankful*, in which sense the word occurs Xen. Cyr. viii. 3, 49.]

Εὐχὴ, ἥς, ἡ.  
I. *A prayer poured forth to God.* James v. 15. [Æsch. Dial. iii. 10. Xen. Symp. viii. 5. Job xvi. 17. Prov. xv. 8.]

II. *A vow.* Acts xviii. 18. (where see Doddrige.) xxi. 23. In this latter sense it is not very frequently used by the LXX, (for the Heb. נָשָׂא a vow,) but also by the profane writers. See Scapula. [Num. vi. 2, 21. &c. Gen. xxxi. 13.]

Εὐχόμεαι, from εὐχῆ.  
I. *To pray to God.* James v. 16. Comp. 2 Cor. xiii. 7. 3 John 2. [Num. xi. 2. Deut. ix. 20. It is construed in good Greek either with πρὸς or the dative, as Xen. Mem. i. 3, 2. Dem. de Cor. 1.]

II. *To wish.* Acts xxvi. 29. xxvii. 29. Rom. ix. 3. (where see Bowyer.) 2 Cor. xiii. 9. Raphaelius remarks on Acts xxvi. 29. that Xenophon in like manner joins εὐχόμεαι with a dative, as Cyrop. ii. ΕΥ'ΞΑ'ΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ ἔρδ ἀγαθὰ, *praying to the gods for good things*; and vii. οὐ δὲ ΕΥ'ΞΑ'ΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ, *they having prayed to the gods*. So the text may be rendered, *I could pray to God, that, &c.* See

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other instances in Kypke. [See Jer. xlii. 22. xxii. 27. Æsch. Dial. ii. 6.]

Εὐχρηστός, ου, ὁ, ὃς, from εὖ well or intense and χρηστός useful. *Very useful.* occ. 2 Tim. ii. 21. iv. 11. Philem. 11. [See Diod. Sic. iv. 76. v. 40. Xen. Mem. iii. 8, 5. Prov. xxxi. 13.]

Εὐψυχία, ᾧ, from εὐψυχός courageous, which from εὖ well, and ψυχή the soul, mind.—*To be of good courage or comfort.* occ. Phil. ii. 19; where Kypke cites Josephus using this V. Ant. xi. 6, 9. concerning Artaxerxes or Ahasuerus, who τὴν Ἑσθῆρα ΕΥΨΥΧΕΙΝ καὶ τὰ κρείττω προσδοκᾶν παρεθάρρυνεν, *encouraged Esther to be of good comfort, and to expect better things.* [Prov. xxx. 31.]

Εὐωδία, ας, ἡ, from εὖ well, good, and ὠδὸν perf. mid. of ὀσμεῖν to smell.—*A good smell, a good odour.* occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. [See Xen. Symp. ii. 3, 2. Herodian i. 12, 3. Diod. Sic. iii. 45.] The phrase ὀσμὴν εὐωδίας, *a sweet-smelling savour or odour*, is very frequently used by the LXX for the Heb. רוּחַ רֵיחַ a savour or odour of rest, which is often applied to the patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28. [The sacrifices so called were those where frankincense, &c. were used, but this was forbidden for the sin-offering (Lev. v. 11.) as being the effect of sin, and therefore not pleasing to God; yet Christ is called a sacrifice εἰς ὀσμὴν εὐωδίας, although a sin-offering, probably, because as he thus reconciled God and man, his sacrifice was pleasing to God. Deyling, Obses. Sacr. i. 352. after Witsius, Miscell. i. p. 511.]

Εὐώνυμος, ου, ὁ, ὃς, from εὖ well, good, and ὄνομα Æolic for ὄνομα a name.

I. *Of a good name, having a good or fortunate name.* Thus used in Lucian.

II. *The left*, as opposed to the right. εἰς εὐώνυμον, (μεῖων part, namely,) *on the left side.* Mat. xx. 21. xxv. 33. et al. καταλείποντες ἀριτὴν εὐώνυμον, *leaving it on the left.* Acts xxi. 3; so Wetstein cites from Lucian, speaking of navigators, τὴν Κρήτην ΔΕΞΙΑΝ λαβόντες, *leaving Crete to the right.*—Τὸν εὐώνυμον, *the left*, foot namely, Rev. x. 2. [Exod. xiv. 22, 29. Num. xx. 17.]—As to the reason of this latter signification, the left side was by the Greeks superstitiously reckoned of evil omen, and it was part of the same superstition to call such things by more auspicious names; and what could be more auspicious than εὐώνυμος! This, therefore, they used for the left side, in the same manner as they styled the infernal Furies Εὐμένιδες, *the good-natured goddesses*. See more on this subject under ἀπιστερός. [On this subject there are curious differences: Schleusner says that Greeks and Romans reckon auspices on the left hand lucky, and Wahl says the same as to the Greeks. Now we have sufficient proof from Cicero de Div. ii. 30. that thunder on the left was lucky among the Romans, while from Homer, Il. B 353. and I. 356. and Xen. Anab. iii. 19. it appears that thunder on the right was esteemed propitious among the Greeks. And Potter (quoted in ἀπιστερός) says, that all left-handed omens were good in Rome, but right-handed ones in Greece. Certainly δεξιός is usually fortunate, and λαίος



the contrary. So *ἀνὰ δεξιὰς* in Xen. Cyrop. ii. 1. 1. Anab. vi. 1, 16. and Schneider, Lex. Xen. v. *ἀνὰ δεξιὰς*, especially observes, that "δεξιὰ auguria" were reckoned fortunate by the Greeks. It is singular, too, that Viger, iii. 4. c. 4. to whom Schleusner and Wahl refer for authority, directly contradicts them, and says, as Parkhurst does, that as *left-handed omens* were reckoned unlucky by the Greeks, they would not use *ἀριστερός*, but took a word of more auspicious sound to describe the left. On the other hand, *sinister* was unlucky in Latin; and *ἀριστερός θένος* in Homer means *propitious*.]

*Ἐβάλλομαι*, from *ἐπὶ ὤρον*, and *ἄλλομαι* to leap.—To leap upon. occ. Acts xix. 16. [1 Sam. x. 6.]

*Ἐβάλας*, adv. from *ἐπὶ ὤρον*, at, and *ἄβαλε* once.

1. *Once, once for all*. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. *At once*. 1 Cor. xv. 6.

*Ἐφεσῖνος*, η, ον, from *Ἐφεσος Ephesus*, the name of a city, the metropolis of Ionia, a country of Asia Minor.—Of *Ephesus, Ephesian*. occ. Rev. ii. 1.

*Ἐφεσῖος*, α, ον, from *Ἐφεσος Ephesus*.—An *Ephesian*. occ. Acts xix. 28. 34, 36. xxi. 29.

*Ἐφευρίσκω*, οὔ, δ, from *ἐφευρίσκω* to invent, which from *ἐπὶ* intens. and *εὐρίσκω* to find.—As *inventor*. occ. Rom. i. 30<sup>1</sup>. Anacreon uses this word, Ode xli. 3. where he calls Bacchus, *τὸν ἘΦΕΥΡΕΤΗΝ χορείας*, the inventor of the choral dance.

*Ἐφημερία*, ας, ἡ, from *ἐφήμερος* daily, lasting one day.

1. Properly, a daily course, a ministration lasting a day. So Suidas, ἡ τῆς ἡμέρας λειτουργία. [Polyb. xxii. 10, 6.]

II. A periodical course, a ministration to be performed after a certain period of days, or the family or class which were to attend such a periodical ministration. occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19. with ix. 27. and with 2 Chron. xxiii. 8. and 2 Kings xi. 5—7. that these courses of the priests were weekly, or of seven days each, and began and ended on the Sabbath.—In the LXX this word sometimes answers to the Heb. *מִשְׁמֶרֶת* divisions, distributions, of the priests or Levites namely, but most properly to the Heb. *מִשְׁמֶרֶת* charge, ministry. See 2 Chron. xxxi. 16. Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.—Josephus has the same phrase as St. Luke, ch. i. 5. when he calls Mattathias *ἱερεὺς ἕξ ἑφήμερι-πλάς* ἱερατικός, a priest of the course of Joarib. Ant. xii. 6, 1. (comp. 1 Mac. ii. 1.) And in his Life, § 1. he applies *ἐφημερίαι* in the same sense: "My descent," says he, "is not only from the priests, ἀλλὰ καὶ ἐκ τῆς πρώτης ἑφήμερι-δοῦς τῶν εἰκοσιεσσάρων, but also from the first course of the twenty-four." [We may just mention that David (see 1 Chron. xxiv. 4. 2 Chron. viii. 14. Nehem. xiii. 30. Joseph. Ant. vii. 15, 7.) divided all the sacerdotal class into twenty-four classes, sixteen of the descendants of Eleazar, eight of those of Ithamar. On the changes in

these after the captivity, see Lightfoot, Hor. Hebr. on Luke i. 5. and 8. The word occurs 1 Chron. xxiii. 6. and elsewhere.]

*Ἐφήμερος*, ον, δ, ἡ, from *ἐπὶ* for, and *ἡμέρα* a day.—Daily, sufficient for a day. occ. James ii. 15. See Wolfius and Wetstein on the place. [So Aristides, t. ii. p. 398. Dion. Hal. viii. 41. Diod. Sic. iii. 41. It is applied also in another sense, of a day, living only a day. See Eustath. ad Hom. Od. φ. 86.]

*Ἐφικνέομαι*, οὔμα, from *ἐπὶ* unto, and *ικνέομαι* to come, which see under *ἀφικνέομαι*.—To come or reach unto. occ. 2 Cor. x. 13, 14. [Xen. Cyr. i. 1, 6. Symm. Job xxxii. 12. Ecclus. xliii. 32.]

*Ἐπίστημι*, from *ἐπὶ* by, near, or upon, and *ίστημι* to stand.

I. To stand by or near, to present one's self. [Luke iv. 39. Acts x. 17. xxii. 13, 20. Gen. xxiv. 43. But in several passages (Luke ii. 9. xxiv. 4. Acts xii. 7. xxiii. 9.) this word is applied to the appearance of heavenly visitants with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in Raphaelius on Acts xxiii. 11. and in Wetstein on Luke ii. 9. [Herod. iii. 141. v. 56. Dion. Hal. vii. 67. Achill. Tat. iv. p. 219.]

II. Implying local motion, to come in or near. Luke ii. 38. x. 40. [Acts xi. 11.]

III. [To come upon unexpectedly. Luke xxi. 34. In the following passages somewhat of hostility is implied. Luke xx. 1.] Acts iv. 1. vi. 12. xxiii. 27. To assault. Acts xvii. 5. [So Jer. xxi. 2. 1 Sam. xv. 51.]

IV. To be instant, imminent, at hand. [1 Thess. v. 3.] 2 Tim. iv. 6. [Demosth. p. 287, 5.]

V. To be instant, urge. 2 Tim. iv. 2. [Diod. Sic. xiv. 95.]

VI. To be present. occ. Acts xxviii. 2. So Polybius has τὸν ἑφῆστον τὰ ζῶον for a present surrounding darkness. See Raphaelius. [Rather to see or attack. Polyb. viii. 3, 7.]

*Ἐφφάθα*, Heb.—*Ephphatha*, that is, be thou opened. It may be considered either as the 2nd pers. sing. imperat. of Niph. פתח, or rather of Hith. פתח (the פ being in pronunciation softened into ב) from the Verb פתח to open. The ancient Syriac version expresses it by the Hith. form, פתחת. occ. Mark vii. 34. [Vorst, Phil. Sac. c. 37.]

*Ἐχθράς*, ας, ἡ, from *ἐχθρός*.—Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. James iv. 4. Eph. ii. 15, 16. where see Macknight.—In these two last texts it denotes the cause or occasion of enmity. [In Rom. viii. 7. it is a state of enmity, or, according to Schleusner, what displeases God. The word occurs 3 Esdr. v. 74. Thuc. ii. 68. Gen. iii. 15. Num. xxxv. 20.]

*Ἐχθρός*, ὁ, ὄν, from *ἐχθός* hatred, enmity, which from *ἐχόμεναι* to adhere, (say some,) because hatred is apt to adhere to the mind, and become inveterate.

I. In an active sense, an enemy, adversary. See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18. [It is applied to any thing which was hostile to or impeded Christianity, as false teachers. 1 John ii. 18. Gal. v. 2; evil men, 1 John iii. 6. So it is used of death. 1 Cor. xv. 26. as an enemy to our attaining happiness.]

<sup>1</sup> [Ephesus is to discover, and εφευρίσκω to invent, according to the Schol. on Soph. A.J. 1074.]

II. In a passive sense, *a person hated or rejected as an enemy*. Rom. v. 10. xi. 28. In this latter view Homer applies the word, Il. ix. 312. et al.

ἘΧΘΡΟΣ γὰρ μοι κεῖνός, δμῶς Ἰδῖας πόλιν, ὅς ἑτέρον μὲν κείνῳ ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.

Who dares think one thing and another tell.  
"By me's detested!" as the gates of hell.—Pomp.

[Either with Θεοῦ, or even alone, says Schleusner, it implies an *impious man*, one *hated by God*. So Soph. Œd. T. 1349. Ælian, V. H. ii. 23.]

Ἐχιδνα, ἡς, ἡ, from the masc. ἔχις, ἰος, ὅ, the *male viper*, which may be deduced from ἔχομαι to *adhere* (as Acts xxviii. 3. comp. καθάπτω).

I. *A viper*, properly the female. Acts xxviii. 3. [Artemid. iv. 48. Aq. Is. lix. 5.]

II. *Γεννήματα ἔχιδνῶν*, *offspring of vipers*, i. e. a wicked brood of wicked parents, (comp. Acts vii. 51.) with particular allusion to their father, the devil, that *old serpent*. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see Bochart, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. [Eur. Ion 1262.]

# EXQ.

I. *To have*, in almost any manner. Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. et al. freq. [In Heb. ix. 4. it is to *contain*, and so Rev. xxi. 7.]—On Tit. ii. 8. see Wetstein, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. observe, that many MSS., six ancient, several ancient versions, and eight printed editions, have ἔσχομεν; which reading is accordingly approved by Mill and Wetstein, and by Griesbach received into the text.

II. *To have*, *possess*. Mat. iii. 4. xii. 11. xiii. 9, 14. [xviii. 9. Mark x. 22, 23.] Acts xxiv. 16. et al. freq. Mat. xiii. 12. *but whosoever* hath not, from him shall be taken away even that he hath. As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. Macknight, that Juvenal has used a parallel one, Sat. iii. 208.

Nil habuit Codrus; — et tamen illud

Perdidit, infelix, lotum nil: —

Codrus had nothing; yet, poor wretch! he lost  
That nothing.

See also Wetstein; and comp. 1 Cor. xi. 22. τοὺς μὴ ἔχοντας the *poor*. So in Aristophanes, Plut. 595. τοὺς ἔχοντας means the *opulent* or *rich*. Comp. Kypke on Luke viii. 18. [In Mat. xiii. 12. xxv. 29. Schleusner translates the verb by to *use what one has got*. So Kuinoel. The harshness of which Parkhurst speaks is explained by comparing Mat. xv. 29. On the use of ἔχοντες in the sense of *rich*, see Valck. ad Herod. vi. 22. ad Eur. Phœn. 408. Græv. ad Cic. Ep. vii. 29. Arrian, Exp. Al. ii. 1. Æschin. Dial. ii. 10. Eur. Alcest. 58. Virg. Georg. ii. 49. In 2 Cor. viii. 11. ἐκ τοῦ ἔχειν, is *out of your property*. See Nehem. viii. 10.]

III. *To have*, as a wife. Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29; or a husband. John iv. 17, 18. [See also Mat. xxii. 28. 1 Cor. v. 1. Deut. xxviii. 30. 2 Chron. xi. 21. 1 Mac. xi. 9. Valck. ad Herod. ix. 76. See Gal. iv. 27.]

<sup>1</sup> My heart detests him.—Pomp.  
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IV. *To have*, *obtain*. Mat. v. 46. vi. 1. [xxvii. 65.] Rom. i. 13. where see Kypke. [Est. i. 11. It is to *get* or *obtain* also in Mat. xix. 16, 21. John v. 24, 39, 40. Phil. iii. 9. Amos vi. 13. Hesiod, Opp. et D. 126.]

V. *To hold*, *retain*. 1 Tim. i. 19. iii. 9.

VI. *To hold*, *esteem*, *count*. Mat. xiv. 5. xxi. 20. Mark xi. 32. Acts xx. 24. Wetstein on Mat. xiv. 5. cites Isocrates applying the V. in the same sense. See also Kypke. So Luke xiv. 18, 19. ἔχει με παρηρημένον may be rendered, *reckon me excused*. The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See Wolfius. [Phil. ii. 29. Diog. L. Vit. Sol. p. 40. ed. 1616. Lysias 615, &c.]

VII. *To have* in *one's power*, to be *able*, *can*. Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. Kypke on Mark shows that ἔχειν is used in this sense with ὁ, ὅς, ὡς, and the like, by the best Greek writers. [See also Luke vii. 42. xii. 4. (comp. Mat. x. 28.) xiv. 14. Prov. iii. 27. Xen. Mem. i. 2. 41. Eur. Phœn. 427. Herod. viii. 3, 21. So in Latin, Cic. ad Fam. i. 3. Aul. Gell. xvii. 20.]

VIII. *To seize*, *possess*, as trembling and astonishment. Mark xvi. 8. The best Greek writers apply ἔχω in like manner. See Wetstein, and Homer Il. vi. 137. xviii. 247. and for other instances, see Kypke. [Hesiod, Theog. 588. Polyb. v. 9, 6. Schleusner thinks, that in Mat. xi. 18. the verb should be taken *passively* in this sense. The passive is used of diseases. Lucian, t. iii. p. 48. ed. Reitz.]

IX. *To afford*, *bring*, *cause*. 1 John iv. 18. So probably Rom. i. 13. Herod. v. 101. Thucyd. ii. 61. Horn. Il. II. 794. Kypke, Obs. Sacr. ii. p. 150. It is put for *παρίχω*.]

X. Joined with an adverb it may be rendered to be. Acts xii. 15. ΟΥΤΩΣ ἔΧΕΙΝ to be so, ita se habere; compare Acts vi. 1. xvii. 11; πῶς ἔχοντες, *how they are*, or *fare*, Acts xv. 36; especially with adverbs expressing an affection of body or mind, thus κακῶς ἔχειν, to be *ill*, *sick*, Mat. iv. 24. viii. 16. et al. Ἐσχατως ἔχειν, to be at the *last extremity*, Mark v. 23; καλῶς ἔχειν, to be *well*, Mark xvi. 18; κομψότερον ἔχειν, to be *better*, to *amend in health*, to *recover*, John iv. 52; ἐτοιμῶς ἔχειν, to be *ready*, Acts xxi. 13. In these phrases αὐτόν, αὐτήν, αὐτό, him-, her-, or it-, self, are understood; or else in the four former we may supply σώμα the *body*, which is expressed by Xenophon, Mem. Socr. iii. 12, 1. ΤΟ ΣΩΜΑ κακῶς ἔχοντα. See also the passages cited by Wetstein on μαλακίαν, Mat. iv. 23. To this sense of *being* belongs also the expression *τὸ νῦν ἔχον* for *κατὰ τὸ νῦν ἔχον*, i. e. *πρᾶγμα* or *χρῆμα*, *ut nunc se res habet*, as the case is at present. Acts xv. 25. So in Tobit vii. 11. ἀλλὰ τὸ ΝΥΝ ἔΧΟΝ ἡδῶς γίνου, *nevertheless for the present be merry*. This phrase is very usual in the Greek writers, as may be seen in Wetstein and Kypke on Acts xxiv. 25. [Schl. says rightly, that ἔχον is redundant here. The phrase means merely, *for the present*. See Reitz. ad Lucian. Asin. c. 20.]

XI. With words expressive of time. To be. John vii. 57. πενήκοντα ἔτη οὕτως ἔχεις, *thou art not yet fifty years*, literally, *thou hast not yet fifty years*. Thus the French would say, *vous*

*n'avez pas encore cinquante années.* So Josephus, Ant. i. 11, 2. speaking of Sarah, has the phrase, αὐτῆς μὲν ἐνενήκοντα ἔτη ἔχοντα ὅκτω ἔτη ἔχων ἐν τῇ ἀσθενείᾳ, being *thirty-eight years* is as *infirmitly*, or *infirm*. John v. 6. γυνὸς δὲ τολὼν ἤδη χρόνον ἔχει, *knowing that he had been now a long time* (in that condition, namely). John xi. 17. τίσσaras ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ, who had been *now four days* in the tomb; on which text Raphaelius cites the similar passages from Arrian, Epictet. ii. 15. ἩΔΗ ΤΡΙΤΗΝ ἩΜΕΡΑΝ ἔΧΟΝΤΟΣ αὐτοῦ τῆς ἀποχῆς, *he being now in the third day* of his abstinence from food, i. e. having now abstained till the third day; and, ἩΔΗ δὲ ΤΡΙΤΗΝ ἩΜΕΡΑΝ αὐτῷ τοῦ πλοῦ ἔΧΟΝΤΙ καταγγέλλεται, *when he was now on the third day* of his voyage it was told him. John ix. 21. αὐτὸς ἡλικίας ἔχει, *he has age*, *he is of proper or sufficient age*. Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, iii. 14, 16. uses the expression τὴν αὐτὴν ἩΑΙΚΙ'ΗΝ ἔΧΕΙΝ, *to be of the same age*.

XII. Of space. *To be distant*, for ἀρίχω, Acts i. 12; where, however, the learned and accurate Kypke remarks, that no one has yet proved that ἔχειν is ever used by the Greek writers for ἀρίχων *to be distant*. According to a hint therefore of Alberti on Luke xxiv. 13. he is rather inclined to refer σαββάτου ἔχον ὁδὸν to the mountain itself, q. d. *a sabbath-day's journey* in height; and he observes that ἔχειν in Greek often relates to magnitude or size. A sabbath-day's journey is about eight stadia, or one English mile; and in the Complete Syst. of Geography, vol. ii. p. 124. col. 1. we read that "Mount Olivet is reckoned near a mile in height." [Fischer on Well. t. iii. pt. ii. p. 64. says that ἔχω is used for ἀρίχω; but Wahl says justly, that in all the instances adduced (Xen. Cyr. vii. 1, 38. Hom. Il. xiii. 747. Soph. El. 224.) the sense is rather to hinder.]

XIII. For the phrases ἀνάγκην ἔχειν, ἐν γαστρὶ ἔχειν, νομὴν ἔχειν, &c. &c. see ἀνάγκη, γαστήρ, νομή, &c. &c.

XIV. Ἐχομαι<sup>1</sup>, pass. *to adhere to*, *be conjoined or connected with*, q. d. *to be holden by*. It governs a genitive case. occ. Heb. vi. 9. ἐχόμενα σωτηρίας, *things which are conjoined or connected with salvation*<sup>2</sup>. So Lucian, Hermotim. t. i. p. 601. παραπολὲ γὰρ ταῦτ' ἀμύνω καὶ ΕΛΠΙΔΟΣ οὐ μὲν ἔΧΟΜΕΝΑ λέγεις, *what you say is much better, and connected or accompanied with no small hope*. And Ἐλιαν, in Elsner, πολλά προσέτατε καὶ ἐπίκουρα καὶ ΚΙΝΔΥΝΟΝ ἔΧΟΜΕΝΑ τῶν ἰσχυάτων, *he commanded many things which were both laborious, and joined or accompanied with the greatest dangers*. See more in Elsner and Kypke.—[Hence it is] *to adjoin*, *be next* in place. occ. Mark i. 38. τὰς ἐχομένας κωμολόεις. *The adjoining, neigh-*

*bouring, or next towns*. So Josephus, Ant. xi. 8, 6. τὰς ἔΧΟΜΕΝΑΣ πόλεις. See also Elsner, Raphaelius, Wetstein, and Kypke on Mark, who cite other instances of the like application of the word in the Greek writers. [Comp. Num. xxii. 5, 11. Judges iv. 11. Thucyd. ii. 96. And] *to be next or immediately following* in time. occ. Luke xiii. 33. Acts xx. 15. τῇ ἐχομένῃ, *on the next, ἡμέρα day*, namely, which is expressed Acts xxi. 26. So Polybius, TH' ἔΧΟΜΕΝΗ, and TH'N ἔΧΟΜΕΝΗΝ ἩΜΕΡΑΝ. See Elsner, and compare 1 Mac. iv. 28. [1 Chron. x. 8.]

XV. [We must observe that in Greek, ἔχω, with a preposition and noun, forms a periphrasis for the verb most nearly connected with the noun. Thus ἔχειν ἐν ἐκινύσσει is ἐκινύσκεν. Rom. i. 28. See James ii. 1. 1 Tim. iii. 4. Thucyd. ii. 18. Sallust, B. C. 31. We may notice the following phrases, Mat. v. 23. ἔχειν τι κατὰ τινα *to have a cause of complaint against one*. See Mark xi. 25. Rev. ii. 4. In John xiv. 31. ἔχειν τι ἐν τινι *is to have power over one*, according to Schleusner and Tittmann. In Acts xxiv. 19. ἔχειν πρὸς τινα *is to have a charge against any one*; but in 2 Cor. v. 12. it is *to have the means of defending yourself against one*. In Mat. xv. 30. ἔχειν μετ' αὐτοῦ *is to bring with one's self*; but in Mat. xxvi. 11. Mark ii. 19. xiv. 7. it is *to be with*.]

ΕΩΣ, an adv. of *time and place*. It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neuter article gen. τοῦ.

1. Of time, *until, unto*. It generally imports the mere *interval of time* to a certain term named, so as *to exclude* the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40. et al. But it is also sometimes intermediate, and signifies an *interval*, so as *not necessarily to exclude* the time following. Thus when it is said, Mat. i. 25. and he knew her not ἕως οὗ<sup>3</sup> (which, by the way, is for ἕως χρόνου, οὗ, i. e. ἐν ᾧ) *until she brought forth her first-born son*, it by no means follows from hence that he knew her afterwards. Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Is. xxii. 14.

2. *While, whilst*. Mat. xiv. 22. Mark vi. 45.

3. Of place, *unto, even unto*. Mat. xxiv. 23, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42. Acts ix. 38. Ἔως εἰς *even unto, as far as*. Luke xxiv. 50. Wetstein cites the same phrase from Polybius and Ἐλιαν. [Levit. xxiii. 14. 1 Mac. ii. 58. Diod. Sic. i. 27. Polyb. ii. 52, 7.]

4. Of state, *unto, even unto*. Mat. xxvi. 38.

5. Of number, *even, so much as*. Rom. iii. 12. This seems an Hellenistical sense; the word is thus used by the LXX, Pa. xiv. 3. liii. 3. answering to Heb. אֲשֶׁר עַד.

6. Ἔως ἄν, with a subjunctive mood, *till, until*, whether excluding the time following, as Mat. ii. 13. x. 11, 23. et al.; or not, as Mat. v. 18. xii. 20. et al.

<sup>1</sup> "Præmonere—Tyrones, quantumvis varie sint significationes (hujus verbi ἔχειν), eas tamen omnes primum notionem redolere, quæ est *adherere*; constructur tunc cum gerendi casu." Hoogveen. in Vigeri Idiotiam. in voc.

<sup>2</sup> [Schleusner says here, that τὰ ἐχόμενα means *concomitancy, peraccurrence, adherence to*, and translates *we are persuaded that you will be constant to Christianity*.]

<sup>3</sup> [This phrase occurs in Gen. xxvi. 13. Mat. xvii. 9. xviii. 30, 34. Luke xiii. 21. In Mat. xiv. 22. xxvi. 36. &c. is, according to Schleusner, *whilst*.]

7. "Εως θrov. [*Whilst*, Mat. v. 25; *until*, Luke xv. 8. xxii. 16, 18. John ix. 18. See I Sam. xxx. 4. and I Mac. xiv. 10.]

[8. "Εως πότε *how long? until when?* Mat. xvii. 17. Mark ix. 19. John x. 24. ("Εως by itself

has this meaning in Polyb. iv. 3.) 2 Sam. ii. 26.]

[9. "Εως ὧδε *so far as this*, of place. See Luke xxiii. 5. Symm. Job xxxviii. 11.]

## Z.

Ζ, ζ, ζῆ, *zeta*. The sixth of the more modern Greek letters, but the seventh of the ancient, in which Ζ, ζ, *zav*, (whence the Roman Z, z,) corresponded to the oriental *zaw*: hence as τ is still used for the *ιστιον*, or numerical character of six, so is Ζ for seven. *Zeta*, then, in the Cadmean alphabet answers to the Hebrew and Phoenician *zain* in form, order, and power; but its Greek name seems to be corrupted from that of its sister sibilant *z*, *zaddi* or *Jadda*, and to be softened into *zeta*, in order to chime with the names of the two following letters *eta* and *theta*.

Ζάω, ζω, ζῆς, ζῆ, &c.

I. *To live, have life, be alive*, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 38. xxii. 22. [Rom. xiv. 11. In this place the verb serves to express an adjuration. See Num. xiv. 21. Judg. viii. 19. I Sam. xvii. 66.] et al. freq.—Luke xx. 38. πάντες γὰρ αὐτῷ ζῶντες, *therefore* (comp. γὰρ 4.) *all* (the faithful) live with respect to him. God considers them not as dead, but as living, since he can, and certainly will, recal them, i. e. their whole persons to life. There is a very similar passage in the treatise concerning the Maccabees ascribed to Josephus, § 16. where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew ὅτι οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες, ΖΩ΄ΞΙ ΤΩΙ ΘΕΩΙ, ὥσπερ Ἀβραάμ, Ἰσαάκ, καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι, that they who died for God, *lived unto God*, as Abraham, Isaac, and Jacob, and all the patriarchs." See more in Wetstein and Kypke. [Schleusner translates here, *all have their life through God's goodness*.] The participle ζῶν<sup>1</sup> is [sometimes] used in a transitive sense, or imports not only *living*, but *causing to live, vivifying, quickening*. See John vi. 51. (comp. verses 33, 50, 54, 58.) Acts vii. 38. [comp. Ps. cxix. 51.] I Pet. i. 3<sup>2</sup>. Heb. x. 20. where see MacKnight. Comp. John iv. 10. and Campbell there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11. [It seems probable that ὁδὸς ζωῶν in Heb. x. 20. has somewhat of this sense, *leading to life*. In John iv. 10. Schleusner says that ζῶν is *never-failing*, in opposition to stagnant waters<sup>3</sup>. And in this sense, as Tittmann says, no doubt the woman understood it; but he agrees with Parkhurst in thinking that our Lord used ζῶν for ζωοποιεῖν. Wahl halts between the two opinions. I cannot doubt the correctness of Tittmann and Parkhurst, when I compare Rev. vii. 17. ἐν ζωῶς πηγῇ ὑδάτων, and xxi. 6. xxii. 17.

<sup>1</sup> [In Heb. iv. 12. it only expresses the activity of life.]

<sup>2</sup> [See, however, sense VII.]

<sup>3</sup> [As in Gen. xxvi. 19. Lev. xiv. 5. where Josephus explains it by *fontal and ever-flowing*. So Mart. Epig. ii. 90. *fontes vivus*. Ovid, Met. viii. 57. Valer. Flacc. iii. 423. Hesiod, Opp. 595.]

Chrysostom thinks that our Lord meant the gift of the Holy Spirit. Theodoret and others refer the meaning to baptism. In I Pet. ii. 5. Schleusner construes λίθοι ζῶντες as *natural*, not *artificial stones*, like Virgil's *citra saxa*. (Æn. i. 171.) but passes over the same phrase in verse 4. applied to Christ. Wahl explains it in verse 4. by ὁ, ὅς ἐστι ζῶν, *who while he lived*; and in verse 5. in the same way, αὐτοί, ζῶντες, *ye, while ye live*. But Leighton is, I think, right. Christ is called a living stone, "not only because of his immortality, but because he is the principle of spiritual and eternal life to us," "a living and enlivening stone." And believers are so called perhaps, "as drawing life from him by virtue of their union with him, as from a living foundation." Rosenmüller avoids coming to the point. MacKnight says, on the first phrase, that the apostle here terms our Lord a *living stone*, to show that the temple (i. e. the Christian Church) of which he is the foundation, is built of *living men*; and on the second, that *living* may be taken literally to distinguish the Christian Church consisting (of living men) from other temples built only of dead materials.] Τὸ ζῆν, the infinitive with the neut. article, is used as a N. for ἡ ζωὴ *life*, Heb. ii. 15. Raphaelius has shown that the heathen writers, Polybius and Arrian, apply τὸ ζῆν in the same sense; and so doth Anacreon, Ode xxiii. 2, 7. And it may not be amiss to add, that thus also frequently doth Ignatius, as in his Epistle to the Magnesians, § 5. he says, that "unless we be willing to die in imitation of Christ's passion, τὸ ζῆν αὐτοῦ, his life is not in us." And to the Trallians, § 9. that "without Christ we have not τὸ ἀληθινὸν ζῆν the true life." So he calls Christ τοῦ διαπαντός ἡμῶν ζῆν our eternal life, Magnes. § 1; τὸ ἀδιάκριτον ἡμῶν ζῆν our inseparable life, Ephes. § 3; τὸ ἀληθινὸν ἡμῶν ζῆν our true life, Smyrn. § 4. [This phrase occurs also in Phil. i. 21. The meaning of that passage is, says Wahl, "with respect to myself, either life or death is desirable. For if I live, Christ will be magnified by me" (see verse 20); (or, "I give my whole life to the propagation of Christianity," according to Schleusner.) "If I die I shall gain, for I shall be with Christ (verse 23). But if my continuing in the flesh will profit you who believe, I know not which to choose."] II. The word is applied to God, who *hath life* independently from and in himself, and from whom all who *live* derive their *life* and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. I Thess. i. 9. I Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes a particular manner of living. Thus I Pet. iv. 6. ζῆν κατὰ Θεὸν πνεύματι, is to *live spiritually according to the will of God*, comp. verse 2; ζῆν τῷ Θεῷ *to live by God*, Rom. vi. 10, 11. Gal. ii. 19. Comp. under ἀποθνήσκω II. III. Τῇ δικαιοσύνῃ ζῆν

to live unto righteousness, 1 Pet. ii. 24. signifies, to live as persons justified by the death of Christ ought, i. e. in all righteousness and holiness (comp. Rom. vi. 2, 4, 6, 7, 11). Ζῆν Πνεύματι to live in the Spirit, Gal. v. 25. is to live under his continual influence. Comp. Rom. viii. 15. 'Εὐνῶ ζῆν, to live to one's self, 2 Cor. v. 15. is to live agreeably to one's own evil and corrupt inclinations. See Wetstein on Rom. vi. 10. and Kypke and MacKnight on Rom. xiv. 7. [Ζῆν τινι, ἐν τινι, or κατὰ τινα, are used in this sense, to regulate your life according to the precepts of any one, so as to obey him. Thus Ζῆν πνεύματι, in Gal. v. 25. is to live obediently to the Spirit; Rom. vi. 2. to live in sin or obey it; Rom. xiv. 7. to live obediently to yourself, i. e. according to your own pleasure. And so of the other passages.]

IV. To live, as importing recovery from a dangerous illness. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חָיָה). 2 Kings i. 2. viii. 8—10, 14. So doth Artemidorus, [iv. 5.] cited by Wetstein on John. [As to Mat. ix. 18. I cannot agree with Parkhurst. Kuinoel indeed supports him, and says, that the words ἀπὸ ἐτελεύτησεν cannot be construed jam mortua erat, but morti proxima erat. But this is merely said to reconcile St. Matthew and St. Luke. Τελευτῶ is to die, not to be in the agonies of death; and it is curious, that Schleusner, who says the contrary in voce τελευτῶν, only adduces these places, and the participle τελευτῶν in Acts. So good a grammarian should not have fixed the incompleteness of the participle on the verb. But Kuinoel says that the aorist has often the sense of the present. This is granted, but not when a particular fact is spoken of<sup>1</sup>: and therefore I entirely agree with Schleiermacher, (on St. Luke, Translat. p. 138.) that in St. Matthew ἐτελεύτησεν "could mean nothing else than she was dead;" and that St. Matthew's is a curtailed account. If this be right, we must transfer this place to sense V., as Schleusner (which is curious) also does. Add Gen. xii. 13. xix. 20. Ps. cxix. 149, 151. Ælian, V. H. ii. 36.]

V. To recover life, revive. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חָיָה, 2 Kings xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9. [Add Mark xvi. 11. Luke xxiv. 5. John v. 25. xi. 25. καὶ ἀποθανῶν, ζήσεται, words which seem, says Tittmann, to relate to the body, from the opposition between death and life. Ἀποθνήσκει certainly does, but ζῶω is indefinitely used. Though he die, he shall live again in another state. Perhaps we should add also Acts i. 3.]

[VI. To be nourished, supported, or preserved in life. Mat. iv. 4. (compare Deut. viii. 3. and see *iri*, ii. 9.) Acts xvii. 28. xxii. 22. xxviii. 4. 1 Cor. ix. 14. compare 2 Kings i. 2. viii. 8. and perhaps 2 Cor. vi. 9. (though daily in danger of death, we are preserved.) James iv. 15. Xen. Mem. iii. 3, 11. Anab. vii. 2, 33.]

<sup>1</sup> [The two cases where the aorist is put for the present, are, first, when a custom or habit is expressed; and the other, where, (see Matthiæ, § 506.) though in Latin and English the present is used, the aorist expresses an action completed, though most rapidly finished, and is used to show that the action is wholly determined; or, as Hermann says, (de Rat. Em. c. 9. p. 186. sq., and on Viger, p. 162.) where a past action is really indicated; but a peri-

[VII. To endure, never fail. Heb. iv. 12. To this head Wahl refers Heb. x. 20. 1 Pet. i. 3. Rom. xii. 1.]

[VIII. To enjoy eternal life and happiness. John vi. 51. xiv. 19. Rom. i. 17. vi. 10. viii. 13. 1 Thessa. iii. 8. v. 10. But in John xiv. 19. Tittmann gives a different, and, I think, not a happy explanation, because I shall return to life, ye also who have been as it were dead with sorrow, shall be restored.—There are two or three passages which I am unable to class satisfactorily. In John xi. 26. ὁ ζῶν καὶ πιστεύων is explained by Wahl, whoever perseveringly believes in me, as if ζῶν were adverbial. See Gesen. p. 823. Schleusner says, every true worshipper. Tittmann translates, every one who by belief in me as the author of life hath gained life, shall enjoy it for ever<sup>2</sup>. In Rom. xii. 1. ζῶσα θυσία is a difficult phrase. Deyling, Obsa. Sacr. iii. obsa. 41. p. 402. gives at length the general explanation, that as the priests in the Levitical dispensation offered dead victims, the Christians were to offer themselves, both souls and bodies, as sacrifices having spiritual life, i. e. to consecrate themselves to God. MacKnight explains ζῶσα by excellent. Wahl says, a never-failing sacrifice.]

[IX. Ζεστός, ἥ, ὄν, from ζῶω to be hot.—Hoc. occ. Rev. iii. 15, 16. [Aq. Lev. vi. 21. Bretschneider here observes, that as Christ says in this passage of Revelations, I would thou wert either cold or hot, we can hardly admit the common interpretation, namely, that ζεστός is fervid in zeal, as ψυχρός would then be careless or averse to Christianity, and Christ would not praise such a state of feeling; he therefore thinks that the metaphor is taken perhaps from food, which refreshes when cold, and excites and invigorates when hot: and he thinks this notion is strengthened by what follows, μέλλω σε ἐμῆσαι ἐκ τοῦ στόματός μου.]

Ζεύγος, εὖς, οὖς, τό, from ζεύγνυμι, or obsol. ζεύγω to join.

[I. A yoke, for connecting oxen. Ælian, V. H. ix. 29.]

II. A pair or yoke of oxen. Luke xiv. 10. [1 Kings xix. 21.]—A pair, of turtle doves. Luke ii. 24. [Lev. v. 11.] This application of ζεύγος to birds is classical. Thus Herodotus iii. 76. ἰσάνη ἰρῆκων ἰππὰ ΖΕΥΓΕΑ, δύο αἰγυπῶν ΖΕΥΓΕΑ διώκοντα, there appeared seven pairs of hawks pursuing two pairs of vultures. See Wetstein. [It is any pair in Greek. See Eur. Herc. Fur. 1403. Xen. Ec. vii. 18.]

[X. Ζευκτηρία, ας, ἡ, from ζεύγνυμι, or obsol. ζεύγω to join.—A band, chain. occ. Acts xxvii. 40. These rudder-bands or chains are in Euripides called by the cognate name ζεύγλαι. See Alberti, Wolfius, and Wetstein. [Eurip. Helen. 1552.]

[XI. Ζεύς, Διός, ὁ, from ζῶω to be hot, [or rather from ζῆν to live, as the author of life.] Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the whole expanse of the heavens, sometimes the air, but most usually<sup>3</sup>

phrasis must be used in any other language, as *elvon I wish it ordered.* Eur. Med. 373.]

<sup>2</sup> [The passage is probably only a repetition of ver. 25. See sense V.]

<sup>3</sup> Servius in Æn. i. "Physici Jovem Ætherem voluere

the *ether*, or *warm generative air*, Pater Omnipotens, *Æther*, the *Almighty Father*, *Æther*, as Virgil calls him, Georg. ii. 325.—Thus, to cite but two out of many testimonies which might be produced, Euripides among the Greeks:

Ὅρξας τὸν ὑψοῦ, τὸνδ' ἀπειρον Αἰθέρα,  
Καὶ γῆν περὶ ἔχονθ' ὑγροῖς ἐν ὕδασι·  
Τούτων νόμιζε Ζῆ' ΝΑ, τὸνδ' ἡγεῖν ΘΕΟ' Ν.<sup>1</sup>

Thou seest this lofty, this unbounded *Æther*,  
Encircling with his fluid arms the earth;  
Esteem this *Jove*, this venerate as *God*.

And Ennius among the Romans:

Adspice hoc sublime *CANDENS*, quem invocant OMNES  
JOVEN.

—View  
This *glowing* height, which *ALL* invoke as *Jove*.

It must be further remarked, that *Zeús* forms the gen. *Ζηνός*, dat. *Ζηνι*, acc. *Ζήνα*<sup>2</sup>, but more commonly the gen. *Διός*, dat. *Διί*, acc. *Δία*. *Διός* and *Δία* occur Acts xiv. 12, 13. Comp. Heb. and Eng. Lexicon under *γ* and *εὐδία* above. In 2 Mac. vi. 2. mention is made of *Διός Ὀλυμπίου* *Olympian Jupiter*, and of *Διός Ξενίου*, *Jupiter the defender of strangers*.

*ΖΕΨ*<sup>3</sup>, (like the Eng. *seethe*), by an onomatopoeia from the sound of *boiling water*, to which only, I believe, it is applied in Homer<sup>4</sup>, to be *hot*, *fervent*. In the N. T. it is only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11. [The phrase in Acts xviii. 25. is thus explained in a gloss, (see Alberti, Gloss. N. T. p. 108.) to be ready for spiritual work. See Suicer, Thesaur. i. p. 1296. Philo de Vit. Moësis, iii. t. ii. p. 178, 13. The word occ. Job xxxii. 19.]

*Ζῆλος*, ου, ό, from *ζέω* to be *hot*.—It denotes in general a *vehement fervour* or *heat* of the mind or affections, and so is applicable either in a good or bad sense.

I. [*Intense zeal* or *fervour*. John ii. 17. Rom. x. 2. 2 Cor. vii. 7, 11. ix. 2. Phil. iii. 6. Col. iv. 13. Ps. lxi. 9. (referred to in John ii. 18.) 1 Mac. ii. 58. Plut. Vit. Alex. M. c. 8. Polyb. x. 24, 7.—In 2 Cor. xi. 2. Rosenmüller, Bretschneider, Schl., and Wahl, render the word *love*, Parkhurst *holy* or *godly jealousy*; and the context is in his favour. Erasmus, too, is with him. It is *love* in the Song of Solomon viii. 6.]

II. [*Envy*. Acts xiii. 46. Rom. xiii. 13. 1 Cor. iii. 3. Gal. v. 20. James iii. 14, 16. So Polyb. xi. 8, 4. Herodian iii. 2, 16.]

III. [*Anger*. Acts v. 17. Heb. x. 27. (*Ζῆλος πυρός*). See Lev. x. 2. Num. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.]

*Intelligi*—unde et *Zeús*, Jupiter, ἀπὸ τοῦ ζέω, id est, a fervore, dicitur," the naturalists will have Jupiter meaning the *Æther*, whence he is called *Zeús*, from *ζεῖν* being *hot* or *warm*.

<sup>1</sup> These lines are cited by Lucian, Jup. Trag. t. ii. p. 223. and thus translated by Cicero, de N. D. ii. § 25. which see,

Vides sublime fūsum, immoderatum *Æthera*,  
Qui terram tenero circumjectu amplectitur:  
Hunc *Summum* habeto *Dicos*: hunc perhibito *Jovem*.

<sup>2</sup> Which words may be from the Heb. זָרַק to encircle, encompass, as denoting the whole compass of the heavens or air.

<sup>3</sup> Homer uses this verb in the contracted form, II. xxi. 363.

Ἐρ δὲ λάβης Ζεῖ'.

As *seethes* the cauldron.

<sup>4</sup> Besides the line cited in the last note, see II. xviii. 349. xxi. 365. Od. x. 360.

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—In the LXX this N. constantly answers to the Heb. נָפֶחַץ, which denotes *ferrent zeal*, *jealousy*, *indignation*; and as *Ζῆλος* is derived from *ζέω* to be *hot*, so נָפֶחַץ refers to the *corroding* or *consuming effect of fire*. See Heb. and Eng. Lexicon in נָפֶחַץ. [This word affords an instance of the strange way in which lexicographers affix senses to words from their own views of the context. In Rom. x. 2. the meaning is obviously *zeal*, in the common acceptation. Schl. considering that while St. Paul was a Jew, he thought his zeal against Christianity right, translates, *anxiety in defence of the true Mosaic religion*. Parkhurst, looking only to the fact that St. Paul ought not to have opposed Christianity, translates it *blind, misguided zeal*.]

*Ζηλώω*, ω, from *ζῆλος*.

I. *To desire zealously*. 1 Cor. xii. 31. xiv. 1, 39.

[In Gal. iv. 17. Schleusner and Wahl translate, *they desire you*, i. e. *desire to draw you to their side*; that you may desire them, or follow their party. I should have no difficulty in accepting this, if the reading of the intermediate clause were decidedly ἡμᾶς; and, on the whole, it is perhaps the best sense even with the other reading. See *ἐκκαίω* and Wahl's explanation of it there given. Macknight's translation is virtually the same. There is some difficulty, however, from the recurrence of the word in ver. 18. where one can hardly think the apostle would vary the sense; and yet, the taking it as Wahl does, it is *praiseworthy to be drawn to a party by honourable intentions*, (ἐν καλῷ for καλῶς) gives a very poor sense, and does not suit the context, for the emphasis of the verse is obviously on *always*, and *not merely when I am with you*. Macknight and Locke make ἐν καλῷ refer to a person, a *good man*. This cannot be. But I am inclined to think the whole passage may be thus rendered, (observing with Locke, that in the six preceding verses the apostle had been speaking of the strong affection of the Galatians to him while present, and their altered feelings since, in consequence of the interference of strange teachers,) *they court you, but not honourably; they seek to break our connexion, that you may become attached to and court them. But it is right to indulge an honourable attachment, (such as yours was to me formerly,) to honour always and with constancy, and not merely (to entertain the feeling) while I am with you.*]

II. *To be jealous over*. 2 Cor. xi. 2. [See *ζῆλος* II.]

III. *To envy, be moved with envy*. Acts vii. 9. [xvii. 5.] 1 Cor. xiii. 4. [James iv. 2. Gen. xxxvii. 10.]

*Ζηλωτής*, οὔ, ό, from *ζηλώω*.

I. With a genitive, a *zealot*, *zealous of* or *for*, whether in a good or indifferent sense. Acts xxi. 20. xxii. 3<sup>d</sup>. Gal. i. 14. Tit. ii. 14. [Polyb. x. 25, 2. Ex. xx. 5. Deut. iv. 24. v. 9.]

II. With a genitive, *zealously desirous of*. 1 Cor. xiv. 12. Comp. *ζηλώω* III.

III. *Simon the Canaanite*, one of our Lord's apostles, is surnamed *Ζηλωτής*, or the *Zealot*,

<sup>1</sup> [It seems to have been a name (either with νόμον added or not) given to the strict observers and defenders of the law. See sense III. Num. xxv. 9. The name especially described persons in the time of the Maccabees who wished to vindicate the neglected law. See Joseph. Bell. J. iv. 6, 3. vill. 8, 1.]

probably on account of his *zeal* for the law. So he is also called *Kavavirns*, Mat. x. 4. Mark iii. 18. not from the country of Chanaan, *Xavaán*, (for then his surname would have been 'O *Xava-raós*'), see Mat. xv. 22. and LXX, Gen. xxxviii. 2. et al.) but from the Heb. *קָדַשׁ* to be *zealous*. Luke vi. 15. Acts i. 13. See Wolfius on Mat. x. 4. and Doddridge on Luke vi. 15.

ZHMI'A, *αζ, η*.—*Damage, loss*. occ. Acts xxvii. 10. 21. Phil. iii. 7, 8. [where Schl. translates, *I renounce all worldly enjoyments*. Wahl, *I think all things hurtful*. Ezra vii. 25.]

Ζημιών, *ω*, from *ζημία*.—*To damage, endamage*. *Ζημιόμαι, οὔμαι*, pass. to be damaged, endamaged, suffer or receive loss, to lose, or be punished with the loss of, mulctary. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8. [Xen. Cyr. iii. 1, 16. See Prov. xix. 19.]

ZHTE'Q, *ω*, from the Heb. *תָּרַץ*, to watch.

I. To seek, a person or thing lost. Mat. xviii. 12. Luke ii. 45, 48. v. 8. [xix. 10. al. Thuc. iii. 67. Xen. Vect. iv. 4.]

II. To seek, what was not before lost, to endeavour earnestly to find or obtain it. Mat. vi. 33. xiii. 45. xxvii. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. [1 Cor. x. 24.] 2 Cor. xii. 14. et al. Comp. Acts xvii. 27. Rom. x. 20. [Phil. ii. 21.]

III. To seek, desire, want. Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John [iv. 23. viii. 21.] xviii. 7. where see Kypke et al. On Mat. xiii. 45. Raphaelius remarks that Theophrastus, Eth. Char. xxiii. applies *ζητεῖν* to a person seeking or asking of a dealer for something to purchase; and thus it appears to be used in Mat. [See Esth. iii. 6. Soph. Ed. Tyr. 672. Aristoph. Plut. 575.]

IV. To seek, endeavour, *operam dare*. Luke v. 18. vi. 19. John viii. 19, 20. xix. 12.

V. To seek, require. Mark viii. 11. Luke xi. 16. xii. 48. *Ζητεῖται*, it is required, 1 Cor. i. 21. iv. 2. Sextus Empiricus, cited by Wetstein, applies the word in a similar manner. But in this text sixteen MSS., five of which are ancient, read *ζητεῖτε*. See Wetstein and Griesbach. [Heb. viii. 9. John viii. 50. Nehem. ii. 4, 10.]

VI. To inquire, question. John xvi. 19. [Add Mat. ii. 13. And so *Ælian*, V. H. ii. 13. In Mark xi. 18. it is, to consider or deliberate (*inquire*).]

VII. To seek insidiously, and with an hostile or malicious design. Mat. ii. 13, 20. Rom. xi. 3. The phrase *ζητεῖν ψυχὴν τινος* is Hellenistical, plainly taken from the Heb. *שָׁרַף שָׂרָף* for which it is often used by the LXX, particularly Exod. iv. 19. as in Mat. ii. 20; and 1 Kings xix. 10. as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of *ζητεῖν ψυχὴν τινος*, say *ἐπιβουλεύειν τινὶ θάνατον*, to contrive death for one. In 1 Sam. xxiv. 11. we have the Heb. phrase *שָׁרַף שָׂרָף* to lie in wait for one's life, in the same sense; the use of *שָׁרַף* in which last passage may confirm the derivation of *ζητεῖν*.

Ζήτημα, *ατος, τό*, from *ζητέω*.—*A question*,

*debate, dispute, controversy*. occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3. [Ezek. xxxvi. 37. Cic. ad Div. iv. Ep. 26.]

Ζήτησις, *ως, ἡ*, from *ζητέω*.—*A question, debate, dispute*. occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9. [Herod. ii. 54. v. 21.]

ΖΙΖΑ'ΝΙΟΝ, *ου, τό*. Plur. *ζιζάνια, ων, τό*. *Zizane*. "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus Mintert, who adds from John Melchior, t. i. p. m. 272. "*Ζιζάνιον* does not signify every weed in general which grows among corn, but a particular species of seed known in Canaan, which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The Thalmudists name it *קִרְיָה*, Tractat. Kilaim 1. Halach 1. which the very sound in pronouncing shews to be the same as the *ζιζάνια*;" and which, I add, may lead us to the true derivation of this word, that is, from the Chald. *ἡ a kind, or species*, of corn, namely, whence the corrupt Hebrew or Syriac *זִזְנָה* which in the ancient Syriac version answers to the Greek *ζιζάνια*, Mat. xiii. 25. et seq.—"Among the hurtful weeds," says Johnson, Herbal, fol. p. 78. "*Darnell* (*Lolium album*) is the first. It bringeth forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—They grow in fields among wheat and barley.—They spring and flourish with the corn; and in August the seed is ripe. *Darnell* is called in the Arabian tongue *Zizania*." This last assertion of Johnson's does not seem quite accurate, yet I think *Darnell* would be a better translation of the Greek *ζιζάνια* than *Tares*; though I am well informed that in the north of England they still call *Darnell* by the name of *Tares*. See also Campbell's note, and Scheuchzer, Phys. Sacr. on Mat. xiii. 25. and Michaelis, Recueil Quest. xv.

ΖΟ'ΦΟΣ, *ου, ὁ*.—*Thick darkness, blackness*. This word is used in the profane as well as in the sacred writers, and by them likewise applied to the infernal darkness, as particularly by Lucian, Contempl. t. i. p. 321. D. ΠΑΡΑΔΟΥΣ ΤΟΥ ΖΟ'ΦΟΥ, delivering to the (infernal) darkness. So one of his Dialogists, in his Cataplas, t. i. p. 446. E. when he arrives on the other side of the Styx, cries out, *Ἡράκλεις, τοῦ ΖΟ'ΦΟΥ*; O Hercules, what darkness! See more in Wetstein on 2 Pet. ii. 4. occ. 2 Pet. ii. 17. Jude 6, 13. [Hom. Il. Ø. 13. H. in Merc. 256.]—Symmachus uses this word Ps. x. or xi. 2. xc. or xci. 6. for the Heb. *קִרְיָה* thick darkness. [Polyb. xviii. 3, 7.]

Ζυγός, *ου, ὁ*, from *ζεύγνυμι* to join, which see under *ζεύγο*.

I. A yoke, properly so called, by which draught oxen are joined, or fastened to each other. It is

<sup>3</sup> [See Buxtorf's Lex. Talm. under this head.]

<sup>4</sup> See Castell, AR. under *ἡ*.

<sup>1</sup> *Xavavide* is indeed the reading of the Cambridge, but of no other Greek MS. Mat. x. 4. Vulg. Chananus. But in Mat. seven, and in Mark three MSS. have *Xavavide*. Vulg. Chananus. See Griesbach.

<sup>2</sup> [In this place of Hebrews, Schl. construes the verb as *acc.*, to be.]

thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7. [Ælian, V. H. v. 14.]

II. In the N. T. it denotes figuratively the *yoke of slavery*, or of a *servile condition*. So Scapula and Weistein cite from Plato's Epist. φεύγειν τὸ ΔΟΥΛΕΙ'ΟΝ ΖΥΓΟ'Ν ὡς ἐν κακόν, to fly the *servile yoke*, as being evil; and from Sophocles' Ajax, 3.

Πρὸς ὅλα ΔΟΥΛΕΙ'ΑΣ ΖΥΓΑ' Καρπούμεν;

To what dire yokes of servitude we go!

1 Tim. vi. 1. Comp. under δούλος i. [See Levit. xxvi. 13. Is. ix. 4. Polyb. iv. 82, 2.]

III. The yoke of legal ordinances. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as a yoke which neither they nor their fathers were able to bear, so in the latter it is called a yoke of bondage or slavery, in opposition to which, especially as aggravated by the Pharisaical traditions, (comp. Mat. xxiii. 4.) Christ declares his yoke, i. e. his doctrine or institution, to be easy, or gentle. Mat. xi. 29, 30. Lucian, in Amores, t. i. p. 1055. has an expression nearly resembling that in Acts, ἀνάγκη—ΒΑΡΥΝ ΚΑΤ' ΑΥΧΕΝΑ ΖΥΓΟ'Ν ἡμῖν ῥΗΘΕΙ'ΣΑ, necessity laying a heavy yoke on our necks.—[In the LXX we find ζυγός used in the sense of the divine law, in Jer. v. 5. Lam. iii. 27. Schl. gives two different meanings, either all that is troublesome and evil, and the law of the Lord. Comp. Cic. Phil. i. 2. Justin vi. 9, 7.]

IV. The beam of a balance, thence used for the whole balance. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. מִשְׁכָּל a pair of scales. [Lev. xix. 36. Hos. xii. 7; for מִשְׁכָּל in Is. xl. 12. See Eccles. xxi. 25. Ælian, V. H. x. 6.]

Ζύμη, ης, ἡ, from ζῆω to be hot.

I. Fermenting matter, *leaven*, so called from heating in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. ferment and fermentation, is derived from ferreo to be hot. Mat. xiii. 33. xvi. 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 15. al. It is applied in a parable to describe] the doctrine of the gospel, which, though it seemed at first small and inconsiderable, yet, like leaven, speedily spread its influence among the mass of mankind, and wherever it took effect, wonderfully assimilated their temper and conduct<sup>1</sup>. Mat. xiii. 33. Luke xiii. 21. So Ignatius exhorts the Magnesians, Epist. § 10. μεταβάλεσθε εἰς ΝΕ'ΑΝ ΖΥ'ΜΗΝ, ὃ ἵστιν Ἰησοῦς Χριστός, be ye transformed into the new leaven, which is Jesus Christ."

II. In a bad sense it denotes either *erroneous and corrupt doctrine*, which, like leaven, spreads through, taints, and corrupts<sup>2</sup> the minds and manners of men, as Mat. xvi. 6, 11. (Comp. ver. 12.)

<sup>1</sup> See this subject well treated in Eusebius's Præparatio Evangelica, i. 4.

<sup>2</sup> Plutarch very remarkably informs us, that the Priest of Jupiter, among the Romans, was not allowed even to touch leaven: because ἡ ζύμη καὶ γίνοντο ἐκ φθορᾶς, αὐτὴ δὲ φθείρει τὸ φάρμακον μὴ γινώσκον, leaven both arises from corruption, and doth itself corrupt the mass with which it is mixed. Quæst. Rom. p. 289. E.

Mark viii. 15. (Comp. under Ἠρωδιᾶροι.) Luke xii. 1; or evil practices, examples, and tempers, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζύμη παλαιὰ seems to mean the old leaven of uncleanness and lasciviousness, for which the Corinthians before their conversion were even proverbially<sup>3</sup> infamous (comp. 1 Pet. i. 14. iv. 2, 3); and ζύμη κακίας καὶ πονηρίας appears to allude to the malicious and mischievous insinuations of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζύμη is particularly applied by Christ, Luke xii. 1. to the hypocrisy of the Pharisees; "a vice which secretly puffed up their minds, and strangely spread itself through their hearts and lives, so as to taint and spoil the very best of their duties." Doddridge.—The above cited are all the passages of the N. T. in which the word occurs.

Ζυμός, ὦ, from ζύμη.—To leaven, ferment with leaven. occ. Mat. xiii. 33. [Comp. Hos. vii. 4.] Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9. [Ex. xii. 34. Lev. vi. 17.]

Ζωγίω, ὦ, from ζωός alive, and ἀγίω to take, the same as ἀγίστω, which see.

[To take alive, either of game taken in hunting, or of captives taken in war, as Thucyd. ii. 5. iii. 66. Xen. An. iv. 7, 22. Diod. Sic. xi. 22. 2 Chron. xxv. 12. and so Hesychius. Sometimes it is to keep alive, as Polyb. xvi. 33, 5. Num. xxxi. 15. In Luke v. 10. Parkhurst says, that the verb in its sense of catching game, is "applied spiritually to taking or catching men by the preaching of the gospel." Schoettgen (ad loc.) has cited the same sort of proverbial expression from Sohar, Genes. fol. 53. col. 212. and the Jerusalem Targum on Gen. x. 9; in the last of which it is used of enticing men to sin. And so in this passage of St. Luke. In 2 Tim. ii. 26. it is used of sinners, who are spoken of as taken captive by the devil to do his will, like captives in war, who are made slaves. Benson and Mac-knight, however, in this last place, take the verb in the first sense, and construe, being caught alive ὑπ' αὐτοῦ by him, (i. e. the Lord's servant,) to do *licitum* his, i. e. God's will.]

Ζωή, ης, ἡ, from ζῶω, ζῶ, to live.

I. Life, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33. et al. freq.

II. Manner of living. Rom. vi. 4. Comp. Eph. iv. 18.

III. [Happiness, a happy and quiet life. Luke xii. 15. 1 Pet. iii. 10. So Prov. iv. 22, 23. xii. 28. and in Latin. See *vita* so used, Ovid, Pont. iv. 6, 3. Wahl gives this sense to Rom. viii. 6.]

IV. Life [and happiness] eternal. Mat. vii. 14. xviii. 8, 9. [xix. 17. John v. 24, 29. xi. 18. 1 Tim. vi. 19. 2 Tim. i. 2. Rom. xi. 14. And

<sup>3</sup> This Κοριθία ζύμη, a Corinthian leaven, is a prostitute, a courtesan; κορινθιάζω and κορινθιάζεσθαι mean to whore; and Suidas, under the word χοῖρος, mentions a Greek proverb, ἀποκοριθία ζῖμας χοῖροσιν ὁμοῦται, you are like to sell your wares in High-Corinth, i. e. to become a prostitute. It appears from the testimony of Strabo and other Greek writers, that Corinth was crowded with whores and debauchees; and no wonder, since it abounded in trade and riches, and since the city itself was dedicated to Venus, who had here a famous temple, where more than a thousand whores, under the designation of ἱερὰν ὄνομα, were devoted to her service. See more in Weistein on 1 Cor. i. 1. and in Whitby's Preface to 1 Cor. § 8.



with αἰώνιος or μῆλλουσα. Mat. xix. 16. John iii. 15, 16, 36. Acts xiii. 46. Gal. vi. 8. 1 Tim. i. 16. vi. 12, 19. Tit. i. 2. iii. 7. 1 John ii. 25.] Comp. Acts v. 20<sup>1</sup>. Phil. ii. 16. Christ is called *ζωή life* in the abstract (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.) as being the *Author* of this eternal *life* to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that Adam (Gen. iii. 20.) as soon as he had received the blessed promise, that the *Seed of the woman should bruise the serpent's head, called his wife's name Eve*, ἡττι τὴν μαρτυρεῖται, because she was, or was to be, the mother ἡττι of all who live, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers, (see John i. 4. xi. 25. Col. iii. 4.) *Life without bounds or limitation, Life spiritual, incessant, or uninterrupted*, (see John viii. 51, 52. xi. 26.) and *eternal*. And to this reason of Eve's name St. John plainly alludes in his 1st Epistle, ch. i. 2. when he says that the *Life*, meaning Christ, was manifested, ἐφανερώθη. Comp. ζάω i. e. as Christ, so the Holy Spirit is called *Life*, i. e. as the Nicene Creed expresses it, the *giver of life*, Rom. viii. 10; and in Rev. xxii. 1. he is, as the supporter of eternal *life*, represented by a *pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb*. [In Rom. viii. 10. Schl. translates, but the mind supplied with all its power to righteousness. This is an instance, among many, of the tendency of Schleusner's opinions. No one who compares ver. 9. with ver. 10. can doubt that the same *spirit* is spoken of in both places. In 2 Cor. v. 4. ζῶν is said by Wahl and Schleusner to be an *immortal body*. I hardly think it bears so definite a signification. It seems to be *immortal life*.]

ΖΩ'NH, ης, ἡ, from the Heb. חַי to encircle, *gird round*, whence as a N. fem. plur. חַיִּים *girdles, zones*, 1 Kings xxii. 38. See Heb. and Eng. Lexicon in חַי.—A *girdle*, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type Elijah had done. Mat. iii. 4. Mark i. 6. Comp. 2 Kings i. 8. [Rev. i. 13. xv. 6.]—The disciples are commanded, Mat. x. 9. Mark vi. 8. to provide no money, εἰς τὰς ζώνας, literally, in their *girdles*, which were probably made into a kind of purse, as is still usual in the eastern countries. Thus Dr. Shaw, Travels, p. 227. speaking of the dress of the Arabs in Barbary, says, "One end (of their *girdles*) being doubled back and sewn along the edges, serves them for a *purse*, agreeable to the acceptance of the word ζώνη in the Scrip-

tures, which in Mat. x. 9. and Mark vi. 8. (adds he in a note,) we render a *purse*."—The Roman soldiers used in like manner to carry their money in their *girdles*; whence, in Horace, qui zonam perdidit means one who has lost his *purse*, 2 Epist. ii. 40; and in Aulus Gellius, xv. 12. C. Gracchus is introduced saying, cum Romæ profectus sum, Quirites, zonas quas argenti plenas extuli, eas ex provincia inanes retuli, those *girdles* which I carried out full of money when I went from Rome, I have at my return from the province brought home empty. See more in Wetstein on Mat. x. 9. [Sueton. Vitell. c. 16. Herodian, i. 11. Xen. An. i. 4, 9.]

Ζωννύω, or ζώννυμι, from ζώνη, which see.—To *gird*. occ. John xxi. 18. twice; where the latter part of the verse seems to allude to Peter's having his *hands stretched out*, and *girded* to the two arms of the cross, and being thus, according to the Roman mode of execution, *carried* or *led* about the city of Rome, previously to his crucifixion. See more in Wolfius and Wetstein on the text. I add Theophylact's note, τὴν ἐπὶ τοῦ σταυροῦ ἵκτασιν, καὶ τὰ δεσμὰ ὅλοιοι, he shows (Peter's) *extension on the cross, and his being bound*. [Tittmann says, "Thou shalt stretch out thy hands to another, like a captive, i. e. others shall lay hands on thee, another shall *gird* thee with bonds and lead thee where thou wilt be reluctant to go, to prison or death." The word occurs Exod. xxix. 19. Neh. iv. 18. Paus. ix. 17. Hom. II. x. 78.]

Ζωογονίω, ὦ, from ζῶς *alive*, and γίγνομαι, perf. mid. of obs. γένητο *to form, make*, whence also γονή *generation*, and γόνος *offspring*.

I. In the profane writers, to *procreate*, or *produce* an animal, or to *bring forth alive*. See Wetstein on Luke xvii. 33. [Diod. Sic. i. 7. and 88.]

II. In the N. T. to *preserve alive*. occ. Luke xvii. 33. (comp. Mark vii. 35. Luke ix. 24. where the word is σώσει.) Acts vii. 19. εἰς τὸ μὴ ζωογονεῖσθαι, that they might not be preserved alive, or live. In this latter sense, which seems Hellenistical, the word is frequently used by the LXX, answering to the Heb. חַי to live, or חַיִּי to cause or permit to live. See especially Exod. i. 17, 18, 22. [Gen. vi. 19. Judg. viii. 19. 1 Kings xx. 31. 1 Sam. ii. 6. Schwarz, Comm. Ling. Gr. p. 639.]

Ζῶον, ου, τό, from the masc. ζῶς *alive, living*, which from ζάω, ζῶ, *to live*, a *living creature, an animal*. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7. et al.] Jude 10. Ezek. x. 20. Xen. Mem. iv. 3, 10. In Rev. iv. 9, 10. Bretsch. and Schl. with Eichhorn translate, *living* and intelligent *creatures*.]

Ζωοποιέω, ὦ, from ζῶς *alive*, and ποιέω *to make*. [2 Kings v. 7.]

[I. To give life, and in the passive, to receive life, to be quickened, of seed, 1 Cor. xv. 36. of the dead restored to life, John v. 21. Rom. viii. 11. 1 Cor. xv. 22. and probably, 1 Tim. vi. 13.]

[II. To give happiness or salvation. John vi. 63. 2 Cor. iii. 6. In Gal. iii. 21. it is obviously used of eternal life and happiness.]

<sup>1</sup> [Most interpreters say that the expression here, all the words of this life, are by hypallage for these words of life, (as in John vi. 8.) as is common. The word of this salvation, for this word of salvation. Acts xli. 26. See Rom. vii. 24. and Vorst de Hebraïsm. p. 570. So Schl. and Kuinoel. I should translate, (if the reading be right,) all the doctrine concerning this way of salvation.]

## H.

H, η, Eta. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for eight. In the Cadmean alphabet H corresponded to the Hebrew or Phœnician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their E long, whereas the ancient, like the Hebrews and Phœnicians, had but one character, namely E, for E whether pronounced long or short. So Plato in Cratylus, οὐ γὰρ η ἐχρῶμεθα ἀλλὰ ε τὸ παλαιόν, for *anciently we did not use η, but ε*. The ingenious Dr. Bayly, in his Introduction to Languages, part iii. p. 6. gives us from Montfaucon, Palæograph. Græc. lib. ii. cap. 4. two Athenian inscriptions, written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate*, of E for H, and of O for Ω; but for the *form* of the letters, I must, for want of proper types, refer to Montfaucon and Dr. Bayly themselves.—The inscriptions are:

## ΕΡΕΧΘΕΙΔΟΣ

HOIΔE : ENTOI : POΛEMOI :  
 AΠEΘANON : ENKYΠPOI : ENAIΓ  
 YΠTOI : ENΦOINIKEI : ENAAIEYΣIN :  
 ENAIGINEI : MEΓAPOΣ  
 ENTO : AYTO : ENIAYTO :

ΣΤΡΑΤΕΓΟΝ : ΦΑΝΥΛΛΟΣ : ΑΚΡΥΠΤΟΣ :

In more modern Greek thus :

Ἐρεχθίδος  
 Οἶδε ἐν τῷ πολέμῳ  
 Ἀπίθανον ἐν Κύπρῳ, ἐν Αἴγ-  
 ὑπτῳ, ἐν Φοινίκῃ, ἐν Ἀλυσίῳ,  
 Ἐν Αἰγίνῃ, Μίγαρος,  
 Ἐν τῷ αὐτῷ ἐνιαυτῷ

Στρατηγῶν, Φάνυλλος, Ἀκρυπτος.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

"H.

1. A conjunction.

1. *Ei*ther, or. Mat. v. 17, 36. vi. 24, 31. et al. freq. In 1 Cor. xi. 27. the Alexandrian, Cambridge, and two later MSS. for η πίνῃ read καὶ πίνῃ, and in this reading they are supported by the first Syriac, (and by the latter in marg.) the Arabic, Æthiopic, and Coptic versions. See Wetstein, Griesbach, and Macknight.

2. After comparatives, *than*. Mat. x. 16. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 8.

3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19. where see Bowyer's Conject. But in these passages μάλλον *rather* seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35. et al. Bos, in his Ellipses under μάλλον, shows that ἡ is used in the like (252)

elliptical manner by the best Greek writers; and to the instances he has produced many more might be added. Comp. Kypke. [Gen. xxxviii. 6. 2 Mac. xiv. 42. Tob. iii. 6. vi. 8. Soph. Aj. 981. Hom. Il. A. 117. Wessell. ad Diod. Sic. xi. 11. Glass, Phil. Sac. p. 414. ed. Dath. Hoogveen and Zeun. ad Viger. vii. 7, 4. not. x.]

4. *Save, except*. John xiii. 10. Acts xxiv. 21. [comp. Xen. Cyr. vii. 5, 16.]

5. ἂν, *but rather*. Luke xii. 51.—*But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So Plato in Phædo, § 12. p. 183. ed. Forster. "For the philosopher will be firmly of opinion, μηδ' αὖ ἄλλοι καθαῶς ἐννεύεσθαι φρονήσῃσι ἂν ἴκῃ, that he will nowhere meet with wisdom clearly *but* there, i. e. in *Hades*." See Hoogveen's note on Vigerus de Idiotism. cap. viii. sect. 1. reg. 11. [Wahl explains this ellipse thus, *but* (I came to give nothing else *but*) *division*. Hermann on Viger. (not. 277.) says, that ἂν ἡ is *unless, except*, and is therefore usually put after a negation, or an interrogative conveying a negation.]

11. An adverb.

1. Of interrogation, from the Heb. η interrog. It denotes a question asked, *what? num?* Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That Scotticism, whether did the word of God come forth from you *alone*? would be the exactest rendering of ἡ ἀφ' ὑμῶν, &c." Doddridge. And in this sense of *asking a question* with some degree of *earnestness* I apprehend it is used also Mat. vii. 9. xii. 29. So Lucian, Reviv. t. i. p. 405. ἡ ἵ γὰρ ἂν εἰπὴν ἔχοι; "for what can he say?" See Blackwall's Sacred Classics, vol. ii. p. 164, 5.

2. Of affirmation, *indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a *strong breathing*, such as men commonly use in a *vehement affirmation*. The particle ἡ is often thus used in the profane writers, particularly in Homer (see Il. i. 78, 220, 232, 240. et al. freq.); but is not so applied when single in the N. T. Comp. under μὴν. [Ἡ καὶ is translated by Wahl and Schl. as *an etiam*, in Luke xii. 41. Rom. iv. 9. In the first it is rather *aut etiam*, as in Luke xi. 12. Rom. ii. 15. 2 Cor. i. 13. —Ἡπερ, *than*. John xii. 43.—Ἡτοι, (with ἡ following,) *either*. Rom. vi. 16. Xen. Cyr. iv. 5, 27. Hermann ad Viger. p. 248.—Ἡ μὴν, *truly, certainly, assuredly*. Heb. vi. 14. See Gen. xxii. 17. Num. xiv. 23, 35. Aristoph. Plut. 608. Polyb. vi. 19, 56. Xen. An. ii. 3, 26. It is a strong affirmation.]

Ἡγεμονεύω, from ἡγεμών. — *To be a governor or president*. occ. Luke ii. 2. iii. 1. Comp. under ἀπογραφή. [From Fischer. de Vit. Lex. N. T. p. 436. (see ἐπαρχία,) it is clear that ἡγεμονεύω was used to express any headship or government of a province. In Luke ii. 2. it expresses the power of a lieutenant of the emperor over Syria; in iii. 1. that of a procurator of Judea. That in the first of these places, the verbs (whatever be the explanation of the passage) can hardly be a mere official designation, as the *governor, the protector*, standing as it does

without either an article or *ἀνὴρ*, is quite certain, as Mr. Benson has very correctly stated in his *Chronology of the Life of Christ*, p. 123. The word occurs in *Ælian*, V. H. xii. 17. *Xen. Ages.* i. 13.]

*Ἡγεμονία*, ας, ἡ, from *ἡγεμῶν*.—*Government*. occ. *Luke* iii. 1. where Kypke cites Appian and Josephus using *ἡγεμονία* in like manner for the *Roman imperial authority*. [*Joseph. Ant.* xviii. 6, 9.]

*Ἡγεμῶν*, ὄνος, ὁ, from *ἡγέομαι*.

I. Properly, a leader or guide of the way.—Thus used in the profane writers, as by *Xenophon*, (in *Scapula*.) ὁδοῦ λαβεῖν ἩΓΕΜΟΝΑ, to take a guide of the way. [*Xen. An.* ii. 4, 1.]

II. A leader, governor, prince. *Mat.* ii. 6. x. 18. xxvii. 2, 11, 14. *Acts* xxiii. 24, 26. 1 *Pet.* ii. 14. It may be worth observing, that *Josephus*, *Ant.* xviii. 4. § 1. gives Pilate the same title of *ἡγεμῶν*, as *St. Mat.* does xxvii. 2. &c., and *St. Luke*, ch. xx. 20. See *Campbell's Prelim. Dissertat.* p. 378. [I must here again refer to the word *ἱεραρχία*, and say that *ἡγεμῶν* is used of any governor.]

*ἩΓΕΓΟΜΑΙ*, οὔμαι, from *ἄγω* to bring, lead.

I. To lead, guide in a way, q. d. to bring on or forwards. Thus *Herodotus*, ἩΓΟΥΜΑΙ σοι τὴν ὁδόν, I lead you in (as to) the way; *Aristoph.* *Plut.* 15. οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἩΓΟΥΜΕΘΑ, for we who see lead the blind. [*Exod.* xiii. 21. *Xen. Cyr.* iv. 2, 5.]

II. To lead, preside, govern, rule, whether in a temporal sense, as *Acts* vii. 10. (in *Lucian*, Pseudomant. tom. i. p. 904. we have ὁ τόρῃ ἩΓΟΥΜΕΝΟΣ Βιθυνίας, the then governor of Bithynia;) or in a spiritual one, (governing a gentile,) *Heb.* xiii. 7, 17, 24. *Comp. Luke* xxii. 26. *Mat.* ii. 6. [*Deut.* i. 15. *Esth.* v. 11. *Xen. Mem.* iii. 2, 4.]

III. To lead, be the chief or principal. *Acts* xiv. 12. ἰκεῖν αὐτοῖς τὴν ὁ γοῦμνος τοῦ λόγου, "because he was the leader of the discourse; on which account they thought he might more probably be their god of eloquence." *Iamblichus* calls him Θεὸς ὁ τῶν λόγων ἡγεμῶν, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. Biscoe at Boyle's *Lect.* chap. viii. § 8. p. 313, 314." *Doddridge*. See also *Elsner*, *Wolffius*, and *Wetstein* on the place. *Acts* xv. 22. ἀνδρας ἡγουμένους, leading or principal men.

IV. To think, esteem, reckon. *Acts* xxvi. 2. 2 *Cor.* ix. 5. *Phil.* ii. 3. 1 *Thess.* v. 13. et al. freq. On *Phil.* iii. 8. Kypke cites *Xenophon* several times using the phrase ΖΗΜΙΑΝ ἩΓΟΥΜΕΝΟΝ for reckoning or esteeming as a loss. [See *Job* xix. 11. *Diod. Sic.* xiii. 55. *Herodian*, iii. 6, 3. *Thucyd.* iv. 9. *Æsch.* *Dial.* iii. 6. In 1 *Thess.* v. 13. *Schl.* says the sense is, to pay honour to, but *Wahl* joins ἡγίσθαι ὑπερεκπαισσοῦ, i. e. *περί τι λίσσασθαι*, maximis facere, to value at the highest rate.]

*Ἡδεῖν*, εἰς, εἰ, plup. act. Attic of *ἰδῆν* to know, by syncope for *ἡδῆκτιν*. *John* i. 31, 33. iv. 10. v. 13. et al. freq.

*Ἡδέως*, adv. from *ἡδύς* sweet.—*Gladly, willingly, with pleasure*. occ. 2 *Cor.* xi. 19. *Mark* vi. 20. xii.

<sup>1</sup> [Hence arose an ecclesiastical term.]

37. So in *Plato*, *Phæd.* § 14. p. 188. ed. *Forster*, ἩΔΕΩΣ ἂν ἈΚΟΥΣΑΙΜΙ, I would gladly hear. [2 *Mac.* ii. 28. *Ælian*, V. H. viii. 12. *Prov.* iii. 24. ix. 17.]

*ἩΔΗ*, an adv. of time.

1. Now, already, at or by this time. *Mat.* v. 28. xiv. 15. xxiv. 32. *John* xi. 39. et al.

2. Already, i. e. without mentioning, or insisting upon any thing further. 1 *Cor.* vi. 7. See *Raphaelius* on the place.

3. Ἡδὲ καὶ, and moreover, yea moreover, quin etiam, quin imò etiam. *Mat.* iii. 10. *Luke* iii. 9. *Raphaelius* has shown that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. Ἡδὲ ποῖ, now at length. So the *Vulgate* version, tandem aliquando. *Rom.* i. 10. *Phil.* iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on *Rom.* Kypke observes, that they denote a strong desire either of averting some inveterate evil, or of obtaining some long-expected good, and shows that they are thus applied by *Josephus* and *Dionysius Halicarn.*

*Ἡδίστα*, neut. plur. superlat. of *ἡδύς* (which see under *ἡδύς*), used adverbially.—*Most gladly or willingly, with the greatest pleasure*. occ. 2 *Cor.* xii. 9, 15.

*ἩΔΟΝΗ*, ἡς, ἡ. The Greek etymologists derive it from *ἡδω* to please.

I. Pleasure. occ. *Luke* viii. 14. *Tit.* iii. 3. 2 *Pet. ii. 13. [In *Num.* xi. 8. it is a pleasant taste.]*

II. Lust, the desire of sensual pleasure. So *Hesychius*, *ἐπιθυμία*. occ. *Jam.* iv. 1, 3. where the *Vulg.* *concupiscentiis*, q. d. *lusts, concupiscences*. *Comp.* *Tit.* iii. 3. [*Wisd.* vii. 2. *Xen. Mem.* i. 2, 23. i. 5, 6.]—In the N. T. it is generally used in a bad sense. How similar is that passage of *St. James*, iv. 1. to this of *Plato*: καὶ γὰρ πολλοὶ μὲν οὖν στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τοῦτον ἐπιθυμίαι. *Phædon*, § 11. p. 178. ed. *Forster*.

*Ἡδύσμον*, ου, τό, from *ἡδύς* sweet, and *δομή* smell.—*Mint*, a kind of herb, so called from its sweet smell. occ. *Mat.* xxiii. 23. *Luke* xi. 42. ἡδύσμος, οἱ δὲ μινθην, 'ἡδύσμος, but some call it mint,' says *Dioscorides*, cited by *Wetstein*. So *Galen*, lib. vi. *Simplic.* ἡδύσμος, ἐντοὶ δὲ μινθην προσαγορεύουσι. [It was used by the Jews for sprinkling on the floors of their houses and synagogues. See *Dioscor.* iii. 41, 48. *Theophr.* de *Causis Plantar.* vi. 22. *Schol. Aristoph.* *Ran.* 1107. *Ol. Cels.* *Hierobot.* t. i. p. 543.]

*Ἡθος*, εος, ους, τό, from *ἰθος*, which see.—*Manner, custom*. *Ἡθια*, ἡθη, τά, manners, morals. occ. 1 *Cor.* xv. 33. where *φθειροῦσιν*, &c. is an Iambic verse of *Menander's*. [See the *Sentent. Com. Gr.* p. 248. ed. *Steph.* p. 78. ed. *Cleric.* *Polyb.* iv. 21, 1. *Xen. Mem.* iii. 10, 3. The first meaning of the word is an accustomed habitation. See *Hom.* *Od.* xiv. 411. *Herod.* vii. 125. *Irmisch.* *Excurs.* ad *Herodian.* i. 2, 6.]

*ἩΚΩ*. [On this word see *Dawes*, *Misc. Crit.* p. 351.]

I. [To be come, arrive. *Mark* viii. 3. *Luke* xv. 27. *John* iv. 47. *Acts* xxviii. 23. So it is used of time in *John* ii. 4. In *Luke* xiii. 35. καιρός is understood, unless with *Schleusner* we say that *ἔξῃ ὅτε* are redundant. *Joseph. Ant.* ii. 3, 10.

Xen. An. ii. 5, 2. And in this sense too] it is spoken of Christ in respect of his *incarnation and birth* into this world, Heb. x. 7, 9.—and of his *conversacion* among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

[II. *To come.* Mat. viii. 11. xxiv. 50. of *local motion*. Mat. xxiv. 14. Luke xix. 43. of time to be coming, or at hand. In John vi. 37. it is to come as a *follower*; and so *ἐρχομαι* is used in the same verse. See Heb. x. 37. Rev. ii. 25. Xen. An. ii. 1, 3.]

III. *To come, happen*, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

'HAI', Heb.—Eli, Heb. *אֵלִי*, my God. occ. Mat. xxvii. 46. Comp. Ps. xxii. 2. in the Hebrew, and 'Eloah above.

'HAIKIA', ας, ἡ.

I. *Stature.* Luke xix. 3. Comp. ii. 52. Eph. iv. 13. [So Aristot. de Plant. i. 4. Diod. Sic. iii. 43. Schleusner refers Mat. vi. 27. Luke ii. 52. xii. 25. to this head. With the place of Ephesians, which is referred by Schleusner to *age*, comp. Lucian, Imag. 7. Philost. Vit. Soph. i. p. 543.]

II. *Age.* John ix. 21, 23. (See under *ἔχω* X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or the *duration of human life*. See Wetstein and Doddridge on Mat., and an excellent note of Campbell's on Luke, and comp. *πῆχυς*. [See Ezek. xiii. 18. Æsch. Dial. i. 12. ii. 13. Arrian, de Venat. v. 1.]

'HAI'KOΣ, η, ου.—How great (q. d. how great a part or share). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

'HAIOS, ου, ὁ.

I. *The sun, the solar orb, fire, or flame.* Rev. xxii. 5. where *φωτὸς ἡλίου* is evidently parallel to *πῶρ πῦρ the light of the solar flame*, Is. xxx. 26. which the LXX there render *φῶς ἡλίου*. 'Hlios is also used in that version for *πῦρ* in two other passages, Cant. vi. 10. Is. xxiv. 23; as it is for *πῦρ the solar orb or fire*, Judg. xiv. 18. Job ix. 7. Comp. Heb. and Eng. Lexicon under *πῦρ* and *πῦρ*.

II. *The sun or solar light.* Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the forecited texts and three more, in one of which, Job xxxi. 26. it corresponds to *πῦρ the light*) it constantly answers to the Heb. *שֶׁמֶשׁ*, which undoubtedly denotes not the orb or fire, but the *light of the sun*<sup>1</sup>. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32. in LXX, and Hebrew.) Mark i. 33. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Is. xiii. 10. Ezek. xxxii. 7.) Acts ii. 30. (Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Rev. xii. 1. (Comp. Ps. civ. 2. Mal. iii. 20. or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)—It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, *ἥλιος* signifies not only the orb or fire, but also the *light of the sun*. This is put beyond

dispute by a passage cited by the reverend and learned William Jones, in his excellent Essay on the First Principles of Natural Philosophy, p. 203. from Sallust the philosopher, who has expressly remarked<sup>2</sup>: τοῦ ἡλίου τὴν σφαίραν, καὶ τὴν ἀπὸ τῆς σφαίρας ἈΚΤΙΝΑ, ἡΑΙΟΝ ἢ σὺνηθεία καλοῦμεν, "we usually call the orb of the sun, and the ray proceeding from the orb, ἥλιος." And thus in the poet Mimnermus, περὶ βίου concerning human life, ἥλιος is used for the solar light,

— Μίνωθα δὲ γίγνεται ἡβη  
καρπός, ὅσον τ' ἐπὶ τῇν ΚΙ'ΑΝΑΤΑΙ ἩΕΑΙΟΣ.

— Short is our youthful time,  
As whilst the sun is spread upon the earth.

Homer in like manner speaking of the morning light, Il. viii. 1.

'HΛΙ' Μὲν προκάπτελος ἔΚΙ'ΑΝΑΤΟ πᾶσαν ἐπ' αἶαν.

The saffron morn was spread upon the earth.

In which passage the style of the poet, as usual, agrees with that of Scripture. Thus in Joel ii. 2. we read of τὸ πῦρ the dawn ὥς spread upon the mountains.—Suicer, in his Thesaurus under ἥλιος III. 1. cites the following passage from Clemens Alexandr. Strom. iii. p. 428. τὸν τῆς ἡμέρας αἰτίον, καὶ πατέρα τοῦ φωτός ἡΑΙΟΝ ὁ θεὸς ἔΞΕ'ΕΚΕΝ ἀνωθεν ἴσον ἐπὶ γῆς ἀπασὶ τοῖς βλάπτειν δυναμένους, "God hath from above poured forth (effudit) the sun, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears by an old Chronicle preserved in the Gentleman's Magazine for July, 1762, p. 306. It begins thus: "On Tuesday, January 27, 1607, about nine in the morning, the *sunne* being fairly and brightly spread," &c. And it is still thus frequently used in our common discourse, as when we speak of *walking or sitting in the sun*, of the *sun's being hot*, &c.

'HAOS, ου, ὁ.—A nail. occ. John xx. 25. [Josh. xxiii. 13.]

'HMEI'Σ, ὧν, ἡν, ἡς, we, us, plural of ἐγώ I, which see.

'Hμέρα, ας, ἡ'.

I. *A day*, [i. e. the time] whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. [It is put for *daylight* in Luke iv. 42. vi. 13. xxii. 66. Acts xii. 18. Rev. viii. 12. Xen. Cyr. iv. 5, 14. Thuc. vii. 184.]—On 2 Pet. iii. 8. see the passages cited by Wetstein.—The expressions *τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας*, forty days and forty nights, Mat. iv. 2. and *τρῆς ἡμέρας καὶ τρεῖς νύκτας*, three days and three nights, Mat. xii. 40. though agreeable to the Hebrew idiom, (see Gen. vii. 4. Exod. xxiv. 18. Jonah i. 17.) yet are not merely Hebraical or Hellenistical, as is evident from Herodotus, iii. 129. ἐπ' ΕΠΙΤΑ μὲν δὴ ἡΜΕΡΑΣ καὶ

<sup>1</sup> Sallustius de Dils et Mundo, published among the Opuscula Mytholog. Ethic. et Physic. by Thomas Gale.

<sup>2</sup> Compare Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

<sup>3</sup> The derivations of *ἡμέρα* commonly proposed are from *ἡμερος gentle or tame*, because appointed for tame creatures; or from *ἡν the morning*, and *μεῖρα a part*, q. d. the daughter of the morning; or from *ἡμερος to desire*, because it is so amiable and desirable to all men, and Plato (in Cratylus) says the ancients called *ἡμέραν ἡμέραν* on this last account. See Leigh and Minter.

<sup>1</sup> Comp. Heb. and Lexicon under *שֶׁמֶשׁ* II. and the authors there cited.

ἔΨΑ' ΝΥΚΤΑΣ ὑπὸ τοῦ παρόντος κακοῦ ὁ  
Δαρίος ἀγρυπνεῖσι εἶχε, for seven days and  
seven nights Darius by this misfortune continued  
sleepless. So Theocritus, Idyll. ii. 86.

Κείμενον δ' ἐν κλιντῇρι ΔΕ'Κ' ἄματα καὶ ΔΕ'ΚΑ ΝΥΚΤΑΣ.  
For ten days and ten nights in bed I lay.

II. Figuratively, *time for work or labour*. John ix. 4. Comp. Mat. xx. 6, 12.

III. *The day of eternal life*, as opposed to the spiritual darkness of our present state. Rom. xiii. 12. [Schleusener says, *the time when a more perfect knowledge of religion and virtue shall be propagated through Christianity*. The word is used in this sense, which seems to be the true one (see Macknight,) also in 1 Thess. v. 5. The Jews called the time of the Messiah *the day*. See Schoettgen, Hor. Heb. p. 571.]

IV. *A day*, comprehending both the day and night, a *much* *more*, Mat. [vi. 34.] xv. 32. xvii. 1. [xx. 19.] Acts xxviii. 7, 12, 14. ἡμέραν ἔτι ἡμέραν, *day after day*. 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7. for the Hebrew עֵד עֵד, *from day to day*. [See Gen. xxxix. 10.] Not that this expression is merely Hebraical or Hellenistical, for Kypke cites it from Euripides, Rhes. 445. and from Heniochus in Stobæus Serm. xxxix. p. 241. ἡμέραν καὶ ἡμέραν, *day by day*, 2 Cor. iv. 16. This seems an Hebraical expression, taken from the Heb. עֵד עֵד, Esth. iii. 4. Ps. lxxviii. 20. or from עֵד עֵד, 1 Sam. xviii. 10. [To these phrases may be added some others. In Mat. x. 2. τὴν ἡμέραν is for καθ' ἡμέραν, or καθ' ἡμέραν ἐκαστην. So is ἐν ἡμέρᾳ in 2 Pet. ii. 13. Ὁλην τὴν ἡμέραν is also *daily*, *every day*, in Rom. viii. 36. and Is. xxviii. 24. and Ps. xlv. 22. καθ' ἡμέραν occurs frequently. See Mat. xxvi. 55. Mark xiv. 49. Heb. vii. 27. x. 11. In the two last places, the phrase does not mean on *every* (natural) *day*, but on *every one of the days referred to*, i. e. in this case *every day* (of expiation). ἡμέραν καὶ νύκτα means *constantly*. Luke xviii. 7. 1 Tim. v. 6. Luke xxi. 37. and Thomas M. p. 630. says that this is an Attic expression. Xen. Cyr. ii. 3. 23. See Matthiæ, § 378. Ἐν μιᾷ ἡμέρᾳ seems to be for at *once*, *suddenly*, in Rev. xviii. 8.]

V. [*Ἡμῖρα*, time in general. Thus ἡ ἡμῖρα ἐλάσει, 1 Cor. iii. 13. is (*future*) *time will show*, and Luke xvii. 30. The plural is often used in this sense, as Luke ii. 6. *the time was fulfilled*. xvii. 22. Δεῦσονται ἡμῖρα. Again, δι' ἡμερῶν (sc. τινῶν διαγενομένων), *after an interval of some time*. And see Mark ii. 1. Acts v. 36. xv. 7. xxi. 38.] 'Ἐν ταῖς ἡμέραις ἱκίναίς, *in those days*, Mat. iii. 1. This seems an Hellenistical phrase, taken from the LXX, who use it Gen. vi. 4. Judg. xvii. 6. xviii. 1. xix. 1. et al. for the Heb. יָמֵי מִצְרָיִם for which a classical Greek writer would rather have said, ἐν ἱκίνω τῷ κατῷ ἢ χρόνῳ, or κατ' ἱκίνον τὸν κατῶν ἢ χρόνον. [This phrase occurs repeatedly, as Mark i. 9. viii. 1. xiii. 24. and it certainly does not convey any accurate definition of time. *About that time*. See Krebs, Obes. Flav. p. 6.] The expressions Δεῦσονται ἡμῖρα, and ἔρχονται ἡμῖρα, *the days shall or do come*, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29. et al. are also Hellenistical; the latter is used by the LXX, Jer. xxxi. 27. 31. Amos iv. 2. for the Heb. יָמֵי מִצְרָיִם.

VI. *'Hupaiat, ai, days, time, of life or office.* Mat. ii. l. xxiii. 30. Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase *iv* (*raic*) *hupaiat* is likewise Hellenistical, often used in the LXX for the Heb. *ימים*, Judg. v. 6. I Chron. i. 19. iv. 41. v. 10, 17. A classical author, for *iv hupaiat* *'Hpaivon*, &c. would say *iv* *'Hpaivon*. [See John viii. 56. Mat. xi. 12. In Luke xix. 42. *thy day* is rather the *time and opportunity granted to thee*. But there is another phrase connected with this sense used in speaking of length of life. Thus, Luke i. 7. *both advanced in their days*; or, as we say, *in life or in years*. So *ibid.* 18. and ii. 36. Comp. Gen. xvii. 11. xxiv. 1. Josh. xiii. 1. xxiii. 1. I think this is the sense in Heb. vii. 3. Schleusner says it is there the *time of office*.]

VII. [*Ἡμεῖς*, either alone, or with *ἐκείνῳ*, *τοῦτον*, &c., or *Κυρίου*, or *Ἰησοῦ Χριστοῦ*, or *τοῦ αἰῶνος τοῦ ἀνθρώπου*, is put for the time when the Messiah will come to judge the universe. *Mat. vii. 22. x. 15. Luke x. 12. xvii. 24, 26. John vi. 39, 40, 44, 54. Acts ii. 20. 1 Cor. i. 8. v. 5. 2 Cor. i. 14. Phil. i. 6, 10. 2 Thess. i. 10. ii. 2. 2 Tim. i. 18. iv. 8. In Luke xvii. 24, 26, 30. according to Schleusner, and Heb. x. 25. according to Parkhurst, the destruction of Jerusalem (which was one manifestation of the Son of Man) is supposed to be intended.]—From the frequent mention in the S. S. of the great day of judgment under the names of *that day*, *the last day*, *the day of the Lord Jesus*, *the day of Christ*, *the day of judgment*, &c. we may account for the following very uncommon sense, in which the word is once used by St. Paul.*

VIII. *Judgment*. 1 Cor. iv. 3. where observe that ἀνθρωπίνης ἡμέρας, literally *man's day*, is spoken in opposition to *the coming of the Lord*, ver. 5. and to ἡ ἡμέρα, *the day*, i. e. *the day of the Lord*, namely, ch. iii. 13. where the Vulgate hath *Dies Domini*. [Bretschneider and Schl. give the same explanation of the origin of this phrase; but to me it appears a very forced one. St. Jerome (Ep. ad Alliasiam) says it is a provincialism.—'Hēpa. for *judgment*, occurs in Demosth. 1072, 27. The Syriac has, by any man. See Glass, Phil. Sac. p. 878. ed. Dath.]

[IX. *Hupia* is often put for a *feast-day*, or *day to be observed*. See Acts ii. 1. xx. 6, 16. Mark xiv. 49. Gal. iv. 10. Luke iv. 16. xiii. 14. Jer. xvii. 24. John xii. 7. Heb. vii. 27. 2 Mac. ii. 16.]

Ἡμετέρος. α, ου, from ἡμεῖς, we.—Our. Acts ii. 11. xxiv. 6.

[*Ἦμι*, the Æolic form of *εἰμι*, *to be*. The imperfect *ἤμην*, occ. Acts xi. 10. See Møris.]

608 Ἡμισυθνή, ἱός, οὗς, δ, ἡ, from ἡμι half (see ἡμι-), and ἱθανον, 2 aor. of θνήσκω to die. *Half-dead.* occ. Luke x. 30. [Diod. Sic. xii. 62. Herodian, iv. 9, 15. Ἡμισυθνή, Aristoph. Nub. 504. +Thuc. ii. 52.† It answers to *seminex* in Virg. *Æn.* v. 275. We have ἡμισυθνήος in Wisd. xviii. 18.]

\*[H]ΜΙΣΥΣ, *στα*, *v.* Mintert derives it from ἡμι *half*, and ἴσος *equal*.—*Half*. neut. ἡμισυ, *τος, ονς*, *ρό*. plur. ἡμισια, *η, ρά*, the *half*. occ. Mark *v.* 23<sup>1</sup>. Luke *xix.* 8. Rev. *xi.* 9, 11. *xii.* 14. [On the genitive ἡμισιούς, see Lobeck on Phryn. p. 246.]

<sup>1</sup> [A form conveying the intention of satisfying the most excessive requests. See Esth. v. 3.]

The word occurs Exod. xxiv. 6. Job viii. 21. Joseph. Ant. iii. 6. Dion. Hal. iv. 17. Polyb. v. 32, 1.]

ἡμισῶριον, ου, τό, from ἡμι *half*, which see under ἡμισυς, and ὥρα *an hour*.—*A half hour, half an hour*. occ. Rev. viii. 1. [Poll. Onom. i. 71.]

Ἡμετεσμένους, particip. perf. pass. of ἀμείν-νυμι, which see among the anomalous verbs, in Grammar, § 16.

Ἡνικά, an adv. of time.—*When*. occ. 2 Cor. iii. 15, 16. [Xen. Cyr. i. 4, 27.]

Ἡπέρ, an adv. from ἦ *than*, and πέρ *truly*.—*Than truly, than*. occ. John xii. 43.

ἩΠΙΟΣ, ου, ὁ, ἡ. The learned Damm, Lex. Nov. Græc., derives it from ἔπω *to follow*, as denoting one who readily follows the will of another, and is ready to do what he desires or wants.—*Placid, mild, gentle, easy*. occ. 1 Thess. ii. 7. (where see Wetstein.) 2 Tim. ii. 24. [Herodian, ii. 4, 1. Thuc. ii. 58. Ἡπίστης in Addit. Esth. xiii. 2.]

Ἡρεμος, ου, ὁ, ἡ. It seems formed, as the Lexicons remark, by transposition, from ἡμερος *tame, gentle*, which is properly opposed to ἀγριος *wild*.—*Quiet, composed*. occ. 1 Tim. ii. 2. [ἡρεμία, ἡρεμῶ, and ἡρεμάζω, occ. often in the versions of the O. T.]

Ἡρωδιανοί, ὧν, οἱ, from Ἡρώδης *Herod*.—A name formed with a Roman or Latin termination, like Χριστιανός, which see, and Wetstein on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction among the Jews, so called from Herod the Great. It is probable, from a comparison of Mat. xvi. 6. with Mark viii. 15. that they were a branch of the Sadducees. And, besides the impious principles of that sect, they seem to have been particularly attached to the family of Herod, and consequently to the Roman government, by which Herod had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, Herod Antipas and Philip, in their respective tetrarchies. (Comp. under τετραρχίας.) And as Herod, to ingratiate himself with Augustus and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by introducing<sup>1</sup> the heathenish customs of the Romans into Judea, and even by building<sup>2</sup> temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of Augustus; so his partizans, the Herodians, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as<sup>3</sup> Herod himself did, that they acted not thus of their own accord, but in obedience to the superior powers. And this wicked occasional conformity to heathenism seems to be what our Saviour particularly means

by the *leaven of Herod*, (Mark viii. 15.) or of the *Herodians*, as indeed some copies read, τῶν Ἡρωδιανῶν. (See Mill and Wetstein.) Thus the Herodians were, both in their religious and political principles, most diametrically opposite to the Pharisees. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the Herodians! [There are many who think the Herodians were only courtiers or servants of Herod. So the Syriac, the Hebrew interpretation of St. Matthew, and Luther. Tertullian, Epiphanius, Chrysostom, (on Mark xii.) Theophylact, and even St. Jerome in his Dial. cont. Luciferanos, say they were persons who believed Herod to be the Messiah. But in his Commentary he rejects this obviously absurd opinion. See Stolberg. Exerc. Ling. Gr. p. 419. Sam. Petit, Var. Lect. c. 18. Mac-knight's Harmony, p. 168. Hammond on St. Mat. xxii. 16.] As to the question which the Pharisees and Herodians in concert proposed to Christ, about the lawfulness of giving tribute to Cæsar, it is generally supposed (to use the words of Doddridge) that "they hoped to have enamed him, whatever answer he could have returned. If he asserted, on the one hand, that tribute was to be paid to Cæsar, the Pharisees, who generally maintained (as Judas the Gaulonite had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to popular resentment, as betraying the liberties of his country. On the other hand, had he denied the lawfulness of this tribute, the Herodians would have had a very plausible pretence of accusing him to the Roman power, as a seditious person." Thus the Doctor<sup>4</sup>. [So Kuinoel and Hammond.] But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for any man, thou regardest not the person of men, but teachest the way of God in truth*; and of the question itself, *Is it lawful to give, δοῦναι, (not ἀποδοῦναι to pay,) tribute to Cæsar, or not? Shall we give, δῶμεν, or shall we not give?* and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20. *to deliver up Christ to the power and authority of the Roman governor*, it rather seems, that they expected our Saviour would answer their inquiry in the negative. But then, as the Pharisees in general were notoriously of the same sentiments, it would not have been decent for such good men to have accused Christ to Pilate on this account; nor would it have been convenient, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of Judas the Gaulonite. The Pharisees, therefore, prudently associated with themselves the Her-

<sup>1</sup> Herod instituted games after the Roman manner in honour of Cæsar, and even built a theatre in Jerusalem adorned with images of men; as Josephus informs us, Ant. xv. 8. § 1. 2. Yea, he went still further; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden eagle over the great gate of the temple.

<sup>2</sup> Joseph. Ant. xiv. 9, 5. Comp. de Bel. i. 21. § 3, 7.

<sup>3</sup> Joseph. ut sup.

<sup>4</sup> Comp. Randolph's View of our Blessed Saviour's Ministry, p. 277.

<sup>5</sup> It is well known to those who are acquainted with the Roman History, that never were crimes against the state, or, which were now reckoned the same, crimes against the emperor, more strictly inquired after, nor more severely punished, than during the reign of Tiberius. See Wetstein's Note on Mat. xxii. 17. Tacit. Annal. i. 72. iii. 38. and Crevier's Hist. des Empereurs, t. ii. p. 336.

dians, who, on Christ's denying the lawfulness of giving tribute to Caesar, would, no doubt, have shown their zeal for the Roman government by turning his accusers: and how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before Pilate, *without any foundation at all*, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13.—For a fuller account of the Herodians, see Prideaux's Connect. pt. ii. book 5. at the end, and Doddridge's Notes on Mark iii. 6. and Mat. xxii. 16.

*Ἡσθα*, used, according to the Æolic and Attic dialect, for *ἡς thou wast*, 2 pers. imperf. sing. of the verb *εἶμι*.—*Thou wast*. Mat. xxvi. 69. Mark xiv. 67. xxiv. 69. Wetstein gives many examples of *ἡσθα* used in the purest Attic writers. Comp. also Maittaire's Dialects, p. 44. and observe, that in Homer *-θα* is often postfixed to the 2nd person of other verbs besides the imperf. of *εἶμι* and its compounds. See inter al. Il. iv. 353. xix. 180, 270. xxiv. 551.

*Ἡσυχάζω*, from *ἡσυχος* quiet.

I. *To rest from labour*. Luke xxiii. 56.

II. *To be quiet, live quietly*. 1 Thess. iv. 11. [Thucyd. i. 12.]

III. *To be silent, quiet from speaking*. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8. for the Heb. שָׁמַת, but Kypke shows that it is so applied also by Euripides, [Med. 80.] Plutarch, Philo, and Josephus. [Herodian viii. 3, 7. Diog. L. viii. 1.]

IV. *To acquiesce*. Acts xi. 18. xxi. 14.

*Ἡσυχία*, ας, ἡ, from *ἡσυχος*. See *ἡσυχάζω*.

I. *Quietness, quiet*. 2 Thess. iii. 12.

II. *Silence, quietness from speaking*. Acts xxii. 2. 1 Tim. ii. 11, 12. where see Wolfius. [In Acts xxii. 2. *ἡσυχίαν παύειν* is, *to be silent*, (the same as *ἡσυχίαν ἀγειν* in Xen. Hell. ii. 3, 23. Lys. Or. xi. 18. See Spanh. ad Aristoph. Ran. 324. and Wessal. ad Herod. i. 86.) while in Job xxxiv. 29. *ἡσυχίαν παύχισθαι* is, *to enjoin silence*.]

*Ἡσυχός*, ου, ὁ, ἡ, from *ἡσυχος*, which see under *ἡσυχάζω*.—*Quiet, peaceable, [untroubled]*. occ. 1 Tim. ii. 2. 1 Pet. iii. 4. [In Is. lxvi. 2. it is *afflicted*.]

*Ἡσος*, from *ἡ whether, or*, and *ros truly*.—*Whether truly, whether indeed, whether*. occ. Rom. vi. 16.

*Ἡττα'ομαι*, ὤμαι, from *ἥττω less, inferior*.

I. *To be overcome, properly as in a battle, or in a law-suit*. 2 Pet. ii. 19, 20. On ver. 19. Kypke remarks, that *ἡττᾶσθαι τινα* *to be overcome by any one*, is rather an unusual construction; he however produces several instances of it from Josephus. [It occurs in 2 Mac. x. 24. and Ælian, V. H. iv. 8. of being overcome in battle; in Xen. Mem. iv. 4, 17. Poll. viii. 73. of one losing his cause. In ver. 20. of 2 Pet. ii. it seems rather to express the consequence of being overcome, i. e. yielding, giving way to, and is used in this sense frequently as to sensual pleasures. Xen. Apol. Socr. 19. Cyr. viii. 8, 7. Ælian, V. H. x. 9.]

II. *To be inferior*. 2 Cor. xii. 13. [So in the active. Polyb. xv. 4. Dem. 792, 25. The word occurs Is. viii. 9. xx. 5. et al. for the Heb. נָתַתָּ לָּהֶם לְהִתְחַיֵּת.]

*Ἡττημα*, ατος, τό, from *ἡττᾶμαι*.

I. *A diminution, failure*. Rom. xi. 12.

II. *A failure, fault*. 1 Cor. vi. 7. [Here Schl. and Wahl say, that it means, as in the former case, an inferior condition (in morals). It occurs in Is. xxxi. 8. of those who from being free are reduced to the inferior condition of slaves.]

*Ἡττων*, ονος, ὁ, ἡ, καὶ τὸ -ον.

I. *Inferior, less*, whence neut. *ἥττων*, used adverbially, *less*. 2 Cor. xii. 15.

II. *Worse*. 1 Cor. xi. 17.

*Ἡψι* 3rd pers. sing. 2 aor. act. from *ἀψίω*. Comp. *ἀψιμι* IX. occ. Mark i. 34. xi. 16. Grotius remarks, that this word is vox monēτης, an unique, which no one has observed except in Mark. Kypke, however, has found it in Philo, Leg. ad Caium, p. 1021. ὁ μὲν οὖν Ἑλικὸν σκορπιώδες ἀνδράποδον τὸν Αἰγυπτιακὸν ἰὸν εἰς Ἰουδαίους ἩΨΙΕΝ, Helicon then, a scorpion-like slave, sent forth this Egyptian poison against the Jews.

*Ἡχίω*, ῶ, from *ἦχος*.

I. *To sound*, as an instrument of brass. 1 Cor. xiii. 1.

II. *To roar*, as the sea. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42. for the Heb. נָהַח to tumultuate. So Homer applies the adjective ἠχίης, Il. i. 157.

——— θάλασσαν ἢ ἩΧΗ'ΕΙΣΑ.

——— The sounding main.

*ἩΧΟΣ*, ου, ὁ.

I. *A sound*. Acts ii. 2. Heb. xii. 10. [Herodian, iv. 8, 19. Ælian, V. H. iv. 17. Plut. Sympos. viii. p. 72. B. Pa. ix. 6. Wisd. xvii. 4.]

II. *A report, fame*. Luke iv. 37.

## Θ.

Θ, 3, θ, *theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers 3 or θ denotes nine. In the Cadméan alphabet it answered to the Hebrew or Phœnician *teš*; in name, order, and power, and in both its forms, Θ and 3, approaches nearer to the Heb. *z*, than to the Samaritan or Phœnician letter.

ΘΑΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from *ραπάσσω* to disturb, agitate, properly, as *water*, the tenuis *r* being (257)

changed into the aspirate 3, and ρ into λ. But may it not (like ἄλς, which see) be still more probably deduced from the Heb. נָהַח to urge, tease, molest, q. נָהַח, because continually molested with winds and storms? The Heb. name of the sea, יָם, which the LXX generally render θάλασσα, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. יָם or יָם לְיָם לְיָם to tumultuate.

I. *The or a sea*. Mat. xxiii. 15. Acts iv. 24.

xiv. 15. et al. freq. [It denotes the *Red Sea*, in Acts vii. 36. 1 Cor. x. 1. Heb. xi. 29. See Diod. Sic. ii. 11. xix. 100.]

II. *Any large collection of water, a lake.* Mat. iv. 15, 18. Mark i. 16. John vi. 1. et al. freq. Thus the word is used in the LXX, answering to the Heb. יָם as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1. θάλασσαν λίγη τὴν λίμνην τὰ γὰρ συστήματα τῶν ὁδῶν ΘΑΛΑΣΣΑΣ ἱκάλεον ἢ θεία γραφή, "he calls the lake a sea; for the holy Scripture is wont to denominate collections of waters seas." [So in Josh. xv. 5. ἡ θάλασσα ἡ ἀλυκή the salt sea, for the lake Asphaltites. Pausanias, v. 7. calls it the θάλασσα νεκρά. Comp. Aristot. Meteor. i. 15. See Reland, Palest. i. 38. where he points out the same practice in other languages. Λίμνη is used for a sea, Hom. Il. Q. 79. ἔνθορε μείλανι πόντῳ, ἐπιστονάχουσι δὲ λίμνῃ. See Aristoph. Av. 1330. Heins. Aristarch. Sacr. p. 168. Parkhurst has mistranslated ἱκάλεον in his citation from Theophylact, for Theophylact is quoting Gen. i. 10.]

III. *A sea or great laver.* So the beloved disciple saw in vision, Rev. iv. 6. ὡς ἡ θάλασσα ὑάλινη, as it were a glassy sea, before the throne of God, correspondent to the brazen sea (Heb. יָם LXX θάλασσα) in Solomon's temple, 1 Kings vii. 23. and, like that, emblematical of the troubles and afflictions, (comp. under βαπτίζω VI.) and of the purification, of believers. In Rev. xv. 2. the sea appears mingled with fire, that is, wrath; and believers are represented as standing on the edge of it, having now gone through their fiery trials, and singing the song of Moses, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. ὕδατος. [On the phrase θάλασσαν ἱργάζεσθαι, see ἱργάζομαι IV. and compare Hesiod, Theog. 440. Justin, xliii. 3. Wessel. Obs. i. 15. There is a proverbial phrase in Mat. xxiii. 15. to compass sea and land, which answers to a Latin one, *terra et mari*, (Plaut. Prolog. in Pœn. l. 104.) and means, to take every means to accomplish an end. See Arrian, Diss. Ep. iii. 26. De Exp. Al. vii. 2. Athen. vii. p. 278. Palaiet, Obs. Crit. p. 72.]

Θάλω, to cherish, fovere. occ. Eph. v. 29. 1 Thess. ii. 7. [It is to warm by incubation, in Deut. xxii. 6. And comp. Job xxxix. 14. and 1 Kings i. 2 and 4. Soph. Ant. 417.]

Θαμβίω, ᾶ, and -ισμαι, οὔμαι, pass. from θαμβόρ.—To be astonished, amazed, astounded, either with wonder or fear. occ. Mark i. 27. x. 24, 32. Acts ix. 6. [2 Sam. xxii. 5. Hom. Il. viii. 77. Wisd. xvii. 3.]

ΘΑΜΒΟΣ, εος, ους, τό, astonishment, amazement. occ. Luke iv. 36. v. 9. (where Campbell, whom see, *terror*.) Acts iii. 10. [See Song of Solomon iii. 8. Thuc. vi. 31.] In one of the Hexaplar versions θαμβος answers to the Heb. מִתְרַשָּׁע astonishment. Deut. xxviii. 28.

ΘΑΝΑΤΙΜΟΣ, ου, ὅ, ἡ, from θάνατος death, q. θανάτιμος.—Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a deadly poison, either elliptically,

without φάρμακον, or with that N. expressed. See Wetstein, Kypke, and Whitby on ver. 17. [Diod. Sic. i. 87. Polyb. i. 81, 4. Theophr. Hist. Pl. vii. 9. Lobeck on Phryg. i. 651.]

Θανατηφόρος, ου, ὅ, ἡ, from θάνατος death, and φέρω to bring.—Deadly, q. d. death-bringing. occ. Jam. iii. 8; where Erasmus. Schmidius suspected it to be a poetical error; but Wetstein and Kypke have produced many instances of its being used by the prose-writers. [Herodian iii. 12, 7. iv. 12, 14.]

Θάνατος, ου, ὅ, from θῆνω 2 aor. of θνήσκω or θίνω, which see.

I. *Death, natural or temporal.* Mat. x. 21. xvi. 28. Luke ii. 26. et al. freq. [In the following places it denotes violent death, or the punishment of death. Mat. x. 21. xv. 4. Mark vii. 10. Col. i. 22. Phil. ii. 8. Heb. ii. 9. ix. 15. Rev. ii. 23. So Exod. xxi. 17. Xen. Mem. iv. 8, 3. Cyr. vii. 2, 22. Ages. i. 37. Anab. ii. 6, 16. There are two other places where the punishment of death, as denounced by the Mosaic law, is, I think, intended. Rom. vii. 24. Who will deliver me from the body of this death? i. e. who will deliver me from the lusts of the flesh which will bring on me the death awarded by the law! Again, 2 Cor. iii. 7. the ministry of death means, the ministry of that law which awards death without hope of pardon to the sinner. In the first place, however, the idea may perhaps be, "where shall I find a deliverer from that eternal death to which the impotency of the law to justify would leave me?" The same remark applies to vv. 5 and 13. where the first meaning seems to be, the death denounced by the law.]

II. *Figuratively, imminent danger of death.* 2 Cor. i. 10. [iv. 11.] xi. 23. On the former of which texts comp. ver. 8. and see Alberti, Wetstein, and Macknight; on the latter comp. 1a. liii. 9. in Heb., and see Kypke on 1 Cor. xv. 31.

III. *Death, spiritual.* John v. 24. 1 John iii. 14. As spiritual life consists in constant communication with the divine light and spirit, who are life, (see under ζωή III.) so spiritual death is the being separated from their blessed influence. See Suicer's Thesaur. under θάνατος II. b.

IV. *Death, eternal.* Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17. which in respect to the natural or temporal is called the second death, Rev. ii. 11. (where see Vitringa.) xx. 6, 14 and implies everlasting punishment. Rev. xxi. 8. [Add Rom. i. 32. v. 12, 17, 21. John viii. 51. 1 Cor. xv. 21.]

V. By an Hebraism it denotes the plague or pestilence. Grotius, on Mat. xxiv. 7. says the Heb. נִצָּח is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use θάνατος for the Heb. נִצָּח the plague or pestilence, as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 16. Ezek. xiv. 19, 21. et al. freq. So in Eccles. xxxix. 29 or 35. θάνατος is joined with λυμός famine, doubtless in the same sense. occ. Rev. vi. 8. with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8. [There is a phrase of frequent occurrence, ἵνα θανάτω or μίχρῳ ἀπὸ θανάτου, which, says Schll., properly signifies, even with danger of death, as Eccles. iv. 33. Ælian, V. H. xii. 38. Then it is

<sup>1</sup> Observe that the Alexandrian, and eighteen later MSS., with several ancient versions and printed editions, here read ἄρ, which reading is approved by Vitringa and Wetstein, and received into the text by Griesbach.



put for vehemently, as Mat. xxv. 38. See Jonah iv. 9. Judg. xvi. 16. Lucill. Epig. 19. Ceb. Tab. c. 18. Rev. xii. 12. where it has nearly its proper meaning.]

Θανατός, ὦ, from θάνατος death.

I. To put to death. occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 56. Luke xxi. 16. I Pet. iii. 18. In Mat. x. 21. Mark xiii. 12. the word seems to allude to the Jewish law, Deut. xvii. 7. by which, when any person had been guilty of idolatrous worship, the hands of the witnesses were to be first upon him to put him to death. That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58. where we find the witnesses stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9. [Schl. thinks that in Mat. x. 21. it is simply, they shall cause them (by their testimony) to be put to death; and in all the other places Wahl says, to condemn to death.]

II. Θανατῶσθαι τῷ νόμῳ, to be dead to the law, is to be free from it, even as a dead man is. Rom. vii. 4. Comp. ver. 1. and ver. 6. ἀποθανόντες, as the MSS. in general, with the ancient versions and many printed editions, read. See Mill, Wetstein, and Griesbach. Place ἀποθανόντες between two commas, and connect ἐν ᾧ with νόμον.

III. To mortify, i. e. to subdue and kill, as it were the deeds of the body, or "those carnal inclinations from whence all criminal indulgences of the body arise." Doddridge. Rom. viii. 13.

IV. To bring into danger of death, afflict grievously. In the pass. to be in danger of death. Rom. viii. 36. Comp. Ps. xlv. 22. 2 Cor. vi. 9. with which comp. Ps. cxviii. 18.]

ΘΑΠΤΩ, 2nd aor. ἔταψον, 2nd aor. pass. ἔταπην.—To bury. Θάπτω or τάπω may be derived either from ἔταψω to cover over; dropping the harsh letter τ, as in λυτίω from ἔταψω; or else perhaps from the N. ταῖς<sup>1</sup>, in Regim. ταῖς, an ark or chest, referring to that very ancient custom (see Gen. i. 26.) of burying dead bodies in a chest or coffin, which was certainly sometimes used among the old Greeks, and was probably among them prior to the method of burning them<sup>2</sup>. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4. it seems to denote not only to bury, or inter, according to its usual sense in the profane writers, but also to include the ἐνταφιασμός, funeration, or preparation of the body for burial by washing, anointing, &c. Thus in the LXX, Gen. i. 26. it is used for the Heb. טָבַל to embalm, though in all other passages of that version it answers to ἔταψω to bury, inter, put into the ground or tomb.—The above-cited are all the passages of the N. T. wherein the word occurs.—On Mat. viii. 21. comp. Tobit vi. 14. and see Kypke. [Caper (Obs. i. 7. p. 44.) and Wesseling (ad Diod. Sic. t. i. p. 223.) have shown that the word expresses any way of removing and disposing of a dead body, with a view to its putrefaction or consumption. See Ælian, H. A. x. 22. κυρί θάπ-

ττω, and V. H. iv. 1. ἐν βύσσας θάπτειν νεκρός. See Hemsterh. ad Xen. Ephes. p. 302. ed. Locell.]

Θάρρῖν, ᾧ. See under θάρρος.

I. To be confident, courageous, of good courage. 2 Cor. v. 6, 8. Heb. xiii. 6. [Prov. i. 21. Xen. Hell. ii. 4, 6.]

II. To be confident, have confidence in. 2 Cor. vii. 16. [with an accusative, Xen. Cyr. v. 6, 15; with a dative, Demosth. 30, 15.]

III. To be confident, bold, to use freedom and authority. 2 Cor. x. 1, 2.

Θάρσις, ᾧ, from θάρρος.—To have confidence or courage, to take courage. Mat. ix. 2. xiv. 27. John xvi. 33. et al. On Mat. xiv. 27. Θαρσίσαι—μη φοβίσθε, Wetstein cites from Aristophanes, Plut. 1092. ΘΑΨΕΙ, ΜΗ' ΦΟΒΟΥ, and from Herodotus, i. 9. ΘΑΨΕΙ, Γύγη, καὶ ΜΗ' ΦΟΒΕΥ—[Gen. xxxv. 17.]

Θάρρος, σορ, ους, τό, from θίρω the Æolie 1st future of θίρω to be warm (whence also the Æolians use θίρρος instead of θάρρος); for persons of a warm temper are naturally confident and courageous. Οἱ γὰρ ΘΕΡΜΟΙ καὶ ΘΑΨΕΙ' Σ, says Scapula.—Courage. occ. Acts xxviii. 16. ἔλαβε θάρρος, he took courage; where Kypke shows that λαμβάνειν θάρρος is a pure Greek phrase used by Dionysius Halic. [xiv. 59.] and Josephus. [Ceb. Tab. c. 16. 1 Mac. iv. 35. Job xvii. 9. Xen. Mem. iii. 5, 5.]

ΘΑΥ' ΜΑ, αρος, τό, from the Heb. נִפְתָּא for which the LXX use the V. θαυμάζω, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

[I. A wonderful thing. Xen. An. vi. 3, 14.]

II. Wonder, astonishment, amazement. occ. Rev. xvii. 6; where Vitringa observes that the LXX use θαῦμα for θαυμασία, Job xvii. 8. xviii. 20. and, as to the phraseology, refers to Mark iv. 41. Luke ii. 9. [Ælian, V. H. ii. 10. Xen. Ages. ii. 27.]

Θαυμάζω, from θαῦμα.

I. To admire. Luke vii. 9. In Rev. xiii. 3. we have θαυμάζων ὁρίσω τοῦ θηρίου, which seems put for, to follow with admiration.—Θαυμάζων πρόσωπον, to admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance. occ. Jude 16. This is an Hellenistical phrase used by the LXX in two senses<sup>3</sup>.

1st. To respect a man's person with favour and kindness, for the Heb. נִפְתָּא נִפְתָּא to lift up the face. occ. Gen. xix. 21. 2 Kings v. 1. Comp. Job xxxiv. 19. Is. ix. 15.

2nd. (As by St. Jude) to respect a man's person with partial or undue favour, for the same Heb. נִפְתָּא נִפְתָּא, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for נִפְתָּא to surname in flattery or compliment, Job xxxii. 22; and for נִפְתָּא to honour the person, Lev. xix. 15.—Isocrates to Demonius, cap. 17. says, that "he who lives under a monarchy ought, —τόν βασιλία—ΘΑΥΜΑΖΕΙΝ, to respect or reverence the king." [In this sense of admiring, the word occurs also Lucian, Dial. D. xvi. 3. Diod. Sic. iv. 31. Xen.

<sup>1</sup> Whence the Greek θάψω, by which the LXX render the Heb. word, Exod. ii. 3, 5.

<sup>2</sup> See Potter's Antiquities of Greece, b. iv. ch. 6.

<sup>3</sup> [See Elsner, Obs. Sac. ii. p. 430. Valck. ad Eur. Hipp. 105. Abresch, Auct. Diluc. Thucyd. p. 306. Palaires, Obes. Phil. p. 519.]

Cyr. iv. 2, 28. In 2 Thess. i. 10. it signifies to *celebrate*, as in Diod. Sic. iv. 78. ix. 8, 33. Xen. Cyr. iii. 1, 38.]

[II. *To wonder*, either put absolutely, as Mat. viii. 10. ix. 8. xv. 31. xxi. 20. xxii. 22. xxvii. 14. Mark vi. 51. Luke viii. 25. xi. 14. Lucian, Dial. D. xxiii. 2. Xen. Cyr. vii. 1, 6; or with *ἐν* and a dative, (to wonder at,) Mark xii. 17. xv. 44. Luke iv. 22. Xen. Mem. i. 4, 12. iv. 8, 3; or *διὰ* and an accusative, John vii. 21. Rev. xvii. 7; or with *δύο*, John iii. 7. iv. 27. Gal. i. 6. Xen. Mag. Eq. ix. 8. Venat. i. 3. In Mark vi. 6. John v. 28. vii. 21. Gal. i. 6. Schleusner says it is, to be angry at.]

**Θαυμάσιος**, α, ον, from θαυμάζω.—*Wonderful, marvellous*. occ. Mat. xxi. 15. [See Ps. lxxxvii. 14. cvii. 24. Eccles. xliii. 27. Æsch. Socr. Dial. i. 4. Xen. Anab. ii. 3, 9. Morris says, that this is the Attic, and the next the common word; but Schneider observes, that Xenophon uses this word far seldomer than the other.]

**Θαυμαστός**, ἡ, ὄν, from θαυμάζω.—*To be admired or wondered at, admirable, wonderful, marvellous*. Mat. xxi. 42<sup>1</sup>. (where see Wolfius.) John ix. 30. 2 Cor. xi. 14. et al. [Ps. viii. 1. Thucyd. i. 76. Aristoph. Plut. 99.]

**Θεά**, ἁς, ἡ, from θεός.—*A goddess, a female deity or idol*. occ. Acts xix. 27, 35, 37.

**ΘΕΑΪΝΑΙ**, ὤμαι.

I. *To fix the eyes upon an object, to behold or view steadily or attentively, to contemplate, observe*. Mat. [xi. 7.] xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. I John i. 1. Comp. Mat. vi. 1. xxiii. 5. in both which texts it is more than ὁρᾶν to see. [Xen. Ec. xx. 18. Mem. ii. 1, 22.]

II. *To see*. John viii. 10. Acts viii. 18. xxii. 9.

III. *To see*, implying to *visit*, invisere. Rom. xv. 24. [2 Chron. xxii. 6.]

**Θεαρίζω**, from θεάρον.—*To make a public spectacle, to expose*, as it were, in a public theatre. Θεαρίζομενοι, ὡς περ ἐν θεάτρῳ παραδειγματίζομενοι, as it were exposed in a theatre, says Theophylact. occ. Heb. x. 33. where the apostle alludes to the Roman custom<sup>2</sup> of exposing malefactors in their theatres to be destroyed by wild beasts; by which it is well known the blessed Ignatius, first bishop of Antioch in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

**Θεάρον**, ον, τό, from θεάομαι to behold.

I. *A theatre, a large building erected for the exhibition of public shows, games, &c.* occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their theatres served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence.—This Wetstein has shown by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from Josephus, de Bel. ii. 18, 7. where, “when the Alexandrians were assembled (ἐκκλησιαζόντων) concerning the embassy which they were sending to Nero, συνεβρόνσαν μὲν εἰς τὸ ἈΜΦΙΘΕΑΤΡΟΝ ἡμαρ τοῖς Ἕλλησι συχνοὶ Ἰουδαίων,

many of the Jews crowded into the amphitheatre together with the Greeks. So viii. 3, 3. And again, cap. 5. § 2. we find the Antiochians holding an assembly upon public business in their theatre, ΘΕΑΤΡΟΝ. [See D’Orville ad Charit. iii. 4. Tacit. Hist. ii. 80.]

II. *A public show, or spectacle as if exhibited in a theatre*. 1 Cor. iv. 9. where see Kypke. [We know that men were sometimes exhibited in the Greek theatres to disgrace them, and criminals were even put to fight with wild beasts there. See Phil. c. Flacc. p. 329. Sueton. Aug. c. 45. Joseph. B. J. vi. 9, 2. The word is used in the same sense as in this place in Diog. Laert. vii. 1. Æsch. Socr. Dial. iii. 20. See Krebs, ad Decreta Romanor. pro Judæis, p. 421. and Obs. Flav. pp. 237 and 289.]

**ΘΕΙΝΩ**. Comp. ἀποθεῖναι.

**Θεῖον**, ον, ῥο, from θεῖος divine.—*Sulphur, brimstone*. Luke xvii. 29. Rev. ix. 18. et al. This was among the idolaters of various nations eminently applied in their religious purifications<sup>3</sup>. One method of purifying a person among the Greeks was, “by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipped in their holy water, which they consecrated with a mixture of salt and sulphur; for, as the solar fire, or a demon in the sun’s orb, was their chief acting god, so they thought fire was of sovereign virtue to purify and make them holy: and therefore, to secure effectually its said supposed virtue, they took care to have it in double and triple respects, as in a torch of some turpentine-tree, and that set on fire, with the addition of sulphur. Whence Juvenal, Sat. ii. 157, 158. says of some of the ghosts in the infernal regions, and on certain occasions:

—Cuferent lustrari, si qua darentur  
Sulphura cum ladis, et si foret humida laurus.

“Had they the implements, as bay-branch dipped in holy water, with torch and sulphur, they would be lustrated (or purified).” Lucian, in his Philopseudes, mentions the purifying of a place, by going round it three times, θεῖον καὶ δαδί, with sulphur and a torch, and repeating out of a certain old book seven sacred names.—Hence they called brimstone eminently θεῖον the divine thing, and the act of sprinkling or lustrating with brimstone, περιθεῖναι to divinify; for which, among other reasons, God made it an instrument of his vengeance on the heathen and other delinquents, condemning them and their land to brimstone and fire for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Is. xxxiv. 9. and Jude 7. on the overthrow of Sodom and Gomorrah<sup>4</sup>.—The English brimstone, by the way, is from *brenne* or *bris*, i. e. burn and stone. [The proper meaning is fire from heaven; and places touched by lightning were called θεῖα. As lightning leaves a sulphureous smell, and sulphur was used in lustrations, it got the name of θεῖον. See Gen. xix. 24. Is. xxx. 33.]

**Θεῖος**, α, ον, from θεός God.—*Divine*. occ.

<sup>1</sup> [The use of the feminine for the neuter is Hebrew (where there is no neuter). So in Hom. Od. xxii. 411. See Vorst, Phil. Sacr. c. xi. p. 282.]

<sup>2</sup> See Kennet’s Roman Antiquities, b. ii. ch. xx. p. 147. (260)

<sup>3</sup> [See Plin. N. H. xxx. c. 14. Alex. ab Alex. D. G. 5. c. 27.]

<sup>4</sup> Holloway’s Originals, vol. i. pp. 173, 176. See also Homer, Il. xvi. 228. and Ovid, Metam. vi. 259–261.

2 Pet. i. 3, 4. *Θείον, τό, the Divine Being, the Deity.* occ. Acts xvii. 29. Τὸ Θείον is often thus used in the Greek writers. See Wetstein. [See Ex. xxxi. 3. Diod. Sic. xvi. 60. Xen. Mem. i. 4, 18. Lucian, de Sacr. c. 1. Aristot. Rhet. ii. 5.]

Θεώτης, ἡ, from θεός.—*Godhead.* occ. Rom. i. 20. Comp. Wisd. xiii. 1—7. and Ellis's Knowledge of Divine Things, &c. p. 219. 1st edit. [Wisd. xviii. 9.]

Θειώδης, εὖς, οὖς, ὁ, ἡ, from θεῖον *brimstone*.—*Of brimstone, or rather of the colour of brimstone, yellow.* occ. Rev. ix. 17. See Daubuz and Wetstein. [The word occurs in Philost. Imag. i. 27. Lobeck (on Phryn. p. 228.) observes that it is of the very worst age.]

Θήλημα, ἀτος, τό, from θέλω or θελήω *to will.* [I. *Will, wish, desire.* Eph. i. 11. *According to the counsel of his will.* Gal. i. 5. 1 Cor. i. 1. xvi. 12. 2 Cor. i. 1.]

[II. *The thing wished or desired, in which sense we also use will.* Mat. xxvi. 42. Luke xxii. 42. Rom. i. 10. xv. 32<sup>1</sup>. 1 Thessa. iv. 3. v. 18. *where the desire of the flesh is that to which a body making us prone to sin inclines us, while in John i. 13. it seems to be only that to which we are led by instinct.* See 2 Chron. ix. 12. In John iv. 30. v. 30. Acts xiii. 22. xxii. 14. Heb. x. 9, 10<sup>2</sup>. it is rather in the sense of a *thing commanded*, i. e. where the will is expressed. In Mat. vii. 21. xii. 50. Rom. xii. 2. Eph. vi. 6. Heb. x. 36. it is rather a *precept*.—In Luke xiii. 5. Wahl and Schleusner say it is *libido*. It seems to me to answer exactly to our *pleasure*, as sometimes used; as, for example, in Volumnia's speech to her son, *do your pleasure*, i. e. whatever seems good in your own eyes. Comp. the verb in Mat. xvii. 12. The word is not an Attic one, according to Lobeck ad Phryn. p. 7. The use of the plural is observed by Parkhurst as Hellenistical. He cites Ps. xv. 2. cii. 7. cx. 2. Is. xlv. 28.]

Θήλησις, εως, ἡ, from θέλω.—*Will, pleasure.* occ. Heb. ii. 4. [Ezek. xviii. 23. Prov. viii. 36. et al. Schleusner on Biel quotes it as occurring in Ps. xx. 3. i. e. Ps. xxi. 6. but the LXX has ἐπιθυμία. Wisd. xvi. 26. Poll. v. 165. This word also Lobeck (ad Phryn. p. 7.) declares not to be Attic.]

Θήλω, from θέλω the same (which see) dropping the ε.

I. *To will.* Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes followed by a V. in the subjunctive mood, the conjunction ἵνα *that, to the end that*, being understood. Mat. [xiii. 28.] xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of θέλω is common in the Greek writers. On John iii. 8. compare under ἀνέλω II. [In Mat. xvii. 12. the verb has the

same bad sense as θέλημα in Luke xxiii. 5. *they did their pleasure.*]

II. *To will, desire, wish.* Mat. xii. 38. [xv. 28.] xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. [8.] 20. John [xii. 21. xv. 7.] xvii. 24. 1 Cor. iii. 7. So used not only by the LXX, Ps. xxxiv. 12. xxxv. 27. et al. for the Heb. *yrt*, but also by Xenophon. See Raphelius. [Herodian i. 2, 3. I should add Mat. xxvii. 15. with which comp. Ps. lxxviii. 30<sup>2</sup>. Mat. xxiii. 37. Mark x. 43, 44. appear to me also to belong to this head, though Schleusner refers them to sense III. Add also Luke xxiii. 8. 1 Cor. xiv. 5. 2 Cor. xi. 12. Comp. Ps. xxxiv. 12. xl. 6. The verb, like the noun θέλημα, seems also to have the sense of *command*, or *will expressed*, in Mat. xiii. 28. Acts ix. 6. There are two passages to which the remark in the first note on θέλημα applies, viz. 1 Cor. iv. 19. James iv. 15. *if God will*; or, according to Schleusner, *if God permit.*]

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an infinitive following, *to like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11. for the Heb. *וְיִרְצֵהוּ* or *וְיִרְצֵהוּ*.—With an accusative following, *to delight in, have a favour or affection to.* Mat. xxvii. 43. Comp. ix. 13. xii. 7. This is an Hellenistical sense of the verb, which is often thus applied by the LXX, for the Heb. *וְיִרְצֵהוּ* *to have intense delight in*, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for *yrt* simply, as Hos. vi. 6. Mal. iii. 1.—[Again] Θήλω *in, to delight, take delight in, to be delighted with.* Col. ii. 18. This phrase is also Hellenistical, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10. for the Heb. *וְיִרְצֵהוּ*. Compare British Critic for March 1794, p. 273; and for August 1794, p. 196.

V. Τί ἂν θήλοι τοῦτο εἶναι; *what can this mean? or what will this come to?* Acts ii. 12. So Anacreon, Ode xlv. 6.

ΤΙ ΘΕΛΕΙ ὅτι ὁρατὶ τὸ εἶΝΑΙ;

See more in Raphelius and Wetstein. Comp. Acts xvii. [18.] 20. [See Ælian, V. H. iii. 20. and Reisk. Anim. ad Auc. Gr. vol. iv. p. 694. It is the same as the Latin *velo*, which often expresses *to mean, signify, give as one's opinion*; and so I understand 2 Pet. iii. 5. *it escapes the notice of those who give this as their opinion*, and so Wahl. Schleusner says, with our translation, that the verb here is used adverbially, *they willingly are ignorant.* See Æsch. Choeph. 791. Lys. Orat. xviii. 2. Hesiod, Opp. 355.]

[VI. *To be able.* This is a sense given by Hesychius, *θέλειν, δύνασθαι*, and the Schol. on Aristoph. Av. 582. Chrysostom and Cyril give this sense to John vii. 1; and so Schleusner, as well as to Mat. ii. 18: but I can see little necessity for it in either place. In the first, *Jesus did not choose to be in Judea*, gives a perfectly good meaning; and in the second, the phrase loses half its force if we do not translate it, *and would*

<sup>1</sup> [Schleusner and Wahl render these two places in the Romans *permission*. This is merely a metaphysical translation; and I cannot see any impropriety in the other to make this sense necessary.]

<sup>2</sup> [Schleusner says that in the first of these verses (at least I conclude he means the first, but his references are inaccurate) the sense is, the obedience of Christ which God required; while in the second he makes it God's eternal counsel as to the salvation of the world by Christ. I cannot believe that, on reference to the passages, any one would agree with him in giving a different sense to the two.]

<sup>3</sup> [Schleusner quotes Ps. xxxix. 20. *θέλοντές μοι κακά*, but I cannot find this in the LXX. He probably refers to Ps. xxxviii. 20. but the word is not *θέλοντες*.]

not be comforted, i. e. refused to listen to consolation. Οὐ θέλω is constantly used for *nolo*, to be unwilling, as in Luke xviii. 13. where Schleusner and Wahl say that θέλω is to *dare*, as in Xen. Anab. iii. 1, 10. which admits the same explanation. We are not justified in translating the effect by the cause.—Schleusner says that θέλω is often redundant, as in Mat. xxii. 3; but surely *will* is implied there: οὐκ ἤθελον *is they did not choose to come*. In the other instances which he cites, Mat. xxiii. 4. (which is the most favourable for him,) John v. 35. vii. 17. 2 Tim. iii. 12. Eur. Orest. 921. the same remark also applies.]

Θεμίλιον, ου, τό, [and] θεμίλιος, ου, ὁ.

I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. [Acts xvi. 26.] Heb. xi. 10<sup>1</sup>. [Comp. Deut. xxxii. 22. 1 Kings vii. 9. Diod. Sic. v. 66. xi. 63.] Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10—12. Comp. Eph. ii. 20; to doctrines or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone*. occ. 2 Tim. ii. 19. Comp. σφραγίς V. [Schleusner and Wahl translate it with our version, a *building*. Schleusner says a *building well founded*, (referring to Amos i. 12. Eccles. i. 17. iii. 11.) i. e. here the Christian religion, the truth and certainty of which God has shown by the clearest arguments.]

III. *A deposit, a treasure laid up*. It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19. in which passage the apostle appears to have had an eye on Tobit iv. 9. ΘΕΜΑ<sup>2</sup> γάρ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩΙ εἰς ἡμέραν ἀνάγκης, *for thou layest up for thyself a good deposit or treasure against the day of necessity*. Θεμίλιον in the apostle seems to answer to θέμα in this passage. Comp. Mat. vi. 20. Luke xii. 33. [It is rather a certain and firmly assured good.]

Θεμιλίω, ὦ, from Θεμίλιος.

I. *To found, lay a foundation*, of a building. Mat. vii. 26. Luke vi. 48. in which passages observe *θεμιλίωτο* is the 3rd pers. sing. pluperf. pass. for *ἔθεμιλιωτο*<sup>3</sup>, the *ε* being dropped according to the Ionic dialect. [Josh. vi. 26. 1 Kings vii. 10. Xen. Cyr. vii. 5, 6.] It is applied to the earth, Heb. i. 10. which is a citation of Ps. cii. 26 or 27; where the same word *ἔθεμιλιωσας* is used by the LXX for the Heb. פָּתַח, which refers to the wondrous formation of the arch or spherical shell of earth between the two spheres of water on the second day from the creation, Gen. i. 6, 7. and does indeed imply the *firmness* or *stability* of the parts whereof the shell of earth consists, but by no means necessarily imports the *immobility* of the whole orb. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3. and Heb. and Eng. Lexicon in פָּתַח.

II. *To found, settle, or establish on a foundation*, in a spiritual sense. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10. [Diod. Sic. xi. 68. xv. 1.]

Θεοδιδάκτρος, ου, ὁ, ἡ, from Θεός God,

and διδάκτρος *taught*<sup>4</sup>.—*Taught by God*. occ. 1 Thess. iv. 9. Comp. 1a. ii. 3, 4. liv. 13. where we have in the LXX the phrase διδάκτρος Θεοῦ.

Θεολόγος, ου, ὁ, from Θεός God, and λόγος a word.—*A theologian, a divine*. St. John the Evangelist was so styled by the Fathers in an eminent and peculiar sense, because he handled the sublimest truths of Christian *theology*, and particularly asserted τὸν τοῦ ΘΕΟΥ ΛΟΓΟΝ the DIVINE WORD, and proved him to be God. Thus he is called by Athanasius, Orat. contra Gentes, t. i. p. 46. ΘΕΟΛΟΓΟΣ ἀνὴρ; by Cyril Alexandr. lib. ii. in John, ch. i. p. 130. τῆς ΘΕΟΛΟΓΙΑΣ ὁ συγγραφεύς, the *writer of the theology*; and by Theophylact, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΩΤΑΤΟΣ. See Wolfius, Mintert, and Suicer, Thesaur. on the word. In the N. T. θεολόγος occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. Wolfius says that Eusebius, who lived in the fourth century, is the first who gave St. John this title, calling him in his Prolegomena. Evangel. Ἑβραίων ΘΕΟΛΟΓΟΝ, the *theologian of the Hebrews*. [The proper meaning in good Greek is, *one who could teach or write on divine matters*. See Diod. Sic. v. 80. (where it is used of Epimenides.) Herod. ii. 63. Diog. L. i. 112.]

Θεομαχίω, ὦ, from Θεός God, and μάχομαι to fight.—*To fight against God*. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19. and frequently in the Greek writers. See the instances produced by Raphaelius and Kypke on the text, and by Wetstein on Acts v. 39; to which I add from Josephus, cont. Apion. i. § 26. μάχεσθαι ΘΕΟΜΑΧΕΙΝ νομίσας, thinking that he should fight against God; and from Lucian de Saltat. t. i. p. 922. μονονουχί ΘΕΟΜΑΧΩΝ, almost fighting against God. [Eur. Iph. Aul. 1409. Philost. iv. 15. Diod. Sic. xiv. 69. Xen. Ec. xvi. 5.]

Θεομάχος, ου, ὁ, ἡ. See Θεομαχίω.—*A fighter against God*. occ. Acts v. 39. [Symm. Prov. ix. 18. xxi. 16. xxvi. 5.]

Θεόπνευστος, ου, ὁ, ἡ, from Θεός God, and πνέω to breathe.—*Breathed or inspired by God, divinely inspired, given by divine inspiration*. occ. 2 Tim. iii. 16.

Θεός, ου, ὁ, GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the true God. Various are the derivations proposed of this word: the most probable seems to be that which deduces it from the V. *θεῖω* to place (which see under τίθημι). Phurnutius, the Stoic, in the reign of Nero, wrote a Philosophical Explanation of the Heathen Worship and Ceremonies<sup>5</sup>, in which he plainly refers them all to the different parts of material nature; as, for instance, to the heavens, air, ether, sun, moon, stars, &c. This philosopher, in his chapter Περὶ Οὐρανοῦ, Concerning Heaven, says, “it is pro-

<sup>1</sup> [In this passage the meaning must be a *fixed, certain, sure habitation*.]

<sup>2</sup> See Patrum Apostol. Opera genuina, ed. Russel, vol. ii. p. 68. Note on θέμα.

<sup>3</sup> [See Matthew, § 164. note 1. Wessel. ad Diod. Sic. xviii. p. 278.]

<sup>4</sup> [This word is properly, *that which can be taught*: then *one who has been taught*. See Vorst. Phil. Sacr. c. 18.]

<sup>5</sup> Published by Thomas Gale under the title of ΦΟΥΡΝΟΥΤΟΥ θεωρία περί θεῶν φύσεως, Phurnutius's Commentary on the Nature of the Gods, among the Opuscula Mythologica, Ethica, et Physica.

table that *θεοί* the gods were so called from *θεός* position or placing; for the ancients took those for gods whom they found to move in a certain, regular, and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: these then are *gods* (*θεοί*), which are the *disposers* (*Σεργήτες*) and formers of all things." And long before Phrynus, Herodotus had written, ii. 52. that the Pelasgi, the ancient inhabitants of Greece, ΘΕΟΥΣ προσωνόμασάν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ ΘΕΝΤΕΣ τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον, "called the gods ΘΕΟΥΣ for this reason, because they had disposed or placed in order all things and all countries." And in this view the word *θεός* or *θεοί* (for the ancient Greeks used it both in the singular and in the plural to express their god, the heavens) will have much the same radical meaning as the Heb. *עֲלֵיוֹת* the heavens, derived in like manner from the V. *עָלָה* to place<sup>1</sup>. And that the heavens, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their gods, but also from many plain declarations of Scripture, (see inter al. Deut. iv. 19. xvii. 3. Job xxxii. 26, 27. 2 Kings xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43.) and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, Plato, in Cratylus, φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τοὺτους μόνους ΘΕΟΥΣ ἡγίσθαι, ὥστερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον, καὶ σελήνην, καὶ γῆν, καὶ ἀστρα, καὶ οὐρανόν, "the first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the only gods were the sun, and the moon, and the earth, and the stars, and heaven<sup>2</sup>." The ancient hymns which are ascribed to Orpheus, and are still extant, likewise prove that the old Greeks were as deeply immersed in materialism as their neighbours, and that the only gods they worshipped were the various parts of created nature, and especially the heavens, or some demons, or intelligences, which they supposed resident therein. Thus the author of these hymns calls almost all their gods *demons*, *δαίμονας*, q. d. *intelligences*. And one would almost think that he was designedly opposing the first and second commandments, when, in his Introductory Prayer, lin. 31, 32. he directs his pupil Musæus religiously to invoke

δαίμονας οὐρανίους τε καὶ ἡσιόους, καὶ ἐνὶ ὕδασι,  
καὶ χθονίους, καὶ ὑποχθονίους ———

The demons who in heaven reside, in air,  
in water, or in earth, or underneath  
The earth ———

Comp. under *δαμόνιον* I. The LXX have constantly (very few passages excepted) translated the plural name *עֲלֵיוֹת*, when used for the true God, by the singular *θεός*, never by the plural *θεοί*. In so doing one may at first sight think

them blameable; but let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in Egypt<sup>3</sup> under the Ptolemies, and that according to this their gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the true God *עֲלֵיוֹת*, by the plural *θεοί* they would thereby have given the Grecizing heathen an idea of him, inconsistent with the unity of the divine essence, and conformable to their own *polytheistic* notions<sup>4</sup>; whereas by translating it *θεός* in the singular, they inculcate the grand point (with the heathen, I mean) of God's unity, and at the same time did not deny a plurality of agents or persons in the divine nature; since the Greeks (as is above observed) called the whole substance of their god, the heavens, *θεός* in the singular, as well as *θεοί* in the plural.

I. In the N. T., as in the LXX, *θεός* most generally answers to the plural *עֲלֵיוֹת*, and so denotes God, the ever-blessed Trinity. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1. in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use *θεός* for *עֲלֵיוֹת*, comp. Mat. iv. 4. with Deut. viii. 3. Heb. and LXX; Rom. iv. 3. James ii. 23. with Gen. xv. 6; Heb. ii. 13. with Is. viii. 18. In Mark xii. 32. *θεός* is omitted in very many MSS., (among which the Alexandrian and three other ancient ones,) in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by Weststein as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not *θεός* but *Κέριος*, as in our Lord's quotation at ver. 29. And if *θεός* be omitted, the latter part of the reply will be, *there is ONE*, (*Jehovah*, namely, which is the word used Deut. vi. 4. but for which the Greek language supplied no equivalent term,) and *there is none other but he*. Comp. Deut. iv. 35. Is. xlv. 6.

II. *θεός* is applied personally,

1. But very rarely to the Father. See however John xiii. 3. xvi. 27, 30. (comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the Son, Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1. et al. "In comparing two different readings," says Michaelis, (Introduct. to N. T., vol. i. p. 336. ed. Marsh.)

<sup>3</sup> This is evident from the Hymns of Callimachus, who lived in the court of Ptolemy Philadelphus, in whose reign the LXX version of the Pentateuch was probably made.

<sup>4</sup> "The Talmudists themselves were so persuaded of a plurality expressed in the word *Elohim* (עֲלֵיוֹת), as to teach in title Megilla, c. i. fol. 11. that the LXX interpreters did purposely change the notion of plurality couched in the Hebrew plural into a Greek singular (*θεός* for *עֲלֵיוֹת*); lest Ptolemy Philadelphus should conclude that the Jews, as well as himself, had a belief in polytheism. This was taken notice of by St. Jerome in his Preface to the book de Quest. Heb." Allix, Judgment, p. 124.

<sup>1</sup> Comp. Heb. and Eng. Lexicon under *עָלָה* XI., and see above under *δαίμων* I. and *δαίμων* I.

<sup>2</sup> See Leland's Advantage and Necessity of the Christian Revelation, part i. chap. 3.

"we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28. Θεοῦ, Κυρίου, Χριστοῦ, Κυρίου Θεοῦ, Θεοῦ καὶ Κυρίου, Κυρίου καὶ Θεοῦ, the first is probably the true reading, and all the rest are scholia, because Θεοῦ might easily give occasion to any of these, whereas none could so easily give occasion to Θεοῦ. If St. Luke wrote Θεοῦ, the origin of Κυρίου and Χριστοῦ may be explained either as corrections of the text, or as marginal notes, because the *blood of God* is a very extraordinary expression; but if he had written Κυρίου, it is inconceivable how any one should alter it into Θεοῦ, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgment." Comp. however Griesbach's Note on Acts xx. 28. As to the reading Θεός in 1 Tim. iii. 16. besides Mill, Wetstein, Bower, and Griesbach, see by all means the learned Woide, Fræf. in Cod. Alex. § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17. with 1 Cor. vi. 19. and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6. with ver. 4, 11. And further comp. Acts iv. 24, 25. with Acts i. 16. and 2 Pet. i. 21. and see under δεικνύω I.

III. It denotes the *heaven gods or idols*. Acts xiv. 11. 1 Cor. viii. 5. [In Acts vii. 40. it is, *images of deities*, as in Pindar, Ol. vii. 56. Θεός is the temple of the god Apollo. Add Acts vii. 43. xxviii. 6. Gal. iv. 8. See Is. lxi. 3.]

IV. It is spoken of *magistrates*. John x. 34, 35. Comp. Ps. lxxxii. 6. and Heb. and Eng. Lexicon under ἡγεῖν II. 5.

V. It is applied, catachrestically, to *Satan*. 2 Cor. iv. 4. comp. John xii. 31. xiv. 30. [Satan was called the *god of this world* by the Jews, as is shown by Schoettg. Hor. H. t. i. p. 688. See Diod. Sic. i. 90. iii. 39. Polyb. xxxi. 21, 9.] to the belly, which some men make their god, or in which they place their supreme happiness. Phil. iii. 19. [In the two following places it seems to denote, *God and his true service or worship*. Acts xxii. 3. Rom. x. 2. Heb. vii. 12. In Acts vii. 20. as in Jonah iii. 3. by a Hebraism, the dative of Θεός is added as an *intensitive*, *very handsome*. And Schl. and Wahl explain 2 Cor. x. 4. in the same way, *very mighty*. Our version has, *through God*, and so Rosenmüller. The same dative has the sense, *to the honour of God*, in Rom. vi. 10. 2 Cor. v. 13. ix. 11, 12. Gal. ii. 19. The genitive Θεοῦ according to Wahl and Schl. denotes the *excellence, perfection, and superlative qualities* of the object spoken of; as in 1 Thess. iv. 16. Rev. xv. 2. This in Heb. is common, as Gen. xxii. 6. Song of Solomon viii. 6. Is. xxviii. 2. See Gesen. p. 694.]

Θεοσιβια, ας, ἡ, from θεοσιβής.—*A worshipping of God, piety towards God, godliness, devotion*. occ. 1 Tim. ii. 10. The LXX use this N. for the Heb. יִרְאָה לַיהוָה, *fear of the Aleim*, Gen. xx. 11; and for יִרְאָה לַיהוָה, *fear of the Lord*, Job xxviii. 28. [Baruch v. 3. Ecclus. i. 22. Xen. An. ii. 613.]

Θεοσιβής, ἰος, οὔς, ὁ, ἡ, from Θεός *God*, and σίβωμαι *to worship, venerate*.—*A worshipper of God, godly, devout*. occ. John ix. 31. How similar to which is the sentiment expressed by Homer, Il. i. 218.

Ὅσκα θεῶν ἐπικείσθαι, μάλα τ' ἔκλυνον αὐτοῦ.

Him, who obeys the gods, the gods will hear.

The LXX use θεοσιβής for the Heb. יִרְאָה לַיהוָה, *fearing the Aleim*, Exod. xviii. 21. Job i. 1, 8. ii. 3. [Xen. Cyr. viii. 1, 9.]

Θεοσυγής, ἰος, οὔς, ὁ, ἡ, from Θεός *God*, and συγίω *to hate, abhor*.—*A hater of God*. occ. Rom. i. 30. where see Wolfius, and Kypke, and Suicer, Thesaur. on this word. [This word may be either *hated of God*, or *a hater of God*. Eur. Troad. 1213. Cyclop. 395.]

Θεότης, ητος, ἡ, from Θεός *God*.—*Deity, god-head, divine nature*. occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεία, ας, ἡ, from θεραπεύω *to heal, serve*, which see.

I. [Service afforded by servants to masters. Xen. Cyr. v. 5, 10. Diod. Sic. ii. 20.]

II. [A family of servants, household. Mat. xxiv. 45. Luke xii. 42. Dion. Hal. i. 83. ix. 25. Herod. i. 199. v. 10. Herodian vii. 1, 10. Ælian, V. H. xii. 40. So Pollux (iii. 75.) explains the word. Comp. Gen. xlv. 16. Perizon. ad Ælian. V. H. ii. 2. and Abresch, Diluc. Thucyd. p. 398. Thus the Latin *famulitium, servitium*. See Cic. pro Cælio, 33. Tacit. Ann. xii. 17. Sallust. de B. C. xxiv. 4.]

III. [Care, attention, cure, healing. Luke ix. 11. where the Vulgate has *qui cura indigebant*. Rev. xxii. 2. Xen. de Re Eq. iv. 2. Diod. Sic. i. 21 and 57. Polyb. i. 12, 2.]

ΘΕΡΑΠΕΥΤΩ. Mintert deduces it from the Heb. תְּרָפִים plur. תְּרָפִים Teraphim, which is a derivative from the V. תָּרַץ *to be still*, as from אָרַע *or reverence*, and denotes<sup>1</sup> the *representative images* of the objects of religious awe and veneration. These Teraphim appear to have been like the Cherubim in form, but for more private purposes, as the penates (τῆρ) or household-gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Judg. xvii. xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4). And because these idols, saith Avenarius in תְּרָפִים, were among the Gentiles consulted for the recovery of health, hence the verb θεραπεύω signifies *to heal*<sup>2</sup>.

I. [To serve, in any way. (Of a servant. Diod. Sic. ii. 20.)—By care and attention, 3 Esdr. i. 3. Xen. de Vect. iv. 42. Mem. i. 4, 10; of the service offered to God, Acts xvii. 25. So Hesiod, Opp. 134. Xen. Mem. ii. 1, 28. Θεραπεύειν τοὺς θεοὺς. Id. Mag. Eq. vii. 1. ix. 9. Is. liv. 17; of attention paid to men, Prov. xix. 6. xxix. 7. Comp. Philost. Vit. Apol. vi. 31.]

II. [To cure or heal, whether miraculously, as Mat. iii. 16. iv. 23. x. 1, 8. Acts iv. 14. et al. freq.; or not, as Luke iv. 23. viii. 43. See Wisd. xvi. 12. Xen. Cyr. iii. 2, 12. Thuc. ii. 47.]

<sup>1</sup> See more in Heb. and Eng. Lexicon under תְּרָפִים XV.

<sup>2</sup> [I have left this derivation on account of the information it contains, not the truth of the etymology.]

**Θεράπων, οντος, δ.** See under *θεραπειών*.—*A servant*. This word, in its primary meaning, seems to denote a *servant* in a religious sense. So Pindar, Olymp. iii. 29. Ἀπόλλωνος ΘΕΡΑΠΟΝΤΑ, *erring or worshipping* Apollo. Homer, Odys. xi. 25. calls kings ΘΕΡΑΠΟΝΤΕΣ Διός, *servants or ministers of Jove* (comp. Rom. xiii. 2, 4.) and valiant warriors ΘΕΡΑΠΟΝΤΕΣ Ἀρης, *servants of Mars*, Il. ii. 110. vi. 67. et al. And generally in this poet *θεράπων*, when spoken of one man in reference to another, denotes a *faithful friend*<sup>1</sup> to a superior, one who *soliculously regards his interest, or looks after his affairs*, not a common or domestic servant: but in the latter Greek writers it means a *servant or minister* in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31; in all which passages the LXX use *θεράπων* for the Heb. *תָּרַם* a *servant*. But from Num. xii. 7, 8. it appears that Moses was a *servant of a superior kind*. [See *Ælian*, V. H. iii. 43. Herodian, iii. 10, 7. Xen. Cyr. iii. 1, 12. Hom. Il. T. 78. Eustath. in Od. A. p. 219, 19.]

**Θερίζω**, from *θίρος* *summer, harvest*, which see.  
I. *To reap or gather*, as corn. Mat. vi. 26. Luke xii. 24. James v. 4. [Levit. xxiii. 10, 22. Ruth ii. 3. Xen. *Œc.* xviii. 1.]

II. *To reap or gather*, in a figurative sense, Mat. xxv. 24, 26; as the souls of men by the ministry of the gospel, John iv. 38; as the recompense whether of good works, [John iv. 38.] 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9; or of evil, Gal. vi. 8. Comp. ver. 7. [See Job iv. 8. Prov. xxii. 8. Hos. viii. 7. x. 13. Stob. *Serm.* x. *Æsch. Pers.* 822.]

III. The judgments of God upon the earth are expressed by its being *reaped*. Rev. xiv. 15, 16. where see Vitringa, and comp. Joel iii. 13. [Hos. vi. 11.]

**Θερισμός, οῦ, ὁ**, from *θερίζω* perf. pass. of *θερίζω*.

I. [*Reaping*. John iv. 35. Gen. viii. 22. Xen. *Œc.* xviii. 3. Polyb. v. 95, 5.]

II. [*The time of reaping, harvest*. John iv. 35. Mat. xiii. 30. Mark iv. 29.]

[III. *The crop itself*. Levit. xix. 9. Jer. v. 17; and metaphorically (1) of persons to be gathered into Christ's church, Mat. ix. 37, 38. Luke x. 2; (2) of persons whose sins have made them ripe for punishment. Rev. xiv. 15.]

**Θεριστής, οῦ, ὁ**, from *θερίζω*.—*A reaper*. occ. Mat. xiii. 30, 39. [Bel and D. v. 40. Xen. *Hier.* vi. 10.]

**Θερμαίνω**, from *θέρμη*, which see.—*To heat, warm*. *Θερμαίνωμαι*, mid. *to warm one's self*. Mat. xiv. 54, 67. John xviii. 18, 25. *Θερμαίνομαι*, pass. *to be warm or warmed*. James ii. 16. [See Haggai i. 6. Herodian viii. 4, 27. Xen. *Mem.* iv. 3, 8.]

**Θέρμη, ης, ἡ**, from *τίθεμαι* perf. pass. of the V. *θίρω* to *heat*, which from *θίρος* *summer*.—*Heat*, occ. Acts xxviii. 3. [Job vi. 17. Eccles. iv. 11. Thucyd. ii. 49.]

**ΘΕΡΟΣ, ιος, ους, τό**.—*Summer*, in German *Sommer*, which is derived<sup>2</sup> from the German

*Sonne the sun*, and *mehren*, to *increase*, (whence *mehr more*), because the sun has then *more influence*. So the Latin *æstas summer* is related to *æstus heat*.—The Greek *θίρος*, like the Heb. *קָץ*, (to which it generally answers in the LXX.) and the German *Sommer*, includes both the *spring* and *summer*. Germani *annum vulgò dividimus in Winter et Sommer*, "we Germans commonly divide the year into *winter* and *summer*," says Martinus, Lex. Etymol. in *Hiems*. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30. [The Hebrew has not two words for spring and summer; and the reason is evident when we remember the temperature of the East. See Bochart, Hieroz. pt. ii. lib. iv. c. 21. p. 593. The word occurs Prov. vi. 8. Jer. viii. 28. Diod. Sic. v. 30. Xen. *Mem.* i. 6, 2.]

**Θεωρίω, ὤ**, from *θεωρός* a *spectator, beholder*, which from *θεάομαι* to *behold*, compounded perhaps with *ὥρω* to *see*.

I. [*To see*. Mark v. 15, 38. Luke xxiii. 48. John xiv. 19. xvii. 24. Acts ix. 7. Rev. vii. 56. Diod. Sic. xiii. 57. Polyb. v. 18, 4; to *behold with attention*. Mat. xxvii. 55. Luke xxi. 6. Xen. Cyr. iv. 3, 2.]

II. *To see, perceive*. John iv. 19. xii. 19. [xiv. 17.] Acts iv. 13. [The word signifies to *perceive by any sense, as to hear*. Mark v. 38. and see Dan. vii. 11. sec. Chish., with which comp. Rev. i. 12.]

III. *To see, experience*. John viii. 51. where the phrase *θεωρεῖν θάνατον*, to *see death*, seems an Hebraism, corresponding to the Heb. *רָאָה מָוֶת*, Ps. lxxxix. 49. Comp. Luke ii. 26. and under *εἶδω* III. [See Vorst, Phil. Sacr. p. 716. Schl. refers John xvii. 24. to this head. Comp. Ps. xxvii. 4.]

[IV. *To consider*. Heb. vii. 4. Dem. pp. 19, 23. *Ælian*, V. H. iii. 10.]

[V. *To foresee*. Acts xxvii. 10.]

**Θεωρία, ας, ἡ**, from *θεωρίω*.—*A sight, spectacle*. occ. Luke xxi. 48. [This word frequently signifies a *solemn embassy sent to see public games*. Polyb. xxxi. 3, 12. Plato, *Phæd.* c. 1. Xen. *Mem.* iv. 8, 2. It also denotes any thing relating to public games or sacrifices. See Casaub. ad Theoph. *Char.* ad init.]

**Θήκη, ης, ἡ**, from *τίθηκα*, 1 aor. of *τίθημι* to *place, put*.

I. *A chest, case, or the like*, wherein any thing is *put*, theca.—[*A tomb*. Thuc. i. 8. Soph. *El.* 899. See Poll. iii. 102.]

II. *A sheath, scabbard* for a sword. occ. John xviii. 11.

**Θηλάζω**, from *θηλή, ἥς, ἡ*, the *nipple or pap* of a woman's breast, which Plato in Cratylus deduces from *θάλλειν* to *thrive*, because it hath this effect on the child.

I. *To give the breast, give suck, suckle*. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29. in which last passage the V. is applied to the breast itself. [Gen. xxi. 7. *Ælian*, V. H. xiii. 1. H. A. x. 8. xiv. 18.]

II. *To suck the breast*. Mat. xxi. 16. Luke xi. 27.—It is used in both these senses by the best Greek writers, as may be seen in Wetstein on Mat. xxi. 16. [Comp. Job iii. 12. Lam. ii. 20. Ps. viii. 3. Plut. *Rom.* p. 20. D. Suidas and Thom. M. both mention the double use of this word; and the former cites Lysias as using it in

<sup>1</sup> See Damm, Lex. in *θερίων*, col. 1033.

<sup>2</sup> See Martini Lex. Etymolog. in *Æstas*.

the 1st sense. See Græv. ad Lucian. Soloc. t. ii. p. 734.]

Θήλυς, εα, υ, from θήλη, which see under θηλάω.—*Female, a woman.* It occurs in the fem., Rom. i. 26, 27. [So Diod. Sic. i. 84. Herodian, i. 14, 16. Xen. Mem. ii. 1, 4;] in the neut., Mat. xix. 4. Mark x. 6. Gal. iii. 28. γίνος sex being understood. Comp. under ἄρσεν. [See Gen. i. 27. vii. 2. Exod. i. 16. Herod. ii. 85.]

Θήρα, ας, η, from θήρ, which see under θηρίον. I. *A hunting or catching of wild beasts.* Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30. [So Xen. Cyr. i. 4, 5.]

II. *A snare or trap [any apparatus, especially,] to catch wild beasts in.* occ. Rom. xi. 9. It is used in this sense by the LXX, Ps. xxxv. 8. for the Heb. נֶפֶשׁ a net; and Hos. v. 2. for the Heb. נֶפֶשׁ slaughter, which perhaps those translators mistook for נֶפֶשׁ, as if formed from נֶפֶשׁ a snare. See Heb. and Eng. Lexicon in נֶפֶשׁ.

Θηρεύω, from θήρ. See θηρίον.

I. Properly, *to hunt wild beasts.* Thus applied in the profane writers. [Xen. An. i. 2, 7.]

II. *To take or catch wild beasts in hunting.* It is thus used by the LXX. See Gen. xxvii. 3, 5, 33. Eccles. ix. 12. [Ælian, V. H. xiii. 1.]

III. In a figurative sense, *to catch or lay hold on,* as a word or expression. occ. Luke xi. 54. See Wetstein on the place, who shows that Plato has several times applied the verb in the same view. [See Xen. Cyr. ii. 4, 8. viii. 2, 1. Mem. ii. 6, 8. Plato, de Leg. i. (vol. viii. p. 10. ed. Bip.) Polyb. xxiii. 8, 11. See also Ps. lix. 3.]

Θηριομαχίω, ὦ, from θηρίον a wild beast, and μάχομαι to fight.—*To fight with wild beasts.* occ. 1 Cor. xv. 32. where Theophylact's remark is, θηριομαχίαν καλεῖ, τὴν πρὸς Ἰουδαίους καὶ Δαμάστριον τὸν ἀργυροκόπον μάχην· τί γὰρ οὐτοὶ θηρίων διαφέρουν; "he calls his contest with Jews, and with Demetrius the silversmith, *fighting with wild beasts*; for how did these differ from *wild beasts*?" Compare θηρίον IV. and see Bower's Conject. Several Commentaries, however, both ancient and modern, have explained ἰθριομάχησα in this passage, as if St. Paul had literally fought with, or been exposed to, wild beasts. But Doddridge thought he had decisively proved in his note, that the word must be understood in a figurative sense, as it is also implied by Ignatius, in his Epistle to the Romans, § 5. ed. Russel: "Ἀπὸ Συρίας μίχρη Πώμης ΘΗΡΙΟΜΑΧΩ", διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδμένους δίκᾳ λεοπάρδους, ὅ ἴσσι, στρατιωτῶν γάμμα, "from Syria even unto Rome I fight with [wild] beasts, both by sea and land, both night and day, being bound to ten leopards, that is to say, to such a band of soldiers." Wake. Lucian in like manner, speaking of the Philosophers, Reviv. t. i. p. 397. Οὐ γὰρ τοῖς τοχοῦσι ΘΗΡΙΟΙΣ ΠΡΟΣΕΠΟΛΕΜΗΣΑΙ δεήσει μοι, ἀλλ' ἀλαζόσιν ἀνθρώποις, καὶ δυσελέγκτοις, "for I am not to fight with ordinary wild beasts, but with men insolent, and hard to be convinced." Compare θηρίον IV. Ignatius uses the word in its proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1. to the Trallians, § 10. And it may be worth adding, that in his Epistle to the Smyræans, § 4. he reasons in a

manner very similar to that of St. Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. Macknight, whom see, understands the V. ἰθριομάχησα literally. [Schleus., Kraus, Stolz, and others, understand the passage literally, (with Chrysostom, Ambrose, and the Syriac version,) because the place of contest is mentioned; and it was not unusual to expose Christians to such contests<sup>1</sup>. Wahl gives no opinion. Bretsch., after Grotius and others, understands it metaphorically, referring especially to Acts xix. where is an account of the fury excited in the mob at Ephesus against Paul. Roemmüller observes, that it is not probable that a Roman citizen would be exposed to such a contest, and that no instance is known; an assertion, the truth of which is very questionable. It is absurd, at least, to suppose that, of the Christians tortured at Rome, many were not Roman citizens. However, the silence of the Acts on this fight with beasts is strongly against the word's being taken in a literal sense; and Roemmüller observes that they who had to do with furious people were said θηριομαχεῖν, on which point see also Heins. Obs. S. i. 178. Glass, Phil. Sacr. p. 1131. Heyling has a dissertation on this subject, t. i. p. 342.]

Θηρίον, ου, τό, the same as θήρ<sup>2</sup>, which, according to the Greek etymologists, is from θίω to run, or θίω ῥῶν running easily: may we not rather, with Vossius<sup>3</sup>, derive the more common Greek θήρ from the Æolic θήρ, whence also Latin fera, ferus, ferox?

I. *A wild beast.* Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12. the words καὶ τὰ θηρία are not found in five MSS., three of which are ancient, nor expressed in the Vulg. or Syriac versions. They seem unnecessary, as being implied in the preceding τετραπόδα, and are marked by Griesbach as probably to be omitted.

II. It denotes particularly a venomous animal, and is applied to a viper. Acts xxviii. 4, 5. The word is used in this sense not only in Eccles. xii. 17. or 13. but also by the profane writers, as by Dioscorides, lib. i. speaking of the plant called τίλες or ἀσπυς castus, τὰ φύλλα ὑποθυμύμενά τε καὶ ὑποστρωννύμενα ΘΗΡΙΑ διώω, which words are thus translated by Pliny, Nat. Hist. xxiv. 9. Suffitu quoque (folia) aut substratu fugant venenata; "the leaves also being set on fire, or strewed under one as a bed, drive away venomous animals." See more to this purpose in Bochart, vol. iii. 371. or in Suicer Thesaur. under θηρίον I. And observe that Lucian, Philopseud. t. ii. p. 472. (cited by Wolfius,) does, like St. Luke, use θηρίον as equivalent to ἰχθύνα, where he relates Μίδαν τὸν ἀμπελοργῶν—πρὸ ἙΞΙΑΔ' ΝΗΣ δαχθίντα, κίσθαι ἤδη εσσηπτότα τὸ σέλος—ἀναδοῦναι γὰρ αὐτῷ τὰ κλήματα, καὶ ταῖς

<sup>1</sup> [Criminals and slaves deserving punishment were subjected to these horrid contests. See M. Antonin. x. § 8. But sometimes young men of family entered the list to signalize their courage. See Artemid. Oneiroc. i. 9. Sueton. Tit. c. 7. On this subject see a curious passage in Cyprian de Gratiâ Dei, p. 5. ed. Amst. 1691. He mentions even Christian women as exposed to beasts. De Hab. Virg. p. 127. Tertullian, Apol. c. 30. also speaks of Christians as exposed to beasts.]

<sup>2</sup> See under βελτίον I.

<sup>3</sup> Etymolog. Latin. in Fera.



γὰρ ἐπεὶ περιπλάκοντι προσεπύσαν τὸ ΘΗΠΤΙΟΝ  
λατὶν κατὰ τὸν μίαν δάκτυλον that Midas  
the vine-dresser — having been bitten by a *viper*,  
lay with his leg already putrefied; for that as he  
was binding up the vine-branches to the trellis,  
the *beast* crept to him and bit his great toe. [See  
Theocr. xxiv. 54. *Æschin.* Dial. iii. 21. Bochart,  
Hieroz. t. ii. lib. iii. c. 2. Petit. ad Aretæum de  
Cur. Morb. i. e. 4. p. 122.]

III. Any kind of *beast*, including the *tame*  
species. Heb. xii. 20. The correspondent Heb.  
word in Exod. xix. 13. is *חַיָּוָה*, which likewise  
implies any kind of *beast*, especially the *tame*.—  
Θηπίον is used in like manner by Theodotion,  
Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21.  
for the Chald. *חַיָּוָה*, or *חַיָּוָה*.

IV. St. Paul applies to the Cretans the char-  
acter of *κατὰ θηρία*, *evil beasts*, which the poet  
Epimenides had formerly given them. Such  
epithets to *wicked*, *or*, or *unreasonable men*, are  
by no means unusual in the Greek and Roman  
writers, as the reader may see by consulting  
Suicer's *Theaur.* and *θηπίον* II. See also Ra-  
phelius, Wetstein, and Kypke in Tit. i. 12. To  
the passages they have produced I add that in  
Josephus, de Bel. i. 30, 3. Herod the Great is  
called ΘΗΠΤΙΟΥ, and *φονικὸν* ΘΗΠΤΙΟΝ a mur-  
derous *wild beast*. [See Achill. Tat. vi. p. 387.  
Arrian, Epict. ii. c. 9. Casaub. ad Aristoph. Eq.  
773. ad Athen. i. p. 49. So *θηρ* in Eurip.  
Phon. 1315.]

Θησαυρίζω, from *θησαυρός*.

I. To lay, store, or treasure up goods for future  
use. Mat. vi. 19, 20. Luke xii. 21. 1 Cor. xvi. 2.  
2 Cor. xii. 14. James v. 3. [In this sense it  
occurs in *Ælian*, V. H. vi. 12. Xen. Cyr. viii. 2,  
12. But Schl. and Wahl say, that in Mat. vi. 19.  
(and Wahl adds James v. 3.) it is only to collect  
or get. Schl. cites Micah vi. 10. 2 Kings xx. 17.  
Prov. ii. 7. This is a distinction with, at all  
events, a very slight difference, even if there be  
any foundation for it.]

II. To treasure up wrath, or future punishment.  
Rom. ii. 5. So *θησαυρίζουσιν ἑαυτοῖς κακά*,  
they treasure up evils to themselves, Prov. i. 18. in  
LXX. Comp. Amos iii. 10; and for instances from  
the Greek writers, of *θησαυρίζω* and *θησαυ-  
ρός* being applied to evils, see Wetstein and  
Kypke on Rom. [Comp. Deut. xxxii. 34, 35.  
Diod. Sic. i. 90. x. 36. Eur. Ion 932. Philo in  
Place. p. 990. c.]

III. To treasure up, reserve. occ. 2 Pet. iii. 7.

ΘΕΣΑΥΡΟΣ, οὗ, ὁ, q. *θεσός* εἰς ἀβύσσον, laying  
up for the morrow, say some.

I. Properly, a repository for treasure, a place,  
chest, box, or vessel, where treasure or stores are  
reposed. Mat. ii. 11. xiii. 52. Comp. xii. 35.  
(where see Kypke,) Luke vi. 45. So in Mat. ii.  
11. the Arabic version renders *θησαυροὺς αὐτῶν*  
by their vessels; and in this sense the word is not  
only generally used by the LXX, as Deut. xxviii.  
12. xxxii. 34. 1 Kings vii. 51. Neh. xiii. 12. et  
al. freq. for the correspondent Heb. word *קֶמֶר*,  
which likewise properly signifies a repository for  
treasure, a treasure-house, or chest; but in the  
Greek writers also, namely, Herodotus, Euripides,  
Josephus, and Herodian, *θησαυρός* denotes the  
place or vessel wherein measures are kept, as may  
be seen in Wetstein on Mat. ii. 11. I know

not whether it may be worth adding, that in the  
profane writers we have expressions similar to  
those in Mat. xiii. 52. Thus Isocrates tells De-  
monicus, § 20. that he had given such and such  
rules for his conduct, "that he might not seek  
them from any one else, ἀλλ' ἐντεῦθεν, ὥσπερ  
ἐκ ταμείου προφέρεται, but might draw them from  
hence as from a store-house." And Lucian, Rho-  
tor. Præcept. t. ii. p. 453. ironically instructs his  
pupil carefully to read the modern writers, that  
he might be able occasionally to make use of  
them, καθάπερ ἐκ ταμείου προαίρων, drawing  
from them as from a store-house. [See Virg.  
Georg. iv. 238. Curt. v. 2. Senec. Ep. 115. where  
*Theaurus* is so used. In Symm. Prov. iii. 10.  
and LXX. Amos iii. 10. the Greek word is used  
for a granary.—Josh. vi. 19. 2 Kings xx. 13.  
Herod. ii. 121. Herodian, ii. 6, 11. iii. 13, 9.  
Joseph. Ant. i. 8, 2.]

II. The treasure itself. Thus it is applied to  
earthly treasure, Heb. xi. 26. Comp. Mat. vi. 19;  
to heavenly treasure, i. e. eternal life and glory,  
Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33.  
xviii. 22; and to the gospel of Christ, 2 Cor. iv. 7.  
Comp. Mat. xiii. 44; to the treasures of divine  
wisdom and knowledge which are laid up in Christ,  
and in the scheme of our redemption by him,  
Col. ii. 3. [Schl. explains Mat. xii. 35. of the  
mind itself, as the receptacle of thoughts or feel-  
ings; Wahl, of the thoughts themselves stored up in  
the mind.]

[Θιγγάνω or θίγω.]

I. To touch, properly with the hand. Col. ii. 21.  
Comp. under ἄστρομαι IV.

II. With a genitive, to touch, come to. Heb. xii.  
20. The same word is used by the LXX, on the  
same subject, for the Heb. *נָגַע*. Exod. xix. 12.  
[Xen. Cyr. i. 3, 8.]

III. To touch, hurt. Heb. xi. 28.

Θλίβω.

I. To press, squeeze, throng, crowd. Mark iii. 9.  
[Ecclus. xvi. 23. Artem. ii. 37.]

II. To straiten, compress, or press together, as it  
were, whence *ρεύθιμινὴ ὁδός*, a strait, narrow  
way, Mat. vii. 14. Cebeas, in his Picture, describes  
the way to true instruction in nearly the same  
manner as our Blessed Saviour here does that  
which leads to life, p. 24. ed. Simpson: "Do you  
not see, says the old man, a little door (*θύραν  
τινὰ μικράν*), and beyond the door, a way which  
is not much crowded, but very few (*πάνυ ὀλίγοι*)  
are going along it, as seeming difficult of ascent,  
rough, and stony? Yes, answers the stranger.  
And does there not seem, subjoins the old man,  
to be a high hill, and the road up it very narrow  
(*ἀνάβασις στήν ὁδόν*), with precipices on each  
side!—this is the way leading to true instruc-  
tion." [Arrian, Diss. Ep. i. 25.]

III. To oppress, afflict. 2 Cor. i. 6. 2 Thess. i.  
6, 7. et al. [Add 1 Cor. iv. 8. (where Schl.  
thinks the metaphor taken from a wrestler  
squeezed in the grasp of his victorious adversary)  
John vii. 5. 1 Thess. iii. 4. 1 Tim. v. 10. (see  
Pearson ad Ignat. p. 17.) Heb. xi. 37. Is. xix.  
20. xlix. 26. Diod. Sic. xii. 66. xx. 31. Artamid.  
iii. 66.]

Θλίψις, εως, ἡ, from *θλίβω*.—Grievous affliction  
or distress. See Mat. xiii. 21. xxiv. 21. John  
xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9.

1 Cor. vii. 28. James i. 27. On Mark xiii. 19. *ἔσονται γὰρ αἱ ἡμέραι ἵκεῖναι θαίψις*, Kypke cites from Arrian, Epictet. ii. 1. the similar phraseology, *τί γὰρ ἐστὶ παιδίον; ἀγνοία. τί ἐστὶ παιδίον; ἀμαθία*: for what is a child? ignorance. What is a child? want of learning. [In John xvi. 21. it is used of the pains of childbirth; in 2 Cor. viii. 13. Phil. iv. 14. of the evils of poverty, and so James i. 27. 1 Cor. vii. 28. The expression *θλίψις Χριστοῦ* in Col. i. 24. and Rev. i. 9. is, *sufferings for the sake of Christ*. See Grammar. The word occurs 2 Sam. xxii. 19. 1 Kings xxii. 27. 2 Kings xiii. 4. et al.]

**Θνήσκω.** This verb, according to the grammarians, forms its 1st fut. act. in *θνήξω*, its perf. in *ρίθνηκα*, and 1st fut. mid. in *θνήξομαι*.

I. *To die*, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die*, a spiritual death. 1 Tim. v. 6. Comp. *θάνατος* III. [Baruch iii. 4.]

**Θνητός, ἡ, ὄν**, from *θνήσκω* *to die*.—*Mortal, liable or subject to death*. occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. *Θνητόν, τό, mortality*, 2 Cor. v. 4. [So Gen. ii. 7. Job xxx. 23. Is. li. 12. Xen. Cyr. viii. 7, 3. Æsch. Soer. Dial. iii. 5, 17. In Rom. viii. 11. Schl. and Wahl construe the word as *dead*, and rightly; and in Rom. vi. 12. they consider it as metaphorically used, *dead (to sin)*, i. e. renouncing sin. On this use of the dative, see Matthiæ, § 388.]

**Θορυβῶ, ῶ**, from *θορύβος*.

I. *To disturb, throw into a tumult, set in an uproar*. occ. Acts xvii. 5. [So Julian, Paneg. c. i. Plut. Cic. p. 868. F. It is often used of expressing assent or dissent in public assemblies, as in Diod. Sic. xiii. 28. Polyb. xxviii. 4, 10. Dem. 16, 27. 577, 9. In Acts xx. 10. it is metaphorically used (in the pass.) of being disturbed in mind, as in Arrian, Diss. Ep. iv. 8. Ælian, V. H. i. 32.]

II. *Θορυβέομαι, οὔμαι*, mid. *to make a noise or disturbance*. It is in the N. T. particularly applied to the noise made in lamenting the dead. occ. Mat. ix. 23. Mark v. 39.

**Θόρυβος, ου, ὁ**. Comp. *τυρπάξω*.

I. *A tumult, or uproar*. Mat. xxvi. 5. xxvii. 24. Acts xx. 1. et al. In this view both the N. *Θόρυβος* and the V. *θορυβῶ* are often used in the Greek writers. [Add Mark xiv. 2. Acts xxi. 34. xxiv. 18. Ezek. vii. 7. Jer. xlix. 2. Lucian, Dial. Deor. xii. 2.]

II. *A tumultuous assembly or company*. Mark v. 38. Such noisy tumultuous assemblies at the place where any one lies dead are still used in the East. See Harmer's Observations, vol. ii. p. 135. [Schl. doubts whether the word here denotes a noisy crowd, (see Mat. ix. 23.) or lamentations for the dead. See Nicolai de Luctu Græcorum, c. 9. § 4. *Θόρυβος* is used to express lamentation in Prov. xxiii. 29. See Gen. xvii. 4. Is. v. 14.]

**ΘΑΨΩ.**—*To break, bruise*. occ. Luke iv. 18. in which passage *τυφλοῖς ἀνάβλεψιν, recovering of sight to the blind*, is taken from the LXX, who in Is. lxi. 1. have substituted these words for the Heb. *וַתִּפְתָּח עֵינָיו*, the opening of the prison to them that are bound, either because prisoners frequently had their eyes put out, as Judg. xvi. 21. 2 Kings xxv. 7; or rather because they were shut up in dark prisons. The same Hebrew ex-

pressions St. Luke further explains by *ἀποσυνδύαι τρέφουσίνους ἐν ἀλυσίν*, *to set at liberty them that are bruised*, namely, with the fetters or stocks in which they were confined. This last expression occurs in the LXX of Is. lviii. 6. for the Heb. *וַתִּפְתָּח עֵינָיו*. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to refer us to the ORIGINAL SCRIPTURES. [Rosenmüller seems to agree with Parkhurst, but Schl. and Wahl translate the word more generally, *the afflicted* (broken in spirit), as in Deut. xx. 3. xxviii. 33. 1 Sam. xx. 33. Schl. says, *to avenge the afflicted*, and mentions another interpretation, viz. *to give comfort to those who are dejected from sin or other heavy troubles*.]

**Θήμμα, ατος, τό**, from *τρέφω* perf. pass. of *τρέφω* *to nourish*. [Properly, *that which is nourished*. See Ælian, V. H. i. 5. Eur. Hipp. 11. Hence in the plural]—*cattle which are kept and nourished by their owners*. occ. John iv. 12. where see Wolfius and Wetstein, but comp. Kypke. [See Diod. Sic. i. 74. Ælian, V. H. xii. 56. Xen. Ec. xx. 23. Some, however, understand it here, of the family, or household. So Kypke and Maius Obs. Sac. iv. p. 7. See Jambl. de Myst. sect. iv. c. 1. Marm. Ox. No. 9. and comp. Eur. Iph. Aul. 598. It is constantly used in this sense in inscriptions of a late date, especially those where a man commemorates his building a tomb for himself and his *θήμματα*. See Münter, Symbol. ad Int. Ev. Johan. p. 11.]

**Θρήνῳ, ῶ**, from *θρήνος*.—*To wail, lament in an audible manner*.—It is used either absolutely, Mat. xi. 17<sup>2</sup>. Luke vii. 32. John xvi. 20; or construed with an accusative. Luke xxiii. 27. [2 Sam. i. 17. iii. 33. Jer. xvi. 5.]

**Θρήνος, εος, ους, τό**, from *θρίω* *to utter a tumultuous or confused cry*, which seems a word formed from the sound, like *shrick, scream*, &c. in English. The V. *θρίω* is particularly applied in the Greek writers to lamentation, as in *πάθια θροεμένης, bewailing her misfortunes, and θροεμένη σιωπῇ κακῇ, bewailing her miseries to herself*. Hesychius accordingly explains *θρίων* by *θρηνεῖν*, and *θροεμένων* by *δoloriferῶν* *deploring*. See Scapula—*A wailing, lamentation, [mournful chant]*. occ. Mat. ii. 18. [2 Sam. i. 17. Jer. vii. 29. ix. 17. Joseph. Ant. vii. 1, 6. Diod. Sic. i. 72. Xen. Anab. x. 3.]

**Θρησκεία, ας, ἡ**, from *θρησκέω* *to worship God*, and this from *θρησκός*, which see.

I. *Religion, religious service of God, or divine worship*. Acts xxvi. 5. James i. 26, 27.

II. *Religious worship, or service, of angels*. Col. ii. 18. Josephus, de Bel. ii. 8, 7. informs us, that those who were admitted into the society of the Essenes swore *συντηρήσειν ὁμοῦς τὰ τε τῆς αἰότητος αὐτῶν βιβλία, καὶ τὰ τῶν ἁγγέλων ὀνόματα*, "that they would equally guard the books of their sect, and the names of the angels." And it may seem from the Canon of the Council

<sup>1</sup> [Quicquid aliter. Blomf. ad Æsch. Sept. Theb. 164.]

<sup>2</sup> [Wahl says, that in the two first places only, it is to utter the lament at funerals. The two first places from the LXX quoted also bear this sense.]

of Laodicea on the river Lycus, which was held about the year 367, and condemned the *naming of angels as idolatry*, and from the testimony of Theodoret (both cited by Wetstein, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of Laodicea. Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the Essenes having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus Enfield, (from Brückner,) Hist. of Philos. vol. ii. p. 185. It may however be doubted whether the Colossians derived their religious regard for angels from the Essenes, or immediately from the principles of the eastern or Platonic philosophy. Most probably from the latter. See under *στοιχείων* III. and Macknight's Preface to Colossians, sect. ii. Wolfius, however, on Col. ii. 18. observes, that *θησσκία* is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than *εὐσέβεια* is; but that in James i. 26. it is joined with a genitive, signifying the *subject or person worshipping*: and he accordingly understands the *θησσκία τῶν ἀγγέλων* of a pretended angelic worship, far purer than that of other Christians, and such as was paid by the holy *spirited angels*. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the Colossian Church at the time; and though *θησσκία* is not in the N. T. construed with a genitive of the object, yet it is so used in Wisd. xiv. 27. five or six times by Josephus, quoted by Krebsius, and by Herodian, cited by Wetstein. See some curious remarks on this subject in the British Critic for March, 1794, p. 274. and for August, p. 198. [Bretschn. and Wahl agree with Parkhurst; Schl. with Wolf. See Krebs, Obs. Flav. p. 339. Deyling, iv. p. 586. The word occurs in 4 Mac. v. 6. Herodian, v. 3, 12. and 7, 3. Elsner (ii. p. 263.) mentions that it is often used in good Greek for a superstitious worship.]

**Θ** ἱερός, οὐ, δ.—*Religious, devout, a worshipper of God.* occ. James i. 26. Some derive it from *Θράξ*, in the Ionic dialect *Θρήξ*, a *Thracian*, so called from *Ἰθράς* *Tiras*, the seventh son of Japhet, Gen. x. 2. Thus Suidas, ΘΡΗΣΚΕΥΕΙΝ, θεοσεβῆναι, ὑπηρετεῖν τοῖς θεοῖς. Λίγεται γὰρ ὡς Ὁρρεῖς, ΘΡΑΨ, πρῶτος διεκβολόγησε τὰ ἑλληνικὰ μυστήρια, καὶ τὸ τιμᾶν θεὸν ΘΡΗΣΚΕΥΕΙΝ ἰκαλάσεν, ὡς ΘΡΑΚΙΑΣ οὐσης τῆς εὐρύστους Ὁρρηκεῖν means, *he worships or serves God*: for it is reported that Orpheus, a Thracian, instituted the religious mysteries of the Greeks, and called the worshipping of God *θησσκίαν*, as being a Thracian invention. But after all we may perhaps, with Pasor, best deduce *θησσκία* and its derivatives from the Heb. *שָׁקַד* to seek, i. e. God; a phrase often used in the O. T. to express

religion. See 1 Chron. xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11. et al. in the Hebrew.

**Θ**ριαμβέω, from *θρίαμβος*<sup>1</sup>, a triumph, which Mintert and others deduce from *θρίον* a *fig-leaf*, and *ἀμβη* a *brow* (properly of a rock), because the victor's brows were anciently crowned with *fig-leaves*. By a passage in Polybius it should seem, that the Greek *θρίαμβος* was formed from the Latin *triumphus*: for, speaking of the Romans, he mentions τοὺς προσαγορευομένους παρ' αὐτοῖς, *what are called by them*, ΘΡΙΑΜΒΟΥΣ; and I know not that *θρίαμβος* or its derivatives ever occur in any Greek writer till the times of the Roman conquests.—With an accusative following, to triumph over, lead in triumph. occ. Col. ii. 15. (Thus Plutarch in Romul. t. i. p. 38. D. *ἰθριάμβευσε βασιλεῖς*, *he led kings in triumph*.) See Raphaelius on 2 Cor. ii. 14. To explain which passage we must observe, that in the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views, St. Paul might say, that God, πάντοτε θριαμβούντι ἡμῶς, was always leading us, i. e. himself, in triumph: for he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a friend, and joined with his Blessed Master in the triumph of the gospel. See more in Wolfius, who shows that Theodoret, (Ecumenius, and Chrysostom, explain the expression in like manner. See also Wetstein. [Schl., Wahl, and Rosenmüller, say that it is, to make to triumph, in this place of Corinthians, as κληρονομεῖν to assign an inheritance. Josh. xvii. 14. βασιλεύειν to make to reign, in 1 Sam. xv. 35. viii. 22. xii. 1. Bretschn. construes, with Parkhurst and Wetstein, to lead one triumphing, i. e. to exhibit in a state of triumph, to give the victory to one. Kypke (ii. p. 243.) would translate, triumphing on account of us, supposing an ellipse of *διὰ*, which is very harsh.]

ΘΡΙΨ, τριχός, ἡ, dat. plur. θριξί<sup>2</sup>.

I. A hair, as of the head. occ. Mat. v. 36. Τρίχες, ai, the hair of the head. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. [where the Syriac rightly explains τὴν κεφαλὴν καὶ τὰς τρίχας, as if it were τὰς τρίχας τῆς κεφαλῆς.] ix. 8. Doddridge, in Luke vii. 38. renders *θριξί* by *tresses* of her hair, and observes, that the English word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French *trece*, a wreath of hair; and this may be from the Italian *treccia*, the same. [In Mat. x. 30. Luke xii. 7. xxi. 18. Acts xxvii. 34. it is used to denote something trifling. See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Suidas in voce. Aristoph. Ran. 627. Cic. ad Att. v. 20. Vorst. Diatr. de Adag. N. T. c. 6.]

II. Hair, as of a camel. Mat. iii. 4. Mark i. 6. [2 Kings i. 8.]

Θροῖω, ὦ, from *θρόος*, the cry or noise of a tumultuous multitude, which from the perf. mid.

<sup>1</sup> [The proper meaning of this word in Greek is, a hymn in honour of Bacchus sung in solemn processions. See Arrian, Exp. Alex. vi. 28. i.]

<sup>2</sup> [Parkhurst derives this word from *τρίψ*.]

ῥήσας of the V. *θρίω* to utter a tumultuous cry<sup>1</sup>. Comp. under *θρήνος*.

I. To utter a confused tumultuous cry.

II. To put into a tumult or confusion, to disturb, terrify; whence *θροιομαι, οἶμαι*, pass. to be put into confusion, disturbed, or terrified. occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2. [Song of Solomon v. 4.]

**ΘΡΟΜΒΟΣ**, *ov, δ*. Hesychius explains *θρόμβος* by *αἷμα παχὺ, πεπηγὸς ὡς βουνοί*, thick blood coagulated like lumps or hillocks; and the Scholiast on Sophocles by *ὄγκον* a tumor, swelling. The learned Damm, however, in his Lexicon Nov. Græc. col. 2376. derives *θρόμβος* from *τρίβω*, fut. *θρίψω*, perf. pass. *τρίθραμμα*, to coagulate, as milk for cheese, in which sense Homer uses this word, Od. ix. 246.

Λύτικα δ' ἤμυν μὲν ΘΡΑΨΑΣ λευκοῦ γάλακτος—

Coagulating, then, with brisk dispatch,  
The half of his new milk—

COWPER.

From *τρίβω* in this view is also derived *τριβαλὶς* a cheese, and *τρίβω* itself may be deduced from *τρίνω* to turn, which English V. we apply to the coagulation of milk. See *τρίνω*.—A clot, a coagulated mass<sup>2</sup>, particularly of blood, as the word is used by Plato, Dioscorides, [i. 102.] Æschylus [Eum. 184. Choeph. 526.] Galen, whom see in Wetstein. occ. Luke xxii. 44. where see Bp. Pearce's note. Herodotus, i. 179. uses *ΘΡΟΜΒΟΥΣ* *ἀσφάλτου* for clots, or concreted lumps, of bitumen. [See also Dioscor. i. 68.]

**ΘΡΟΝΟΣ**, *ov, δ*.

I. A throne, a royal or judicial seat. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13. [Schl. thinks that the word signifies also a royal habitation, and that in this sense it is applied to heaven as God's dwelling-place. Mat. v. 34. xxiii. 22. Acts vii. 49. Rev. xxii. 3. Comp. Is. lxvi. 1. Theocr. Idyll. vii. 93. It seems often to be used to express empire or royal power, as in Luke i. 32. See Acts ii. 30. Heb. i. 8. Ps. lxxxix. 45.]

II. An order of angels or celestial spirits. Col. i. 16.

*Θυγάτηρ, τίς*, by syncope *τρός, ἡ*. It is certainly worthy of remark, that we find this word *θυγάτηρ* used, with little variation, not only by the Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English<sup>3</sup>, but even by the Persians<sup>4</sup>. *Τηρ* in *θυγάτηρ* may be merely a termination, as in the Greek *μήτηρ, πατήρ*, and, as we are informed by Bp. Chandler<sup>5</sup>, *ter* usually is of substantives in the old Persic, and, we may add, as *ter* seems to be in the English *sister*, and *ther* in *father, brother, mother*, which four last English

words are also nearly the same as the Persian *suster, pader, mader, brader*.

I. A daughter, whether an immediate, Mat. ix. 18. x. 35, 37. et al.; or a remote descendant, Luke i. 5. xiii. 16. [See Joseph. de Macc. i. 15. Gen. xxxvi. 2. Schl. adds Acts ii. 17. Comp. Vorst, Phil. Sacr. c. 24.]

II. In the vocative it is used as a compellation of affection and kindness. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. *τις* *ov*.

III. It denotes a city with its inhabitants. Mat. xxi. 5. John xii. 16; as *τις* frequently does in the Heb. SS. See Ps. xlv. 13. cxxxvii. 8. Is. xxii. 4. [Jer. xliii. 24. 2 Sam. ii. 2.] And thus cities or countries are commonly represented by women<sup>6</sup> in sculptures and coins. So, for instance, on the reverse of some medals of Vespasian and Titus<sup>7</sup>, Judea is exhibited as a woman sitting sorrowful on the ground (comp. Is. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, JUDEA CAPTA,

"Beneath her palm here sad Judea weeps."

POPE'S Epistle to Addison.

**Θυγάτηρ**, *ov, τό*, a diminutive of *θυγάτηρ*.—A little daughter. occ. Mark v. 23. vii. 24. [Athen. xiii. p. 501, C.]

*Θύελλα, ης, ἡ*, from *θύω* to move or rush impetuously, and *ἀελλα* a storm, whirlwind, which from *αἶν* to blow, and *εἰλαιν* to roll round, or whirl. So Hesiod, speaking of the winds, Theog. 874. says,

Καὶ ἡ ΘΥΨΥΝ ἈΕΑΑΗ.

In horrid storms they rush.

An impetuous or furious storm, a tempest, a whirlwind, turbo. Thus Hesychius explains *θύελλα* by *ἀνέμου συστροφὴ καὶ ὄρη ἡ καταιγὶς*, a whirlwind, or storm of wind; and in Homer, Od. v. 317. we have

Δεινὴ ΜΙΣΤΟΜΕΝΟΝ ἀνέμου ἐλθούσα ΘΥΕΛΛΑ,

A horrid storm of fierce conflicting winds.

[See also Aristot. de Mundo, c. 4.] occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22 or 19. corresponding to *θύελλα* of the LXX, and of the apostle, is *ἥρως* thick darkness. Violent whirlwinds and tempests are always accompanied with thick dark clouds, and no doubt the *ἥρως* mentioned in Deut. was in violent motion, (comp. Exod. xix. 16, 18.) whence the like appearance is called *ἥρως* a whirlwind, Ezek. i. 4. and *ἥρως*, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

*Θύγις, η, ov, thyine*, made of the *θύον, θύα*, or *thya* tree, so called from *θύω* to cease, burn as incense, on account of the sweet smell of its wood, especially in burning. This is observed by Homer, Od. v. 59, 60.

<sup>8</sup> "But who are the ladies we are next to examine? These are, says Philander, so many cities, nations, and provinces, that present themselves to you under the shape of women. What you take for a fine lady at first sight, when you come to look into her, will prove a town, a country, or one of the four parts of the world: in short you have now Afric. Spain, France, Italy, and several other nations of the earth before you." Addison's 2nd Dialogue on Ancient Medals.

<sup>7</sup> See Univ. Hist. vol. x. p. 691. note. The reader may find a print of two of these medals in Addison's Dialogues, Series III. No. 13, 14.

<sup>1</sup> [See Æsch. Prom. 612. Eur. Ion 784. Eustath. in Iliad. A. p. 377, 7.]

<sup>2</sup> [So Athen. v. p. 192. See Poll. iv. 19, 2.]

<sup>3</sup> [DAUGHTER, illa; Goth. *dauser*; Ang. Sax. *dohter*, *dohtor*, *dohtun*. Al. *dohter*, *tohter*, *thohter*: Cim. *dohter*; Dan. *daatter*; Belg. *dochter*.] Junli Etymol. Anglican.

<sup>4</sup> C / C ,

<sup>5</sup> دختر Dochter. See Castell, Lex. Persic. col. 259.

and Walton's Proleg. in Polyglott. xvi. p. 101.

<sup>6</sup> See his Vindication of the Defence of Christianity, book i. p. 35. and Heb. and Eng. Lexicon in *THESE*.

ἑλθεον τ' εἰσεδέσθαι, ΘΥΟΥ τ' ἀνὰ νῆσον ἰδέναι,  
ἀσπόμεναι.

And fires of scented wood,  
Cedar, and thyon, far perfumed the isle.

Theophrastus, Hist. Plant. v. 5. says, that the "thyon or thya tree grows near the temple of Jupiter Ammon, παρ' Ἀμμωνί, (in Africa,) and in the Cyrenaica, that it is like the cypress in its boughs, leaves, stalk, and fruit, and that its wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in Wetstein, and comp. Pliny's Nat. Hist. xiii. 16. occ. Rev. xviii. 12. [See Salmas. ad Solin. c. 48. p. 667. Wessell. ad Diod. Sic. v. c. 46. Cels. Hierobot. ii. p. 22.]

Θυμίαμα, ἀρος, τό, from *θυμιαμαί* perf. pass. of *θυμιάω*.

I. *Incense*, "perfumes<sup>1</sup> exhaled by fire." Rev. v. 8. 3, 4. xviii. 13. On Rev. v. 8. observe that not the *incense*, but the *ψαῖλαι*, or *boards*, are the prayers of the saints, to which the incense of Christ's merits was added, Rev. viii. 3. Comp. Ps. cxli. 2. and Exod. xxx. 34—38. [Ex. xxv. 16. Diod. Sic. i. 62. Herodian iv. 2, 21.]

II. *The act of censuring or fuming incense*. Luke i. 10. Comp. verse 11.

Θυμιατήριον, ου, τό, from *θυμιάω*.—*A censer or instrument for burning incense*. occ. Heb. ix. 4. where I think it means the *censer* mentioned Lev. xvi. 12. in which the high-priest on the great day of atonement took coals of fire from off the brazen altar, and *burnt incense* in the holy of holies, which is therefore in the text of Hebrews said *ἵνα ἔσται ἡ ἁγία* to have this censer, for use namely. True, indeed, it is not expressly said in the O. T. that the *censer* employed on that occasion was *golden*, but neither is anything said to the contrary; and as all the other furniture of the holy of holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Accordingly the Jews have a tradition, cited by Whitby and Wetstein on Heb. ix. 4. and by Ainsworth on Lev. xvi. 12. that "on every (other) day he who was to burn incense took coals from off the (brazen) altar in a censer of silver, but this day the high-priest in a *censer of gold*." Comp. Rev. v. 8. viii. 3. and see Josephus de Bel. i. 7, 6. I am well aware that some learned men have explained *χρυσεὺν θυμιατήριον*, Heb. ix. 4. to mean the *golden altar of incense*: but how can the holy of holies be said to have this, since it certainly always stood without the veil, in the holy place? See Exod. xxx. 6. xl. 26. Besides, in the only two passages of the LXX where *θυμιατήριον* occurs, namely, 2 Chron. xxvi. 19. Ezek. viii. 11. it answers to the Heb. *מִזְבֵּחַ אֵשׁ* a *censer*; and lastly in the N. T. another word, namely *θυσιαστήριον*, is used for the *altar of incense*, Luke i. 11. Comp. Rev. viii. 3. ix. 13. 1 Mac. i. 21. [See Ælian, V. H. xii. 51. Demosth. p. 617, 3. Thucyd. vi. 46. Read also Deyling's Tract, Obs. sac. ii. p. 558. who agrees in this view. The word denotes the altar of incense in Joseph. Ant. iii. 6, 8. Philo, de Vit. Mos. p. 668. ed. Paris.]

<sup>1</sup> Johnson.

Θυμιάω, ὦ, from *θύμα*<sup>2</sup>, ἀρος, τό, *incense*, which from *θύω*.—*To burn or fume incense, cause it to exhale its odour by fire*. occ. Luke i. 9. [See Ex. xxx. 7. xl. 27. Is. lxx. 3. Schol. Aristoph. Plut. 137. Casaub. ad Athen. ii. 939.]

Θυμομαχίω, ὦ, from *θυμός* the *mind*, and *μάχομαι* to *fight*.—*To be of a hostile mind against another, to be highly displeased, incensed, or offended at*, infenso esse animo erga; or, according to Raphaelius, *to be obstinately bent on war*, either after receiving a defeat, or without prospect of success. occ. Acts xii. 20. where however Kypke, in opposition to the excellent commentator just mentioned, prefers the former sense, in which he shows that the V. is used by Dionysius Halicarn., Polybius, and Plutarch, and observes, that Raphaelius's interpretation cannot be admitted, because Josephus says not a word of this war of Herod with the Tyrians and Sidonians, who were under the formidable protection of the Roman empire. Compare Wetstein. [See Polyb. ix. 40, 3. Exc. Leg. 69. for the sense given here. It occurs in the sense alleged by Raphaelius in Dion. Hal. v. 11; and it is to *fight with a hostile mind* in Diod. Sic. xvii. 33. Polyb. xxvii. 8, 4.]

Θυμός, οὔ, ὁ, from *θύω* to *move impetuously*, particularly as the *air* or *wind*. See *θύω* I.

I. It seems to be sometimes used in Homer for the *animal soul* or *breath*, as where speaking of Sarpedon, who had fainted with a wound, he says, Il. v. 697.

Ἄλτ' ἐ' ἑμνύνοντο, περὶ δὲ πνοῇ Βορέας  
Ζῆρος ἀνεκύνοντο καλῶς κεκοημένα ΘΥΜΟΝ.

But he revived, for Boreas's cheering blast  
Breathing around refresh'd his panting soul.

Comp. Il. iv. 470, 524. xiii. 671. xvi. 743.

II. *The soul* or *mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.

III. *A violent motion* or *passion* of the *mind*, *anger*, *wrath*. It is ascribed to God, Rev. xiv. 10, 19. (Comp. Is. li. 17.) Rev. xv. 1, 7. xix. 15. Comp. Rom. ii. 8; to man, Luke iv. 28. Acts xix. 28. [2 Cor. xii. 20. Gal. v. 20. Eph. iv. 31. Col. iii. 8. Heb. xi. 27.] to the devil, Rev. xii. 12. *Θυμός* and *ὀργή* are often joined in the profane, as they are in the sacred writers. This Elsner and Wetstein have shown on Rom. ii. 8. [The phrase denotes *exceeding anger* in Rev. xvi. 19. xix. 15. Comp. Ex. xxxii. 11. Deut. xxix. 23. But in Rom. ii. 8. the cause is put for the effect, and *heavy punishment* is meant. See Gesen. p. 671, 3. d.] Ammonius, whom Wetstein there cites, defines *θυμός* to be *πρόσκαιρος* a *temporary*, but *ὀργή*, *πολυχρόνιος μνηστικαία* a *lasting resentment*. [The same distinction is noticed by Suidas. It is not, however, always observed. See Schol. Aristoph. Ran. 868. Diog. Laert. Zen. § 113. Menag. Comm. p. 303. Cic. Tusc. Quæst. iv. 9. The word occurs in the sense of *passion* in Polyb. ii. 19, 10. Ælian, V. H. i. 14. Xen. de Re Eq. ix. 2.]

IV. It denotes *poison*, or more strictly *inflaming* or *inflammatory poison*. [See Hammond

<sup>2</sup> "Apud Hippocratem θύματα Galenus exponit θυμάματα suffimenta." Scapula.

on Rev. xiv. 8. showing how it got this sense. Comp. φάρμακον δλιθρου in Wisd. i. 4.] occurs Rev. xiv. 10. Comp. Job xxi. 20. Ps. lx. 3. lxxv. 8. Is. li. 17. Jer. xxv. 15. This is an Hellenistic sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33. (where it is joined with *olvos* wine.) Ps. lvi. or lvii. 4. in conformity with the correspondent Heb. נקמ, which signifies both *wrath*, and an *inflammatory, acrid poison*, such as serpents emit when enraged. Compare Job xx. 16. in LXX. Wisd. xvi. 5. and Arnald there. But in Rev. xiv. 8. xviii. 3. it seems to denote *inflammatory philtres or love-potions*, such as whores used to give their lovers. So the learned Jos. Mede interprets it in his Comment. Apocalyp. pp. 517, 518. folio. See also Vitringa in Rev. [Θυμός is put for the Heb. חרן *poison*, in Deut. xxxii. 33. Job xx. 16. Amos vi. 12.]

Θυμῶ, ὦ, from θυμός *anger, wrath*.—To *provoke to anger*. Θυμῶμαι, οὔμαι, pass. to be provoked to anger, to be incensed, *wrath*. occ. Mat. ii. 16. [Gen. xxx. 2. Polyb. v. 16, 4. Xen. Cyr. v. 5, 11.]

ΘΥΠΑ, ας, ἡ, from the Chald. טרף the same, to which this word answers in Theodotion's version of Dan. iii. 26. and which is a corruption of the Heb. שַׁע *a gate*, by transposing the *y*, and changing ו into ר, as usual.

I. *A door*; of a house, Mark i. 33. ii. 21. xi. 4; of a chamber, Mat. vi. 6; of a prison, Acts v. 19, 23; of the temple, Acts iii. 2; of a sepulchre, Mat. xxvii. 60. xxviii. 2. *To be at the doors* is a proverbial expression for *being near at hand*. See Mat. xxiv. 33. Mark xiii. 29. James v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See Raphaelus and Wetstein on Mat. xxiv. 33. [comp. Aristoph. Plut. 767.]

II. It is applied figuratively to Christ, who is the *door*, by which we must enter into his Church, and into eternal life, John x. 9. [or who, as Schleusner and Wahl say, gives us *opportunity* of entering into heaven:] to an *opportunity* of receiving the Gospel, Acts xiv. 27; or of preaching it, I Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8. where see Vitringa. [Similar phrases occur in Lucian, t. ii. p. 720. ed. Reitz. Zenob. Cent. i. Prov. 89. Symm. Hos. ii. 17. εἰς θύραν λατρίδος, Plut. Symp. ii. Quæst. iii. p. 636.]

Θυρίς, οὔ, ὁ, from θύρα *a door*.

I. Homer (Od. ix. 240, 313, 340. comp. 243.) uses this word for a *great stone*, which served as a *door* to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the later Greek writers, cited by Alberti, Elsner, and Wetstein, and particularly by Kypke, whom see, it denotes a *large oblong shield*, like a *door*, whereas ἀσπίς means a *round one*. occ. Eph. vi. 16. [On this difference, see Wessel. ad Diod. Sic. ii. p. 501. Alberti, Obs. Phil. p. 374. Lips. de Mil. Rom. iii. p. 166. Spanh. ad Jul. Orat. p. 241. Turneb. Advers. ii. c. 27. But this distinction is not always observed. See Polyb.

vi. 21. The word occurs 2 Sam. i. 21. 2 Kings xix. 32. Joseph. Ant. viii. 7, 2. Diod. Sic. v. 30 and 39.]

Θυρίς, ἰδος, ἡ. A diminutive of θύρα.

I. *A little door*. Thus sometimes used in the profane writers. See Scapula and Wetstein on 2 Cor. xi. 33.

II. *A window*. occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage, "Sir John Chardin's MS. tells us, the eastern windows are very large, and even with the floor. It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." Harmer's Observations, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33. nearly resembles that of the spies from Jericho, Josh. ii. 15. and probably was, like that, effected out of a *kiok* or bay-window which projected beyond the wall of the city. Comp. Heb. and Eng. Lex. in טרף IV. [Gen. xxvi. 8. Is. xxiv. 18. Judges v. 28. Diod. Sic. xx. 85.]

Θυρωρός, οὔ, ὁ, ἡ, from θύρα *a door*, and οἶρος *a keeper*.—*A door-keeper, a porter*. occ. Mark xiii. 34. John x. 3. xviii. 16, 17. [There were female porters among the Jews. See 2 Sam. iv. 6. John xviii. 16. and so Suidas. Wahl, on John x. 3. remarks, that the word is used of one of the shepherds who kept the door of the fold, and opened it at the knock of a fellow-shepherd, as there were large folds in ancient times in which many shepherds lived entirely. The word occurs 2 Kings vii. 10. Ezek. xlv. 11. Xen. Cyr. vii. 5, 23. Hell. vii. 1, 26.]

Θυσία, ας, ἡ, from θύω *to sacrifice*.

I. *A sacrifice* or *victim*. Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Compare Eph. v. 2. Heb. ix. 26. x. 12. [Add Mat. ix. 13. Mark ix. 49. Heb. viii. 3. ix. 9, 23. x. 1, 11. In Mark xii. 33. Schleusner thinks that it is put in opposition to the δλοκαύματα, and means the sacrifices, part of which were given to the priests; while in I Cor. x. 18. this part is denoted. See Deut. xviii. 1. Hos. viii. 13. Gen. xxxi. 54. Lev. iii. 1, 3, 6, 9.]

II. It is spoken of the *bodies of Christians*, Rom. xii. 1; of their *religious services*, 1 Pet. ii. 5; particularly of their *praises of God*, and *works of charity* to men, Heb. xiii. 15, 16; especially to the preachers of the Gospel, Phil. iv. 18. [In Phil. ii. 17. *θυσία* may be either the preaching of the Gospel, or men made agreeable to God by Christianity.]

Θυσιαστήριον, ου, τό, from θυσιάζω *to sacrifice*, which from *θυσία*.

I. *An altar*, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13. x. 18. Comp. James ii. 21. Rev. vi. 9; or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13. The LXX use it in the latter, as well as in the former sense, for the Heb. מזבח; [in the former, Gen. viii. 20. xii. 7, 8. Wahl explains the two phrases, 1 Cor. ix. 13. τῷ θυσιαστηρίῳ συμμερίζονται, and 1 Cor. x. 18. κοινωνοὶ τοῦ θυσιαστηρίου, by a personification of the altar; ut altare, partem accipit victimarum, i. e. *are sharers with the altar*. In Heb. xiii. 10, he explains it rightly as a *victim*, as Schleusner does, 1 Cor. ix. 23. Schleusner translates 1 Cor. x. 18. *they confess*

<sup>1</sup> [The phrase τὰ πρὸς τὴν θύραν denotes the vestibule or empty space before the door, (per quem a via aditus accessusque ad sedes est, Aul. Gell. xvi. 16.) called πρόθυρον, Gen. xix. 6. Hom. Od. A. 103. and πρόπυλα, Axiach. 19.]

openly that they worship God, whose altar it is; but this is very harsh.]

II. *The Christian altar*, that is, the table of the Lord, considered as furnished with the memorials of the sacrifices of his death, of which memorials Christians are to partake or eat, (comp. 1 Cor. x. 21. and verse 18.) but of which they have no right to eat, who serve the tabernacle. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the Lord's table, ad Philadelph. § 4. σπουδάσει σὺν μὲν εὐχαριστίᾳ χρῆσθαι. Μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτήριον εἰς ἔθνησιν τοῦ αἵματος αὐτοῦ. "Εν ΘΥΣΙΑΣΤΗΡΙΩΝ, ὡς εἰς ἐκτεκνοῦν, ἅμα τῷ πρεσβυτερίῳ καὶ διακόνις τοῖς συνδόλοις μου, ἵνα ὁ ἅνθρωπος πρὸς σπονδὴν, κατὰ θεὸν πρὸς σπονδὴν, "wherefore let it be your endeavour to partake all of the same holy eucharist: for there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow-servants: that so whatsoever ye do, ye may do it according to the will of God." Wake. And in a similar view the Blessed Martyr applies it, ad Trall. § 7. and ad Ephes. § 5. ed. Russel.

Θύω, from θίω or θέω to run violently, approach hastily, "curro vehementer, festinanter accedo." Thus the learned Damm, Lex., who deduces this V. from θίω or θέω, from the sound made by the breath of persons running.

I. To move or rush impetuously, to rage. Thus it often signifies in Homer, and is applied to winds, Od. xii. 400, 408, 426; to a river, Il. xxi. 234, 324; to the sea, Il. xxiii. 230; to a person, Il. i. 342. xi. 180.

II. In Homer, to cast a little of the victuals and wine into the fire, as an offering to the gods at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. 219, 220.

Θεοῖσι δὲ ΘΥΣΙΑΙ ἀνέτοιξε  
Πάτροκλος ὃν ἔταίρον· ὁ δ' ἐν πυρὶ βάλλε ΘΥΗΛΑΪ.

The first oblations to th' immortals due  
Amid the flames his friend Patroclus threw.

So Odys. xiv. 446. Eumæus before he began to eat,

Ἄρματα ΘΥΣΕ θεοῖς δαεινύστροφας·  
Σπείρας δ' αἰθέρα οἶνον

Th' initial offerings to th' immortals burnt;  
And having pour'd the consecrated wine——

Hence

III. In the later Greek writers, to sacrifice, to slay in sacrifice. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. To slay for food. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10. In the LXX it is used for the Heb. נָצַח, generally in the sense of slaying in sacrifice, but sometimes for food, as 1 Sam. xxviii. 24. 1 Kings xix. 21; in which latter application it answers to the Heb. נָצַח, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΥΡΑΞ, αὖτος, ὁ, properly, a breast-plate, cuirass, or defensive armour for the breast. Thus Homer, Il. xi. 19.

Δαίτρεον αὖ ΘΥΡΗΚΑ περὶ ΣΤΗΘΕΣΙΝ ἔδουε,

The beaming cuirass next adorns his breast.

FORM.

And in this sense only is the Ionic θώρηξ used in Homer, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient poet, αἰδοιοθώρηξ, Il. iv. 489; λινοθώρηξ, Il. ii. 529; χαλκιοθώρηξ, Il. iv. 448; the V. θωρήσσω to arm, put on armour, very frequently used; and the N. θωρηκτής defensively armed, Il. xv. 689, 739. But in the later Greek writers θώραξ sometimes denotes the fore-part of the human body, and particularly the breast; and hence some etymologists have been induced to derive it from θορᾶν to leap, on account of the leaping or pulsation of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the human thorax to a breast-plate, on account of its bones and cartilages, which defend the noble parts it comprises. In the N. T., though several times applied figuratively, it signifies only a breast-plate. occ. Eph. vi. 14. 1 Thessa. v. 8. Rev. ix. 9, 17. The LXX use θώραξ for Heb. חֲגָוֶה a brigandine or coat of mail, Jer. xli. 4. and frequently for חֲגָוֶה of the same import. [Job xli. 17. Elian, V. H. iii. 24. Herodian, viii. 4, 27. Xen. Mem. iii. 10, 9.]

## I.

I, ι, Iota. The ninth of the more modern Greek letters, but the tenth of the ancient, whence, as a numerical character, the small ι is still used for ten. In the ancient or Cadmæan alphabet it answered to the Hebrew or Phœnician Iod or Yod in name, order, and power, but in its form it approaches much nearer to the Hebrew than to the Phœnician letter. Comp. Ἰῶρα.

Ἰάμα, αὖτος, τό, from ἰάμαι.—A healing. occ. 1 Cor. xii. 9, 28, 30. [Jer. xlvii. 11. Is. xxxiii. 6. Polyb. vii. 14, 2. Thuc. ii. 51. Plut. t. viii. p. 31. ed. Reiske.]

ἸΑ'ΟΜΑΙ, ὦμαι, from the uncommon N. ἰα life, strength, or immediately from the Heb. יָצַח to cause to live, to revive, recover from illness, to which ἰάμαι answers in the LXX of Neh. iv. 2. or iii. 34.

I. Mid. to heal, to restore to bodily health. Luke v. 17. vi. 19. xxii. 51. et al. Pass. to be thus healed, Mat. viii. 8, 13. xv. 28. Mark v. 29. et al. Comp. James v. 16. [Schl. and Wahl, after Carpzoff, refer this place rather to sense III. (that your sins may be remitted.) Rosenmüller thinks the context in favour of Parkhurst's interpretation.]

II. Both in mid. and pass. it is applied to the curing of demoniacal or diabolical possessions. Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. To heal spiritually, restore to spiritual health. Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. to be spiritually healed, 1 Pet. ii. 24. Comp. Heb. xii. 13. [See Is. vi. 10. 2 Chron. vi. 30. Eccles.

1 [Elian, V. H. iii. 11. Aristot. Hist. An. i. 7.]

iii. 30. Andoc. Orat. ii. p. 254. and Schwarz. Comm. Crit. Ling. Gr. N. T. p. 680.]

*ἰασις*, *swc*, *η*, from *ἰάομαι*.—A cure, healing. occ. Luke xiii. 32. Acts iv. 22, 30. [Prov. iii. 8. iv. 22. Plut. t. viii. p. 712. Reiske. Antiphon. 757, 4. It occurs in Eccles. xxviii. 3. for remission of sins.]

*ἸΑΣΠΙΣ*, *ιδος*, *η*, from Heb. *יָסַפִּיר* the same. The jasper, a kind of precious stone: they are found of various colours; green, azure, sea-green, purple, blue, and some white, approaching to a crystal, (as Rev. xxi. 11.) So Pliny, Nat. Hist. xxxvii. 9. "*Similiter candida est, quæ vocatur aspiros, crystallo propinquans.*" See more in Pliny, xxxvii. 8, 9. New and Complete Dictionary of Arts, and the Encyclopedia Britannica, in JASPER. occ. Rev. iv. 3. xxi. 11, 18, 19. [In Revelations many suppose a diamond, the most precious of all stones, is meant, as in Exodus xxviii. 18. partly because the jasper is mentioned at the head of the list in ch. xxi. 11.]

*ἰατρός*, *οὔ*, *δ*, from *ἰάομαι*.—A physician, q. d. a healer. Mat. ix. 12. Mark ii. 17. Luke iv. 23. (where see Wolfius and Wetstein.) Col. iv. 14. et al. It is well known that the ancient Greek and Roman *ἰατροί* not only prescribed, but made up their own medicines, and also practised surgery. [See Jer. viii. 22. Prov. xiv. 32. 2 Chron. xvi. 12.]

*ἴδε*.—See, behold, lo, observe. The grammarians say it is used adverbially; but it is, properly speaking, the 2nd pers. imperat. 2 aor. act. of the V. *ἰδω* to see. When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is*, *here* or *these are*. See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17. eleven MSS., two ancient, for *ἴδε* have *εἰ δὲ*; and this reading, which also agrees with the Syriac, Vulg., and several other old versions, is by Griesbach received into the text.

*Ἰδία*, *ας*, *η*, from *ἰδων*, 2 aor. of *ἰδω* to see.—Countenance, aspect, as of an angel. occ. Mat. xviii. 3. where it must denote the countenance, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the human countenance, not only by Theodotion, for the Heb. *פָּנִים*, Dan. i. 13, 15. but also, as Alberti has shown, by Arrian, Aristophanes, and Pindar. See also Wetstein, Kypke, and Blackwall's Sacred Classics, vol. ii. p. 32, 33. [The usual meanings are, look or form, appearance. In Gen. v. 3. it is likeness. It occurs in the sense given here in Aristoph. Plut. 122. Pind. Ol. x. 130. Diod. Sic. i. 12. and in the LXX, Dan. i. 13.]

*Ἰδία*, from *ἰδω*.—Separately, severally. It is properly the dative fem. of *ἰδιος*, used elliptically and adverbially for *ἐν ἰδίᾳ χώρᾳ*, in a separate place. See Bos Ellips. under *Χώρα*, and comp. *δημόσιος* II. occ. 1 Cor. xii. 11. So Xen. Cyr. vii. p. 344. ed. Hutchinson, 8vo. *ταῦτα γὰρ καὶ ἸΔΙΑΙ* *χρήσιμα ἑκάστω*, for these things are both advantageous to every one severally. [Mem. i. 2, 63.]

*ἸΔΙΟΣ*, *α*, *ον*.

I. One's own, proper, suus, proprius. [It is used to denote what belongs to one, either (1) generally, as John x. 3, 12, one's own sheep. Luke

x. 34. *his own beast*. Acts xxviii. 30. *their own inn*, i. e. one hired by themselves, not by the other Christians. In Acts iv. 32. *what is one's own*, is opposed to what is common property (*κοινόν*). In John viii. 44. *ἐκ τῶν ἰδίων λαλεῖ*, he speaks according to his own disposition. In John i. 11. Parkhurst says, there is a reference to the land of Canaan, the city of Jerusalem, and especially the temple, and quotes 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1. So Schl. says, *ῥὰ ἰδία* means *Judaea*, *οἱ ἰδιοὶ* his countrymen; and certainly *ἡ ἰδία πόλις* in Mat. ix. 1. is, the city to which one belongs, where one dwells. Wahl says strangely that *οἱ ἰδιοὶ* are "those who depend on the Logos as Creator of the world, as a family depends on the master." Or, (2) of those belonging to one's family, as 1 Tim. v. 8. So Xen. Ec. xxi. 9. *ἰδία ἔργα domestic business*. (3) Of friends or followers, John xiii. 1. xv. 19. Acts iv. 23. xxiv. 23. See Diod. Sic. xiii. 92, 93. Polyb. xxi. 4, 4. Xen. Hell. ii. 4, 29. (4) Of one's own house, in the plural, *ῥὰ ἰδία* (*οἰκήματα* perhaps being understood), John xvi. 32. xix. 27. Acts xxi. 6. Euth. v. 10. vi. 12. Comp. 1 Kings xxii. 17. 3 Esdr. v. 47. vi. 82. 3 Mac. vi. 27. Plato, de Leg. vi. p. 758. A. Jambl. c. 19. Herod. i. 109. In Tit. i. 12. it is redundant. See Lobeck ad Phryn. p. 441.]

[II. One's own, in the sense of peculiar. Thus Acts ii. 6. *one's own language*. See ver. 8. Mat. xxv. 15. Acts xxv. 19. 1 Cor. iii. 8. vii. 2, 7. xv. 23, 38. xii. 18. So in 1 Thesa. iv. 11. *ῥὰ ἰδία* expresses one's especial or peculiar duty.]

III. Private, separate. Thus used in the expression *κατ' ἰδίαν*, *χωρὶν* place being understood, in a private place, privately, apart. Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34. et al. So Josephus de Bel. x. 10, 5. *ἀθροίσας δὲ τοὺς ἐκκλησίαν* KAT' ἸΔΙΑΝ, having assembled the leading men privately. [See 2 Mac. iv. 5. xiv. 21. Dion. Hal. Ant. x. 65. Polyb. iv. 84, 5. Diod. Sic. xvi. 43.]

IV. Joined with *καίριος*, proper, convenient. Gal. vi. 9. 1 Tim. ii. 6. vi. 15. where Chrysostom explains *ἰδιος* by *προσῆκουσιν* *fit*, convenient. Raphaelius shows that Polybius applies *ἰδιος* in the same manner. [In Acts i. 25. *ἰδιος τόπος* is the proper or destined place, most probably, the place of punishment. See Bishop Bull, Serma. 2 and 3. on some important Points, &c. So Wahl and Bretschneider. Schl. says the *græcæ*. See Jude 6. As to the passage 2 Pet. i. 20. see *ἐκκλησίαις*.]

*Ἰδιώτης*, *ου*, *δ*, from *ἰδιος*.—In general, a common man, as opposed either to a man of power, or of education and learning. See Wetstein on 1 Cor. xiv. 16.

I. A person in a private station, a private or common man, a plebeian. Thus it is used by the LXX, Prov. vi. 8. where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13. where see Doddridge. [Xen. Mem. ii. 6, 18. Anab. i. 3, 1.]

II. Uninstructed, unskilful, unlearned. 1 Cor. xiv. 16, 23, 34. *Ἰδιώτης* is often used in this sense by the Greek writers. See Wetstein. [See Xen. de Mag. Eq. viii. 1. Anab. vi. 1, 21. Hemsterb. ad Luc. i. p. 481. Irmisch. Exc. ad Herodian. i. 1, 3. p. 769. Krebs, Obs. Flav. p. 196.]



In one place it seems to be, *unadorned, unpolished, unadorned, plain* in speech, i. e. speaking like an ordinary or common man, 2 Cor. xi. 6. Considering that *ιδιότης* in this text refers both to *λόγος* and *γνώσις*, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude*<sup>1</sup>. Raphaelus produces a remarkable passage from Xenophon, de Venat., where that elegant and mellifluous writer, referring to his own *easy and natural language*, as opposed to the *obscure and affected style* of the Sophists, calls himself *ἰδιώτης*, a plain or ordinary man, *ὡς δὲ ἰδιότης μὲν ἐμῇ*, says he; and the celebrated Longinus, de Sublim. sect. xxxi. gives it as his opinion, that *ἔστιν ἄρ' ὁ ἰδιώτισμός τις ἰσότης τοῦ κόσμου παρακαλὸν ἐμφανιστικώτατον*, 'a common expression is sometimes much more significant than a pompous one:' and after producing some instances of this from the Greek writers, he adds, *ταῦτα γὰρ ἰγγὸς παραξίει τὸν ἰδιώτην, ἀλλ' οὐκ ἰδιωτικῇ τῇ σημαντικῇ*, 'These approach near to the vulgar in expression, but are by no means vulgar in significance and energy.' A remark, which I am persuaded, may with the greatest truth be applied to many passages in St. Paul's writings. See also Wolfius on 1 Cor. xi. 6.—Our Eng. word *idiot* is indeed derived from *ιδιότης*, but has a very different meaning. I cannot find that *ἰδιότης* is ever used by any Greek writer for a person deficient in natural capacity or understanding<sup>2</sup>.

*Ἰδού*.—See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The grammarians call it an adverb: however, it differs from the 2nd pers. sing. 2 aor. imperat. mid. of the V. *εἶδω* only by an accent. [In Luke i. 31. ii. 34. Gal. i. 20. James v. 4, it seems put for know. With *ὡς* it is, *I am here*. Acts ix. 10. Heb. ii. 13. vii. 7, 9. See 1 Sam. iii. 4, 8. Gen. xxxi. 11.]

*Ἰδρώς*, ὥτος, ὁ, from *ἰδός* the same.—Sweat. occ. Luke xxii. 44.—The LXX have once used it, Gen. iii. 19. for the Heb. *זָהָר*. [2 Mac. ii. 27. Artem. i. 66. Aristot. Prob. ii. 31.]

*ἱερατία*, ας, ἡ, from *ἱερατεύω*.—A priesthood, office, or function of a priest. occ. Luke i. 9. Heb. vii. 5. [Exod. xxix. 9. Num. iii. 10. Aristot. Pol. vii. 8.]

*ἱεράτευμα*, ατος, τό, from *ἱερατεύω*.—A priesthood, an assembly or society of priests. occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6. it answers in the LXX to the Heb. *כֹּהֲנִים* priests in the plural. [Christians are called a priesthood, as being required to offer up to God pure and holy thoughts, and they are called royal priests, because they are to reign with Christ, according to Wahl.]

*ἱερατεύω*, from *ἱεράομαι* the same, and this from *ἱερεύς*. [See Deyling, Obs. Sacr. iv. 144.]—To perform the priest's office, to officiate as a priest. occ. Luke i. 8. [Ex. xxviii. 1, 3, 4, 41. 1 Mac. vii. 5. Synes. Ep. 67, 67.]

*ἱερεύς*, ἰως, ὁ, from *ἱερός* sacred.—A priest, a

person consecrated to God for the performance of sacred offices. See Heb. v. 1. It is spoken of Melchisedec, a patriarchal priest, Heb. vii. 1; of the Levitical priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5. et al. freq.; of a heathen priest of Jupiter, Acts xiv. 13; of the Jewish high-priest, v. 24. Comp. 1 Mac. xv. 1. and see Wolfius<sup>3</sup>; of Christ, the true and great high-priest after the order of Melchisedec, see Heb. vii.; of believers, who are a holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus Christ, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5. [See Suicer i. p. 1442.]

*ἱερόν*, οὔ, τό, from *ἱερός* sacred.—A temple, whether of the true God, Mat. xii. 5, 6, et al. freq.; or of an idol, Acts xix. 27. It often includes not only the buildings, but the courts, and all the sacred ground or inclosure. The word is properly an adjective, *χωρίον* a place namely being understood. [It may be observed, that wherever any difference can arise as to the part of the temple described by the word *ἱερόν*, there the interpreters always differ. Thus in John vii. 28. Wahl and Schl. say it is *synagoga* in *quodam templi conclave*; Bretschneider, *porticus ubi exoptores venditoresque erant*. In Mat. xxvii. 51. it is clearly, the *Holy of Holies*.—*ἱερόν* seems often to describe the sacred inclosure and outward buildings, and *ναός* the building itself. See Duker ad Thuc. iv. 90. Diod. Sic. i. 15. Kypke i. p. 136. In Ezek. xxviii. 18. Schl. says, it is the sanctuary; in Ez. xiv. 19. the court.]

*ἱερός*, ἱεροκρατής, ἰός, οὗς, ὁ, ἡ, from *ἱερός* holy, and *πράω* to suit, become.—Such as becometh holy persons, venerable. occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. xi. 8, 5. where he calls the high-priest Jaddua's solemn procession to meet Alexander the Great, *ἱεροπρεπήν* καὶ τῶν ἄλλων ἱερῶν διαφύρουσαν—*ἐπάνησιν*, 'a manner of meeting him venerable, and different from that of other nations.' See also Wetstein on the place. [See Xen. Symp. viii. 40. Athen. vii. p. 289. A. In 4 Mac. ix. 26. xi. 20. it seems to be *sacrosanctious*.]

*ἱερός*, ἁ, ὁν.—Sacred, holy. occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13. where *ἱεροῦ* may mean the holy things, i. e. the *utiles*, which were consecrated to God. [Τὰ ἱερά means the external worship, and τὸ ἱερόν a victim. In Xen. Ven. v. 25. and Lys. p. 229. τὰ ἱερά is applied to the vases, &c. deposited in the temples.]

*ἱεροσόλῳμα*, ὤν, τό, and *ἱεροσόλῳμα*, ἡς, ἡ, Mat. ii. 34.—The city of Jerusalem. These are only variations of the Heb. *יְרוּשָׁלַיִם*, *ἱερουσαλήμ*, (which see,) in order

<sup>1</sup> [So in the Heb. Exod. xxxiv. 19. 1 Kings i. 8. And pontifex in Latin for pont. maximus. See Duker on Florus i. 23. iii. 21. Lev. v. 41.]

<sup>2</sup> But Markland, Appendix to Bowyer's Conject., makes *πάσα* here agree with πόλις city understood; because Matthew, elsewhere, always uses *ἱερουσόλῳμα* in the plural number and neut. gender. Josephus, however, has *ἱερουσόλῳμα* as a N. sing. De Bel. vi. 10. (misprinted 4. in Hudson's ed.) *Ἐλ' ἂν μὲν οὐτως ἱεροσόλῳμα—thus Jerusalem was taken—ἂν οὐκ ἔα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ἱεροσόλῳμα, and having been taken before five times, it was now a second time desolated.* See Kypke on Mat. ii. 3.

<sup>3</sup> See, however, the learned Bp. Horsley's Tracts in Controversy, p. 130.

to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in Clearchus (cited by Josephus, cont. Apion. i. § 22. p. 1347. and by Eusebius, Præp. Evang. ix. 5.) says, τὸ δὲ τῆς πόλεως αὐτῶν ὄνομα πάνν σκολιὸν ἴσθιν, 'ΙΕΡΟΥΣΑΛΗΜ γὰρ αὐτὴν καλοῦσιν, 'But the name of their (i. e. the Jews') city is very un-south: for they call it Jerusalem.' Mat. ii. 1. xv. 1. et al. freq.

Ἱεροσολυμίτης, ου, ὁ, from Ἱεροσόλυμα Jerusalem.—An inhabitant of Jerusalem. occ. Mark i. 5. John vii. 25.—This N. is used by Josephus, Ant. xii. 5, 3. and xv. 16, 4. [4 Mac. iv. 22. xviii. 5.]

Ἱεροσολίω, ὦ, from ἱερόσολος.—To commit sacrilege, take to one's own private use what is consecrated to God. occ. Rom. ii. 22. [Some consider this word as used in its proper sense, to rob the temple; others take it metaphorically, to profane the temple by denying the victims and tributes due to it. It occurs in its proper sense, Polyb. xxxi. 4, 10. See Demosth. p. 1318, 27. Aristophanes, Vesp. 841.]

Ἱερόσολος, ου, ὁ, ἡ, from ἱερόν a sacred place or thing, and σολάω to rob, spoil.—A robber of a temple, a sacrilegious person. occ. Acts xix. 37. [2 Mac. iv. 42. Aristoph. Plut. 30. Xen. Anab. i. 7, 10.]

Ἱερουργίω, ὦ, from ἱερόν sacred, and ἔργον a work.—To perform, or be employed in, a sacred office<sup>1</sup>. occ. Rom. xv. 16. ἱερουργούντα τὸ εὐαγγέλιον, being employed in the sacred business of (preaching or administering) the gospel. This word is frequently used by Herodian, v. [3, 16.] for performing sacred offices. See Wetstein, and comp. Vitringa on Is. lxi. 6. lxvi. 20. [The proper meaning is, to offer victims; and so Hesychius explains it.]

ἹΕΡΟΥΣΑΛΗΜ, ἡ, Heb. Undeclined.

I. Jerusalem, Heb. יְרוּשָׁלַיִם from יָרַשׁ to possess, inherit, and שָׁלָם peace. A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See Josh. xv. 63. xviii. 28. Jud. i. 8, 21. and Clark's notes.) Mat. xxiii. 37. et al. freq. It was anciently called Jebus or Jebusi, Josh. xviii. 28. Jud. xix. 10. 1 Chron. xi. 4. and was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name Jerusalem, i. e. the possession or inheritress of peace, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies, (see Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.) but also with especial reference to the prophecy of Abraham, Gen. xxii. 14. and to the Prince of Peace, (Is. ix. 6.) who should there accomplish (John xix. 30.) the great work of peace (Hag. ii. 9.) between God and man, (Is. liii. 5. Rom. v. 1. 2 Cor. v. 19.) between Jew and Gentile, (Eph. ii. 14. &c.) and between men and their own consciences, (John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.) by offering himself a sacrifice and peace-offering for the sins of all. (See Heb. ix. 25—28.)

II. As Jerusalem was the centre of the true worship, (see Ps. cxxii. 4.) and the place where God did in a peculiar manner dwell, first in the tabernacle, 2 Sam. vi. 12, 17. 1 Chron. xv. 1. xvi. 1. Ps. cxxxii. 13. cxxxv. 21. and afterwards in the temple, 1 Kings iv. 13; so it is used figuratively to denote the Church, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." Doddridge. Gal. iv. 26. Heb. xii. 22. Comp. Rev. iii. 12. xii. 2, 10.

Ἱερωσύνη, ης, ἡ, from ἱερός sacred.—Priesthood, priestly function or office. occ. Heb. vii. 11, 12, 14, 24. [1 Chron. xxix. 22. 1 Mac. ii. 54. Herodian, v. 7, 2. et 8.]

Ἱημι, from ἴηω or the obsolete ἴω the same.—To send in whatever manner. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

ἸΗΣΟΥΣ, οὔ, ὁ, Heb.—JESUS, Heb. יֵשׁוּעַ, i. e. Jehoshua, or Joshua, which the LXX and apocryphal books constantly express by the Greek Ἰησοῦς, as St. Stephen also does, Acts vii. 45. and St. Paul, Heb. iv. 8. The Hebrew name יֵשׁוּעַ is a compound of יָה Jah, or יְהוָה Jehovah, and יָשַׁע to save, a saviour; so imports Jehoshua the Saviour. It was first given by Moses to his minister Joshua, who was before called יְהוֹשֻׁעַ Hoshea, Num. xiii. 16. This Joshua was an eminent type of Christ, as being Moses' minister (see Rom. xv. 8.) and successor, who, according to his name, was made great for the saving of the elect of God, Ecclus. xlv. 1; who actually did save the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, Mat. i. 21. thou shalt call his name Jesus, Ἰησοῦν, Ἰησοῦν the Saviour (see Is. xxv. 9. xlv. 17, 21, 22—25. Jer. xxiii. 6.) for H<sup>2</sup> ΕΙΣ ΑΥΤΟΝ (ἐν) shall save souls his people from their sins. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 16. And by his being named Jesus was fulfilled the prophecy which said He should be called Emmanuel, which, being interpreted, is God with us, Mat. i. 23. See Bishop Pearson on the Creed, art. II., and compare Ἐμμανουήλ. "No doubt can be made," says Michaelis, (Introduction to N. T. vol. i. p. 316. ed. Marsh,) "that the original reading in Mat. xxvii. 16, 17. was Ἰησοῦν Βαπαββάν. Origen expressly declares it<sup>3</sup>—and Ἰησοῦν is found in the Armenian<sup>4</sup>, and in a Syriac translation which Alder discovered in Rome;" to which we may add from Mr. Marsh's note 23. that Griesbach found it in two Greek MSS., and Professor Birch in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The

<sup>2</sup> "—It is not barely said that He, but as the original raiseth it, He himself shall save. Joshua saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God." Pearson on the Creed, art. II. p. 79. fol. ed. 1662.

<sup>3</sup> See the passage in Wetstein's note, and more fully in Michaelis.

<sup>4</sup> See Mons. La Croze's Letter in Bp. Watson's Tracts, vol. iii. 302. or in the Cambridge edition of Beausobre and L'Enfant's Introduction, 1779, 8vo.

<sup>1</sup> [Deyling (Obs. Sacr. iv. 144.) says that ἱερατεῖω and ἱερουργίω are precisely of the same meaning.]

relation of St. Matthew seems to be imperfect without it."—See more in Michaelis, &c. as above, and compare Bishop Pearce's note.

'Ικανός, ὁ, ὄν, from *ικάνω* to reach, attain, namely, the desired end (which from *ικω* to come, see under *ικεργία*). 'Ικανόν answers to the Heb. כָּפֹרֶת in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit*. 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16. we have the phrase *ικανός πρὸς*—*sufficient for*, which Raphaelius shows to be used in the same sense by Polybius and Arrian. [See Thuc. i. 78. Arrian, Epict. iv. 4. Krebs, Obs. Flav. p. 297. Polyb. viii. 36, 5. Herodian, ii. 9, 8. Xen. Mem. i. 2, 27. Comp. Schoettgen and Kuinoel on Luke xxii. 38.]

II. *Fit, worthy*. Mat. iii. 11. viii. 8. [Luke vii. 6.] Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9. [Dion. Hal. Ant. ii. 65. Herod. viii. 36. Aristæn. ii. 19.]

III. *Sufficient, adequate, enough*. 2 Cor. ii. 6. Luke xxii. 38. So Simplicius on Epictet. p. 142. cited by Wetstein, *εἰ δὲ καὶ δοκτεῖν (ἀγαθός) θέλεις, σταυρῷ φαίνου, καὶ 'ΙΚΑΝΟΝ 'ΕΣΤΙ*, "but if you desire to appear good, appear so to yourself, and it is enough." [Comp. 2 Chron. xxx. 3. Symm. Prov. xxx. 8. Lucian, Timon, 10. Wahl observes that there is indignation implied in this phrase of St. Luke.]—Τὸ *ικανόν* ποιεῖν *τινι*, to satisfy any one, satisfacere alicui, q. d. to do enough for him. Mark xv. 15.—*Δαβὶν τὸ *ικανόν* παρά, to take sufficient security of, satis accipere ab.* Acts xvii. 9. [The security might be either by bail or a deposit of money.]—Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last-cited texts see Wetstein, who, on Mark xv. 15. cites Polybius, Diogenes Laertius, and Appian using the same phrase. Notwithstanding which, Michaelis<sup>1</sup> says "it is a Latinism," adding, "It is no argument against its Latin origin, that it is used by Polybius, who lived in Rome, or by the later Greeks, who wrote during the time of the Roman empire; and the passage of Appian, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, *ei TO 'ΙΚΑΝΟΝ ΠΟΙΗΣΕΤΕ 'Ρωμαῖοις*, 'on which the ambassadors demanded, *τί εἰς τὸ *ικανόν**; what conditions do the Romans understand by *satis*?' Thus Michaelis, rightly I apprehend; and I do not think that the very obscure text, which Mr. Marsh, in his note 11, on this passage, quotes from the LXX of Jer. xlviii. 30. is sufficient to confute him.

IV. *Sufficiently many or great*. It denotes many, much, a considerable number or quantity. Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. x. 37. et al. Joined with the word *χρόνος* time, it may be rendered long; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. 'Εξ *ικανού* χρόνου being understood, of, or for, a long or considerable time. Luke xliii. 8. [See 1 Mac. xlii. 49. Polyb. i. 15, 2. Xen. Anab. i. 2, 1. iv. 8, 18. Cyr. ii. 1, 8.]

155 'Ικανότης, η̄ρος, ἡ, from *ικανός*.—*Sufficientness, fitness*. occ. 2 Cor. iii. 5. [It is used of the power of speaking in Lys. Fragm. 27, 35. See Poll. Onom. iv. 23.]

156 'Ικανῶς, ὡ, from *ικανός*.—*To make sufficient or fit, to qualify*. occ. 2 Cor. iii. 6. Col. i. 12. [Dion. Hal. Ant. ii. 74.]

Ἰκεργία, ας, ἡ, from *ικεργα* a suppliant, which from *ικομαι* to come, approach, particularly as a suppliant, from the active *ικω* to come. So Isocrates, cited by Wetstein, 'ΙΚΕΤΗΡΓΙΑΣ πολλὰς καὶ ΔΕΗ'ΕΙΣ ποιεῖσθαι, making many supplications and prayers. [See Job xli. 3. 2 Mac. ix. 18. Wessel. ad Petit. p. 107. The proper meaning is, an olive-branch bound with white wool and garlands carried by suppliants. See Spanh. ad Aristoph. Plut. 385. Perizon. ad Ælian. V. H. iii. 26. Kuhn. ad Poll. Onom. viii. 9, 96.]

'Ικμάς, ἄδος, ἡ, from *ικω* to come.

I. *Humour, or moisture, coming or flowing from something*. So the word is applied by Homer, II. xvii. 392.

— Ἄφαρ δὲ τὸ 'ΙΚΜΑ'Σ ἔβη—

The moisture straight flows out—

II. *Moisture in general*. occ. Luke viii. 6. [Jer. xvii. 8. Plut. t. viii. pp. 536, 738, 786.]

'Ιλάομαι. See Ἰλάσκομαι.

'Ιλαρός, ὁ, ὄν. The lexicons in general derive it from *ιλῶ* to be propitious: but perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xlii. 4. lxxv. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1. especially in the Hebrew, the reader may be rather inclined to deduce it from the Heb. *לָהִי* to shine, and *לָהִי* the light. The LXX in Ps. civ. 15. render the Heb. *לָהִי* to cause to shine, by the V. *ἱλαρῶναι*.—*Cheerful, one whose countenance shineth*, as it were, with joy and satisfaction. occ. 2 Cor. ix. 7. [Prov. xix. 11. xxii. 9. Job xxxiii. 26. Eccles. xxvi. 4. Xen. Mem. ii. 8, 12. Ages. 8, 2.]

'Ιλαρότης, η̄ρος, ἡ, from *ἱλαρός*.—*Cheerfulness, hilarity*, which, by the way, is from the Latin *hilaris cheerful*, a plain derivative from the Greek *ἱλαρός*. occ. Rom. xii. 8. [Prov. xviii. 22. Diod. Sic. xi. 11.]

'Ιλάσκομαι, or ἱλάομαι, from *ιλῶ* to be propitious [a depon. verb].

I. With an accusative of the thing, to make atonement for. occ. Heb. ii. 17. In Theodotion's version the compound V. *ἐξιλάσκομαι* is used in a similar construction, Dan. ix. 24. *ἐξιλάσσεσθαι ἀδικίας* to expiate iniquities. So in Eccles. iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition *διὰ*, or *ἐπὶ*, for, on account of, understood. Thus likewise in Eccles. xxxi. 19. *ἀμαρτίας* after the passive verb *ἐξιλάσσεσθαι* may be the accusative plural: οὐδὲ ἐν πλῆθει θυσιῶν ἐξιλάσσεσθαι ἀμαρτίας, neither is he pacified (*διὰ*) for sins by the multitude of sacrifices. [The word occurs Theod. Lev. vi. 26. for the Heb. *מִקְרָא*, where the LXX has ἀναφέρειν; and in all the above instances the word has the accusative. Schl. cites Ps. lxx. 3. (where the acc. also occurs) as another instance of this sense; but I can find no instance in the O. T. where God is said to atone for sins. I should therefore refer this to sense

<sup>1</sup> Introduct. to N. T. vol. i. p. 165. ed. Marsh.

11. The Bible translation, however, has "as for our transgressions, thou shalt purge them away."

11. Ἰλάσκομαι, or ἰλάομαι, to be propitious or merciful to. occ. Luke xviii. 13. [See also Ps. xxv. 11. lxxviii. 38. lxxix. 9. 2 Kings v. 18. in all which instances the dative follows. In Ex. xxxii. 13. we have *ἐπὶ* a gen.†]

Ἰλασμός, οὗ, ὁ, from ἰλάομαι.—A propitiation\*, [and then] a propitiatory victim or sacrifice for sin, as the word is plainly used by the LXX for the Heb. *קָדִישׁ*, Ezek. xlv. 17. occ. 1 John ii. 2. iv. 10. [So Deyling, Obs. Sacr. iv. p. 573.]

Ἰλαστήριον, οὗ, τό, from ἰλάομαι.—A mercy-seat, propitiatory. This word is properly an adjective, agreeing with *ἐπιθήμα* a lid understood, which is expressed by the LXX, Exod. xxv. 17. [xxxvii. 6.] and in that version Ἰλαστήριον generally answers to the Heb. *כִּפָּרִית* (from the V. *כָּפַר* to cover, expiate), which was the lid or covering of the ark of the covenant, made of pure gold, on and before which the high-priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where Jehovah promised to meet his people. See Ex. xxv. 17, 22. xxix. 42. xxx. 36. Lev. xvi. 2, 14, 15. St. Paul, by applying this name to Christ, Rom. iii. 25. assures us that He was the true mercy-seat, the reality of what the *כִּפָּרִית* represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in Locke, Whitby, Wolfius, and Wetstein, in Rom. and in Vitringa de Synag. Vet. vol. i. p. 179, &c. [In Rom. iii. 25. Schl. understands rather *θύμα* or *κερσίον*, (see Ælian, V. H. xii. 1. for other examples,) and we translate, whom God hath set forth to be a propitiatory victim. So Chrysost., Theophylact, Origen, the Vulgate, Erasmus, and Le Clerc. Theodoret and Luther agree with Parkhurst on the Ἰλαστήριον. See Deyling, ii. p. 484.]

Ἰλέως, ω, ὁ, ἡ, Attic for *δαος*, from ἰλάω to be propitious. See under ἰλάομαι.—Propitious, favourable, merciful. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, ἰλέως σοι, Κύριε, is elliptical for ἰλέως σοι εἰη ὁ θεός, Κύριε, literally, God be merciful to thee, O Lord! In the LXX of 1 Chron. xi. 19. θεός is expressed, ἰλέως μοι, ὁ θεός, &c. In these and such like phrases the word ἰλέως implies an invocation of God's mercy for the averting of evil, q. d. God forbid! Thus ἰλέως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by Symmachus<sup>1</sup> (1 Sam. xx. 2. xxii. 15.) for the Heb. *נִחַם*, which expresses abhorrence or detestation, far be it, God forbid! Compare 1 Mac. ii. 21. and see Wetstein and Kypke on Mat.<sup>4</sup> In Heb. viii. 12. we read ἰέσομαι ταῖς ἀδικαίαις αὐτῶν, I will be merciful or placable to their iniquities. We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. *נִחַם* *נִחַם*, I

will pardon their iniquity. So in Jer. xxxvi. 3. [Diod. Sic. iv. 24. Xen. Mem. i. 1, 9.]

ἸΜΑ'Σ, ἄντρος, ὁ.—In general, a string or strap.

I. A thong, or strap, of leather, with which the ancient sandals (comp. *ἐπὶ ὀδημα*) were tied to the foot. occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27. it answers to the Heb. *חֵטֶם* the same; and Wetstein on Mark i. 7. cites from Plutarch τῶν ἸΠΟΔΗΜΑΤΩΝ τοῖς ἸΜΑΝΤΑΣ. [To loose the latchet of the shoe, is one of the lowest offices, says Chrysostom, Hom. xvi. in Joh. p. 619. The LXX use the word *σφουρητήρ* in this sense in Gen. xiv. 23. See Menand. Frag. p. 40. Plut. Sympos. iv. 2. p. 665. B. Xen. Anab. iv. 5, 15.]

II. A thong or strap of leather, such as they used to scourge criminals, and especially slaves, with. So the Scholiast on Aristophanes, Acham. 724. explains ἰμάντας by φραγίλλα, *whips, scourges*. occ. Acts xxii. 25. Compare *προτείνω*. [See Eur. Andr. 720. Artem. i. 70. ii. 53. Demosth. 402. ult. Hesychius has ἰμαστῖν.]

Ἰμαρίζω, from ἰμάτιον.—To clothe. occ. Mark v. 15. Luke viii. 35.

Ἰμάτιον, οὗ, τό, from ἱμα, ατος, τό, which is used by the poets in the same sense, and is derived from ἱμαί perf. pass. of *ἵω* to put on. Though ἰμάτιον be a diminutive in form, it is by no means so in sense. See under βιβλίον I.

I. A garment, especially an outer garment, a mantle, a *hycle*. See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. *חֵטֶם*, which in like manner properly signifies an outer garment. See Campbell's Prelim. Dissertat. p. 369, &c. [The word seems taken in its general sense in Mat. ix. 16. xi. 8; but it is often used with *χιτών*, and then, in opposition to that word, always denotes an outer garment. The custom of strewing garments in the way, (Mat. xxi. 7, 8.) occurs 2 Kings ix. 13. On the tearing of garments to express greater indignation, (Mat. xxvi. 65.) see Joseph. Ant. xi. 5, 3. Diod. Sic. i. 2. Herodian, i. 3, 7. The plural seems used for the singular in Mat. xxiii. 5. xxiv. 18. xxvii. 34. See Glass, Phil. p. 64. Schl. adds that the word *νέτερ* signifies an interior garment in the N. T.]—To explain Mat. xxiv. 18. Elsner and Wetstein show from Hesiod and Virgil, that in the warm countries husbandmen not only reaped, but ploughed and sowed, without their ἱμάτια or outer garments.

II. Figuratively, white garments denote Christian righteousness (comp. *δικαιοσύνη* III. IV. and Gal. iii. 27.) Rev. iii. 18. (comp. ch. iv. 4.) and those robes of glory, with which the saints shall be hereafter clothed, Rev. iii. 4, 5. Comp. Dan. vii. 9. Mat. xvii. 2. and see Vitringa on the several passages in Rev.—[The ellipse of this word is remarkable, John xx. 12. Rev. xviii. 16. et al. Artem. Oneir. ii. 3. Ælian, V. H. xii. 32. Hom. Od. vi. 27.]

Ἰματισμός, οὗ, ὁ, from ἱμαρίζω.—Raiment, apparel. [This is a very general word, used for

<sup>1</sup> [The same construction with ἰλασμός occurs 1 John ii. 2. iv. 10.]

<sup>2</sup> [See Ps. cxxx. 4. Dan. ix. 9. Num. v. 8. 2 Mac. iii. 38.]

<sup>3</sup> [In Job xxxiv. 10. he construes it by *ἀπεισι*. The LXX has *μὴ γένοιτο* in Josh. xxii. 29. xxiv. 16.]

<sup>4</sup> [See also Fischer de Version. Græcæ, p. 113. Fuller, Misc. Sac. ii. 2. Buxtorf, Lex. Talm. p. 722.]

<sup>5</sup> See Shaw's Travels, p. 224.

<sup>6</sup> [The word ἰμάτιον sometimes denoted a carpet or coverlet, as in Ælian, V. H. viii. 7. Diod. Sic. xiv. p. 223. See d'Orville ad Charit. p. 248. Some have so explained it here.]

any kind of clothing of any persons, but frequently occurring where *splendid* dress is meant, as Luke vii. 25. Ps. xl. 9. In Mat. xxvii. 35. and John xix. 24. (comp. v. 23.) it seems to be an inner garment, as in Ps. xxii. 18. In Luke ix. 29. it must be an outer garment.]

*ἱταίω, ομαι*, either from *ἱταίω* to desire, and *ἵπω* to love, or from *ἵμμι* to send, and *ἵπω* to love. — To be affectionately desirous of, or q. d. to tend towards in love and affection. occ. 1 Thess. ii. 8. where twenty-five MSS. (six ancient) read *ἡμαιοφύμενοι*, a word of the same import, [but not occurring in any Greek author,] which reading is marked by Griesbach, as perhaps preferable to the other. See Wolfius, Wetstein Var. Lect. and note, Griesbach, and Kypke. [Job iii. 21.]

*ἸΝΑ*. A conjunction, most commonly construed with the subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17. with an indicative. So Xen. Cyr. lib. i. p. 73. ed. Hutchinson, 8vo. *ἵνα*—*ἵδω*. See other instances in Kypke, and comp. Vigerus de Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the final cause, *that, to the end that*. John xvi. 1. Mat. xix. 13. xxvi. 16. et al. freq.

2. It is used *exegetically*, John xvii. 3. *this is eternal life, ἵνα γινώσκωσι, that they know thee the only true God, and Jesus Christ whom thou hast sent*, i. e. eternal life consists in, or is procured by, this, that they know, &c. So John iv. 29. xv. 8. 1 John iii. 1, 23. [Luke i. 43. 1 Cor. ix. 18. Soph. Aj. 316. Glass. p. 544.]

3. It denotes the event, and may be rendered in English by *so that, so as*. Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13. [Schl. makes two classes here: (1) *ἵτα ut, adeo ut, ὥστε*, where the end or object is implied. Luke ix. 45. John v. 20. vi. 7. Rom. iii. 19. 1 Cor. xiv. 13. 2 Cor. vii. 9; and (2) *ἵτα, unde eveniet, ita futurum est*, where the event only is implied (a sense ascribed to the word as early as Chrysost. Hom. iv. in John ix. and Joh. Damasc. de Orthod. Fid. iv. c. 20.) 1 Pet. v. 6. Rom. xi. 31. John ix. 2, 3, 39. 1 Cor. xi. 15. 1 John ii. 19. Luke xi. 50. So in the places where a prophecy is mentioned, as in Mat. xxvii. 35. John xv. 25. xvii. 12. xix. 24. &c. (and so of *ὅπως* and *ᾧ*, as Ex. xi. 9.) for the predication was not made, says Schl., in order that it might be accomplished.]

4. It imports a consequence or condition.—*That if*. Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7. et al.

5. In commanding, or beseeching, *that*. Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. in which three last passages the verb *eat, take heed*, or the like, may be supplied. Raphaelius on 2 Cor. viii. 7. Eph. v. 33. produces instances of similar ellipses from Herodotus and Xenophon.

6. Following words of time, it may be ren-

dered, *when, that*. John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our English translators render it *that*, which, like the Greek *ἵνα*, often denotes time. Comp. 3 John 4. Anacreon uses it for *when or whilst*, Ode li. line last. [Add John iv. 34. vi. 29. 1 Cor. iv. 3. vii. 29. 1 John iv. 17. Hom. II. H. 353. Call. Hymn. in Dian. 12. See Glass. p. 374. Fritzsche contends, that in many cases there is a confusion between the adverb *ἵνα where*, and the particle *ἵνα so that*. He reckons 1 Cor. iv. 6. Gal. iv. 17. for example, as instances of the adverb.]

7. *ἵνα μὴ, that not, lest*. Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5. et al. freq. [In these places we must often supply something. Thus in 2 Cor. x. 9. supply, *but I will not do it*; in John i. 22. *tell us*, and so elsewhere.]

8. With *τί what?* following, *ἵνα τί; to what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the verb *γίνωσκει* may be understood, q. d. *that what may be done?* See Bos Ellips. [In St. John *ἵνα* is often redundant, iii. 17. xviii. 26. Rev. ix. 6.]

*Ἰvari*, the same as *ἵνα τί*. See *iva* 8.—*To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers, (see Wetstein on Luke xiii. 7.) and in the LXX frequently answers to the Heb. *מָה לָּךְ* for *what? why?* [See Gen. iv. 6. xii. 19. Ex. v. 4. Job iii. 12. Jer. xiv. 19. Num. xxii. 32. See Aristoph. Nub. 190. Pax 408. Joseph. Bell. vi. 24.]

*ἵλος, οῦ, ὅς*, from *ἵμμι* to send or dart forth.

[1. Properly, any missile, as an arrow. Lam. iii. 13. Hom. II. xv. 451. These arrows were frequently poisoned, and thence perhaps arose the next meaning.]

II. *Poison*, properly such as venomous serpents eject from their fangs<sup>2</sup>. (Comp. under *χαίλος* I.) So Plutarch cited by Wetstein on Rom. iii. 13; *ταῖς ἐχιδναῖς τὸν ἸΩΝ, ὅταν δάκνουναι*, 'to serpents' poison, when they bite.' And *Ἐλίαν*, [H. A. ii. 24. vi. 38.] *ἸΟ'Σ μὲν ὁ τῶν ἐρπετῶν δεινός ἐστιν, καὶ ὅ γε τῆς ἈΣΠΙΔΟΣ ἐστὶ μάλ' ἰσχυρόν*, 'the poison of serpents in general is dreadful, but that of the asp still more so.' See more in Wetstein. occ. Rom. iii. 13. [See Ps. cxl. 3.] James iii. 8. where see Kypke. [On James iii. 8. comp. Lucian, Fugit. 19. *Ἐλίαν*, H. A. v. 31. ix. 4; and on the word see Poll. Onom. vi. 125. D'Orville. ad Charit. ii. 8.]

III. *Rust*, properly of brass or copper, so called because of its poisonous<sup>3</sup> quality; hence spoken of other metals. occ. James v. 3. Or, since gold is not naturally capable of rust, may we not rather, with Mr. Arnald on Ecclus. xxxi. 1. understand *λόγ*, 'by a metonymy, to signify a carking solicitous care of heaping up riches, and which is described in James as in Ecclus. to consume or eat the flesh?' And thus, he observes, *serugo, rust*, is used by Horace, de Art. Poet. 330.

— *hæc animos arugo et cura peculi*  
Quum semel imbuerit—

But when the rust of wealth pollutes the soul,  
And money'd cares the genius thus control—

FRANCIS.

<sup>1</sup> [This word Pollux (Onom. v. 165.), Stephens, and Grotius call poetical. It occurs, however, often in Herod. iii. 122. vii. 44. *Ἐλίαν*, H. A. xiv. 25. Polyb. i. 66. 8. iv. 74, 3. Demosth. 422. 6. Reiske.]

<sup>2</sup> [Fritzsche, as well as other writers, does not allow that the particle *ἵνα* can ever have this latter sense. It is much to be wished that scholars would examine this subject attentively. His remarks are far from satisfactory.]

<sup>3</sup> [These are called *ἰοβόλα θηρία*. Herodian, iii. 9. 10. and Dioscor. vii. passim.]

<sup>4</sup> Comp. Heb. and Eng. Lex. under *שָׁרָף* IV. VI.

And so Plutarch, de Superstit. ὑπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μέγιστον; τοῦτο τὸ ψεῦδος ἸΟ'Ν ἔχει, νίμνεται τὴν ψυχὴν, 'does any one suppose that riches are the greatest good! This falsity contains in it *rust*, it *corrodes* the soul.' In Baruch, however, ch. vi. 12, 24. ἰός is used for the *foulness* contracted by *gold*; and Kypke thinks that both ἰός and καρίωται, when applied to *gold*, should be understood in a natural sense, as denoting, not indeed the rust, but the *foulness* which it may contract. Comp. verse 2. where see more in Kypke himself. [See Dioscor. v. 47. Ezek. xxiv. 6, 11, 12. Theogn. 451. Theoph. de Lap. 399. Dupont on Theoph. Char. x. p. 367. ed. Needham.]

Ἰουδαία, ας, ἡ, from Ἰουδαίος. — *A Jewess*. occ. Acts xvi. 1. xxiv. 24.

Ἰουδαίζω, from Ἰουδαίος. — *To judaize, conform to, or live according to, the Jewish religion, customs, or manner*. occ. Gal. ii. 14. Plutarch has this V. in Cicerone, p. 864. Comp. Ignat. Epist. ad Magne. § 10. The LXX use this verb, Esth. viii. 17. for the Heb. עָשָׂה יְהוּדִים becoming or become Jews.

Ἰουδαίος, ἡ, ὁ, from Ἰουδαίος. — *Jewish*. occ. Tit. i. 14. [Joseph. Ant. xx. 11, 1.]

Ἰουδαϊκῶς, adv. from Ἰουδαίος. — *Jewishly, after the manner of the Jews*. occ. Gal. ii. 14. [Strabo xvi. p. 1116.]

ἸΟΥΔΑΙΟΣ, ου, ὁ, from Heb. יְהוּדִי. — *A Jew*. All the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, until the time of king Rehoboam, when ten tribes revolting from this prince, and adhering to Jeroboam, were thenceforth denominated the *House of Israel*, whilst the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah*: hence, after the defection of the ten tribes, יְהוּדִי, LXX Ἰουδαίος, *Jews*, signify *subjects of the kingdom of Judah*, as 2 Kings xvi. 6. xxv. 26. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name יְהוּדִי, Ἰουδαίος or Jews, was extended to *all* the descendants of Israel who retained the *Jewish religion*, whether they belonged to the two or the ten tribes, whether they returned to Judea (as no doubt<sup>1</sup> some of the ten as well as of the two tribes did) or not. "For," as Bp. Newton has well observed, "it appears from the book of Esther that there were great numbers of Jews (יְהוּדִי, Ἰουδαίος) in all the hundred twenty and seven provinces of the kingdom of Ahasuerus, or Artaxerxes Longimanus, king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren; they must many of them have been the descendants of the ten tribes, whom the kings of Assyria had carried away

captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (Ἰσχυρ., Ἰουδαίος.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2. and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8—11. Compare Acts xxvi. 7. James i. 1. where see Macknight.—Further, the name of the patriarch Judah, from which the Jews were called יְהוּדִי and Ἰουδαίος, means a *confessor of Jehovah*. Hence<sup>2</sup> the apostle distinguishes, Rom. ii. 28, 29. between him who is a *Jew outwardly*, and him who is a *Jew inwardly*; by the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a *Jew inwardly*, he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed, (see Rom. iv. 16. Gal. iii. 7, 29.) and consequently is a true *confessor of Jehovah*. In like manner Christ himself speaks of some who say they are Jews, Ἰουδαίος, Ἰσχυρ. i. e. the true *confessors* or worshippers of God, but are not. Rev. ii. 9. iii. 9. It appears, indeed, from the Martyrdom of Polycarp, § 12, 13, 17, 18. that there were many *unbelieving Jews*, properly so called, at Smyrna: and from Ignatius's Epistle to the Philadelphians, § 6. that there were some of them at Philadelphia. Vitringa, however, in both the above texts of Revelation, interprets the term Ἰουδαίους, in a *mystical* sense, of certain *nominal Christians* who pretended to be *confessors* of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47. *he that was called Judas, Ἰούδας, Ἰσχυρ. a confessor of Jehovah*; but was far from deserving that glorious appellation.

Ἰουδαϊσμός, οὔ, τό, from Ἰουδαίω, which see.—*Judaism, the Jewish religion*. occ. Gal. i. 13, 14. where, however, it evidently means *Judaism*, not as delivered in its purity by Moses and the prophets, but as it was corrupted by the pharisaical traditions of the Elders. The word occurs also [Esth. viii. 17.] 2 Mac. [ii. 21.] viii. 1. xiv. 38. and frequently in Ignatius's Epistles.

Ἰππεύς, ιως, ὁ, from ἵππος. — *A horse-soldier, a horseman*. occ. Acts xxiii. 23, 32. [Gen. l. 9. Esth. viii. 14.]

Ἰππικόν, οὔ, τό, (τάγμα, *military force*, namely,) from ἵππος. [The neuter of the adj. ἱππικός.] — *Cavalry, horse*. occ. Rev. ix. 16. So Xen. Cyr. i. p. 56. ed. Hutchinson, 8vo. ἸΠΠΙΚΟΝ δὲ σοι, ὑπερσπρίστον, τῶν Μήδων σύμμαχον ἔσται, 'and the Median *cavalry*, which is, of all, the best, will join you in the war.' [1 Mac. xv. 38.]

Ἰππος, ου, ὁ, — *A horse*. James iii. 3. Rev. vi. 2, 4. et al.

<sup>1</sup> See Heb. and Eng. Lexicon under יְהוּדִי IV.

<sup>2</sup> [This assuredly is going too far. All that St. Paul means is, that *he* alone deserves the name of a Jew (i. e. one of a nation receiving a revelation from God) who has really an obedient and spiritual mind.]

<sup>1</sup> [On verbs of this form, see Buttmann, § 104. Fisch. ad Well. iii. P. i. p. 11.]

<sup>2</sup> So it is said, Esth. viii. 17. *many of the people of the land* יְהוּדִים, LXX Ἰουδαίους, *became Jews*, i. e. as to religion. Compare Witsell δωδεκάφυλον, cap. viii. § 8.

<sup>3</sup> See Witsell δωδεκάφυλον, cap. v. Prideaux, Connex. pt. 1. book 3. towards the beginning: Whitby on James i. 1. and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 212. 8vo.

**ἸΡΙΣ**, ἰδός, ἡ.—*An iris or rainbow.* occ. Rev. iv. 3. x. 1. After the universal deluge the rainbow was appointed by God as a token of the *ἡγῶ*, or purifier, whom he would raise up, and was given as a sign to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11–17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the mystical signification of such an important emblem would be long preserved even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the scripture account, Gen. ix. 13. speaking of the rainbow which Jove hath set in the cloud a sign to men,

—“*At τε Κρονίῳ*

“*ἘΝ ΝΕΦΕΛῇ ΣΤΗ ΠΙΞΙΣ, ΤΕΡΑΣ ΜΕΡΩΠΩΝ Ἀνθρώπων.*

Il. xi. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its emblematical designation, when they called it *ἸΡΙΣ*, an easy derivative from the Heb. *ἵק* to teach, show; or if with Eustathius on Il. iii. we derive *ἱρίς* from the Greek verb *ἵπω* to tell, carry a message, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes Iris a goddess, and the messenger of Jupiter or Juno: a fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the rainbow, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the air, and the changes of the weather. Comp. Il. xvii. 548, 549.—*Iris*, or the rainbow, was worshipped not only by the Greeks and Romans, but also by the Peruvians<sup>1</sup> in South America, when the Spaniards came thither. But to return to the Scriptures—As the bow, or light in the cloud<sup>2</sup>, wonderfully refracted into all its variety of colours, was in its original institution a token of God's mercy in Christ, or more strictly speaking, of Christ, the real purifier and true light, we see with what propriety the throne of God, in Ezek. i. 28. and in Rev. iv. 3. is surrounded with the rainbow; and also how properly one of the Divine Persons is represented with a rainbow upon his head, Rev. x. 1. See Vitringa on both texts in Revelation.

**Ἰσάγγελος**, ου, ὁ, from ἴσος equal, and ἄγγελος an angel.—*Equal, or like, to the angels.* occ. Luke x. 36. Comp. Mat. xxii. 30. Mark xii. 25. [Hierocl. Aur. Carm. p. 40. Philo, de Abel et Cain, t. i. p. 164, 27.]

**Ἰσημι**, from εἶδω to know. To confirm

<sup>1</sup> “*Ils (les Péruviens) rendoient de grands honneurs à l'arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ'elle venoit du soleil, et ce fut pour cette raison, que les Incas la prirent pour leur devise.*” L'Abbé Lambert, tom. xiii.

<sup>2</sup> The fanciful Greeks said, that Iris was the daughter of Thaumas, δῖα τὸ θαυμάσιον ταῖσιν (τοῖς ἀνθρώποις), because men admired or wondered at her. Plutarch, de Plac. Philos. iii. 5. So Cotta the Academic in Cicero, de N. D. iii. 20. says of the rainbow, ob eam causam, quia speciem habet admirabilem, Thaumasius dicitur autem. See Vossius, de Orig. et Progr. Idol. iii. 13. p. 789. 4to ed.

which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἴσημι use ἴδμεν, and for the infin. ἰσάναι, ἴδμεν, or ἴδμεναι with a δ.—*To know.* occ. Acts xxvi. 4. Heb. xii. 17.

Ἰσθί, 2nd pers. sing. imperat. of εἰμί to be, which see.—*Be thou.* Mat. ii. 13. v. 25. et al.

**ἸΣΚΑΡΙΩΤΗΣ**, ου, δ.—*Iscariot.* The surname of the traitor Judas, who was probably so called from the town of Ἰσκαρίω mentioned Josh. xv. 25. [Jer. xlviii. 41. Amos ii. 2.] q. d. Ἰσκαρίω ὡς, the man of Carioth; and he might be thus named to distinguish him from the other Judas, the brother of James. (See Luke vi. 16. John xiv. 22. Jude 1.) Mat. x. 4. et al. [So Schleusner and Wahl. There are other etymologies given. Some very futile, as from ἱστῶ a reward, because he betrayed Christ for a reward; and from ἱστῶ a falsehood. There is a dissertation on the subject by Heumann in the Misc. Groning. t. iii. p. 598.]

**ἸΣΟΣ**, † or ἴσος, † η, ου.

I. Equal, in quantity, quality, dignity, &c. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17<sup>2</sup>. Rev. xxi. 16.

II. Spoken of testimonies, equal, sufficient, coming up to the purpose. Mark xiv. 66, 59. The case was this: the high-priest and council sought witness against Jesus, πρὸς τὸ θανατώσαι αὐτόν, to put him to death; but no false witness borne against him was ἴση, sufficient for this purpose, either because two or more did not agree in the same fact, (comp. Deut. xvii. 6. xix. 15.) or because the fact charged upon him, as at ver. 58, was not capital. See Grotius, Whitby, and Campbell, on Mark. [Schleusner and Wahl say consonans, consistent, † agreeing together, † as in our translation, and Bretechn. has eadem argumento testimonia.]

III. Ἰσα, neut. plur. used adverbially, as. Phil. ii. 6. ὅτι εἶναι ἴσα Θεῷ, to be as God. “So ἴσα Θεῷ is most exactly rendered agreeable to the force of ἴσα in many places in the LXX, which Whitby has collected in his note on this place. The proper Greek phrase for equal to God is ἴσον τῷ Θεῷ, which is used John v. 18.” Doddridge. Ἰσα is also applied in the sense here assigned, by the Greek writers, as by Homer, speaking of Pedæus, Il. v. 70, 71.

“Ὅς ῥα νόθος μὲν ἦν, πικὰ δ' ἔτρεφε δῖα Θεάνη  
ἸΣΑ φίλοις τέκεσσι, χαρίζομένη πόσει φί.”

“Whom, though a bastard, the generous Theano brought up carefully as her own children, to please her husband.” Comp. Il. xiii. 176. xv. 439, 551. So Telemachus, speaking of Eury-machus, Od. xv. 519.

Θὸν ὤν ἸΣΑ ΘΕΩΙ Ἰθακήσιοι εἰσὸρῶσι.

Whom as a god the Ithacans regard.

And Ulysses, of Castor and Pollux, Od. xi. 303.

—Τιμὴν δὲ λελόγχας ἸΣΑ ΘΕΟΙ ΣΙΝ.

And honour have obtained as the gods.

line 483. of Achilles,

Πρὶν μὲν γὰρ ας ζῶον ἔτιομεν ἸΣΑ ΘΕΟΙ ΣΙΝ.

We honour'd thee, when living, as the gods.

<sup>2</sup> [Here we may translate τὴν ἴσην δορεῖν—ὡς καὶ ἡμῖν, the same as to us. The Vulgate has eandem gratiam dedit.]

[That *ἴσα* is put here for *ἴσος*, and is to be translated *equal* (in nature and majesty) to God (see John v. 18.) is the decided opinion of Schl., who cites Job v. 14. x. 10. xv. 16. and Hippoc. Jurejur. c. i. p. 42. Ælian, V. H. viii. 38. *Glauc. Phil. Sacr.* p. 65; and so Wahl, citing Matthiæ, § 443, 1. and Schäfer ad Greg. Cor. p. 130, 1655.]

*ἰσότης*, *ἡ*, from *ἴσος*.

I. *Equality*, i. e. *mutual or equitable assistance*. 2 Cor. viii. 13, 14. [See Job xxxvi. 29<sup>1</sup>. Polyb. vi. 8, 4. Plut. t. vi. p. 367.]

II. *Equity*. Col. iv. 1. where see Wetstein. [See Dem. 1274, 10. Poll. Onom. v. 108. Wakef. *Silv. Crit.* pt. iii. p. 122.]

*ἰσότης*, *οὐ*, *ὁ*, *ἡ*, from *ἴσος* *equal*, and *τιμή* *price*.—*Equally precious or valuable*. occ. 2 Pet. i. 1. where Schmidius in Wolfius observes, that *ἡμῖν* is governed of *ἴσος*. [See Herodian, iii. 6, 10. Xen. Hier. viii. 10. Joseph. Ant. xii. 3, 1.]

*ἰσόθυκος*, *οὐ*, *ὁ*, *ἡ*, from *ἴσος* *equal*, and *ψυχή* *soul, mind*.—*Like-minded, of an equal or like disposition*. So Chrysostom explains it by *ὁμοίως ἑμὶ ἐκδηόμενον ὑμῶν καὶ φρονιζόντα*, 'who, like myself, has a care and concern for you.' occ. Phil. ii. 20. [In this explanation Schleusner and Wahl agree. See Ps. lv. 13. Eur. Andr. 419. *Æsch. Agam.* 1479.]

*Ἰσραηλῖτης*, *οὐ*, *ὁ*, from *Ἰσραήλ*, Heb. *יִשְׂרָאֵל* *Israel*.

I. *An Israelite, one descended from Israel* or *Jacob*. Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

II. *An Israelite indeed*, John i. 48. means one who is not only a *natural descendant from Israel*, but also *imitates the faith and piety* (comp. Doddridge's note, Gen. xxxii. 28.) *of that patriarch*. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16. and *Ἰουδαίος*.

*Ἰσάω*, *ὦ*, from *σάω*. See *ἰστημι*.—*To establish*. occ. Rom. iii. 31. *νόμον ἵσταμεν*. Comp. *ἰστημι* VI.

*ἵστημι*, from the obs. verb *σάω* the same. Observe *ἵστησαν*, Rev. vii. 11. is the 3rd pers. plur. plup. indicat. of *ἵστημι*, Attic for *ἵστησαν*: *ἵσταναι*, Acts xii. 14. is the infin. perf. act. by syncope for *ἵστησθαι*; *ἵσως*, Luke xviii. 13. the part. perf. act. by syncope and contraction, (*ἵστηκώς*, *ἵστανώς*, *ἵσως*), *ἵσῶσα*, John viii. 9. the fem. of *ἵσως*; so *ἵσως* neut. for *ἵσταός*, Mat. xxiv. 15. (where see Wolfius and Kypke,) and *ἵσῶσαι* fem. plur. Rev. xi. 4. [The present, imperfect, 1st aor., and 1st fut. are transitive. The perfect, pluperfect, and 2nd aor. intransitive. The transitive tenses have the following significations.]

I. *To set, place*. Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. [et al. freq. See Herodian i. 14, 18. Ælian, V. H. vi. 1. It is especially used of those who *bring forward* others in court or in a public assembly to defend themselves. Thus Acts iv. 7. (comp. John viii. 3.) v. 27. xxii. 30. And in this sense of *bringing forward*, I take Acts i. 23. vi. 6.]

II. *To appoint*. Acts i. 23. xvii. 31; where Kypke cites from Dionys. Hal. vi. p. 378. 'HME'

PAN 'ETHSEAN ἀρχαιεστῶν, they appointed a day for the election of magistrates.

III. *To establish, confirm*. [Rom. iii. 31. Mat. v. 17. x. 3. Heb. x. 9. and in the pass. Mat. xviii. 16. 2 Cor. xiii. 1. comp. Deut. viii. 18. ix. 5. 1 Sam. xv. 13. And so both in the act and pass. in Rom. xiv. 4. (*he shall be brought to a state of certainty*.) In Mat. xii. 25, 26. and Mark xiii. 24—26. the sense is not very different, a *house divided against itself shall not be established*, i. e. *shall not be kept firm*.]

IV. *To appoint, agree, covenant*. Mat. xxvi. 15. St. Mark in the parallel place, xiv. 11. uses the word *ἐπηγγέλαντο* they promised, and St. Luke, xxii. 6. *συνέθεντο* they covenanted; which seem to confirm the interpretation here given of *ἵστησαν*, Mat. xxvi. 15. though Raphaelius, Wolfius, and others explain it in this passage by *they weighed*; (strictly they placed in *λίαν* or *σταθμῷ*<sup>2</sup> on the balance or *statera*, comp. Job xxxi. 6. Is. xl. 2.) and certain indeed it is that the ancients used in payments to weigh their money, as is the practice of many nations to this day<sup>3</sup>; and *ἵστημι* is in this view used for *weighing*, not only in the LXX, (where it answers to the Heb. *זָכַק*, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10. and especially Zech. xi. 12.) but in the classical writers, particularly Xenophon. (See Raphaelius, and Hutchinson's note 1. on Xen. Cyr. p. 453. 8vo.) And that the traitor Judas *actually had* the thirty pieces of silver, appears from Mat. xxvii. 3, 5. [Schl. says, that the origin of the phrase is, that in weighing, the tongue of the scale was *steadied*, or *made to stand upright*. Compare Gen. xxiii. 16. Num. vii. 26. 2 Sam. xviii. 2. 1 Kings xx. 39. Reitz. ad Lucian. Demon. c. 30. t. ii. p. 388. The Vulgate translates the word *constituerunt*, and so Rosenmüller, quoting 1 Mac. xiii. 38.]

V. *To impute, lay to one's charge*. Acts vii. 60.

[The following senses are intransitive.]

VI. *To stand*. Mat. [vi. 5.] xii. 46, 47. xiii. 2. xvi. 28. et al. freq. Comp. Rom. v. 2. xi. 29. Eph. vi. 11. In Luke v. 2. *ἐστῶντα*, applied to ships or barks, may mean either at *anchor* or *aground*. See Campbell, compare also Wetstein. [Add John vi. 22. Acts i. 11. v. 20. xii. 14. Mark xi. 5. al. Polyb. iv. 61, 4. Xen. Cyr. i. 4, 8; of persons standing before a judge, Acts xxiv. 20. xxv. 10. xxvi. 6. See also Mark xiii. 9. (passive.) Wahl refers the passage Luke v. 2. to sense VIII. saying, that the verb is used in the sense *subsistere*, and applied either to men or things. Schl. says, *portum tenentes*. See Hom. Il. 6. 43. Jena. Ferc. Lit. p. 44. It is used of an army lying before a city, Mat. xxiv. 15.]

VII. *To remain, abide, continue*. John viii. 44. Acts xxvi. 22. where see Bowyer and Kypke.

VIII. *To stand still, stop*. Acts viii. 38. Comp. Luke viii. 44. [Mat. x. 3. Mark x. 49. Luke vi. 17. vii. 4. Xen. Cyr. i. 4, 8.]

[IX. Improperly, *to persist, persevere*. John viii. 44. Rom. v. 2. 1 Cor. xv. 1. 2 Cor. i. 24. (on which construction see Matthiæ, § 406.) 1 Pet.

<sup>1</sup> [The sense of this passage and of Zech. iv. 7. is somewhat uncertain.]

<sup>2</sup> [This word is added in Herod. II. 65. and in *ἱστῶν* in Ecclesi. xxi. 25.]

<sup>3</sup> Comp. Heb. and Eng. Lexicon in *זָכַק* III., and *זָכַק* III.



v. 12. 2 Kings xxiii. 3. Xen. Hell. v. 2, 23. and in a similar sense, absolutely, to be *firm*. Eph. vi. 13. 1 Cor. x. 12. Polyb. x. 16, 9. In Eph. vi. 11. with *ῥῆς*, (and indeed, according to Wahl, in v. 13. where Schl. says, to stand *victrious*;) to resist, i. e. to stand *firm against*. See Exod. xiv. 13. Raphael. Oba. Phil. in N. T. e. Xen. p. 262. To stand with confidence or safety. Luke xxi. 36. Acts xxvi. 23. perhaps. Nahum i. 6. Mal. iii. 2. Polyb. i. 14, 45.]

[X. To stand by. Mat. xxvi. 73<sup>1</sup>. Mark xi. 5. Luke xix. 8. John iii. 29. Acts xi. 13.]

[XI. To be or live, *error*. John i. 26. vi. 22. Num. ix. 17. x. 12. See D'Orville ad Charit. p. 303.]

'Ιστώ, ὦ, from ἴστω *knowing*, which from ἴστω to know. Comp. ἴστωμαι.

I. To know. Thus sometimes used in the profane writers. [Polyb. iii. 48. ix. 14, 3.]

II. To visit, so as to consider and observe attentively, and gain the knowledge of. Thus it is several times applied by Plutarch, particularly in his Life of Cicero, t. i. p. 861. D. where he says, "the parents of Cicero's schoolfellows used to come to the schools where he was taught, ὅψι τε βουλευμένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνομένην αὐτοῦ περὶ τὰς μαθήσεις δέξασθαι καὶ σέβειν." 'ΙΣΤΟΡΗΣΑΙ, being desirous of seeing him with their own eyes, and observing his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as Raphaelus has well remarked, it is evident that St. Paul's stay at Jerusalem for fifteen days was not merely to get acquainted with St. Peter's person, but to acquire a thorough knowledge of his sentiments concerning the Christian doctrine. See more on this passage in Elsner, Raphaelus, Wolfius, Wetstein, and Kypke. [Ἰστέειν is explained in this sense by Thom. M. in voce, and the Schol. on Soph. El. 319. See Abresch ad Æsch. c. 29. p. 207. Bud. Comm. L. G. p. 1071.]

'Ισχυρός, ὁ, ὅν, from ἰσχύς.

I. Strong, mighty. Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18. [The word is applied to God, Rev. xviii. 8; to Christ, (with reference to his high dignity,) Mat. iii. 11. Mark i. 7. Luke iii. 16; to angels, Rev. v. 2. xviii. 21; to men, Mat. xii. 29. Luke xi. 21. In 1 Cor. i. 27. it denotes the strength or dignity of riches, learning, &c.] 'Ισχυρότερος, compar. stronger, mightier, [more excellent.] Mat. iii. 11. 1 Cor. [i. 26.] x. 22. et al.

II. Mighty, valiant. Heb. xi. 34. Comp. 1 John ii. 14. [In this latter place Schl. says, strongly rooted in faith; Wahl, strong in mind.]

III. Strong, forcible, violent, vehement, grievous. Mat. xiv. 36. Luke xv. 14. 2 Cor. x. 10. Rev. xix. 6. [Num. xiii. 18. xx. 29.]

IV. Strong, fortified, secured from attack. Rev. xviii. 10. [Judg. ix. 51. Thucyd. iv. 9. It is firm, in Heb. vi. 18. Polyb. xxxi. 20, 8.]

'ΙΣΧΥΣ, ἔος, ἡ, strength, might, power, ability. Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2. ἔκραξεν ἐν ἰσχύϊ, he cried out with strength, mightily, aloud. This seems an

Hellenistical expression. See Theodotion in Dan. iii. 4. iv. 11 or 14. where ἐν ἰσχύϊ answers to the Chald. *ἔνא with strength*.

'Ισχύς, from ἰσχύς strength.

I. To be strong, [as in Josh. xiv. 11. Eccles. xxx. 13.] sound, whole, valere. Mat. ix. 12. Mark ii. 17.

II. To avail, be of use or force. Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17. [Diod. Sic. ii. 23. Ælian, V. H. ii. 38.]

III. To be able, can. Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48. et al. freq. Phil. iv. 13. πάντα ἰσχύω, for κατὰ πάντα ἰσχύω, I am able or strong as to all things, i. e. I can do and bear all things.

[IV. To prevail, or exert strength. Acts xix. 16, 20<sup>2</sup>.]

'Ισως, adv. from ἴσος equal.

I. Equally, equitably. Thus it is sometimes used in the profane writers. [Polyb. iii. 76, 13. Demosth. 35, 26.]

II. Perhaps, peradventure, it may be, q. d. the chances are equal on both sides. And in this sense it is most commonly found in the profane writers (see Scapula and Wetstein). But in Luke xx. 13. the only text of the N. T. where it occurs, Bp. Pearce and Campbell render it *swere*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21. to which we may add Jer. v. 4; in both which texts it answers to Heb. *אם*, and the Bishop further observes, that Xenophon and Ælian have used it in this latter sense. See Xen. Anab. iii. p. 191. 2nd ed. Hutchinson, 8vo, and notes. occ. Luke xx. 13. [It is, perhaps, in Aristot. Rhet. ii. 13. Herodian iv. 14, 16. vi. 3, 6. Ælian, V. H. xi. 8. and in the LXX, Gen. xxii. 21. Jer. xxvi. 6. But Schl. agrees with Parkhurst, and cites Plat. Gorg. vii. 39, 52. Munker ad Antonin. Lib. Metam. c. 6. p. 46. Locell. ad Xen. Eph. p. 188. Glass, Phil. Sacr. p. 426.]

ἰχθύς, ἰχθυῖον, ὄν, ῥό. A diminutive from ἰχθύς. A little or small fish, pisciculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by Plutarch and Athenæus. See Wetstein. [Plut. t. x. p. 138. ed. Reiske. Athen. viii. p. 369. D. But Schl. does not think it a diminutive in the N. T., for there are many words in Greek which have the form but not the meaning of diminutives. See ἰσρίον, et Fisch. Anim. ad Well. p. 133. Wahl calls it a diminutive.]

ἰχθύς, ὄν, ὁ, from ἴκω to go, and θύω to rush impetuously.—A fish, so called from their impetuous or swift motion. "The shape of most fish," says Brookes<sup>3</sup>, "is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: however, the progress of a machine moved forward in the water by human contrivance, is nothing to the rapidity of an animal destined to reside there. The shark overtakes a ship in full sail with ease, plays round it, and

<sup>1</sup> [Schl. thinks, that in this place, Heb. x. 11. Rev. vii. 9. viii. 2. It is to stand as a minister or functionary, as in Gen. xii. 46. Παροῖσται also has this sense, as in Deut. i. 38. See Hom. Od. x. 115. Juv. Sat. v. 63.]

<sup>2</sup> [In Acts xix. 16. some say, to conquer; Schl. has, to treat one violently. Wahl, to exert strength against.]

<sup>3</sup> Natural Hist. vol. iii. Introd. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

abandons it at pleasure." Mat. vii. 10. xvii. 27. Luke v. 6. et al. [Gen. i. 26, 28.]

Ἰχνοῦς, εἰς, οὐς, τό, from ἵκω to go, come.

I. *The sole of the foot*, on which men and animals go. Comp. βάσις II. [Ex. xliii. 7. Deut. xi. 24.]

II. *A footprint, the impression left by the sole of the foot in walking*¹. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See Wetstein. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21. [Ecclus. xxi. 7. Polyb. iv. 42, 7.]

ἸΩΤΤΑ, τό, undeclined, *an iota, jot, or yod*; for our Saviour, no doubt, used the name of the Hebrew letter: though it may be observed, that ι (iota) is the smallest letter in the Greek, as ι (jod), whence it is taken, is in the Hebrew alphabet. Hence Irenæus² calls *iota an half letter* (dimidia); hence also the proverb, *ne iota quidem*, not even an iota. The English word *jot*, by which our translators render ἰσρα, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

## K.

K, κ, kappa. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or *twenty*. In the ancient or Cadmean alphabet K answered to the Hebrew or Phœnician kaph in name, order, and power; but its form approaches nearer to the Phœnician letter, and to this small κ, as it is sometimes written or printed, has a manifest resemblance.

Κάτω, for καὶ ἵτω, by an Attic crasis.—*And I, I also*. Mat. ii. 8. x. 32. xi. 28. et al. freq. [On the other hand. Mat. xvi. 18.] It is frequently used in the LXX for the Heb. וְחָזָה, or וְחָזָה. [Gen. xlii. 37. 1 Sam. xii. 6.]

Καθά, adv. from κατὰ according to, and ἃ which things.—*According as, q. d. according to those things which*. occ. Mat. xxvii. 10. In the LXX it generally answers to the Heb. כַּדְּמָה, which is compounded in like manner of כָּ according to, and דָּמָה which. [Gen. vii. 9.]

Καθαίρεις, εως, η, from καθαίρω.—*A demolishing, destruction*. occ. 2 Cor. x. 4, 8. xiii. 10. [In the first of these places (with which comp. Prov. xxi. 22.) both the words (καθαίρειν ὀχυρωμάτων) are used metaphorically. Comp. Xen. Hell. ii. 2, 9. Demosth. 755, 8. In 1 Mac. iii. 44. the word is used for mischief (done), as in 1 Cor. xiii. 10. Comp. Euth. iii. 8. in Usser. ed. Vet. Alt.]

Καθαίρω, ὦ, from κατὰ down, and αἰρίω to take.

I. *To take down or away*. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87. ed. fol. Paris, 1616, applies the V. to taking down a body from the cross, ἵκτινον μὲν ΚΑΘΕΓΓΑΟΝ. So Josephus in his Life, § 75, speaks of certain prisoners who had been crucified, but whom Titus ἐκίλευσεν ΚΑΘΑΙΡΕΘΕΝΤΑΣ αὐτοὺς θεραπείας ἱπμικιστάτης ρυγῆν, ordered to be taken down, and that the best care should be taken of them for their recovery. Comp. Kypke in Mark xv. 46. [See Josh. x. 27. viii. 29. Antonin. Lib. fab. 13. Joseph. Ant. vii. 9, 1. Lucian. Dial. D. xii. 1.]

II. *To cast or pull down*, as princes or potentates. Luke i. 52. where Wetstein shows, that the best Greek writers apply the V. in the same sense to kings and princes. [Herodian viii. 3, 11. Perizon. ad Ælian. V. H. ii. 25.]

III. *To take, pull down, demolish*, as buildings. Luke xii. 18. [See Polyb. iv. 52, 8. Herodian, iii. 1, 15. Xen. Cyr. vi. 1, 20. 2 Chron. xxx. 14. Deut. xxviii. 52.]

IV. *To destroy*, as nations. Acts xiii. 19.

[V. Metaphorically, to destroy or bring to nothing. Used of the majesty of Diana, Acts xix. 27. where the Syriac has, *and the goddess of all Asia—will be despised*. See Diod. Sic. iv. 8. Lysias, 203, 1. Zech. ix. 6. To make void, or overturn (false) opinions. 2 Cor. x. 5. Joseph. Ant. vi. 9, 1. καθαίρω τὴν ἀλαζονείαν τοῦ πολέμου.]

Καθαίρω.

I. *To purge, cleanse*. It seems most properly applicable to the filth, &c. taken away, and is thus used by Homer, Od. vi. 93.

Ἀλλὰρ ἐπεὶ πλύναν τε ΚΑΘΗΡΑΝ τε ῥέονα ποταμόν.  
But having wash'd and cleansed away the spots.

(Comp. II. xiv. 171. xvi. 667.) and by Athenæus, lib. vii. (as cited by Scapula,) πάντα σῶλον ΚΑΘΑΙΡΕΙΝ, to take away or purge every spot. So Arrian, Epictet. ii. 16. uses this V. transitively with an accus. of the thing taken away: speaking of Hercules, περιγίμει ΚΑΘΑΙΡΕΙΝ ἈΔΙΚΙΑΝ καὶ ἈΝΟΜΙΑΝ. Ἀλλ' οὐκ εἰ Ἡρακλῆς, καὶ οὐ δύναται ΚΑΘΑΙΡΕΙΝ ΤΑ ἈΛΑΟΤΡΙΑ ΚΑΚΑ, οὐδὲ Θησεύς, ἵνα ΤΑ τῆς Ἀττικῆς ΚΑΘΑΡΗΣ ΤΑ σαυροῦ ΚΑΘΑΙΡΕΙΝ, 'he went about extirpating injustice and lawless force. But you are not Hercules, nor able to extirpate the evils of others, nor even Theseus, to extirpate the evils of Attica: extirpate your own then.' E. CARTER. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T., spoken of the thing or person purged or cleansed. Heb. x. 2. [See Diod. Sic. iv. 31, 69. Ælian, V. H. iii. 1. iv. 5. viii. 5. Xen. Anab. v. 7, 36. The verb is constantly used to express cleansing by religious instruction, as in the places cited from Ælian: καθαίρωι means instructions, expiations; see Salmas. Pref. ad Ceb. Tab. p. 26. Hence Schl. and Wahl translate it here, to expiate or free from sin and its punishment. The word occurs 2 Sam. iv. 6. in an uncertain signification.]

II. *To clear*, as the branch of a vine from useless twigs or shoots by pruning. John xv. 2. where see Wetstein and Campbell, and comp. Ainsworth's Latin Dict. in reas. [Ἀκαθάρσια (Lev. xix. 23.) means useless branches.]

¹ [See Xen. de Ven. iii. 8. v. 7. Polyb. xxxvii. 3, 3. Ps. lxxvii. 19.]



πάσης κακίας: and even from Demosthenes, ΚΑΘΑΡΑ ἌΠΟ'.—[This phrase occurs Gen. xxiv. 8. and see Diod. Sic. i. 24. xx. 25. Dem. 122, 7. Matthew, § 329. The passages cited at the commencement of this head, viz., Mat. v. 3. (with which compare Gen. xx. 5. Job xxxiii. 3. John xiii. 10.) &c. are translated by Schl. and Wahl, as *virtuous, free from all stain of sin.*]

Καθαρότης, ητος, η, from καθαρός.—*Purity, cleanness, legal or ceremonial.* occ. Heb. ix. 13. [See Xen. Mem. ii. 1, 22. and Ex. xxiv. 10. in one MS.]

Καθίδια, ας, η, from κατὰ down, and ἵδρα a seat, or from καθιδοῦμαι 2nd fut. of καθίζομαι.—*A seat.* occ. Mark xi. 15. Mat. xxi. 12. xxxiii. 2. where the Scribes and Pharisees are said to sit (the usual posture of teachers among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) in *Moses's seat*, as being the ordinary teachers of his law in the schools and synagogues. [1 Kings x. 19.]

Καθίζομαι, from κατὰ down, and ἵζομαι to sit, which from ἵζω to set.—*To sit down, sit.* occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. (comp. Hom. Il. Σ. 420.) Luke ii. 46. where see Doddridge's note, and Vitringa, de Synagog. Vet. vol. i. p. 167, 168. [Ezek. xvi. 16.]

Καθ' εἷς. See under εἷς VIII.

Καθεῖς, adv. from κατὰ according to, and εἷς order, which see.

I. In order, or rather, according to Campbell, whom see on Luke i. 3. "*distinctly, particularly*, as opposed to *confusedly, generally.*" Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *following, succeeding.* occ. Luke viii. 1. καὶ ἐγένετο ἐν τῷ καθεῖς, (χρόνῳ namely,) and it came to pass in time following, i. e. afterwards. Acts iii. 24. τῶν καθεῖς, (γεγονότων namely,) who were, or came, after, succeeding.

Καθεύδω, from κατὰ intens. and εὐδω or εὐδῶ to sleep, which perhaps from εὖ well, pleasantly, and δῶ to bind. † This derivation is entirely fanciful. † So Penelope in Hom. Od. xxiii. 16, 17.

ἡδ' ὅς, ὅς μ' ἔπειθε φίλα βλέφαρ ἀμφακλύψας.

Which bound my senses, and my eye-lids closed.

So Pope, Hom. Il. xiv. 415. mentions,

And Dryden, Trol. and Cress.

Sleep seal those eyes;  
And tie thy senses in as soft a bond,  
As infants void of thought.

I. To sleep, be asleep, be fast asleep. Mat. xiii. 24. xxv. 5. xxvi. 43, 45. [It seems that καθεύδω sometimes denotes only to go to bed, as Deut. xi. 19; and Schl. thinks that this may be the sense in Mark xiv. 40, 41.]

II. To sleep the sleep of death. Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11–14.) 1 Thess. v. 10. See κοίμα. It is used in the same sense by the LXX for the Heb. נָשָׁא to lie down, Ps. lxxxviii. 5; and by Theo-

dotion for *to sleep*. Dan. xii. 2. [In Mat. ix. 24. Schl. says that the difference between ἀπεθνήσκω and καθεύδω is this, that the first is to die without hope of revival; the latter, to die so as to be revived. Wahl takes the word in its usual sense of to sleep.]

III. To be spiritually asleep, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11–13. 1 Cor. xv. 34.

Καθηγητής, οῦ, ὁ, from καθηγέομαι to lead or guide in the way, which from κατὰ and ἡγέομαι to lead.—*A guide, properly in the way, so a leader, director, teacher.* occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS. read διδάκαλος, (see Wetstein,) to which agrees the Syriac version; and this reading best corresponds with the preceding word διδάσκει as interpreted by St. John, ch. i. 30. and is accordingly embraced by Origen, Chrysostom, and many modern critics. See Bowyer and Campbell. [It occurs in this sense in Plat. de Discrim. Amic. et Adul. c. 45. and in Vit. Alex. c. 5. where it is applied to Leonidas, rather as a title of pre-eminence over the other pedagogues and teachers of Alexander. Dion. Hal. ii. p. 132. Diog. L. i. 13, 27.]

Καθίγω, from κατὰ according or together with, and ἵγω to come. [Ex. xvi. 16. Deut. xxi. 17. Ez. xxi. 26.]—*To be convenient, fit, convenio;* whence imper. καθίκε, it is convenient, fit; and particip. neut. καθίκεον, οντος, τό, fit, fitting, convenient. occ. Acts xxii. 22. Rom. i. 28. Comp. ἀνίγω III. [See Ecclus. x. 23. 2 Mac. vi. 4. Polyb. ii. 2, 7. Xen. Cyr. i. 2, 5. The impera form does not occur in the LXX.]

Κάθημαι, from κατὰ down, and ἵμαι to sit, which from ἵω to place.

I. To sit down, sit. Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44. where observe καθόν is 2nd pers. sing. imperat. Attic for κάθησο. So κάθω, Acts xiii. 3. is the 2nd pers. sing. pres. indicat. Attic for κάθησαι. [Add Mat. xxvii. 19. in which, as well as in Acts xiii. 3. the word is used of persons sitting in judgment. See Philost. Vit. Apoll. viii. α. 7. and hence the word καθήμενος denotes the judge in Themist. Or. i. p. 12.]—Κάθημαι βασιλεῖσσα, I sit a queen, i. e. on a throne, Rev. xviii. 7. Virgil, Æn. i. 50. incedo regina, I move a queen. Sitting on the ground, or in the dust, was also the posture of mourners; see Job ii. 13. Is. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the repentant cities of Tyre and Sidon, Luke x. 13; where Kypke shows that such was the custom also of other nations, and that καθήμενος and ελαιν, or the like, are often joined in the Greek writers. [It clearly denotes sitting on the ground in this place, and see Eur. Iph. A. 1176. Arrian, Diss. Ep. i. 9. iii. 24. Schl. observes, that in those places where Christ is said to sit on the right hand of the Father, as Mat. xxii. 44. Acts ii. 34. Col. iii. 1. et al. the verb denotes to reign, as in 2 Kings xiv. 6. Comp. xv. 5. and perhaps, absolutely, in Rev. xvii. i. 9, 15.]

II. To be settled, dwell. Luke xxi. 35. Comp.

<sup>1</sup> [See also Philost. Vit. Soph. ii. 2. Juvenal, vii. 203.]

<sup>2</sup> See Lardner's Vindication of Three Miracles, p. 52. &c. (286)

<sup>3</sup> [This was the regular form in late Greek. See Buttmann, § 96. Lobbeck. ad Phryn. p. 395. Greg. Cor. p. 411, ed. Schaff.]

Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. *שָׁבַע* to sit, settle, dwell. See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14, 18; not that this is a merely Hellenistical use of the verb; for Kypke on Acts ii. 2 cites from Demosthenes, ΚΑΘΗΜΕΘΑ ἐν Πίλλῳ, *we dwell or stayed at Pella*; ΚΑΘΗΝΤΟ ἐν Μακεδονίᾳ, *they dwell in Macedonia*; and other instances from Diodorus Sic. and Xenophon.

Καθημερινός, ἡ, ὅν, from καθ' ἡμέραν daily, day by day.—Daily. occ. Acts vi. 1. [Alciph. i. 5. Joseph. Ant. xii. 7, 8. Polyæn. iv. 7, 10. It is a word of late date. See Lobeck. ad Phrym. p. 53. Judith xii. 14.]

Καθίζω, from *κατά* down, and *ζω* to sit, causes to sit, which from *ζω*, often used in Homer, to set, place, whence *ἵζομαι* to sit. See under *ἵδρα* and *καθίζομαι*.

I. Transitivity, to set down, set, causes to sit, Eph. i. 20; particularly in seats of judgment, 1 Cor. vi. 4. on which passage Elsner, Wetstein, and Kypke show, that the Greek writers<sup>1</sup> in like manner use καθίζειν for setting on seats of judgment, that is, for appointing or constituting judges. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17. [Hence, in the middle, it is, to sit, especially as judges. Mat. xix. 28. Luke xxii. 30. Æsch. Soc. Dial. iii. p. 162. See Ælian, V. H. xii. 1. Herodian, ii. 3, 8.]

II. Intransitivity, to sit down, sit. Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3. [Add Luke xiv. 31. John xii. 14. Acts xiii. 14. 1 Cor. x. 7. Thuc. i. 26. 2 Sam. vii. 1. 1 Kings i. 46. Diog. L. i. 57. There is in these cases an ellipse of *ἐαυτόν*, &c., but this ellipse is sometimes supplied, as in Ælian, V. H. iv. 22. vii. 1.]

III. To remain, abide, dwell. Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47. et al. for the Heb. *שָׁבַע* to sit, dwell, abide. Ex. xvi. 29. [There is a class of expressions in which the verb occurs both transitively and intransitively, καθίζειν ἐν δεξιᾷ τοῦ Θεοῦ, &c. in the first case, it denotes God's giving his power to Christ; in the second, Christ's receiving that power. See Heb. i. 3. vii. 1. x. 12. xii. 2. Comp. Eph. i. 20.]

Καθίστημι, from *κατά* down, and *ἵστημι* to send, let go.—To let down, demit, occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5. [Ex. xvii. 11. Herodian, ii. 6, 14.]

Καθίστημι, καθιστάνω, [or καθιστάνω], from *κατά* and *ἵστημι* to set, place.

I. To place, i. e. to bring or conduct to a place, deduco, perduco. occ. Acts xvii. 15. See Raphaelius, Wetstein, and Kypke, who show that several of the Greek writers use the V. καθίστημι in like manner for conducting, bringing, or bringing safe to a place. [Arrian, Hist. Ind. c. 1. Herodian, ii. 8, 10. Polyb. xxii. 15, 11. Xen. Anab. iv. 8, 8. On the form of the participle καθιστάνων, see Buttmann, § 95. a. Not. 5.]

II. To constitute, "to give formal existence;" to make, James iii. 7. iv. 4. 2 Pet. i. 8. To be constituted sinners, Rom. v. 19. is to be treated as such, by becoming subject to death; to be constituted righteous is to be admitted to a reward, as

righteous. [Comp. Diod. Sic. xix. 15. Lucian, Dial. D. xx. 21. Xen. Anab. vii. 7, 23. D'Orville. ad Charit. v. 6. Eur. Phœn. 87, 552, 973.]

III. To constitute, appoint, or ordain, to an office. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28. [Gen. xxxix. 4. Exod. ii. 14. 2 Sam. iii. 39. Xen. de Vect. v. 1. Eur. Phœn. 51.]

IV. With the preposition *ἐν* following, to appoint or set over. See Mat. xxiv. 45, (where see Wetstein,) 47. xxv. 21, 23. Acts vi. 3. [This division of Parkhurst's is quite unreasonable, as it appears to me. Senses II. and III. are, I should say, nearly identical, and out of the instances alleged under sense II., three, viz. Luke xii. 14. Acts vii. 10. and 27. have *ἐν*. I have been unwilling, however, to remove the distinction, because neither Schl. nor Wahl notice one of the passages alleged in sense III., and thus at least negatively confirm Parkhurst's opinion.]

Καθί, adv. from *κατά* according to, and *ῥ* that which.

1. According to that which, according to what. occ. 2 Cor. viii. 12.

2. According as, inasmuch as, as. occ. Rom. viii. 26. 1 Pet. iv. 13.

[Καθολικός, ἡ, ὅν, from *κατά* and *ὅλος* all, whole.—Universal. A word occurring in the inscription of the Epistles of James, Peter, John, and Jude, both in MSS. in the Arabic version, and the best editions; and denoting that these seven epistles were addressed, not to one man, or one church, but to the whole body of Christians, or at least to all Jewish Christians, dispersed in various parts. So Theodoret, Œcumenicus, &c. See Suicer in voce et voce *ἐγκύκλιος*. The word occurs Polyb. vi. 5, 3. viii. 4, 11. Artem. i. 3.]

Καθόλου, adv. from *κατά* of, concerning, and *ὅλος*, all, whole.—At all. occ. Acts iv. 18. Comp. under *ῥ* XII. 4. [Amos iii. 3. 4. Ez. xiii. 3. Xen. de Re Œq. viii. 1. Diod. Sic. iv. 5.]

Καθοπλίζω, from *κατά* intens. and *ὀπλίζω* to arm.—To arm well or all over. occ. Luke xi. 21. [Jer. xli. 9. Diod. Sic. iii. 70. xiii. 85.]

Καθορᾶν, ὦ, from *κατά* intens. or against, and *ὀράω* to see.—To see clearly, according to some, but simply to see, behold, according to Elsner and Raphaelius, the latter of whom cites from Herodotus, ii. 138. in confirmation of this sense, *ὅν ἐν μίση τῇ πόλει τὸ ἰδόν ΚΑΤΟΡΠΑΤΑΙ πάντοθεν περιόοντι*, 'the temple, which is in the midst of the city, is seen by a person coming from any part.' Plato, however, uses the verb active for seeing or perceiving clearly, Phædon, § 11. ed. Forster, *ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ ΚΑΘΟΡΠΑΤ' ἢ ῥάληθός*, 'so that we are disabled by it (the body) from clearly seeing the truth.' Καθορᾶν Plato expresses soon after by *καθαρῶς εἰσεσθαι*, and *καθαρῶς γινώσκειν* to know clearly. See also Wetstein. occ. Rom. i. 20. [Job x. 4. Xen. An. i. 8, 6. Herodian, iv. 15, 7.]

Καθώς, adv. from *κατά* according to, and *ὥς* as, when.

1. According as, as. Mat. xxi. 6. xxvi. 24. xxviii. 6. et al. freq.

2. As, when. Acts vii. 17. Comp. 1 Cor. i. 6. [2 Mac. i. 31.]

[3. Since. John xvii. 2. Rom. i. 28.]

[4. How. Acts xv. 14. 3 John 3.]

<sup>1</sup> [See Polyb. xl. 5, 3. Philost. Vit. Apoll. iii. p. 115.]

<sup>2</sup> Johnson's Dictionary.

**KAI',** a conjunction. This particle *kai*, like the Heb. *ו*, is used in almost all sorts of *connexions*, and serves for most of the different kinds of conjunctions.

1. And most generally, *and*. Mat. i. 17, 19. et al. freq.

2. *Also, likewise*. [Mat. xiv. 9. xviii. 23.] John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. [Rom. viii. 23.] 1 John iii. 16. [et al. freq. Xen. de Mag. Eq. v. 4]

3. *Even*. Mat. x. 30. xii. 8. [xv. 16.] Mark iii. 19. Luke ix. 5. xix. 42. [John v. 37.] 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7. [It sometimes seems to be, *and even*, as John iv. 23, 25. 1 John iv. 34. Acts xix. 27. Rom. viii. 23. 2 Cor. viii. 3. xii. 15. Sometimes it is *even if*, or *even though*, as Luke xviii. 7. 1 Cor. xvi. 9. Ælian, V. H. i. 21.]

4. *And then, and*. Mat. vi. 33. ix. 7. John iv. 35. vii. 33. *Kai riç*—; *who then*, or *in that case*? Mark x. 26. Luke xviii. 16. 2 Cor. ii. 2. *Kai*, says Blackwall, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprise. So in Demosthenes and Plato, *KAI' ri φήσατε, ὦ ἀνδρες δικαστῆραι*; 'What will ye say, O judges! what fair and plausible excuse will you make?' Demosth. Mid. 300, 2. Sacred Classics, vol. i. p. 147. See more instances in Elsner on Mark x. 26. and in Kypke on Luke x. 9. [When it does not commence a sentence, it may be also turned, *then*. Mat. xv. 3. 1 Cor. xv. 29, 30: and even when it does, Luke i. 43. Acts xxiii. 3. 1 Cor. v. 3. See Epict. Ench. c. 22. Lucian, Dial. Deor. i. 2. v. 3. Xen. Mem. i. 3, 10. iv. 2, 5. In Mat. xii. 26. Luke xx. 44. et al. as in Eur. Phœn. 1367. Xen. Hier. vii. 11. Wahl thinks there is a *negative* force, which to me seems rather to arise from the reasoning.]

5. After *ὥς ας*, *when, whilst*, or *ὅτε* *when*, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

6. *Moreover*. 1 Cor. iii. 1. 2 Pet. i. 19.

7. *Though, although*. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18. [Wahl adds John iii. 32. xiv. 30. Heb. iii. 9. Rev. iii. 1.]

8. *But*. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20. et al. [Add Mat. ii. 12. vii. 26. xiii. 2. xxvi. 55. xxvii. 14. Luke iii. 14. John vii. 4. xiii. 13. Acts vii. 5. x. 28. Eph. iv. 26. Col. ii. 8. et al. Diod. Sic. iv. 5.] *Yea, nevertheless*. Mat. vi. 26. x. 29. [xii. 5. xiii. 14.] John i. 10. iii. 11. [vi. 70.] viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John [ix. 30.] xx. 29.

9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of *kai* from Xen. Mem. Socr. iii. 12, 2. *καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσι τε ἐν τοῖς πολεμικοῖς κινδύνοις, ΚΑΙ αἰσχυρῶς σώζονται*, 'and indeed not a few, on account of their ill habit of body, either perish in the dangers of war, or escape with dishonour.' [Schleusner adds John vi. 36. Rom. xiv. 7. Heb. ix. 19. Phil. iv. 16. Tit. iii. 10.]

10. After a negative word or particle, *nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the (288)

LXX, answering to the Heb. *ו*. Comp. Ia. vi. 10. Exod. xx. 10. [2 Cor. xii. 21.]

11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19. [Wahl observes, that it is used in this way when a *body* or *class* is mentioned, and then *one* member of it is especially named. Mat. ix. 33. Mark i. 5. Luke ii. 34. xi. 45 and 46 (perhaps). Acts xxvi. 22. 1 Cor. xvi. 16. Rev. i. 7. Xen. Anab. i. 4, 12. Herod. ii. 66. 1 Kings xi. 1. Judith iv. 13.]

12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which*, as Luke xi. 5. xv. 15. Acts vii. 10. Compare Mat. xiii. 41. xx. 18. Acts vi. 6. [Mark ii. 15. Luke xix. 43. (is *which*), Rom. iv. 3.]

14. After the V. *ἐγένετο* it happened, come to pass, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an Hellenistical phrase, usual in the LXX, and exactly answering to the Heb. *וְכֵן*. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Judg. xiii. 20. 1 Sam. xiii. 22. in the LXX and Heb. Sometimes after other verbs besides *ἐγένετο* it may in like manner be rendered *that*, as Luke iii. 20. *καὶ κἀκεῖνοι, that he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an Hellenistical use, and thus *kai* is applied in the LXX for the Heb. *ו*. Judg. xiv. 15. Ruth i. 11. 1 Sam. xi. 12. et al.

15. *Kai* repeated in the same sentence, *kai—kai, both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33. et al.

16. In the latter part of a comparative sentence, *so also, so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus Lucian, de Syr. Dea, vol. ii. p. 893. *ὡς δὲ οἱ ἰδόντες, ΚΑΙ ἴσμεν ταῦτα*, 'but as this scheme pleased her, so she put it in execution.' [Gal. i. 9. 1 John ii. 27. iv. 17.]

17. *Intensive or corrective, yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. *And that too, idque*. Mat. xxiii. 14. where see Raphelius and Wolfius.

19. *Therefore, hence, so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. xv. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred, as by the profane writers, in a hendiadys, (a figure so called from expressing *ἐν διὰ δύοιν, one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16. *ἐν χώρᾳ καὶ σκῆτι βασιλείου, in the land and shadow of death*; so it is in the Heb. of Ia. ix. 1. *מִצֵּל מָוֶת*. Acts xxiii. 6. *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν*, concerning the hope and resurrection of the dead, means concerning the hope of the resurrection of the dead. Compare Acts xxvi. 21. xxvi. 6—8. [Rom. i. 5. ii. 20.]

21. After words of time, *when*. Mark xv. 25. *ἣν δὲ ὥρα ῥῆγην ΚΑΙ ἱσταύρωσαν αὐτόν, now it was the third hour when they crucified him*, or when it was the third hour they crucified him. Compare Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7. James i. 11. Raphelius has shown, that this use of *kai* is not merely in conformity to the Hebrew

idiom, but agreeable to the style of the Greek writers, particularly of Herodotus and Polybius, to whom may be added Xenophon. Compare Kypke on Luke xix. 43. [Luke v. 17. xxii. 44. Hom. Od. E. 262.]

22. *That, to the end that.* Heb. xii. 9. Kai is thus also plainly applied by Herodotus. See Rabbelius.

[23. *For.* 1 Cor. xiv. 32. 1 John iii. 4. Rev. i. 28. al.]

24. *Kai γε, at least.* Luke xix. 42.

25. *Kai—δὲ, and moreover, yea also,* quin etiam, imo etiam. John viii. 16, 17. Acts iii. 34. where Kypke shows that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

[26. *Kai with οὐ or μή often, by a Hebraism, expresses rather than.* Thus Mat. ix. 13. Joel ii. 13. Proverbs viii. 10. See Mede's Works, p. 352.]

ΚΑΙΝΟΨ, ἡ, ὄν, formed by a corruption from the Heb. קָדַם to *handed*, to which ἱκανίζω, ἱκανίω, ἱκανισμός, compounds of καινός, generally answer in the LXX<sup>1</sup>.

I. *New, fresh, as opposed to old.* See Mat. ix. 17. xxvi. 28. xxvii. 60. Mark i. 27. [ii. 21.] xiv. 24. Luke v. 36. But in Mat. xxvi. 29. Mark xiv. 25. our Saviour calls the wine *new*, not in a natural, but in a spiritual sense, i. e. sanctified to the use of man by his *actual* suffering and resurrection. [Schleusner translates it in these two places, *more excellent.*] Comp. Luke xxii. 16, 18. Acts x. 41. *The new man*, which Christians are instructed to *put on*, Eph. iv. 24. is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4. *a divine nature.* Comp. Col. iii. 10. But *one new man*, Eph. ii. 15. means *one church* of believers *renewed* in holiness both of heart and life. [Schl. translates the word as *excellent, better than the preceding ones*, where it is applied to the Christian covenant, &c. as in Heb. viii. 8, 13. ix. 15. John xiv. 34. It seems to designate excellence also in Rev. ii. 17. v. 9. Ps. xxxiii. 3.] *Καὶνὴ κτίσις, a new creature, or a new creation*, imports the *renovation of the whole man*, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 16. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 16. *New heavens and a new earth*, 2 Pet. iii. 13. Rev. xxi. 1. seem principally to respect the state of the Christian Church on earth. Comp. Is. lxi. 17. lxvi. 22. Rev. xxi. 24—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a parenthesis will not greatly clear that difficult passage. On John xiii. 34. compare John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. v. 17.

II. *New, other, different from the former.* Mark xvi. 17. Compare Acts ii. 4. [Schleusner, in these places, translates *foreign*, and cites Xen. de Rep. Lac. x. 8. Wahl adds Xen. Mem. i. 1, 13. The word signifies *strange, fresh, or unheard of, unaccustomed*, in Mark i. 27. Acts xvii. 19. See Elian, V. H. ii. 14. Xen. Cyr. iii. 1, 30. And so of the comparative, which Parkhurst puts under a different head.]

<sup>1</sup> [This derivation is hardly more improbable than one mentioned by Schleusner, from καὶ ὄν.]

Καινότερος, α, ον, comparat. of καινός.—*More new, newer.* Καινότερον, τό, *a new thing, news.* occ. Acts xvii. 21. So in Theophr. Eth. Char. 8. μή λήγεται ΤΙ ΚΑΙΝΟΤΕΡΟΝ; 'Is there any news?' The word in this sense is very properly used in the comparative degree, as implying a comparison with some preceding occurrences, q. d. somewhat *newer* than the late accounts. The comparative neut. νεώτερον, somewhat *newer*, is used in the same sense by Demosthenes, cited by Wetstein<sup>2</sup>, and by Lucian in Kypke, who also produces from Plutarch, de Gen. Socrat. μή τι ΚΑΙΝΟΤΕΡΟΝ—προσπικρυνεν; 'has any thing *new* happened?' How truly the Athenians answered the character given of them by St. Luke may be seen in Casaubon on the above passage of Theophrastus in Wolfius, and more fully in Wetstein on Acts xvii. 21.

Καινότης, ης, ἡ, from καινός *new*.—*Newness.* occ. Rom. iv. 4. vii. 6. [Ez. xlvii. 12. Theucyd. iii. 38.]

Καίτερ, from καὶ *though*, and περ *truly*.—*Though indeed, though, although.* Phil. iii. 4. Heb. v. 8. et al.

ΚΑΙΡΟΣ, οὐ, ὁ. Servianus<sup>3</sup> thus distinguishes between χρόνος and καιρός: χρόνος, says he, denotes μέτρος *the length or space of time*, but καιρός signifies ἐνκαιρίαν, *due or proper time, opportunity.*

I. [A certain and fixed time or season, either absolutely, Mat. viii. 29<sup>4</sup>. xii. 15. Luke xx. 10. Gal. iv. 10. (*solemn seasons or festivals*), Eph. i. 10. Acts vii. 26. Mat. iv. 45. John v. 4. Rom. v. 6. 1 Cor. iv. 5. Rev. i. 3. 1 Pet. i. 11. et al.; or with some word added, as μου, ἰδιος, ἐνπρόσδεκτος, &c. Mat. xxvi. 18. (*the time fixed for me to die*), 2 Cor. vi. 2. Gal. vi. 9. 1 Tim. ii. 6. Heb. ix. 9; Luke xix. 44. xxi. 24 (*the times allowed to the Gentiles*); Heb. xi. 11 (*the season of wrath*). It is used of the time fixed by God for the coming of the Messiah, in Mark i. 15. Luke xxi. 8. to which Schl., Wahl, and Rosenm. add Mat. xvi. 3. where the plural is used for the singular, (the Syriac has *of this time*), as in other places, viz. Eph. i. 10. (where the final consummation of all things seems the time designated,) and Acts i. 7. where the *fixed times* for the completion of God's purposes are meant, and where χρόνοι and καιροί are joined, as in 1 Thess. v. 1. where Rosenmüller says the words are synonymous, their general difference being that χρόνος is a *larger*, and καιρός a *short* space of time, or articulus temporis. The same union occurs in several languages. Dan. vii. 12. Diog. Laërt. in Strat. p. 343. To this head we must refer the phrases καιρός συγκών, Mark xi. 13. καιρός καρπών, Mat. xxi. 34. *the fixed time for the fruits to be ripe*; (and so Parkhurst, Schl., and Wahl.) Compare Mat. xiii. 30. In Mark xii. 2. and Luke xx. 10. it denotes, perhaps absolutely, *the time of vintage*. In Acts xiv. 17. *seasons* (in the plural) or *turns of the seasons*. In Mark xi. 13. some say that it is *a favourable country and soil*. See Theucyd. iv. 54, 90. Liban. Or. vi. p. 204. A. xi. p. 376. B.]

[II. A convenient season, opportunity. John vii.

<sup>2</sup> [See also Eur. Orest. 1327.]

<sup>3</sup> See Sulzer, Thesaur. In καιρός, and Wetstein on Mat. xvi. 5. and on 1 Thess. v. 1.

<sup>4</sup> [Schleusner says this is the day of judgment.]

6. Acts xxiv. 25. Gal. vi. 10. On Eph. v. 16. Col. iv. 5. see ἡγαροάζω. Both Schleusner and Wahl put καίρος, as used in these passages, under this head. See Luke viii. 13. 1 Cor. vii. 6. Polyb. viii. 15. 1. 1. 6. 1. Xen. Cyr. i. 3, 8.]

[III. *A definite or particular time*, usually with ἔκτος, οὗτος, νῦν, &c. Mat. xi. 25. xii. 1. xiv. 1. Rom. iii. 26. ix. 9. 1 Tim. iv. 1.]

IV. *A prophetic year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14<sup>1</sup>. where see Dr. Bryce Johnston's Commentary.

Kairoi, either in one or two words, from *kai* *though*, and *roi* *truly*.—*Though truly, though indeed*. occ. Heb. iv. 3. *for we who believe now under the Gospel, enter into his rest, as he said, As I have sworn in my wrath, that they, the unbelievers, shall not enter into my rest*; and thus the Lord speaks by his prophet David concerning his rest, *kairoi* *though indeed the works of creation, to which he refers, (comp. ver. 4.) were finished from the foundation of the world: for, &c.* On the sense of *kairoi* see Wetstein.

Kairois, from *kairoi*, and *ye* *truly*.—*Though truly, though indeed*. occ. John iv. 2. Acts xiv. 17. xvii. 27.

KAIΩ. It forms 1st fut. *καύσω*, 1st fut. mid. *καυσοῦμαι*, (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive <sup>2</sup> *καυθήσμαι*. 1 Cor. xiii. 3.

I. *To burn*; hence *καίωμα*, pass. to be burnt. John xv. 6. 1 Cor. xiii. 3. where however observe that the Alexandrian and another MS. read *καυθήσμαι*. So Coptic and Ethiopic versions. See Wetstein and Griesbach. According to the common reading the text may allude to Dan. iii. 28. [Lev. iv. 12. Xen. Cyr. iv. 2, 33.]

II. *To set on fire, to light*, as a lamp. Mat. v. 15. where Kypke shows that the Greek writers in like manner use *λόχρον καίειν* *for lighting a lamp*. Comp. Luke xii. 35. [Mark iv. 21. Xen. Ec. xvii. 3. Hence in the passive, *to be set on fire, to burn*. Of fire, Heb. xii. 18; a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. John v. 35 (metaphorically, comp. Eccles. xlviii. 1); a mountain, Rev. viii. 8; a lake, Rev. xix. 20. xxi. 8. It is applied to the heart, Luke xxiv. 32. to denote *strong emotion*. Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29; and see Wetstein on Luke.]

Kárei, for *kai* *καί* by an Attic crasis.

[I.] *And there*. Mat. v. 23. x. 11. et al. [Ruth i. 17.]

[II. *And thither*. Acts xvii. 13.]

Káreíthen, for *kai* *ἐκείθεν* by an Attic crasis.

1. Of place, and *thence*, or *from thence*. Mark x. 1. Acts vii. 4. et al. [2 Kings ii. 25.]

2. Of time, and *from that time*. Acts xiii. 21.

Káreínos, η, ο, for *kai* *ἐκείνος* by an Attic crasis.—*And he, she, it*; plur. *and they, those*. Mat. xv. 18. xx. 4. Mark xii. 4. et al. [Is. lvii. 6.]

Kasia, ας, η, from *κακός*.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16. [1 Cor. v. 8.] especially *malice, malignity, ill-will*. Eph. iv. 31. Col. iii. 8. Tit.

<sup>1</sup> [The *καιροί* here denote two years. See Storr, Obs. ad Anal. and Syntax. Hebr. p. 96.]

<sup>2</sup> See Note in Grammar on the subjunctive mood of τύπτω, sect. x. 11.

iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21. particularly in the latter passage, where *περισσὴν κακίας*, *superfluity of naughtiness*, seems an allusion to the Heb. *הַרְעָה*, which denotes the *superfluous foretelling* of the uncircumcised. Comp. Col. ii. 11. and see Heb. and Eng. Lexicon under *רָעָה*. [Schl. observes that *covardice* is the proper signification of the word in good Greek, as Xen. de Rep. Lac. ix. 2; and he and Wahl refer Rom. i. 29. to the sense *malice*, and Jam. i. 21. to *evil* in general.]

II. *Evil, affliction, calamity*. Mat. vi. 34. This seems a Hellenistical application of the word; and thus the LXX use *κακία* for the Heb. *רָעָה*. Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14. et al. [Parkhurst should have observed that the Hebrew word has the same double application. See Amos iii. 8. This sense of *κακία* occurs, however, in Thucyd. iii. 58. Xen. Mem. ii. 1, 26. Jerome renders the passage of St. Matthew, *ut suo quaque dies vitio laboret*.] The above-cited are all the passages of the N. T. wherein the word occurs.

ΚΑΚΟΉΘΕΙΑ, ας, η, from *κακός* *evil*, and ἦθος *custom*.—*Evil manners* or *morals*, “the inveteracy of evil habits,” says Doddridge; but rather *malignity*, according to Wetstein, whom see, and who cites from Aristotle, Rhet. ii. *κακοῦθια, τὸ ἐν τῷ χεῖρον ὑπολαμβάνειν ἅπαντα, ‘κακοῦθια* is the taking of every thing in the worst view.’ Compare also Kypke. occ. Rom. i. 29. [Schleusner and Wahl agree in this explanation. The Vulgate, too, has *malignitas*. The Syriac, *evil thoughts*. See Polyb. v. 50, 5. Add Esth. viii. 16. 3 Mac. iii. 22. vii. 3.]

Κακολογίω, ὦ, from *κακός* *evil*, and λόγος *a word*.

I. With an accusative, *to speak evil of*. Mark ix. 39. Acts xix. 9. [Exod. xxi. 17. 1 Sam. iii. 13.]

II. With an accusative, *to speak evil against, revile, abuse*. Mat. xv. 4. Mark vii. 10. See Campbell on Mat. [Rather, *to ill treat in any way*, according to Schleusner.]

Κακοπάθεια, ας, η, from *κακοπαθής*. See† *κακοπαθίω*.—*A suffering of evil, a bearing of affliction*. occ. James v. 10. See Wetstein on 2 Tim. i. 8. [It is also *trouble, vexation, labour*. Mal. i. 13. Diod. Sic. i. 36. ii. 1.]

Κακοπαθίω, ὦ, from *κακός* *evil*, and *πάθος* *suffering*.

I. *To suffer evil* or *afflictions, to be afflicted*. 2 Tim. ii. 9. James v. 13. Josephus uses the verb in the same sense, de Bel. vi. 1, 5. where are mentioned, ἡ Ἰουδαίων μακροθυμία, *kai τὸ καρτερικὸν ἐν οἷς ΚΑΚΟΠΑΘΟΥΣΙΝ*, ‘the patience of the Jews, and their constancy in the evils they suffer.’ See many other instances from the best Greek writers in Wetstein on 2 Tim. i. 8. [It is especially used of undergoing *labour, fatigue, &c.*, as in the case of soldiers, wrestlers, &c. Elian. v. H. ii. 28. Polyæn. vii. 25. Jon. iv. 10.]

II. *To endure, sustain afflictions*. 2 Tim. ii. 3. iv. 5. Berosus in Josephus uses it for *sustaining military labours* or *hardships*. Ant. x. 11. 1. οὐ δύναμενος αὐτὸς ἵππῃ ΚΑΚΟΠΑΘΕΙΝ, ‘being no longer able to sustain the (military) hardships.’ So



Josephus, de Bel. i. 7, 4. *τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥΝΤΩΝ*. It is then with peculiar propriety applied to the Christian soldier, 2 Tim. ii. 3.

*Κακοποιῶ*, ὦ, from *κακός evil*, and *ποιῶ to do*.—*To do evil*. occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John 11. [Schleusner and Wahl say, that in Mark iii. 4. Luke vi. 9. the sense is *to do harm or injury to*, as in Gen. xxxi. 7. xliii. 6. 1 Sam. xxv. 34. Ezra iv. 13. Xen. Cyr. viii. 6, 7.]

*Κακοποιός*, οὗ, ὁ, ἡ.—*An evil-doer, a malefactor*. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15. [Polyb. xv. 25, 1. Prov. xii. 4.]

*Κακός*, ἡ, ὅν, from *χάζω* or *χάζομαι to give back, recede, retire, retreat in battle* (as this verb is often used in Homer).

I. *Cowardly, dastardly, faint-hearted*, ignavus. This seems the primary and proper sense of the word<sup>1</sup>, and thus Homer frequently applies it. Compare *ἱκκαίω*. [See Xen. An. ii. 6, 17. Eur. Phoen. 1022. Hom. Od. Γ. 375. Thence it is *idle, dastard*; and Schleusner thinks this is the sense in Mat. xxi. 41. xxiv. 48.]

II. *Evil, wicked*. Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12. et al. [Add Mark viii. 24. 1 Cor. xv. 33. Col. iii. 5. Rev. ii. 2.] *Κακόν*, τό, neut. *evil, wickedness*. Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10. [Add Mark xv. 14. Luke xxiii. 22. Acts xxiii. 9. Rom. i. 30. iii. 8. vii. 19. ix. 11. xvi. 19. 2 Cor. v. 10. James i. 13. 3 John 11. In John xviii. 23. Wahl calls it a *falsehood*. Schleusner translates, *show me in what the insult consists*. In 1 Pet. iii. 10. Wahl thinks it is a *curse or cursing*. Schleusner makes it in Phil. iii. 2. *false*.]

III. *Evil, afflictive, sore*. Rev. xvi. 2<sup>3</sup>. *Κακόν*, τό, neut. *Evil, affliction, adversity*. Luke xvi. 25. Acts ix. 13. *Harm, hurt, injury*. Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9. [Is. xlvi. 7. Jer. xiv. 8.]

*Κακούργος*, ου, ὁ, ἡ, contracted from *κακό-ῤργος*, which from *κακός evil*, and *ἔργον a work*.—*An evil-doer, a malefactor*. occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this sense the word is often applied in the best Greek writers, and joined with *κλέπται thieves*, as may be seen in Wetstein on Luke xxiii. 32. [See Ælian, V. H. iii. 44. Diad. Sic. xx. 83. Demosth. p. 732. In the LXX, Eccl. viii. 12. and Prov. xxi. 15. it is simply *evil-doers*. *Κακουργία* is *mischievousness done to an enemy* in Xen. Cyr. i. 6, 19; and the verb is used in the sense of *injuring*, Xen. de Re Eq. vi. 5, 6. Mag. Eq. viii. 1, 14.]

*Κακουργίω*, ὦ, from *κακῶς or κακόν ill*, and *ἔχω to have, treat*.—*To treat ill, to maltreat, harass, male habere, male vexare*. occ. Heb. xi. 37. xiii. 3. [1 Kings ii. 26. xi. 30.]—Kypke cites the V. act. *κακουργεῖν* from Diodorus Sic. [iii. 22.] and Stobæus, and the participle pass. *κακουργομένους* from Plutarch.

*Κακῶ*, ὦ, from *κακός evil*.

I. *To evil-treat, treat ill, abuse, hurt*. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13. [Ex. v. 22. Num. xi. 11. Ecclus. vii. 22. Thuc. i. 33. Herodian, vi. 6, 12.]

II. *To disaffect, make disaffected, or ill-affected*. Acts xiv. 2. where see Bowyer. [Joseph. Ant. xvi. 1, 2. Hom. Od. iv. 754. xvi. 212<sup>3</sup>.—This verb signifies properly, *to make bad, corrupt*. Theoph. Hist. Plant. i. 15. Xen. An. iv. 5, 35.]

*Κακῶς*, adv. from *κακός*.

I. *Ill, wickedly, wrongly, amiss*. occ. John xviii. 23. James iv. 3. Comp. Acts xxiii. 5. [Ex. xxii. 28.]

II. *Miserably, wretchedly, calamitously*. Mat. xxi. 41. *κακῶς κακῶς ἀπολοῖσι*. "What," says Raphaelius, "can be more beautiful or significant than this expression! The word *κακῶς* shows the cause of their destruction, *κακῶς* the grievousness of it; and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from Demosthenes, Aristophanes, &c., to which I shall add one from Cebes's Table, where the old man, speaking of the advice which the genius gives the persons entering into life, says, *ὅστις τοῖνυν παρ' αὐτὰ τι ποιεῖ ἡ παρακούει, ἄΠΟ' ΑΛΥΤΑΝ ΚΑΚῶΣ ΚΑΚῶΣ*—"whoever does contrary to it, or neglects to observe it, *that wicked wretch is wretchedly destroyed*," and another from Josephus, Ant. xii. 5, 4, *καὶ οὕτως ΚΑΚΟΙ' ΚΑΚῶΣ ἈΠΟ' ΑΛΟΝΤΟ*. See many more examples from the Greek classics in Wetstein on Mat. xxi. 41. [Aristoph. Plut. 65, 418. Soph. Aj. 1409. See Palaiet, Obs. p. 65. This is the sense too in Mat. xv. 22<sup>4</sup>.]

III. *Ill*, in body or health. Mat. iv. 24. [viii. 16.] ix. 12. Comp. *ἔχω IX*. [Add Mat. xiv. 35. Mark i. 32, 34. ii. 17. vi. 55. Luke v. 31. vii. 2. Ælian, H. A. xi. 34. Theoph. Char. xiii. at the end. Ezek. xxxiv. 12.]

*Κακῶσις*, εως, ἡ, from *κακῶν*.—*Ill-treatment, vexation, affliction*. occ. Acts vii. 34. [Ex. iii. 7. Ecclus. xi. 28. Thucyd. vii. 8. and see Bergl. ad Alciph. i. 6.]

*Καλάμη*, ης, ἡ, from *κάλαμος*.—*The stalk of corn, straw, stubble*, applied figuratively to persons. occ. 1 Cor. iii. 12. Comp. under *ξύλον I*. and *κύρ V*. [It is used of the *stalk of corn* in Xen. An. v. 4, 27. Suidas and the Schol. on Theoc. Idyll. v. 7. make it simply the *stalk*; Hesychius seems to call it the *woody part of the stalk*. See Ex. v. 12. xv. 7. Is. v. 24. Salmas. Ex. Plin. p. 832.]

*ΚΑ' ΑΜΟΣ*, ου, ὁ.

I. It appears to denote in general the *stalk* or *stem of vegetables*; and by a comparison of Mat. xxvii. 48. and Mark xv. 36. with John xix. 29. seems to be used in the two former texts for the *stalk of the hyssop*. Compare under *ὑσσωπος*. [This is the opinion of Deyling, i. p. 259. and so Rosenmüller, who adds that the hyssop in Pales-

<sup>1</sup> "Propriè dicitur de segni et meticulofo, qui pedem referat in certamine; κατὰ τοῦ χάζειν, à cedendo. Eustath." Lege.

<sup>2</sup> [See Eustath. ad Iliad. B. 723. p. 249. who explains it by incurable, and a penetrating disease.]

<sup>3</sup> [Schleusner refers Ps. cvi. 32. to this sense, but erroneously.]

<sup>4</sup> [The Cod. Baell. and Origen have *δενδρ* in this place. Cicero has *male for valde*, Attic. xiv. 50.]

tine grew to a large size<sup>1</sup>. Schleusner thinks that a *stick*, made of the *Arundo Sativa*, is meant in both places. De Dieu thought it was the *Calamus Aromaticus*.]

II. *A reed*, which is easily turned aside or shaken<sup>2</sup> by the wind. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. *A pen*, which was anciently made of a reed, calamus scriptorius. 3 John 13. where see Wetstein. [See Ps. xlv. 1. Martial vii. 10. Cic. ad Att. vi. 8. Comp. Pers. iii. 10. Coran, Sur. xxxi. 26. lxviii. 1. This sense is noticed by Thomas M. Pliny (xvii. 14.) says that all reeds were not fit for this use, and that the Egyptian were the best.]

IV. *A kind of a large reed or cane*. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1. xxi. 15, 16. Ezek. xl. 3. [In these places of Revelations and Ezekiel, Schleusner and Wahl say that a measuring-rod is meant. Rosenmüller observes rightly, that "pertica illa calamus dicitur, quia plerumque pertices erant ex arundine."]

ΚΑΛΕΩ, ὦ.

I. To CALL, *summon*. See Mat. ii. 15. iv. 21. x. 13. xx. 8. xxv. 14. [Add Mat. ii. 7. Luke xix. 13. Heb. xi. 8. Xen. An. i. 3, 4. Cæc. iv. 16. Eur. Cycl. 49.]—Καλεῖν κατ' ὄνομα, to call by name. John x. 3. where Wetstein shows from Aristotle and Longus, that the ancient shepherds used to call their sheep and goats by names. See also Wolfius.

II. To call, *invite*. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. 1 Cor. x. 27. [Add John ii. 2. Theoph. Char. ix. 1. Xen. Mem. i. 3, 6<sup>3</sup>. So τοσο, Cic. Ep. ad Fam. ix. 20. Sueton. Calig. 39. In a legal sense, to cite. Acts iv. 18. xxiv. 2. Demosth. pp. 1324, 12. 1536, 10.]

III. To call, *name*. Mat. ii. 23. [xxiii. 8.] xxvii. 8. [The word ὄνομα is often added, as in Mat. i. 21, 23, 25. Luke i. 13, 31, 59. ii. 21. Gen. xvi. 11. Plat. Polit. p. 179. C. Eur. Ion 269. Xen. Cæc. vii. 3. In Luke vii. 2. it is to *surname*, as in Polyb. i. 65, 2. Xen. Symp. vi. 6. 1 Mac. ii. 3, 2 Mac. x. 12.]

IV. Passively, to be called, signifies to be, or to be esteemed and treated agreeably to the appellation. See Mat. v. 9, 19. xxi. 13. [Mark xi. 17.] (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.—Thus the V. καλεῖσθαι is often used in the LXX for the Heb. קָרָא, Is. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7. et al. Yet I would not assert that this is a merely Hebraical or Hellenistical sense; for Homer applies it in the same manner, Il. v. 342. where, speaking of the gods, he says,

Οὐ γὰρ εἶπον ἔδουσι· οὐ πίνουσ' αἶθωπα οἶνον,  
τοῖνε' ἀναιμόνετ' εἶσι, καὶ ἄθανατοι ΚΑΛΕ'ΟΝΤΑΙ.

Not bread they eat, nor drink inflaming wine,  
So have no blood, and are immortal call'd.

<sup>1</sup> [See 1 Kings iv. 33. The mountain hyssop, too, is known to have grown on the hills round Jerusalem in considerable quantities, and it had a stalk quite strong enough for the purpose here noticed. See Salmas. Exerc. de Homonymis Hyles Iatricis, c. 19. and de Cruce, p. 286, 288, 311, 321.]

<sup>2</sup> So a reed is called by another name, δόναξ, from δύνειν to shake, agitate; and our English reed may perhaps be from the Heb. רָעַץ to tremble, shake.

<sup>3</sup> [So κληῖν ποιέσθαι, for to invite people to a feast, and παρακαλεῖν (Eur. Bacch. 1245). See Fessell. Advers. iv. 3, 9.]

Thus also in Alcinoüs's speech to Ulysses, Od. vii. 313.

Παῖδά τ' ἐμὴν ἐχέμεν, καὶ ἐμὸς γαμβρόν ΚΑΛΕ'ΕΣΘΑΙ.

Having my child be call'd my son-in-law.

Comp. Il. iii. 168. iv. 60, 61. And so even the Greek prose-writers, as for instance, Thucyd. v. 9. Λακεδαιμονίων συμμάχους ΚΕΚΑΗ'ΕΣΘΑΙ, 'to be called the allies of the Lacedæmonians,' is really to be so, and to have the honour and benefit of that title.

[V. This verb is often metaphorically used, to call or bring men to Christianity and true religion. Mark ii. 17. Luke v. 32. Rom. viii. 30. ix. 12, 24. 1 Cor. i. 9. vii. 13, 18. Gal. i. 6. v. 8, 13. Eph. iv. 1, 4. Col. iii. 15. 1 Thess. ii. 12. iv. 7. v. 24. 2 Thess. ii. 14. 1 Tim. vi. 12. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. i. 15. ii. 9, 21. iii. 9. v. 10. 2 Pet. i. 3. And so Mat. xx. 16.]

[VI. To call to an office, elect. Mat. iv. 21. Mark i. 20. Gal. i. 15. Heb. v. 4. In 1 Cor. vii. 17. it is rather to assign a condition.—In Rom. iv. 17. Schleusner and Rosenmüller think that καλεῖν is to call into being, create, as in Philo on Creat. p. 728. B; and see Wiesd. xi. 26. Wahl refers it to sense V.]

ΚΑΛΛΕΙΛΑΙΟΣ, ου, ἡ, from κάλλος, εος, ους, τό, fairness, beauty, (which from καλός good, fair, beautiful,) and ἁλαια an olive-tree. +See Ἀγρι-ἱλαιος. +—A good olive-tree, as opposed to a wild one. occ. Rom. xi. 24. [Aristot. de Plant. i. 6.]

ΚΑΛΛΙΩΝ, ονος, ὁ, ἡ, καὶ τὸ —ον. Comparat. of καλός.—Better; hence ΚΑΛΛΙΩΝ, neut. used adverbially, well enough, very well. occ. Acts xxv. 10. Comp. under βελτίων.

ΚΑΛΟΔΙΔΑΣΚΑΛΟΣ, ου, ὁ, from καλόν good, and διδάσκαλος a teacher.—A teacher of what is good. occ. Tit. ii. 3.

ΚΑΛΟΠΟΙΩ, ὦ, from καλός good, and ποιῶ to do.—To do well [or perhaps, to be beneficent.] occ. 2 Thess. iii. 13. [It occurs in Lev. v. 4. in one MS.]

ΚΑΛΟΨ, ἡ, ὄν.

I. Goodly, [handsome,] beautiful. Mat. xiii. 45. Luke xxi. 5. [This is the proper meaning of the word. Schleusner and Wahl translate these places excellent or valuable.]

II. Good, in a natural sense. Mat. vii. 17, 18. (comp. xii. 33.) xiii. 8, 23, 24, 48. [Mark iv. 8, 20. Luke viii. 15.] John ii. 10.

III. Good, large, of measure. Luke vi. 38.

IV. Good, useful, profitable, convenient. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. [xiv. 21. Luke xiv. 34.] 1 Cor. vii. 8, 26. [ix. 15. 1 Tim. i. 8. Eccles. xiv. 3.]

V. Good, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. James iii. 13. Heb. xiii. 18. et al. freq. So Mat. xv. 26. οὐκ ἔστι καλόν, it is not good, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein, and Kypke. [It is hence applied to describe many virtues, as fidelity. John x. 11. 1 Tim. iv. 6. The word in good Greek describes whatever is elevated in virtue. See Gal. iv. 18.]

[VI. Beneficent, benevolent. This sense is given by Schleusner and Wahl to John x. 32. Gal. vi. 9; and by the former to Mat. xxvi. 10. (where,

however, he says it may be *pious*.) and Titus iii. 8. This seems to be the sense in Ps. xxxv. 12. With Gal. vi. 9. we should compare 2 Thess. iii. 13. as the meaning must probably be the same in both. The phrase *καλὸν ποιεῖν* occurs in Is. i. 17. where Schleusner agrees with our translation in turning it, to do well, i. e. to act virtuously.]

*Κάλυμμα*, *αὐτός*, *τό*, from *καλύμμαι* perf. pass. of *καλύπτω*.—*A covering, a veil*. occ. 2 Cor. iii. 13—16. [Comp. Ex. xxxiv. 33. It is metaphorically used in ver. 14. to signify an impediment.]

*ΚΑΛΥΨΙΤΩ*, from the Chald. N. *קלף* a covering, as the bark, skin, shell, plaster of a house, &c. See Castell, Hept. Lex. in *קלף*.—*To cover, hide*. occ. Mat. viii. 24. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3. James v. 20. 1 Pet. iv. 8. where comp. Prov. x. 12. 1 Cor. xiii. 7. [In James v. 20. 1 Pet. iv. 8. Schleusner and Wahl say, to suppress, hinder, or prevent from appearing, or being done. Bretschn. says, to procure pardon for other offences (by charity, &c.) Rosenmüller, in James, says, will cause God to put out of his sight the (converted sinner's) former offences; and in Peter he translates, (citing Prov. x. 12) charity diminishes the number of sins, explaining this by saying, that friendship leads us to forgive the faults of those whom we love, then to convert them, and that thus God is led to overlook the sins of the repentant sinner<sup>1</sup>. In Ps. xxxii. 1. *ἐπικαλύπτω* is applied to the pardon of sin; as is *καλύπτω* in Ps. lxxv. 2. and Neh. iv. 5.]

*Καλῶς*, adv. from *καλός*.

I. *Well*, in a natural sense [of health]. Mark vi. 18.

II. *Well*, in a spiritual or moral sense. [John xviii. 23.] 1 Cor. vii. 37, 38. [2 Pet. i. 19.] Comp. James ii. 19. Acts x. 33. where Wetstein shows that the purest Greek writers apply the phrase in like manner with a participle. Also, to do good. Mat. v. 44. xii. 12. This latter seems a Hellenistical sense of the phrase, in which it is used by the LXX, Zech. viii. 16. for the Heb. *טוב*.

III. In granting or conceding, *well, right, let it be so*. Rom. xi. 20. See Wetstein.

IV. Ironically, in reproving, *well, mighty well*. Mark vii. 9. where Grotius observes, that the expression is entirely Greek, and cites a remark of the Scholiast on Aristophanes, that *ἀποστρεφόμενος καὶ παραιτούμενος ὁ Εὐριπίδης λέγει τὸ ΚΑΛΩΣ*, 'Euripides applies *καλῶς* in aversion and disgust.' Thus *probè* is sometimes used in Latin, as by Plautus, *probè aliquem percutere*, to cheat one rarely, Pseud. ii. 2, 9. See also Campbell on Mark. [See Ælian, V. H. i. 16. Wahl and Bretschn. take it ironically. Schleusner says it is used by antiphrasis for *pestis*, very ill.]

[V. *Rightly, truly*. Mat. xv. 7. Mark vii. 6. xii. 28, 32. Acts xxviii. 25. Luke xx. 39. John iv. 17. xiii. 13.]

VI. "*Honourably, in an honourable place*." Mac-knight. James ii. 3. Compare Mat. xxiii. 6.—

<sup>1</sup> [Erasmus, in both places, understands that they who do good works of charity or conversion, obtain the pardon of their own sins. So Hammond. It is singular, that Cyprian de Opere et Eleemosynis, does not quote a text so apt to his purpose as 1 Pet. iv. 8. If he took it in this sense. Dr. Fiddes, Fifty-two Practical Sermons, p. 57. is positive that St. Peter meant that charity would induce us to palliate our brother's faults.]

[*Καλῶς εἰπεῖν*, to speak honourably of, to praise. Luke vi. 26.]

*Κάμη*, for *καὶ καμή* by an Attic crasis.—*And or both me, we also*. occ. John vii. 28. *κάμη οἶδare, καί*—; do ye both know me, and—? where see Campbell's note, and comp. ch. viii. 14, 19. 1 Cor. xvi. 4. *κάμη πορεύεσθαι*, that I also should go.

*ΚΑΜΗΛΟΣ*, *οὐ*, *ὁ*, *ἡ*, ultimately from the Heb. *קמל* a camel, so called from the V. *קמל* to requite, on account of the revengeful temper of that animal. It was long ago rightly observed by Varro, de Ling. Lat. lib. iv. *Camelus suo nomine Syriaco in Latium venit. 'The camel came into Latium with his Syrian name.'*—*A camel*, a well-known animal.—John the Baptist made a garment made of camel's hair, Mat. iii. 4. Mark i. 6. "*This hair*," Sir John Chardin tells us, "*is not shorn from the camels like wool from sheep, but they pull off this woolly hair, which the camels are disposed in a sort to cast off, as many other creatures, it is well known, shed their coats yearly. This hair, it seems, is made into cloth now*"; for Chardin assures us the modern dervises wear such garments, as they do also great leathern girdles, and sometimes feed on locusts." Harmer's Observations, vol. ii. p. 487. To which I think we may add, that the dervises appear to affect such garb and food, in imitation of John the Baptist, of whom see more in Scheuchzer's Physica Sacra on Mat. iii. 4. and comp. Campbell's note.—Our Saviour, Mat. xix. 24. Mark x. 25. Luke xviii. 25. says, proverbially, *it is easier for τὸν κάμηλον to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*<sup>2</sup>.—It has been doubted whether by *κάμηλον* he here meant a camel, or a cable-ropes: the analogy of nature, it must be confessed, is better preserved in the latter interpretation; but then there is in the Jewish Talmud a similar proverb about an elephant; "*perhaps you are of the city of Pomboditha, where they drive an elephant through the eye of a needle*." And it may be justly questioned, notwithstanding what Stockius cites from Phavorinus and Albert, whether *κάμηλος* be ever used for a cable. The Scholiast on Aristoph. Vesp. 1130. is express, that the word signifying a cable-ropes is written (not with an η, but) with an ι; "*κάμηλος δὲ, τὸ παχὺ σχοινίον* (says he) *διὰ τοῦ ι*;" and certainly the most usual sense of *κάμηλος* is a camel. I therefore embrace the common interpretation, given by our translators; especially as the proverb, in this view, seems quite agreeable to the eastern taste. [We may mention here, that a similar proverb is found in the Coran, Sur. vii. 41. al. 38. of a matter of great difficulty, and that the Hebrew one to the same effect, to make an elephant pass through a needle's eye, is noticed in Buxtorf, Lex. Chald. Talmud. p. 1722. and Vorst, de Adag. N. T. c. 3. On the other hand, Theophylact and Origen understand the phrase of a cable, as does Phavorinus, who says that *κάμηλος* is a cable; and see Alberti, Gloss. Gr. N. T. p. 205. In the Arabic, these words are as closely con-

<sup>2</sup> [That this sort of dress was worn by priests and the rich in Persia, appears from Apollonius, Hist. Mirab. c. 20.]

<sup>3</sup> For further satisfaction on this subject the reader may consult Bochart, vol. ii. 91. &c., Sulzer, who transcribes from him, in his Thesaurus, under *κάμηλος* II., Stockius's Clavis, and Wetstein's Various Readings in Mat. xix. 24.

neeted as in the Greek, having no difference when written without vowels.] Thus Mat. xxiii. 24. *straining off the gnat, and swallowing the camel*, τὸν κάμηλον, is another proverbial expression, and is applied to those who at the same time they were superstitiously anxious in avoiding small faults, did without scruple commit the greatest sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean* animals prohibited for food. Comp. under διυλίζω.—The above-cited are all the passages of the N. T. wherein the word κάμηλος occurs.—The LXX have very frequently used it for the Heb. חָמָל [Gen. xii. 16.] and once for חֲמַל a dromedary. [Is. lx. 6.]

ΚΑΜΙΝΟΣ, ου, ἡ, q. d. καύμιος, says Mintert, from καίωμαι to burn, succendor.—*A furnace*. occ. Mat. xiii. 42, 60. Rev. i. 15. ix. 2. [The word is used for a furnace for melting metals. Xen. de Vect. iv. 49. Diod. Sic. v. 27. and so in the place of Revelation. It occurs Gen. xix. 28. Dent. iv. 20. Jer. xi. 4.]

Καμύω, by syncope for καταμύω, which from κατά and μύω to shut, properly the eyes.—*To shut, close*, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27. in both which passages the LXX version of Is. vi. 10. is pretty exactly cited. The grammarian Phrynichus objects to the use of καμύειν for καταμύειν<sup>1</sup>, as a barbarism, though he owns it is found in Alexis, who was an Attic writer. Thomas Magister, however, seems to admit its purity, βύειν τῶ ὤτων, καμύειν ἐπὶ ὀφθαλμῶν, 'βύειν is spoken of the ears, καμύειν of the eyes,' says he; and Wetstein, whom see, cites from Athenæus, ἔλην ΚΑΜΜΥΣΑΣ ἐπιπνεῖ, *skutting* (his eyes) he drank up the whole. See also Blackwall's Sacred Classics, vol. ii. p. 34, 35. [The word occurs also Is. xxix. 10. Lam. iii. 44, 45. whence (and from Phryn. Ecl. p. 150.) Fischer (Prol. xxx. p. 678.) says it is a word of the Macedonian or Alexandrine dialect. See the commentators on Thom. M. v. βύειν, and Spanheim on Callim. H. in Dian. v. 95. Xen. de Ven. v. 11. Ælian, H. A. ii. 12. The word occurs in Philo de Somn. p. 589. in the sense of *winking*.]

ΚΑΜΝΩ.

I. *To labour even to fatigue.*

II. *To be fatigued, tired, or wearied with labour.* In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. Heb. xii. 3. [Comp. Job x. 3.] Rev. ii. 3. where see Griesbach. [Æsch. Socr. Dial. ii. 1. Arrian. de Ven. viii. 3.]

III. *To labour under some illness, to be sick.* James v. 15. The profane writers often apply the word, and particularly the particip. πρεσ. κάμνων, in this sense. See Wetstein on James v. 15. and Suicer Thesaur. [Eur. Orest. 315. Aristoph. Thesm. 412. Diod. Sic. i. 25. Xen. Mem. i. 2, 51. It is used even of the dead. Hom. Il. A. 475. Thucyd. iii. 59.]

Κάμποι, for καὶ ἵποι by an Attic crasis.—*And to me, to me also*. occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

ΚΑΜΠΩ.

[I. *To bend*, transitively (the same as γνάμπτω). *To bend the knee* is a phrase denoting to

offer worship to. Rom. xi. 4. (comp. 1 Kings xix. 18.) and Eph. iii. 14. (See 2 Chron. xxix. 29.)]

[II. *To bend*, intransitively. It is used of the knee in the same sense as in sense I. Rom. xiv. 11. (which words are taken from Is. xlv. 23.) Phil. ii. 10. See also Dan. vi. 10. Schwarz, Comm. Cr. p. 724.]

Κάν, for καὶ ἐάν by an Attic crasis.

I. *And if, also if*. Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9. κάν μὲν ποίησθ καρπὸν, εἰ δὲ μήγε, and if it bear fruit (well), but if not—. This is an elegant ellipsis, common in the Attic writers, particularly Xenophon, as Raphaelius has shown. See also Hutchinson's note 1, on Xenophon's Cyrop. lib. vii. p. 416. 8vo, and Wetstein and Campbell on Luke, where Kypke, however, from ver. 8. understands ἐφ' ἑαυτήν.

2. *Even if, if but, if only, at least*. Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. *Even though, although*. Mat. xxvi. 35. John viii. 14.

Κανάνιης, ου, ὁ. See under Ζηλωτής.

ΚΑΝΟΝ, όνος, ὁ, from the Heb. קָנָן a reed or cane, whence also Gr. κάννα.

I. In Homer it signifies a *straight piece of wood accurately turned* (turnatum) and made smooth, or somewhat similar, though of other matter; hence he uses it, 1st, for the two *pieces of wood* in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand, to keep the shield steady. Il. viii. 193. xiii. 407. 2ndly, for a *straight staff or stick*, from off which the wool or flax was drawn in spinning, the distaff, Il. xxiii. 761. Hence

II. Κανών is any thing straight used in examining other things, as the tongue or needle in a balance, [Poll. Onom. iv. 24, 5, 1.] a *plummet* in building, &c. [Bretsch. also thinks it any thing straight. It is a carpenter's rule, or line for measuring. See Valck. ad Eur. Hipp. 468. and Aq. Job xxxviii. 5. (where the LXX have σπαρίον a rope); and also Is. xxxiv. 11.]

III. In the N. T. a *rule of conduct or behaviour*. Gal. vi. 16. Phil. iii. 16. But in this latter text κανόνις is wanting in five ancient MSS. and one later. See Wetstein and Griesbach. The Greek writers often apply the word in this sense, as may be seen in Elsner and Wolfius on Gal. vi. To the instances they have produced I add from Lucian, Demonax, t. i. p. 998. ΚΑΝΟΝΑ προτίθεσθαι, to propose a rule, of conduct, namely. Comp. Macknight on Phil.

IV. *A measure, a measuring rod, or the like*. Thus in Ezek. xl. 3, 5, &c. the Heb. קָנָן is used for a *measuring reed or rod*; but by St. Paul κανών is applied in a figurative sense to the thing or quantity measured, or to that portion of the Lord's field which he had, as it were, measured out, and allotted to be cultivated by the Apostle, 2 Cor. x. 13, 15, 16. where see Wolfius. Aquila uses the word, Job xxxviii. 5. for the Heb. קָנָן a measuring or marking line. Comp. 2 Chron. iv. 2. Is. xlv. 13. in the Heb. [It is used for the space defined for the racers to run in the games; see Poll. Onom. iii. 151.]

<sup>1</sup> [See Xen. Cyr. viii. 3, 12. Aristoph. Vesp. 92.]

<sup>2</sup> See Damm's Lex. in κανών.

**Καπηλεύς**, from *καπῆλος* a *taverner*, a *victualler*, a *victualler*, so called, say some, from *κακύνειν τὸν πηλόν*, *adulterating the wine*; for so *πηλός* is sometimes used, but properly signifies *thick, turbid wine*, from *πηλός mud, mire*: *καπη-λός*, however, may, I think, be better deduced from *κάπη*<sup>1</sup> *food, victuals*, which from *κάπη* to eat.

I. To keep a *tavern* or *victualling-house*, to sell *victuals* and *drink*, and especially *wine*. [*Ælian*, V. H. x. 9. *Xen. Cyr.* iv. 5, 42; or to be a *retail dealer, hawker*. (German, *φδδter*.) See *Deyling*, iv. p. 636.]

II. To make a gain of any thing<sup>2</sup>, especially by *adulterating it with heterogeneous mixtures<sup>3</sup>, as *vintners* have been in all ages too apt to do their *wines*. So in the LXX of *Is.* i. 22. we read, οἱ ΚΑΠΗΛΑΙΟΙ σου μίγνουν τὸν οἶνον ὕδατι, *thy vintners mix the wine with water*. Hence the verb is with a most striking propriety applied to those who, for *filthy lucre's sake*, basely *adulterate* the word of God with human imaginations, τοὺς οἰκίστους λογιζομένους ἀναμιγνύντες τῇ χάριτι, as *Theodoret* well expresses it. *occ.* 2 *Cor.* ii. 17. *Comp.* iv. 2. *Tit.* i. 11. and see *Raphelius*, *Wolffius*, *Weiststein*, and *Kypke* on 2 *Cor.* ii. 17. [In the same sense it is used of sophists, who for gain corrupt the truth. See *Philost. Vit. Apoll.* i. 13. v. 36. *Boa*, *Exerc.* *Phil.* p. 154. *Spanh.* ad *Julian.* Or. i. p. 141. *Blomf.* ad *Æsch.* Sept. *Theb.* 547. *Monk*, ad *Eur. Hipp.* 956. *Loesner*, p. 300. *Wakefield*, *Silv. Crit.* pt. iii. p. 74. *Alberti*, *Obss.* *Phil.* p. 359.]*

*Καπνός*, οὐ, δ, from *καίω* to burn, and *πνοή* breath, q. d. *in* τῆς καύσεως πνοή, a breath or exhalation from burning.—*Smoke.* *Acts* ii. 19. *Rev.* viii. 4. et al. [*Ex.* xix. 18. *Ælian*, V. H. xii. 37.]

*Καρδία*, ας, ή, from *κίαρ* contract. *κῆρ*<sup>4</sup> the heart.

I. The heart. See *Acts* ii. 26. "The scripture," saith *Cocceius*, in his *Heb. Lexicon*, "attributes to the heart, thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: the heart is therein used for the mind in general, as *Mat.* xii. 34. *John* xiii. 25. *Rom.* ii. 15. x. 9, 10. 1 *Pet.* iii. 4; for the understanding, *Luke* iii. 15. ix. 47. *Acts* xxviii. 27. *Rom.* i. 21. 2 *Cor.* iv. 6; for the will, *Acts* xi. 23. xiii. 22. *Rom.* x. 1; for the memory, *Luke* i. 66. ii. 51; for the intention, affection, or desire, *Mat.* vi. 21. xviii. 35. (where see *Kypke*), *Mark* vii. 6. *Luke* i. 17. viii. 15. xvi. 15. *Acts* viii. 21. 1 *Thess.* ii. 4. et al. freq.; for the conscience, 1 *John* iii. 20, 21. *Comp.* *Campbell's Prelim. Diss.* p. 129. [The phrase *εἰς* or *ἀπὸ καρδίας*, denoting sincerity of

purpose, is very frequent. See *Mat.* xviii. 35; and perhaps, *καθαρός* is understood, which occurs in 1 *Tim.* i. 5. 2 *Tim.* ii. 22. *Mat.* xxii. 37. *Mark* xii. 30. *Rom.* vi. 17. *Deut.* vi. 5. *Theocr.* xxix. 4; the phrase *ἔχειν ἐν τῇ καρδίᾳ* is to love. *Phil.* i. 7. (*Ovid. Trist.* v. 2, 24); and *εἶναι ἐν τῇ καρδίᾳ* to be loved. 2 *Cor.* vii. 3.]

II. The middle or inner part of a man, including the stomach and bowels as well as the heart. *Acts* xiv. 17. *Comp. Rev.* x. 9. MS. *Alexandr.* So the *Scholast* on *Thucyd.* ii. 49. observes, that the ancients called the stomach *καρδίαν*; and the Greek physicians use the terms *καρδιαλγία*, *καρδιωγμός*, and *καρδιακή νόσος* for affections of the stomach. See more in *Wolffius*. [*Prov.* xxii. 18. *Hab.* iii. 15. *Hom.* (Il. i. 701. x. 601.) uses *ἦτορ* and *κῆρ* in this sense.]

III. The middle or inner part, as of the earth. This seems a merely Hellenistical sense of the word, and thus it is used by the LXX for the *Heb.* 2, 2 *Sam.* xviii. 14. *Ps.* xlv. 2. or xlv. 3. *Prov.* xxiii. 34. *Ezek.* xxvii. 4. et al. and for 2, 2 *Jonah* ii. 4. *occ.* *Mat.* xii. 40. where *καρδία τῆς γῆς*, the heart or inner part of the earth, plainly denotes the grave.

**Καρδιογνώστης**, ου, δ, (q. *καρδιῶν γνώστης*), from *καρδία* a heart, and *γνώστης* a knower, which from *γνῶν* or *γινώσκω* to know.—A knower of hearts, one who knoweth the hearts, i. e. the most secret thoughts, desires, and intentions. *occ.* *Acts* i. 24. xv. 8.

*Καρπός*, οὐ, δ. *Eustathius* deduces it from *κίκαρπα* perf. mid. of *κάρπω* to dry, (which see under *κάρφος*), and says it properly denotes the seed now ripe and dry, the superfluous humidity being exhaled.

I. The fruit of the earth. *James* v. 7, 18. So in *Homer* *καρπὸν ἀρούρης*, the fruit of the ground, *Il.* vi. 142. et al. [*See* in LXX. *Gen.* xliii. 11. *Deut.* xi. 17. &c.; of corn or grain, *Mat.* xiii. 8, 26. *Mark* iv. 7, 8, 29. *Luke* viii. 8. xii. 17. *John* xii. 24. 2 *Tim.* ii. 6; of trees in general, *Mat.* iii. 10. *Gen.* i. 11, 12, 29; of the fig-tree, *Mat.* xxi. 19. *Mark* xi. 14. *Luke* xiii. 6, 7, 9; of the vine, *John* xv. 2. *Comp.* *Mark* xii. 2. See also *Levit.* xxv. 2; used in LXX for increase generally, *Prov.* iii. 9. for *ωἶλ*. *Jerem.* xxxi. 12. *Διδόναι καρπὸν* (in *Mat.* xiii. 8. and *Mark* iv. 7.) is the same as *φέρειν καρπὸν* to bear fruit, (*John* xii. 24. *Ælian*, V. H. iii. 18.) and answers to Hebrew *רָבַץ* *Ps.* i. 3.]

II. *Καρπός* τῆς δόξης, the fruit of the loins, denotes the offspring of a man. *Acts* ii. 30. *Comp.* *δόξυς*. So *καρπός* τῆς κοιλίας, the fruit of the belly or womb, the offspring of a woman. *Luke* i. 42. Both these phrases seem Hellenistical; the latter is used by the LXX, *Gen.* xxx. 2. *Ps.* cxxii. 11. for the *Heb.* *רָבַץ* [see *Lament.* ii. 20. *Micah* vi. 7. and *Rosenm.* on *Ps.* cxxvii. 2.] and as to the former, see *Gen.* xxxv. 11. 1 *Kings* viii. 19. 2 *Chron.* vi. 9.

III. Advantage, emolument, reward. *Rom.* vi. 21. *Phil.* i. 22. [*Schleusner* adds, *Rom.* xv. 28. (there used of a collection made for the poor saints which are at Jerusalem.) *Rom.* i. 13. (see sense IV.) and translates, *that I might receive*

<sup>4</sup> [Schl. says, "money collected from the Jews for the use of the poor Christians." Why "from the Jews?"]

<sup>1</sup> So *Suicer's Thesaur.* under *καπηλεύς*.

<sup>2</sup> So *Herod.* iii. 89. *ΕΚΑΠΗΛΕΥΕ πάντα τὰ πρήγματα*, he made gain of every thing; and *Herodiani*, vi. 12. *εἰρήνην ποιεῖν ΚΑΠΗΛΕΥΟΝΤΕΣ*, making peace for money; and thus in Latin, *cauponari bellum* is to make war for money. *Ennius* ap. *Cic.* *Off.* i. 12. where see *Sp.* *Pearce's* note.

<sup>3</sup> Thus in *Scapula* we have *ΚΑΠΗΛΕΥΕΙΝ* τὰς δίκας to sell judicial decrees, i. e. pronounce corrupt ones for money.

<sup>4</sup> Whence the Latin *cor* the heart, and Eng. *cordial*.

<sup>5</sup> [With which compare *Acts* vii. 23. *John* xiii. 2. *Heb.* viii. 16. *Rev.* xvii. 17.]

some advantage among or from you. If it be advantage, it alludes to his comfort from their faith, and the effects of his preaching. Comp. verses 11 and 12. (and see Pole, Syn.) and Heb. xii. 11. which he translates, *the highest utility.*]

IV. *The effect or consequence.* See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. James iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the effect or consequence of the apostles' preaching and living, or for the persons or souls converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the works of men, in a good sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16. the fruits by which false prophets are to be distinguished, are not merely nor principally their *bad lives*, (for, though inwardly ravening wolves, yet they come in *sheep's clothing*), but their *corrupt doctrines*. See 1 John iv. 1—3. Comp. Mat. xii. 33—37. Luke vi. 44, 45.

VI. Καρπός χειλίων, the fruit of the lips, means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hos. xiv. 3. where the LXX render the Heb. וְהָיָה שִׁפְהָם בְּרָחֵץ by καὶ ἀνταποδώσομεν καρπὸν χειλίων ἡμῶν, and we will render the fruit of our lips. And in Is. lvii. 19. we have the Hebrew phrase שִׁפְהָם בְּרָחֵץ, the fruit of the lips; and in Prov. xii. 14. xviii. 20. the similar expression פֶּה וְרֵךְ the fruit of the mouth, where the LXX, καρπὸν στόματος. The LXX also, according to the Roman edition and Alexandrian MS., use the phrase ἀπὸ καρπῶν χειλίων αὐτῆς, of the fruit of her lips, in Prov. xxxi. 31. where, however, the Complutensian reading of χειρῶν for χειλίων is preferable; for the Heb. is יְדֵי עֲרֵב, of the fruit of her hands. [The E. T. renders עֲרֵב (in Hosea) *salves*; but if it were in construction with the next word, the final ו would drop. The LXX read the ו as a preposition with next word. Schleusner agrees with Parkhurst, but says that some give the notion of sacrifice to καρπός, (in Heb. xiii.) the sacrifice or offerings of the lips, thankful prayers, comparing Hosea and Isaiah as above.]

[Καρπὸν is omitted Mat. vi. 26. (comp. Luke xii. 17.) after συνάγειν, and Mat. ii. 23. after ποιῶν : comp. ver. 26. and xiii. 8.]

Καρποφορέω, ὤ, from καρποφόρος, which see.

I. *To bring forth fruit*, as the earth. Mark iv. 28. [Hab. iii. 17. Wisd. x. 7. See Anthol. i. 6, 1. Diod. Sic. iii. 61.]

II. *To bring forth fruit*, i. e. good works, as believers. Mat. xiii. 23. Mark iv. 20. Luke vii. 15. Rom. vii. 4. Col. i. 10. Comp. καρπός V.

III. *To bring forth fruit*, i. e. Christian graces, faith, hope, charity, as the gospel doth. Col. i. 6. Comp. verses 4, 5. and καρπός V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. Rom. vii. 5.

Καρποφόρος, ου, ὁ, ἡ, from καρπός fruit, and φέρω to bring.—*Bringing forth fruit, fruitful.* occ. Acts xv. 17. So Wetstein cites from Eustathius in Od. τοὺς ΚΑΡΙΟΦΟΡΟΥΣ μήνας fruitful or fruit-producing months. [Psalm cvii. 34. cxlviii. 9. See Xen. Cyr. vi. 2, 8.]

Καρπεῖω, ὤ, from καρπερός strong, which from κάρος, used by transposition for κράτος strength.—*To endure, persevere, persist with strength* and

courage. occ. Heb. xi. 27. [See Is. xlii. 14. Ecclus. ii. 2. 2 Mac. vii. 17. Generally used by the Greeks of soldiers who endure hunger, thirst, labour, &c., firmly and patiently. See Xen. Hist. Gr. ii. 2, 6. iii. 1, 14. Perizon. on Ælian, V. H. xii. 1. Gloss. Vett. καρπεῖ μακροθυμεῖ, ὑπομένει.]

Κάρφος, εος, ους, τό, from κάρω to dry.—*Any thing that is dry and light, as straw, stubble, chaff, a little splinter of wood, a mote, &c.* occ. Mat. vii. 3—5. Luke vi. 41, 42. See Wetstein on Mat. [Metaphorically used of slight blemishes, light offences, (in allusion to a Heb. proverb,) such as Horace (1 Sat. iii. 73, 74.) calls tubera et verrucae, and Senece (de Vit. Beat. 17.) papule. See Hor. 1 Sat. iii. 25. occ. Gen. viii. 11.]

KATA, a preposition.

I. With a genitive.

1. *Down.* Mat. viii. 32. Mark v. 13. Luke viii. 33. So in Epictetus, Enchirid. cap. lxi. we have KATA' KPHMNOY—*πέρεσθαι*, 'to fall down a precipice.' [See 2 Mac. vi. 10. Dio Cass. Frag. p. 15. (ed. Reimar.) Polyæn. p. 204. Casaubon on Strabo, p. 233. (ed. Almel.) Schl. says it denotes the place from which; the same as ἀπό.]

2. *Against.* Mat. v. 11, 23. Mark ix. 40. et al. freq. Comp. John xix. 11. [Mat. x. 35. xii. 14, 25, 30, 32. xxvi. 59. xxvii. 1. Mark iii. 6. xi. 25. xiv. 55—57. John xix. 11. Jude 15. Num. xii. 1. xxi. 5. Job iv. 18. ("κατά for ἐν," Biel.) xxxi. 36. Wisd. iv. 16. 3 Mac. ii. 27. See Lucian, vol. i. p. 255. ed. Reitz. Polyb. ix. 3, 10. Ælian, V. H. ii. 6. x. 6. Alberti, Peric. Crit. p. 39.]

3. *Of, concerning.* 1 Cor. xv. 15. [See Xen. Cyr. i. 2, 16. Palaiet adduces Ælian, V. H. v. 21. and Longin. de Subl. p. 36; the former of which, Schleusner says, does not apply. See Reiske, Ind. Græc. Dem.]

4. *Throughout.* [Luke iv. 14. xxiii. 5. Acts ix. 31. of a district or country.]

5. *Upon, or more strictly, down upon.* Mark xiv. 3. (So Homer, Il. iii. 217. KATA' χθονός ὄμματα πήξας, 'fixing his eyes down upon the ground.') 1 Cor. xi. 4. where understand κάλυμμα a covering. In Plut. Apophthegm. t. ii. p. 200. E. the phraseology is complete, κατά τῆς κεφαλῆς ἔχων TO' IMA'TION, 'having his outer robe upon his head.' [See LXX, Esth. vi. 12. where, if the reading is genuine, ἔχων must be supplied (Heb. having his head covered). The Exemplar Hexaplar. Arundel, edited by Usher, reads καὶ κατακαλυμμένος τὴν κεφαλὴν.]

6. *By*, i. e. by the name and authority, in adjuring. Mat. xxvi. 63. [Heb. vi. 13, 16. See 2 Chron. xxxvi. 13. Jer. xlix. 13. Judith i. 12. See Reiske, Ind. Græc. Demosth.]

II. With an accusative.

1. *According to.* Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14. [Luke ii. 29. See LXX, Gen. xlvii. 12. &c. in compliance with (said of a law or command). Luke ii. 22. xxiii. 56. Acts xxvi. 5. 2 Cor. xi. 17. κατά τὸν Κύριον by Christ's command. On Rom. viii. 1. see σάρξ V.]

2. *After the manner or custom of.* John ii. 6. Rom. xiii. 5. 1 Cor. iii. 3. So Lucian, Reviv. t. i. p. 388. KATA' TH'N ME'AITTAN ἀνανθιάμενος, 'sipping the flowers after the manner of or like a bee.' See also Wetstein on Rom. iii. 5. who shows that the phrase κατ' ἀνθρώπων is used in

the like view by the best Greek writers<sup>1</sup>. Comp. Macknight on 1 Cor. xv. 32. [which Schleusner translates, for instance, i. e. to speak after the manner of men. In Gal. iii. 15. *κατὰ ἀνθρώπου λόγῳ*, I will bring a human example or instance. Theophylact. 1 Cor. ix. 8.]

3. After, according to the example, or in imitation of. Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of *κατὰ*. See Blackwall's Sac. Class. vol. i. p. 140. Raphaelius on Rom. xv. 5. and Wetstein and Kypke on Gal. iv. 28. To the instances produced by them I add from Lucian, de Mort. Peregr. l. ii. p. 757. *ἀπηνθράκωται*—*KATA' τὸν Ἐμπεδοκλείαν*, has been reduced to cinders after the example of Empedocles. [See Job i. 8. *οὐκ ἔστι κατ' αὐτόν*, there is none like him. ix. 32. xii. 3. xlii. 15. Lament. i. 12. &c. Hesych. *κατ' αὐτόν* ὁμοίον αὐτοῦ. Comp. Ecclus. x. 2. xxxvi. 23. See Plat. Rep. p. 206. viii. Apol. c. 1. Arrian, Exp. Alex. iii. 27. 10. Callim. Epigr. i. 4. Palaiet, Obs. Phil. pp. 357. 380.]

4. *Κατὰ Θεόν*, according to the will or appointment of God. Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. Wetstein on Rom. viii. 27, shows that the Greek writers use *κατὰ* with *Θεόν* in the same sense. To his instances I add from Plato, Apol. Socr. § 9. ed. Forster, *ἐπεινῶ KATA' τὸν Θεόν*, 'I seek according to the will of the god.'

5. With respect to, on account of. Phil. iv. 11. 2 Tim. i. 1, 9, and Macknight. [See 14. with which Schleusner classes Phil. iv. 11. 2 Tim. i. 9. Ecclus. xxix. 12. where the Vulg. on account of, others in, as below (6).]

6. In or at. See Mat. i. 20. [*κατ' ὄναρ*. (So xxvii. 19. and LXX, *καθ' ὄπνον*. Gen. xx. 6. xxi. 11. See Ælian, V. H. i. 13. and *ὄναρ* simply is used in this sense. See Reitz on Lucian, vol. iii. p. 393.) Mat. xiv. 13, 23. (*κατ' ἰδίαν*, *supp. χωρὰν*). Luke x. 4. xv. 14. Acts v. 15. xi. 1. xiii. 1. (See Eur. Phœn. 153. *κατ' ὄρη*, and 830. 1597.) xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Acts xxiv. 14. *κατὰ τὸν νόμον in the law*. See 2 Mac. xv. 8. Comp. iii. 16.] Of time, *κατὰ καιρὸν*, in, or at, a convenient or proper time, seasonably. Rom. v. 6. [John v. 4. where Schleusner supplies *ἰδίαν at its proper season*, suo tempore; others at stated seasons, taking *κατὰ* distributively: see 20.] *Κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ*, 'in the day of temptation,' Heb. iii. 8. [Comp. Acts xiii. 27. 1 Cor. xvi. 2. 3 Mac. ii. 19.] So Josephus, Ant. xv. 10. 3. *KATA' τὴν πρώτην ἡμέραν*, 'on the first day;' and Herodotus, i. 67. *KATA' τὸν κατὰ Κροίσον χρόνον*, 'in the time of Croesus.' [So 2 Mac. xii. 15. *Κατὰ*, with nouns of time, sometimes means about, as Rom. ix. 9. Acts xii. 1. &c.]

7. Along, all along. Acts v. 15. [Throughout, as *καθ' ἑλὴν τὴν πόλιν*. Luke viii. 39. See ix. 6. Acts viii. 1. *Κατὰ τὴν πόλιν*, said of one city, must be distinguished from *κατὰ πόλιν*. See below. 20. Schleusner says, add Luc. xiii. 22. xxi. 5; but in 2nd passage *κατὰ* governs a genitive.]

8. As to, as concerning. [Rom. i. 3. ix. 3, 5. xi. 28. Acts ii. 30.]

9. Concerning. Acts xxv. 14. *τὰ κατὰ τινά, the*

*things relating to or concerning* any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase *TA' KATA'*, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in Wetstein on Eph. vi. 21. and in Hoogeveen's Note on Vigerus, de Idiotism. cap. i. reg. 5. [See 3 Eedr. i. 24. Tob. x. 8. Thucyd. i. 138.]

10. Unto, to, into. Luke x. 32, 33. Acts viii. 3. xvi. 7. [*κατὰ τὴν Μυσίαν*. See Xen. Hist. Gr. iv. 6. 14. Cyrop. viii. 5, 9.]

11. Towards. Acts xxvii. 12. Phil. iii. 14. [On Acts xxvii. comp. Ezek. xl. 6, 43. xliii. 1, 4. See Acts viii. 26. xvi. 7. 1 Chron. v. 10. Gen. i. 10. Hom. Il. i. 484.]

12. By or on a way. Acts viii. 36.

13. Among. Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28. and Wetstein there. [xviii. 15. Eph. i. 15.]

14. On, by reason of, for. Mat. xix. 3. where Kypke shows that it is used in the same sense by Pausanias, Plutarch, and Josephus, and joined with *αἰτίαν* or *αἰτίας*. [John ii. 6. where Schl. says, on account of. The E. T., after the manner of. Rom. ii. 5. (E. T. after.) iv. 4. (see No. 19.) 2 Tim. i. 9. Tit. iii. 5. See 2 Mac. vi. 11. Polyb. Hist. xvii. 32. Hom. Od. iii. 71. Thuc. iv. 99. Diod. Sic. p. 23. ed. Rhod.]

15. By, by means of. 1 Cor. xii. 8. 1 Pet. iv. 14.

16. By, through, out of, denoting the motive. 1 Tim. v. 21. So Phil. ii. 3. where see Wetstein, who shows that the Greek writers apply *κατὰ* in like manner. [Acts iii. 17. *κατ' ἀγνοίαν through ignorance*. Tit. iii. 5. Philem. 14. Luke x. 31. *κατὰ συγκυρίαν by chance*. Appian, B. C. ii. p. 823. Arrian, Exp. Alex. i. 17, 14. *κατ' ἐχθραν out of enmity*.]

17. By, from, signifying the proof. Luke i. 18.

18. By, with, denoting the manner. Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6. [See 1 Cor. ii. 1. Heb. xi. 13.]

19. As, for. Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes distribution, *καθ' ἓν, one by one, singly*. John xxi. 25. *Κατὰ δύο, by two*, 1 Cor. xiv. 27. where Wetstein cites the same phrase from Plutarch. *Καθ' ἡμέραν, day by day, daily*. Mat. xxvi. 55. Luke xi. 3. *Κατ' ἔτος, every year*, Luke ii. 41. Acts xv. 21. *Κατὰ πόλιν, in every city*, Tit. i. 5. *Κατὰ πόλιν καὶ κώμην, through every city and village*, Luke viii. 1. where see Wetstein. [See Acts xx. 20. xxii. 19. LXX, 1 Sam. vii. 16. 2 Chron. ix. 24. Zech. xiv. 16. Xen. de Mag. Eq. iii. 21. de Rep. Lac. xv. 7. See the E. T. in 1 Cor. xiv. 31; but Schleusner translates *ad unum, every one*. Comp. Eph. v. 33.]

21. *Κατ' ὀφθαλμούς, before the eyes*, Gal. iii. 1. Aristophanes, cited by Wetstein, has the same phrase. [See Esther ii. 11.] And so *κατὰ πρόσωπον, in the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely Hellenistical, being often used by Polybius. (See Wetstein on Luke, and Raphaelius on Acts.) Also, *to the face*, Gal. ii. 11. So Polybius frequently. See Raphaelius. [2 Cor. x. 1. (opposed to *ἀπέναντι*). Acts xxv. 16. See Jer. xlix. 19. 1 Mac. iii. 53.]

22. *Καθ' ἑαυτήν, by itself, apart, alone*. Jam.

<sup>1</sup> [See the examples adduced by Blomf. on Æsch. Sept. Theb. 421. and several in Matthias's Gramm. § 449.]

ii. 17. See the following sense, and Wetstein on Acts xxviii. 16. *Καθ' ἑαυτὸν*. "Raphelius has shown that the expression *καθ' ἑαυτὸν* may signify either *apart*, (for which see Bos, Exercit. p. 91.) [and so Schleusner,] or *at his own pleasure*: but it is well known it often signifies *at one's own house*, and so verse 30. seems to explain it here." Doddridge. See also Wetstein. The French phrase *chez lui*, *at his own house*, seems very exactly to answer the Greek *καθ' ἑαυτὸν*. [See Rom. xiv. 22.]

23. *Κατὰ ταῦτα*, literally, *according to these things*, i. e. *in the same or like manner*. Luke vi. 23, 26. xvii. 30.

[24. *Καθ' ὅσον*, *inasmuch as*. Heb. iii. 3. vii. 20. *κατὰ τοσούτον* by so much, vii. 22.]

[25. *Κατὰ* omitted, *Mat. xx. 2* (before *τὴν ἡμέραν*). xliii. 37. Acts i. 11 (before *ὃν τρόπον*). comp. xv. 11. Luke xxii. 41 (before *λίθου βολήν*). Acts viii. 25 (before *πολλὰς κύμας*, comp. verse 40). John iv. 22 (before *ὃ*, according to Schleusn.). See 2 Cor. iii. 18. 3 Mac. vi. 9.]

[26. *Κατὰ* makes periphrasis of genitive, as Acts xxvii. 2. Rom. i. 15<sup>1</sup>. See Pa. viii. 5. (ed. Quint.) So Plat. Phaed. c. 32. *αὶ κατὰ τὸ σῶμα ἐπιθυμία* for *τοῦ σώματος*; of acc. Acts xxi. 19. Sometimes of the adjective or concrete, as *ἡ κατὰ βάθους πτωχεία* *deep i. e. extreme poverty*. 2 Cor. viii. 2. See Acts xxv. 23. Rom. xi. 21; *οἱ κατὰ τὴν*, *those endowed with any quality*. See Rom. ii. 7. Comp. Polyb. v. 57.]

III. In composition it denotes,

1. *Down*, as in *καταβαίνειν* *to come down*, *καταπίπτω* *to fall down*.

2. *Against*, as in *κατακαυχόμαι* *to boast against*, *καταμαρτυρῶ* *to bear witness against*.

3. *With or to*, as in *καταριθμῶ* *to number with or to*.

4. It adds an *ill* sense to the simple word, as *δυναστεύω* *is to rule*, *καταδυναστεύω* *to tyrannize, oppress by power*; *ἀγωνίζομαι* *to fight*, *καταγωνίζομαι* *to subdue in fighting or war*.

5. It imports intenseness, as *κατάγνυμι* *to break in pieces*, *κατείδωλος* *full of idols*, *καταγγέλλω* *to declare aloud*.

*Καταβαίνειν*, from *κατά down*, and *βαίνειν* *to come*.

[1. (1.) *To descend or come down*, as from a mountain. Mat. viii. 1. xvii. 9. Mark ix. 9; the cross, xxvii. 42. John vi. 16. Acts viii. 38. &c. &c.]

[(2.) It is used of going from a higher to a lower region. See Mark iii. 22. Luke ii. 51. x. 30, 31. John ii. 22. iv. 47—51. Acts vii. 15. viii. 15. xvi. 8. xviii. 22. xxiv. 1, 22. xxv. 6, 7<sup>2</sup>. (So τῇ Gen. xii. 10. xxvi. 2.) of a road leading from Jerusalem. Acts viii. 26.]

[(3.) Of inanimate objects falling down, as *fire*, *rain*, *tears*, &c. Mat. vii. 25, 27. Luke viii. 23. (Comp. Hom. Il. ζ. 19. Duker, Thueyd. vi. 2.) ix. 54. xxii. 44. Acts x. 11. xi. 5. So τῇ 2 Chron. vii. 1, 3. Ps. lxxii. 6. See Is. xxxii. 19. lv. 10. Job xxxviii. 30. Amos ix. 5.]

<sup>1</sup> [And perhaps Acts xxvi. 3.]

<sup>2</sup> *Καταβαίνειν* is often peculiarly used of leaving the capital of a country, or going to the coast from the interior, and in this is opposed to *ἀναβαίνειν*. See the above examples, to all of which this applies, except to Acts vii., and those from John; and in John we may consider Capernaum as on the coast of the Sea of Tiberias.]

[II. (1.) *Καταβαίνειν ἀπὸ τινος*, *to proceed from any one*. James i. 17. So Schleusner; but its sense is rather that of *coming down* from heaven, as the dwelling-place (so called by *ἀνθρωποπαθεία*) of God; and the same applies to John iii. 13. vi. 38. which Schleusner adduces here.]

[(2.) God is said *καταβαίνειν*, (by *ἀνθρωποπαθεία*), when he signally manifests himself among men; see Acts vii. 34. (Schleusner adds Mat. iii. 16. Mark i. 10. Luke iii. 22. John i. 32, 33. but it rather denotes the descent of the bodily appearance.) Comp. Gen. xi. 5. xviii. 21. Exod. iii. 8. xix. 21. Ps. xviii. 9. Wisd. xviii. 15. Aug. de Civ. xvi. c. 5. Used by the Greeks of the gods coming among men, see Acts xiv. 11. Hom. Il. iv. 74. Kuster on Suid. v. *καταβάτης*. Jupiter was so called as descending in lightning and thunderbolts.] †See *κατάβημι*.†

*Καταβάλλω*, from *κατά down*, and *βάλλω* *to cast*.

I. *To cast or throw down*. Rev. xii. 10. Applied figuratively, 2 Cor. iv. 9. [See Ex. Spanh. ad Julian. Orat. p. 262. 2 Kings xix. 7. 2 Chron. xxxii. 21. Jer. xix. 7. &c.; of felling trees, 2 Kings iii. 19. vi. 5; of throwing down cities, &c. Job xii. 14. et al. In Xen. Cyrop. i. 4, 8. iv. 6, 2. of beasts slain; of a victor overthrowing his enemy, Arrian, Exp. Al. i. 16. Herod. ix. 63. &c.]

II. *Καταβάλλομαι*, mid. *to lay down, lay*, as a foundation. Heb. vi. 1. [Comp. 2 Mac. ii. 13. Joseph. A. J. xv. 11, 3. Polyb. x. 24. Dion. Hal. Ant. iii. 69. Porphyr. de Abst. viii. 10. and *βάλλομαι* in same sense, Joseph. A. J. v. 1, 8.]

III. *Καταβαίω*, ὠ, from *κατά down*, and *βαίω* *to burden*.—*To burden, oppress, weigh down*. occ. 2 Cor. xii. 16. [So *καταβαρύνω*, 2 Sam. xiii. 25.]

*Κατάβασις*, *εως, ἡ*, from *καταβαίνω*.—*Descent, lower part*. occ. Luke xix. 37. [See Josh. viii. 24. x. 11.]

*Κατάβημι*, from *κατά down*, and obsolet. *βῆμι* *to come*.—*To come down*. An obsolete V., whence in the N. T. we have perf. act. *καταβίβηκα*, John vi. 42; 2 aor. *κατίβην*, Acts vii. 34; imperat. *κατάβηθι*, Mat. xxvii. 40. for which, according to the Attic dialect, *κατάβα*<sup>1</sup>, Mark xv. 30. and 3rd person *καταβάτω*, 32. as if from *καταβάω*, (so *ἀνάβα*, Attic for *ἀνάβηθι*, Rev. iv. 1.) 2 aor. infin. *καταβῆναι*, Luke iii. 22; particip. *καταβάς*, John vi. 51; 1 fut. mid. *καταβήσομαι*, 1 Thess. iv. 16. See under *καταβαίνω*.

*Καταβαδίζω*, from *κατά down*, and *βαδίζω* *to cause or make to come*.—*To cause to come down, to bring down*. occ. Mat. xi. 23. Luke x. 15. [Comp. Ezek. xxxi. 16. LXX, Deut. xxi. 4. et al.]

*Καταβολή, ἡς, ἡ*, from *καταβάλλω*.—*A casting or laying down*.

I. *A casting down or dejection*, as of seed. Heb. xi. 11. by faith Sarah herself received *δύναμιν εἰς καταβολὴν σπέρματος*, *ability for the dejection of seed*, i. e. for nourishing and bringing to a perfect foetus the seed cast down and received; for I think with Beza, Capellus, and other learned men, that

<sup>1</sup> So Aristophanes, Vesp. 973.

*Κατάβα, καταβά, καταβά* —



*καταβολή* is referred to Abraham, not to Sarah. Rapphelius, in his annotation on this place, cites a passage from Lucian's *Amores*, where *KATA-BOΛA'E ΣΙΠΕΡΜΑΤΩΝ* is expressly referred to the *male*; and the verb *καταβάλλειν* is often applied in like manner by the medical writers among the Greeks. See Wetstein and Kypke on Heb. xi. 11. [See M. Antonin. de Reb. Suis. iv. 36. Jul. Pol. On. ii. 2. Clem. Alex. Pædag. ii. 10. Schleusner would rather translate, *for the foundation of a family*, by a metaphor taken from the building of a house, (as *τις* is rendered *τεκνοποιεῖν*, Gen. xvi. 2. xxx. 3. and so *ἡ* a son, from *τις* to build), see Eur. Hero. Fur. 1264. ed. Musg., or from the sowing of seed in a field. (See Cic. Off. i. 32. &c.) *Καταβολή* is used for the origin of a race (the act of begetting) in Heliod. iii. 15. Plut. de Plac. Phil. v. 7; the origin of man, in Plut. (on fire and water, p. 956.) and Arrian, Diad. Epict. i. 16; the foetus, in Heliod. iv. 8. See Schweigh. Em. et Obs. in Suid. Fascic. i. p. 52. Wakefield, Silv. Crit. iii. p. 163.]

II. *Καταβολή τοῦ κόσμου*, the *foundation of the world*. Mat. xiii. 35. xxv. 34. et al. Compare *καταβάλλω* II. If *καταβολή* in this expression be understood strictly in this sense, it will seem parallel to the Heb. *קָוַה* founding or laying a foundation: and the whole phrase *καταβολή τοῦ κόσμου* will answer to the Heb. *קָוַה קָוַה* laying the foundation of the earth, which is several times used in the Old Testament, and, no doubt, denotes the beginning of the formation of the shell of earth between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by *κόσμου* must be meant the earth exclusively. But since *κόσμος* in the N. T. is rarely confined to the earth, (comp. under *κόσμος* II.) but generally includes the whole *bauteous machine of nature*, *καταβολή* should rather, I think, be rendered the *structure, confirmation, or the like*; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Mac. ii. 29. *καθεπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτεκτονίᾳ τῆς ὅλης ΚΑΤΑΒΟΛΗΣ προνοησίων*, Eng. Transl. *for as the master-builder of a new house must care for the whole building*—Vulg. *structura*. [Schleusner gives it the sense of *ἀρχή* in N. T. (so *καταβάλλομαι* to begin, Callim. Opp. p. 514. ed. Ernest. See Schol. on Pind. Nem. ii. 5. Polyb. xiii. 4. Joseph. B. J. ii. 17, 2.) and hence explains Heb. xi. 11. (see above.) Luke xi. 50. Heb. iv. 3. Mat. xxv. 34. John xvii. 24. Eph. i. 4. 1 Pet. i. 20. See Ps. xc. 2.]

III. *Καταβραβεῖν*, from *κατά* against, and *βραβεῖν* to be a judge or umpire, and so assign the prize in a public game.

I. Properly, to defraud or deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game. So Chrysostom, Homil. vii. *καταβραβευθῆναι ἴστιν ὅταν παρ' ἐτέρῳ μὲν ἡ νίκη ᾖ, παρ' ἐτέρῳ δὲ τὸ βραβεῖον, ὅταν ἡ κτηρησθῇ ὁ νικησας, καταβραβευθῆναι* is, when the victory belongs to one, but the prize is given to another, when the victor is wronged. [So Zonar. Canon. 35. Concil. Laod. and Theodoret on Col. ii. 18. *καὶ αὐτῶς βραβεῖται*.]

II. To judge against or condemn unjustly, and (299)

through the artifices of the opposite party in a judicial cause. So Demosthenes, cont. Mid. applies *καταβραβευθῆναι* to one condemned through artifice and fraud in a judicial process, "insidiously circumvented, insidiously circumvented." Taylor's Demosth. t. iii. p. 120. occ. Col. ii. 18. where it seems to correspond to *κρινεῖν*, verse 16; accordingly Hesychius explains *καταβραβεῖται* by *κατακρινεῖται* is condemned; but Chrysostom, attending no doubt to the injustice implied in the word, interprets *καταβραβεῖται* by *ἐκπριεζέτω* injure, wrong. The term *καταβραβεῖται* may indeed allude to the Christian *βραβεῖον* or prize, (Phil. iii. 14.) but does not, I think, signify actually depriving others of it, but only pronouncing or judging them unworthy to obtain it; Eng. Marg. *judge against you*. As to the various interpretations of this word the reader may consult Suicer, Theaur., Elsner, Wolfius, and Wetstein. [It may perhaps here mean to take authority over any one, to act the judge unjustly over them, as *καταβραβεῖται* Polyb. Exc. Leg. 46. p. 1194; but see Stolberg, Exercit. L. Gr. xxi. p. 102. Reiske, Demosth. p. 544. Eust. Hom. II. i. 399. (p. 124.) Elsner, Obs. S. vol. ii. p. 262.]

IV. *Καταγγεῖν*, *ἑως, ὁ*, from *καταγγέλλω*. —A proclaimer, publisher. occ. Acts xvii. 18.

V. *Καταγγέλλω*, from *κατά* intens. and *ἀγγέλλω* to declare.—To declare plainly, openly, or aloud, to proclaim, preach, publish. See Acts iv. 2. [(Teach. Schleusner. See xvi. 17, 21.) xiii. 5, 38. (where Schl. says to offer.) xv. 36. xvii. 3, 13, 23. xxvi. 23. 1 Cor. ii. 1. ix. 14. Phil. i. 16, 18. Col. i. 28. On Rom. i. 8. comp. 1 Cor. xi. 26. (to commemorate, Schl.)]

*Καταγέλλω*, *ᾧ*, from *κατά* denoting ill or against, and *γέλλω* to laugh.—To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53. [LXX, Gen. xxxviii. 23. 2 Chron. xxx. 10. et al. Ps. xxiv. 2. and Eccles. vii. 12. it governs accusative, but generally genitive.]

*Καταγινώσκω*, from *κατά* against, and *γινώσκω* to know, determine.

I. To condemn. 1 John iii. 20, 21. [Deut. xxv. 1. Eccles. xiv. 2.]

II. To blame. Gal. ii. 11. *κατηγινώσκοντες, to be blamed, worthy of blame, reprehendendus, reprehensibilis*. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian, de Saltat. cited by Elsner, *ἀληθῶς ἐπὶ μανίᾳ ΚΑΤΕΓΙΝΩΣΜΕΝΟΣ*, justly charged with madness. Comp. under *ἐξουθενέω*, and *εἰρήνῃ* II. [See Vulgate in loc. Ælian, V. H. xiv. 1. Polyb. iv. 1. Herodian, v. 15, 1. Hesych. *καταγινώσκω* μίσημα.]

III. Properly, to know, perceive, &c. Xen. H. Gr. v. 4, 57. Ælian, V. H. ii. 17. xiii. 1. xiv. 5. See Prov. xxviii. 11. Hesych. *καταγινώσκει* ἐπιγινώσκει.]

*Κατάγω*, or *κατάγνυμι*, from *κατά* intens. and *ἄγω* or *άγνυμι* to break.—To break in pieces, break. occ. Mat. xii. 20. John xix. 31—33. The 1st aor. of this V. *κατάξα*, +2nd perf. *κατάγαγναι*, +2nd aor. pass. *κατέαγην*, are so formed according to the Attic dialect, 2nd aor. subj. *καταγάσιν*, with the augment unusually retained, John xix. 31. [See Deut. xxxiii. 11. (al. *πάραξον*) 2 Sam.

xxii. 35. et al. Suid. *καταγάγῃ καὶ καταγάγῃ* κει-  
κλασμένα.]

*Κατάγω*, from *κατά* down, and *ἄγω* to bring.

I. To bring down. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6. [Gen. xxxix. i. xlii. 38. 1 Sam. ii. 6. &c.]

II. As a term of navigation, *κατάγειν* τὸ πλοῖον, to bring a vessel to land. When a vessel is out at sea, it really appears to be raised above the surface of the land, and is in Greek said to be *μετώρος* high, in Latin *altum tenere*, and in French *être à la hauteur d'un lieu*, to be at the height of (i. e. off) a place. So when men bring it to land, they are, by the same analogy, said *κατάγειν* to bring it down. Luke v. 11. where see Wetstein. *Κατάγομαι*, to be brought down, in this sense, i. e. to make land or a port, to touch land. So the Latins say, *nate devehit*. Acts xxi. 3. xxvii. 3. xxviii. 12. [Hesych. *κατάγειν* ἰνὶ τὸν ναύ-  
σταθμον ἀγειν<sup>1</sup>. See Xen. Anab. v. 1, 6. Sext. Empir. adv. Phys. ii. 68. Eust. on Odys. i. 182.]

III. *Καταγωνίζομαι*, mid. from *κατά* denoting ill, and *ἀγωνίζομαι* to contend, fight.—To subdue in war or battle. occ. Heb. xi. 33. [Hesych. *καταγω-  
νίζεσθαι* νικᾷ. See Polyb. ii. 45, 4. Lucian, D. D. xiii. 1. Elian, V. H. iv. 8.]

*Καταδένω*, ᾶ, from *κατά* intens. and *δένω* to bind.—To bind up. occ. Luke x. 34. where it is spoken of wounds, as it likewise is Ecclus. xxvii. 21. Comp. Ezek. xxx. 21. xxxiv. 4, 16. in the LXX, where it answers to the Heb. *שָׁרַף* to bind, which is also applied to wounds.

IV. *Κατάδηλος*, ὁ, οὐ, ἡ, from *κατά* intens. and *ἔδηλος* manifest.—Quite manifest, exceedingly evident. occ. Heb. vii. 15. [Xen. Mem. i. 4, 14. Herod. i. 5. iii. 68.]

*Καταδικάζω*, from *κατά* against, and *δικάζω* to judge, pronounce sentence, which from *δίκη* judgment.—To pronounce sentence against, condemn. [Mat. xii. 37. Luke vi. 37. In Mat. xii. 7. James v. 6. it is used of condemning the innocent, (and so Luke vi. according to Schl., but this seems weak and forced.) Job xxxiv. 29. Ps. xxxvii. 33. xciv. 21. Lam. iii. 37. (of unjustly condemning, as also Wisd. ii. 20. xi. 11. xii. 15.) See Xen. H. G. iii. 2, 16. Thuc. v. 49.]

*Καταδιώκω*, from *κατά* intens. and *διώκω* to follow.—To follow earnestly, prosequor, insequor. occ. Mark i. 36. [Gen. xxxi. 36. 1 Sam. xxx. 22. et al.]

*Καταδουλόω*, ᾶ, and *δομαι*, οὔμαι, mid. from *κατά* intens. and *δουλόω* to enslave.—To enslave entirely, reduce to absolute slavery. [2 Cor. xi. 20. (treat you like slaves, Schl.) Gal. ii. 4. which Schl. explains, "by forcing the Mosaic rites upon us." See Aquil. and Symm. Fragm. Is. xliii. 23. οὐ κατεδουλώσαμεν σε ἰνὸν θυσίαις. Used metaphorically, Xen. Cyr. iii. 1, 13. Plut. vol. v. p. 51. ed. Reiske. Gen. xlvii. 21. Exod. i. 14. vi. 5. Jer. xv. 14. Ez. xxix. 18. (see Duker, Thuc. iii. 20. Herod. iii. 144.)]

*Καταδρέμω*, obsol. from *κατά* down, and obsol.

<sup>1</sup> [Obs. *καθελκίω* (deduce, Lat.) is to draw the ship to sea, and *ἀνελκίω* (subduco) from sea, as *ἐλκίω* refers to motion on land. (See *καταβαίνω*.) See Thuc. iv. 44. Xen. H. G. i. 1, 4. and 6, 17. vii. 1, 36. Herod. vii. 10. Ctes. B. G. v. 11 and 23. Liv. xliii. 34. Larch. on Herod. vii. 59.]

*δρέμω* to run; whence 2nd aor. *κατίδραμον*.—To run down. occ. Acts xxi. 32. †See *κατατρέχω*.†

*Καταδυναστεύω*, from *κατά* denoting ill, and *δυναστεύω* to rule, which from *δυνάσσειν* a potentate.—To tyrannize over, to oppress tyrannically. occ. James ii. 6. Acts x. 38. where comp. Mat. xv. 22, 28. Luke ix. 39, 42. and under *δαμόνιον* III. This V. is used by the LXX, Ezek. xviii. 12. et al. and in the Apocrypha, Wisd. ii. 10. et al. and also by the Greek writers, as cited by Wetstein on Acts. [See Exod. i. 13. and so *καταδυναστεία* oppression, Ex. vi. 7. In Symm. Ps. lxxiv. 4. with gen. as in James ii.]

*Κατασχύνω*, from *κατά* intens. or denoting ill, and *αἰσχύνω* to shame.

I. To shame, make ashamed, confound. 1 Cor. i. 27. xi. 22. *Κατασχύνομαι*, pass. to be ashamed, confounded, Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. [In Luke xiii. Schleusm. gives, to be silenced; in the other passage, to be proved false, (see *αἰσχύνομαι*.) 2 Sam. xix. 6. 2 Kings xix. 26. Jer. l. 38. (deducing from *שָׁרַף* not *שָׁרַף*.)]

II. To make ashamed, as importing the disappointment of one's hopes or expectations. Rom. v. 5. *Κατασχύνομαι*, pass. to be thus ashamed, Rom. ix. 33. x. 11. 1 Pet. ii. 6. [Ps. xlv. 7. Prov. xiii. 6. See Tobit x. 2. (which Bretschn. translates, are they deceived of their hope? i. e. of obtaining the money, unless the true reading is *κατισχηναί* is he detained?) Wisd. ii. 10.]

III. To shame, dishonour. 1 Cor. xi. 4, 5. [See Ecclus. xxii. 5.]

*Κατακαίω*, from *κατά* intens. and *καίω* to burn.—To burn, burn up. See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10. where see Vitrings, Obs. Sacr. iv. 16. [Luke iii. 17. Rev. viii. 7. (*κατεκάη* aor. 2. pass. Thom. M. and Mær. *κατεκαύθη* Ἀττικόν. *κατεκαή* Ἑλληνισμός.) xvii. 16. xviii. 8. In 1 Cor. iii. 15. Schl. says to be utterly destroyed. Comp. 2 Kings xxiii. 5, 11. (the word translates *נִשְׁרַף* he made to cease; but *κατεκαίω* is probably the right reading. See Biel. and Boeh. Hieroz. vol. i. p. 142. ed. Rosenm.) occ. Gen. xxxviii. 24. Num. xvi. 37. xix. 17. 1 Mac. iv. 38. v. 68. et al. freq.]

*Κατακαλύπτω*, from *κατά* intens. and *καλύπτω* to cover.—To cover, veil. *Κατακαλύπτομαι*, pass. to be covered, veiled. occ. 1 Cor. xi. 6, 7. [Not pass. but mid. Schl. so Gen. xxxviii. 15. and act. voice, Exod. xxvi. 34. Num. iv. 5. In 2 Chron. xviii. 20. read *κατακαλύφομαι*, not *κατακαλύψόν με*.]

*Κατακαυχάομαι*, ᾶμαι, from *κατά* against, and *καυχάομαι* to boast.—To glory, or boast against. occ. James ii. 13. iii. 14. Rom. xi. 18. where observe that *κατακαυχάσαι* is the 2nd pers. indic. according to the Doric and Attic dialect for *κατακαυχᾷς* or *κατακαυχῆς*. [In James ii. 13. Schl. translates *despises*, and explains it, *he who shows mercy need not fear judgment*. Jer. l. 38, Zech. x. 12.] Comp. under *καυχάομαι*.

*Κατάκειμαι*, from *κατά* down, and *κείμεαι* to lie. I. To lie, or be laid, down upon a bed or couch, as a person sick. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See Wetstein and Kypke on Mark i. 30. [See John v. 3. Acts xxviii. 8. Theophr. Char. xxv. 4. So *κατακλίνομαι*, Plut. Conviv. p. 116; *jacere*, Cic. ix. Ep. 20; *cubare*, Ov.

Heroid. xx. 164. Prov. vi. 9. (*of lying in bed, see Judith xiii. 15.*) xxiii. 34. Wisd. xvii. 7. *κατεκροτο were weak, Biel. were put down, E. T.]*

II. *To lie down, recline to meat.* Mark ii. 15. xiv. 5. 1 Cor. viii. 10. Comp. *ἀνάκειται* II. And observe that *κατάκειται* is used in this sense also by the purest Attic writers, as may be seen in Wetstein on Mark ii. [Theophr. Char. xxi. 1. Diog. Laert. vii. 1. Athen. iv. 10.]

*Καταλάω, ᾤ, or καταλάδω, from κατέκ intens. and λαάω or λαδῶ to break.—To break in pieces, break.* occ. Mark vi. 41. Luke ix. 16. [Ez. xix. 12.]

*Κατακλείω, from κατέκ intens. and κλείω to shut.—To shut up, as in prison.* occ. Luke iii. 20. Acts xxvi. 20. [Jer. xxxiii. 3. Wisd. xvii. 2, 10. 2 Mac. iii. 19. 3 Mac. i. 18. Herodian, v. 8, 12. Poll. Onom. viii. 71.]

*Κατακληροδοτέω, ᾤ, q. κατὰ κληρὸν δίδωμι.—To distribute by or according to lot, or for an inheritance.* Comp. *κληρὸς*. occ. Acts xiii. 19. where Vulg. sorte distribuit, *he distributed by lot.* Comp. Josh. xiv. 1, 2. The LXX (according to the Alexandrian and Oxford MSS., and the Complutensian and Aldus's edition) have used this V. Deut. xxi. 16. for the Heb. *יָהִר* to cause to inherit, and (according to the Complutensian and Aldus's edition) Josh. xii. 51. for the Heb. *יָרַח*. It is also found 1 Mac. iii. 36. But in Acts xiii. 19. very many MSS., five ancient, have *κατεκληρονόμησεν*, which reading is accordingly embraced by Mill, Wetstein, and Griesbach. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for *יָרַח*. [e. g. Num. xxxiv. 18. Deut. i. 8. iii. 20. &c.] It occurs likewise Ecclus. iv. 16. or 17. xv. 6. et al. [The words are often interchanged in MSS. of the LXX. See Deut. i. 38. xxi. 16. *κατακληρουχίω*, same sense. Polyb. Hist. ii. 21. *Ælian*, V. H. vi. 1.]

*Κατακλίνω, from κατέκ down, and κλίνω.—To cause to lie down or to recline, as to meat.* Luke ix. 14. where see Wetstein. [See 3 Mac. i. 3. *Ælian*, V. H. viii. 7. Mollins on Longus, p. 117.] *Κατακλινόμεαι*, pass. *to be or be laid down, to recline, as to meat.* Luke xiv. 8. xxiv. 30. [Exod. xxi. 18. Num. xxiv. 9. 1 Sam. xvi. 11.]

*Κατακλύζω, from κατέκ intens. and κλύζω to wash, wash away.—To deluge, overwhelm with water.* occ. 2 Pet. iii. 6. [Job xiv. 19. Ps. lxxviii. 20. Dan. xi. 10. Wisd. x. 4, 19. Xen. de Ven. 5, 4.]

*Κατακλυσμός, οὗ, ὅ, from κατακλινόμεαι perf. pass. of κατακλύζω.—A deluge of water.* occ. Mat. xiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5. [Gen. vi. 17. vii. 6, 7, 10, 17. Ps. xxxii. 6. Dan. ix. 26. See Reiske, Plut. vol. ii. p. 715.]

*Κατακολουθεῖν, ᾤ, from κατέκ intens. and ἀκολουθεῖν to follow.—To follow after.* occ. Luke xxiii. 55. Acts xvi. 17. [Jer. xvii. 16.]

*Κατακόπτω, from κατέκ intens. and κόπτω to cut, beat.—To cut, beat, or wound much, concido.* occ. Mark v. 5. where Kypke cites from Achilles Tatius, *ΚΑΤΑΚΟΠΤΕΙ με πληγαῖς, he batters me with blows*; and from Arrian, Epictet. iii. 26. the participle *ΚΑΤΑΚΟΠΗΝΤΑ* applied to a cock wounded in fighting. [It properly means, *to cut* (301)]

*up into small pieces, and occurs in this sense.* 2 Chron. xxxiv. 7. 1a. xxvii. 9. &c. see Xen. H. G. i. 5, 3. *Ælian*, V. H. ix. 8. (of bruising in a mortar); also *to slay, as Josh. xi. 8. &c. Ælian*, V. H. vii. 19. Xen. M. Eq. iv. 6.]

*Κατακρημνίζω, from κατέκ down, and κρημνίζω to throw headlong, which from κρημνός a precipice.—To throw or cast headlong down a precipice, to precipitate.* occ. Luke iv. 29. Josephus uses this V. in the same sense, Ant. xiii. 8, 1. and de Bel. vi. 3, 1. and 4, 1. [2 Chron. xxv. 12. see 2 Mac. xiv. 43. *Ælian*, V. H. xi. 5. &c.]

*Κατάκριμα, ατος, τό, from κατακρίμαι perf. pass. of κατακρίνω.—Condemnation.* occ. Rom. v. 16, 18. viii. 1. [In Rom. viii. 1. *that which is worthy of punishment*, Schl. See Alberti, Gloss. N. T. p. 102. (So Cic. uses *orinatio*, Orat. pro Sext. c. 36.) Ecclus. xliii. 12.]

*Κατακρίνω, from κατέκ against, and κρίνω to judge.*

I. *To pronounce sentence against, condemn, adjudge to punishment.* Mat. xx. 18. xxvii. 3. John viii. 10. Mark xvi. 16. where see Campbell. [On Mark xvi. 16. Schl. says that *κατακρίνομαι* sometimes differs from *κρίνομαι*, by relating to the punishments of a future life, but the latter to those in this life. Mark x. 33. xiv. 64. Rom. ii. 1. viii. 34. Esth. ii. 1. Symm. Job xxxiv. 20. (LXX, *καταδικάζω*.)]

II. *To furnish matter or occasion for condemnation, prove or show worthy of condemnation.* Mat. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7. [Comp. Wisd. iv. 16.]

III. *To punish.* 2 Pet. ii. 6. [Also 1 Cor. xi. 32. James v. 9.]

IV. *To weaken, enervate, repress.* Spoken of sin. *To take away its condemning power.* Rom. viii. 3. where see Whitby. [Schleusner says this agrees with the context, but is unwarranted by the usage of the language. He translates, *punished, as it were, sin in the person of Christ.*]

*Κατάκρισις, εως, ἡ, from κατακρίνω.*

I. *Condemnation.* 2 Cor. iii. 9. [Schleusner says, that the Law is here called *κατάκρ.* as threatening punishment, the Gospel *δικαιοσύνη* as giving remission of sins.]

II. *Accusation, blame.* 2 Cor. vii. 3.

*Κατακυριεύω, from κατέκ intens. or denoting ill, and κυριεύω to rule.*

I. *To rule imperiously, lord it over.* Mat. xx. 25. Mark x. 42. 1 Pet. v. 3. [Dodwell (Diss. Cypr. i. p. 2.) says, that "in this passage an abuse of lawful power is meant." So used Ps. x. 10; but in the pass. from Mat. and Mark, Schleusner says, it is for *κυριεύω to rule*, without any sense of tyrannical rule. Comp. Gen. i. 28. (where the word translates *שָׁרָא to subdue*, and so Biel and E. T. See Gen. ix. 1. where the LXX seem to have added this from i. 28; see ver. 7.) Ps. lxxii. 8. cii. 2. Ecclus. xvii. 4. Jer. iii. 14.]

II. *To get the mastery.* Acts xix. 16. [See LXX, Numb. xxi. 24. xxxii. 22, 29. (for *שָׁרָא*.)]

*Καταλαλῶ, ᾤ, from κατέκ against, and λαλῶ to speak.—Governing a genitive by the force of the preposition, to speak against.* occ. James iv. 11. thrice; 1 Pet. ii. 12. iii. 16. [In James iv. 11. Schl. translates *καταλαλεῖ νόμον acts contrary to Christianity*, as words signifying to speak, &c.]

are often transferred to actions. Num. xxi. 5. Ps. xliv. 16. &c.]

**Καταλαλιέω**, αἰ, ἡ, from καταλαλος.—*A speaking against, evil-speaking, obloquy, reproach.* 2 Cor. xii. 20. 1 Pet. ii. 1. [In 2 Cor. of open evil-speaking, opp. to ψιθυρισμός.]

**Κατάλαος**, ου, ὁ, ἡ, from καταλαίω.—*A speaker against another, a speaker of evil, a detractor.* occ. Rom. i. 30.

**Καταλαμβάνω**, from κατά intens. and λαμβάνω to take.

I. To seize. Mark ix. 18. [as a disease; so Ælian, V. H. ii. 35. ὑπὸ τινος ἀσθενείας καταληφθεῖς.]

II. To lay hold on, apprehend, but in a figurative sense. Phil. iii. 12. twice, where διώκω and καταλ. are agonistical words, used likewise by Lucian. See Macknight, and comp. 1 Cor. ix. 24. [Schl. says, it figuratively means here, to reach the goal and so receive the prize. In LXX, διώκω and καταλαμβάνω are used of an enemy pursuing and overtaking. See Exod. xv. 9. Gen. xxxi. 24. Deut. xxviii. 45. Josh. ii. 5. &c. Herod. v. 98. Bos and Wolf on Rom. ix. 30.]

III. To take, catch unawares. John viii. 3, 4. [or simply, to catch or find. See Exod. xxii. 4. Ælian, V. H. iii. 19. καταλαμβάνει τὸν Ἀριστοτέλην βαδίζοντα, he finds, &c. Xen. Mem. iii. 11, 2. Plat. Phæd. 3. Æsch. Socr. Dial. iii. 3. So LXX, Is. xxxvii. 8.]

IV. To come upon, overtake, as the day, or the darkness. 1 Thess. v. 4. John xii. 35. And in this sense the learned Lambert Bos understands it also, John i. 5. in which, notwithstanding Wolfius's objections, he is followed by Waterland, in his Importance of the Doctrine of the Holy Trinity, p. 257. and Addend. p. 506, 2nd ed. And it must be admitted that the expression in John i. 5. is exactly parallel to that in John xii. 35. and quite agreeable to the style of the Greek writers, as may be seen in Weistein on the former text, and in Kypke on the latter. [It is used 1 Kings xviii. 44. of rain overtaking any one. Comp. Herod. iv. 8. In John i. 5. Schleusner translates, οὐ κατέλαβεν rejected, did not receive.]

V. To attain, obtain. Rom. ix. 30. where see Macknight, and comp. under sense II.

VI. To apprehend, comprehend mentally. Eph. iii. 18.

VII. Καταλαμβάνομαι, mid. to perceive, understand, find, comprehend. Acts iv. 13. x. 34. xxv. 25. [See Lucian, vol. i. p. 568. and Gesner's notes. Æsch. Socr. Dial. iii. 16. Passive in Phil. iii. 12. εἰ καὶ καταλάβω, (see sense II.) ἵψ' ὃ καὶ κατέληθην ὑπὸ τοῦ Χριστοῦ, which Schl. translates, that I may obtain (the prize), for which purpose I was laid hold of (seized upon) by Christ, referring to his conversion, see Acts ix. 3'. In Ælian, V. H. iii. 19. κατελήμμιος (followed by ἐκ) is used of one seized upon or inspired by the god of love or war.]

**Καταλέγω**, from κατά to, with, and λέγω to choose, gather.—*To receive into a number, put upon a list, enrol, allego.* occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. [Xen. H. G. i. 1, 24. iii. 4, 15. Cyrop. iii. 3, 8. Phavor.

καταλέγειν τὸ τάρτεον καὶ ἑγγράφειν. See Dodwell, Diss. Cypr. v. § 24. Καταλέγω (compound from λέγω to speak). occ. Deut. xix. 16. and 2 Mac. vii. 30.]

**Καταλείμμα**, ατος, τό, from καταλείμμαι perf. pass. of καταλείπω.—*A remnant, residuum.* occ. Rom. ix. 27. [Gen. xlv. 7. Judg. v. 13. 2 Kings x. 11. xix. 31. Is. x. 22. xiv. 22. Eccles. xlv. 17.]

**Καταλείπω**, from κατά intensive, and λείπω to leave.

I. To leave, depart from a place. Mat. iv. 13; from persons, Mat. xvi. 4. xxi. 17.

II. To leave behind, leave. See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1. [Gen. xxxiii. 15. Exod. xii. 10. Num. xxxii. 6. Is. lxxv. 1 et al.]

III. To leave, forsake. See Mat. xix. 5. Luke v. 28. x. 40\*. [Acts ii. 1. vi. 2. (to neglect, Schl.) 2 Pet. ii. 15. See Gen. ii. 24. Is. xvii. 10. xxiii. 15. Baruch iv. 1. Eccles. xxiii. 22. xxix. 14. et al. Xen. An. iii. 1, 2.]

IV. To reserve. Rom. xi. 4. [Comp. Xen. Mem. i. 1, 8.]

**Καταλείθω**, from κατά intensive, and λείθω to ston.—*To ston, overwhelm with ston.* occ. Luke x. 6. [The same as καταλιθοβολέω. Exod. xvii. 4. Num. xiv. 10. and καταλιθώ, Dem. p. 296, 10. ed. Reiske.]

**Καταλλαγῇ**, ἡς, ἡ, from κατήλλαγα perf. mid. of καταλλάσσω.—*A reconciliation.* occ. Rom. xi. 15. [In Rom. v. 11. 2 Cor. v. 18, 19. it is used of that freedom from sin and its penalties, which we owe to Christ, and by which we are brought into favour with God. 2 Mac. v. 20. for reconciliation, and Is. ix. 5; but not in this sense.]

**Καταλλάσσω**, from κατά intens., and ἀλλάσσω to change, alter.—*To reconcile, i. e. change a state of enmity between persons to one of friendship.* 2 Cor. v. 18, 19. Καταλλάσσομαι, pass. to be reconciled. Rom. v. 10. twice. 1 Cor. vii. 11. 2 Cor. v. 20. [God is said καταλλάσσειν ἀνθρώπους ἑαυτῶν, when he gives pardon of sins, and teaches men to obtain his favour; and they are said καταλλάσσεισθαι τῷ Θεῷ, when they receive pardon and his favour. Jer. xlviii. 39. but not in sense of reconciling. See 2 Mac. i. 5. vii. 33. Ælian, V. H. ii. 21. Joseph. A. J. vi. 7, 4. vii. 8, 4.]

**Κατάλοιπος**, ου, ὁ, ἡ, from καταλείω perf. mid. of καταλείπω.—*Remaining, the rest.* occ. Acts xv. 17. [1 Kings xx. 30. Ezra ii. 8. iv. 3, 9. Jer. xxiii. 3. Neh. vii. 72. Hag. i. 12. &c. See Polyb. ii. 11, 6.]

**Κατάλυμα**, ατος, τό, from καταλύω to unloose. I. An inn, so called from the ancient travellers there loosening their own girdles, sandals, &c. and the pads and burdens of their beasts. Ὁ τοῦ ξενίας τόπος—λίγεται ΚΑΤΑΛΥΜΑ, ἐν ᾧ δὲ δολὰδ' ἂν ὑποζύγια καὶ φορτία ΑΥ'ΟΝΤΑΙ, 'the place of entertainment is called κατάλυμα, in which, namely, beasts and burdens are loosed,' says Eustathius on Odys. iv. 28. 'But these places were very different from the present inns among us, and, no doubt, rather resembled the

<sup>1</sup> [So Beza, Erasmus, Schmidt, Wolf, and most commentators. Hammond says, "To which end Christ hath contended for me, as for a prize."]

<sup>2</sup> [Schl. gives as a distinct sense *sino, pater*, and adduces this passage. It is, μὴν με κατέλιπε διακονεῖν, she suffers me, &c. Schl. Now καταλείω cannot mean to allow or suffer; it means (as our translators have expressed) that her sister had gone from her to Jesus, and thus left her to serve alone.]

*connata, hñane, or caravanasas*, which to this day, in the eastern countries, rarely afford any other accommodations than bare walls, and a wretched lodging.' Hebrew and English Lexicon under *ῥ*. But comp. Campbell on Luke i. 7. [Schleusner says that we must not understand a *public inn*, (as there were none then in Palestine, but travellers went to their relations or friends,) but rather the house of the host, or that part of it destined to the use of his guests. *Κατάλυσις* is so used in Joseph. de Vita Sua, c. 16 and 25. See Fessellii Advera. Sac. i. 10. § 10. Casaub. Theophr. Char. pp. 207. 336. Jerem. xlix. 20.] In this sense the LXX have used it for the Heb. *רִחֵץ*. Exod. iv. 24.

II. A *guest-chamber, a dining-room*, where the guests *loosed* their sandals, &c. before they sat down to meat. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44. and see Wetstein on Mat. iii. 11. and on Luke vii. 38. The LXX use it in this sense also for the Heb. *רִחֵץ*, 1 Sam. ix. 22. [The LXX use it for *רִחֵץ* a *habitation*, Exod. xv. 13; *רִחֵץ*, Jer. xxv. 38. (of a lion's covert); *רִחֵץ* a *tent*, 2 Sam. vii. 6.]

*Κατάλυω*, from *κατά* intens., and *λύω* to loose. I. To *loose, unloose*, what was before bound or fastened. Thus sometimes used in the profane writers.

II. To *refresh one's self, to bait, or be a guest*. occ. Luke ix. 12. xix. 7. It properly refers to persons *loosening* their girdles or sandals, when they baited on a journey, or reclined to meat. Compare under *κατάλυμα* I., II. Our translators render the V. to *lodge*, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb. *רִחֵץ*. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8. [Josh. ii. 1. iii. 1. Jer. v. 7. Zech. v. 4. Judith xiv. 17. In Gen. xxvi. 17. it is used of *pitching one's tent and remaining*. See *Ælian*, V. H. i. 32. iv. 14. Xen. An. i. 8, 1.]

III. To *dissolve, demolish, destroy, subvert, or throw down*, as a building, or its materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) [Mark xv. 29. Luke xxi. 6. Acts vi. 14. See Ezra v. 12. Philostr. Vit. Soph. i. 9. Herodian, viii. 4, 4.] So Homer, II. ii. 117. ix. 24.

Πολλὰς πόλεις ΚΑΤ'ΑΥΞΕ εἰρήνην.

— The heights of many cities *hath destroyed*.

as the law and the prophets, Mat. v. 17. where see Wetstein and Campbell. [See Mac. ii. 22. iv. 11. So *dissolvere* and *destruere leges*. Cic. Phil. i. 9. See Xen. Hell. i. 7, 10. Cypor. vi. 1, 17. Mem. iv. 4, 14. So *παράλυω* and *λύω* in Philo de Leg. Caii, pp. 693. 726. Vit. Mos. lib. ii. p. 447.] as a work, Acts v. 38, 39. Rom. xiv. 20. [It is to *make to cease, to cease*, in Ps. lxxix. 44. Jer. xvi. 9. Lam. v. 15.]

*Καταμύθωνω*, from *κατά* intensive, and *μύθωνω* to *learn*.—To *consider, contemplate*. occ. Mat. vi. 28. In this sense it is used by Epictetus, Enchirid. cap. 36. *τὴν σεαυτοῦ φύσιν ΚΑΤΑΜΥΘΩ, consider your own nature*. See more in Wetstein and Kypke. And thus likewise the LXX apply it, Gen. xxiv. 21. for the Heb. *רִחֵץ* to be *astonished*, and Job xxxv. 5. for the Heb. *רִחֵץ* to *behold, contemplate*. Comp. also Lev. xiv. 36. where it is used for the Heb. *רִחֵץ*, and Eccles. ix. 5, 8. [Comp. Luke xii. 27. where *καταμύθωνω* (303)

used, by which word it is explained in the Gloss. See Arrian, Exp. Alex. v. 11. Dem. p. 660, 22. (ed. Reiske.)]

*Καταμαρτυρώ*, ὤ, from *κατά* against, and *μαρτυρώ* to *witness*.—To *witness against*. occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4. [1 Kings xxi. 10, 13. Job xv. 6. Prov. xxv. 18. Susann. 43. See Plut. vol. vi. p. 591. (ed. Reiske.) Demosth. (ed. Reiske.) p. 1115. and 860, 26.]

*Καταμύνω*, from *κατά* intensive, and *μύνω* to *remain*.—To *remain, abide continually*. occ. Acts i. 13. [LXX, Num. xxii. 8. Is. ii. 22. Judith xvi. 20. Xen. Cyr. vii. 1, 21.]

*Καταμόνας*, adv. from *κατά* in, at, and *μόνας* alone.—*Apart, in private, χώρας* places namely, being understood. occ. Mark iv. 10. Luke ix. 18. *Καταμόνας* is often used in the LXX, either as one or as two words, and sometimes in the purest Greek writers. To the instances Wetstein, on Mark iv. 10., has cited from Thucydides, Athenæus, Lucian, &c., I add from Josephus in his Life, § 63. ὡς ΚΑΤΑΜΟΝΑΕ τὴν βουλευόμενον ἐκρίν, as being desirous of saying something in private. [Pa. iv. 8. cxli. 10. Jer. xv. 17. Mic. vii. 14. 2 Mac. xv. 39. See Thuc. i. 32, 37.]

*Κατανάθεμα*, αὐτός, τό, from *κατά* intensive, and *ἀνάθεμα* a *curse*.—A *great curse, a most cursed thing or person*, as Heb. *כְּרִי* is used, Deut. vii. 26. occ. Rev. xxii. 3. where comp. Zech. xiv. 11. Heb. and LXX: and observe, that in Rev. the Alexandrian and thirteen later MSS. read *κατάθεμα*, which reading is approved by Mill and Wetstein, and received into the text by Griesbach. See the following verb; but comp. Vitringa and Wolfius. [Mill supposes *κατανάθεμα* to have crept in from the margin, as more used and known than *κατάθεμα*.]

*Καταναθεματίζω*, from *κατανάθεμα*.—To *curse violently*. occ. Mat. xxvi. 74. where observe that almost all the ancient and most of the more modern MSS. read *καταθεματίζω*, which reading is accordingly adopted by Wetstein and Griesbach.

*Καταναλίσκω*, from *κατά* intensive, and *ἀναλίσκω* to *consume*.—To *consume, devour, as fire*. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3. in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4. the word is applied to the action of *fire*, for the Heb. *אָכַל* to *eat, consume*. [Jer. iii. 24. Zech. ix. 15. comp. Is. x. 17. Ez. xxi. 31.]

*Καταναρπάω*, ὤ, from *κατά* against, and *ναρπάω* to be *numbed, torpid*, which simple V. is used by the LXX in Job xxxiii. 19. and is derived from *νάρκη* the *torpedo* or *cramp-fish*. [See Plin. H. N. xxxii. 1. Aristot. H. A. ix. 37. *Ælian*, H. A. i. 36. ix. 14. *ναρπάω* also occ. Gen. xxxii. 25, 32. See Joseph. A. J. viii. 8, 5.] Governing a genitive of the person, to be *idle* (i. e. as it were, *numbed and torpid*) to another's damage, obtorpeo cum alicujus incommodo, Leigh, Mintert, Stockius; or according to Stolberg, cited and approved by Wolfius on 2 Cor. xi. 8. to *incommode* or *lie heavy upon, like a torpid and useless limb*. "Therefore, Hesychius," adds he, "explains *νάρκη* ὡς βαρύνω I have burdened; and Plutarch (de Solert. Animal. t. ii. p. 978. B. whom see) calls the torpor occasioned by the fish *βαρύνω* *ναρπάω* a *torpid stupor*. Nor must we in this compound verb neglect the preposition *κατά*,

which often denotes somewhat that is *against* or *inconvenient* to another. The Vulgate rightly, *nemini onerosus fui, I have been burdensome to no one.*" Thus Stolberg. occ. 2 Cor. xi. 8. (where see Wetstein.) xii. 13, 14. "The surprising property of the *torpedo* in giving a violent shock to the person who takes it in his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last, the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. Reaumur resolved it into the action of a vast number of minute muscles, which by their accumulated force, gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. Walsh has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an artificial *torpedo*, by which a *shock resembling* that of the natural one can be given. The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes<sup>1</sup>."

**Καταβύω**, from *κατά* downwards, and *βύω* to nod, beckon.—*To nod, beckon*, properly by inclining the head, as it is used by several of the Greek writers cited by Wetstein. occ. Luke v. 7. [See Hom. *Il.* a. 514. 524. Liban. *Or.* xlii. p. 897. Lucian, *Asin.* 48.]

**Κατανοέω**, *ω*, from *κατά* intensive, and *νοέω* to mind.—*To observe, remark, consider, contemplate.* [Mat. vii. 3. Luke vi. 41. xii. 24, 27. xx. 23. Acts vii. 31. xi. 6. xxvii. 39. Rom. iv. 19. Heb. iii. 1. x. 24. (*Let us have care of one another.*) In Jam. i. 23. it is used of a man looking at himself in a mirror. Comp. Judith x. 15. Gen. iii. 6. xlii. 9. Exod. ii. 11. Job xxx. 20. Is. v. 12. lvii. 1. et al. Hesych. *κατανοούντι* *καταβλέποντι*. See Pa. xci. 8. xciv. 9. et al. Cebes, *Tab.* c. 13. Joseph. A. J. viii. 2. § 2. &c.]

**Κατανύω**, *ω*, from *κατά* intensive, and *ἀνύω* to meet.

I. *To come to, arrive at a place.* [See Acts xvi. 1. xviii. 19, 24. xx. 15. xxi. 7. xxv. 13. xxviii. 12. xxviii. 13. 2 Mac. iv. 44. Palaeoph. de Incred. c. 15. Diod. Sic. iii. 34. iv. 62, 85.]

II. *To come to, arrive at, attain.* Acts xxvi. 7. Eph. iv. 13. [Phil. iii. 11. comp. 2 Mac. vi. 14. Also used metaphorically of a thing coming to or belonging to any one. See 1 Cor. x. 11. xiv. 36. Comp. 2 Sam. iii. 29. In 2 Mac. iv. 24. actively, *he made to come, he got* the priesthood to himself. E. T.]

**Κατάνυξ**, *εως, ή*, from *κατανόω* or *κατανύω* to nod, as persons asleep are apt to do, which

from the Heb. *נָו* to move, shake.—*Slumber, or rather, deep sleep.* occ. Rom. xi. 8. which is a citation from Is. xxix. 10. where the LXX use *κατανύεως* in the same sense for the Heb. *נָו* a dead or deep sleep. And in this view the V. *κατανύησεται* seems to be applied, Eccles. xx. 21. *there is that is hindered from sinning through want, and when he layeth down to rest, οὐ κατανύησεται* he will not sleep sound, i. e. because he will be employed in devising mischief. [But Biel translates, *will not feel compunction*: see next word.] Comp. Prov. iv. 16. Ps. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. *κατανύσω*, or rather *κατανύω*, for the Heb. *נָו* or *נָו* to be still. See Is. vi. 5. xlvii. 5. Lev. x. 3. Ps. iv. 4. xxx. 12. xxxv. 15; and the partic. perf. pass. *κατανυνυμένος* is in Theodotion's version used for the Heb. *נָו* being in a sound sleep or trance. Dan. x. 9. [See also Pa. lx. 3. *ὁλον κατανύεως, cinum conspicis*, as Jerome says, not as the Vulg. *cinum compunctionis*.]

**Κατανύττω**, from *κατά* intensive, and *νύττω* to prick, pierce, which see.—*To prick, pierce, stab.* occ. Acts ii. 37. The LXX use the V. *κατανύησαν* for the Heb. *נָו* were grieved, Gen. xxiv. 7. and the phrase *κατανυνυμένον τῇ καρδίᾳ, pierced in heart*, compunctum corde, for the Hebrew *נָו* afflicted in heart, Pa. cix. 16. Comp. Eccles. xiv. 1. See Wetstein and Kypke. [Schleusner says, that *κατανύσσεσθαι* is used by the LXX, of those brought to silence and dejected from grief and anxiety, and quotes the above passages. occ. also 1 Kings xxi. 29. Eccles. xii. 12. xlvii. 20. See Susannah 10. Hesych. *κατανύητε* *ήσυχάσατε, λυπήθητε*.]

**Καταξίω**, *ω*, from *κατά* intensive, and *ἀξίω* to think worthy, fit.—*To count or esteem worthy or fit.* occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thesa. i. 5. [It is read in Complutens. ed. Gen. xxxi. 28. 2 Mac. xiii. 12. in sense of asking. See 3 Mac. iii. 21. Polyb. i. 23, 3.]

**Καταπατέω**, *ω*, from *κατά* intensive, and *πατέω* to tread.

I. *To tread or trample upon.* Luke xii. 1.

II. *To tread under foot.* Mat. v. 13. vii. 6. Luke viii. 5.

III. *To trample under foot*, in a figurative sense, i. e. to treat with the utmost contempt and indignity. Heb. x. 29. So Agamemnon in Homer, *Il.* iv. 157. says, the Trojans, *ΚΑΤΑ' ὃ' ὅρκια πιστά ΠΑΤΗΣΑΝ, trampled under foot* the faithful covenant, or, more strictly, the faithful oath-offerings, that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. *Il.* iii. 245, 6. 269—273. [See 1 Mac. iii. 51. Aquil. Job vi. 3. LXX, Job xxxix. 15. 2 Chron. xxv. 18. Is. xxv. 10. xli. 15. lxiii. 3, 6. Amos iv. 1. et al. See Herod. ii. 14.]

**Κατάπαυσις**, *εως, ή*, from *καταπαύω*.

I. *A rest*, [(1) a place of rest (as Canaan). Heb. iii. 11, 18. iv. 3, 6. (Sion is called *κατάπαυ* *τοῦ Θεοῦ*, Pa. cxxii. 14.) comp. Pa. xcv. 11. where Theodoret says, (ap. Suidam,) *κατάπαυσις* *ή ηῆ τῆς ἰπαγγελίας*. See Deut. xii. 9. 1 Kings viii. 56; and (2) a time of rest, 1 Chron. vi. 31; as the Sabbath, 2 Mac. xv. 1. In Heb. iv. 1, 3, 10, 11. it is applied to the future happiness of Christians. Suid. *κατάπαυσις* *ή τοῦ σαββάτου ἡμέρα, ἐν ᾗ*

<sup>1</sup> Encyclopædia Britannica, 3rd edit. in Electricity, No. 258—260.

ὁ θεὸς κατέκτανεν, &c. καὶ ἡ τῶν οὐρανῶν βασιλεία.]

II. *A dwelling.* Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Is. lxvi. 1. for the Heb. *מִשְׁכָּן* a rest, dwelling, and so 2 Chron. vi. 41. for the Heb. *בֵּית*.

Καταπαύω, from *κατά* intensive, and *παύω* to make to cease.

I. [(1.) Transitivity, to make to rest, to lead to a place of rest. Heb. iv. 8. Deut. iii. 20. v. 33. Josh. i. 13, 15. Ecclus. xxiv. 8. In Job xxvi. 12. it is used of stilling the sea, or restraining. See below.]

[(2.) Intransitively, to rest entirely, to rest. Heb. iv. 10. See LXX, Gen. ii. 2. 2 Sam. xxi. 10. Ez. i. 24. (In this sense it is sometimes confused in MSS. with *καταλύω* for resting from a journey; see Josh. ii. 1. 2 Sam. xvii. 8.)]

II. [(1.) Transitivity, to make to cease, to restrain. Acts xiv. 18. Neh. iv. 11. Ps. lxxxv. 3. See Deut. xxxii. 26. (comp. Ecclus. xxxviii. 23.) Num. xxv. 11. Dan. xi. 18. Hos. i. 4. Demosth. p. 808, 14. ed. Reiske. Polyb. i. 9, 8. Thuc. viii. 97. Herod. i. 27.]

[(2.) Intransitively, (with a participle,) to leave off, cease, desist. See Gen. xlix. 33. Exod. xxxi. 18. Josh. xi. 23. Lam. v. 14. Gen. vi. 22. to fail.]

Καταπίεσμα, ἀρός, τό, from *καταπνάννυμι* to expand, which from *κατά* intensive, and *πνάννυμι* to stretch.—*A veil.* In the N. T. it is used for the veil of the tabernacle or temple, which separated the holy place or sanctuary from the holy of holies. This veil was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, *was itself rent in the midst from the top to the bottom.* Further, as the holy of holies was a type or figure of that heaven wherein God dwells, (see Heb. ix. 12, 24.) so Heb. vi. 19. *εἰς τὸ ἱερόν* *τοῦ καταπίεσματος*, within the veil, means into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living or life-giving way, which he hath consecrated for us, through the veil, that is to say, his flesh. (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 3. Comp. Heb. and Eng. Lexicon in τὸ II. In the LXX it is most commonly used in the same sense as in the N. T., and answers to the Heb. *קַרְיָה* the inner veil of the tabernacle or temple. [See Exod. xxvi. 31, 33. xxx. 6. 1 Mac. i. 22. and also Lev. iv. 6, 17. In Exod. xxvi. 37. it is put for the hanging of the door of the tent (called in Heb. *קַרְיָה*). Exod. xxvi. 35. the veil, 37. (the hanging, called *קַרְיָה*, 36.)]

Καταπίνω, from *κατά* intens. or down, and *πίνω* to drink.—*To swallow down*, deglutitio, whether in a natural or a figurative sense. As in Mat. xxiii. 24. persons are said (*καταπίνοντες*) to swallow a camel, so in Josephus likewise it is applied to solids, de Bel. v. 10, 1. *τοὺς μὲν χροστούς, ὡς μὴ φωραθῆεν ὑπὸ τῶν ληστῶν, ΚΑΤΕΠΙΝΟΝ*, 'they swallowed pieces of gold, that they might not be found by the robbers.' So § 3. ΠΡΟΚΑΤΑΠΙΝΩ to swallow first or before; and v. 13, 6. he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, ἡ ΚΑΤΑΠΟΘΗΝΑΙ ἂν ὑπὸ χάσματος,

would either have been swallowed up by the earth's opening.—And, vi. 7, 3. speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves, *καὶ εἰ τινος εὗρον τροφὴν, ἀρπάζοντες, αἵματι πεφυρμένην ΚΑΤΕΠΙΝΟΝ*, 'and if they found any one's victuals, they seized and devoured them, though mixed with blood.' Herodotus, ii. 68. applies the V. to the trochilus 'swallowing leeches, and cap. 70. to the crocodile's swallowing a hog's chine. [So Poll. On. vi. 2. *καταπίνειν ἔνιοι καὶ ἐπὶ τῆς τροφῆς λίγουσιν*.—See Bergler, Alciph. i. Ep. 22. p. 86. Reitz. Lucian, vol. ii. p. 614. Apollod. Bibl. i. c. 1. § 3. Κρόνος κατεπίνει τὰ γεννώμενα. Ælian, V. H. i. 3. So Hor. 2 Serm. viii. 24. *totas simul absorbere placentas*. But its primary meaning (says Schleus.) is to drink up, consume by drinking<sup>1</sup>; hence it is used metaphorically, of the earth drinking up a river, Rev. xii. 16. (of its swallowing up men, Num. xvi. 32.) and in the pass. Heb. xi. 29. of those swallowed up by the sea, *κατεπόθησαν* *κατεποντισθησαν*, *κατέπεσαν*, Hesych. See Polyb. ii. 41, 7. and so Ex. xv. 4. (where some read *κατεποντισθησαν*.) In 2 Cor. ii. 7. of one consumed by care. In 2 Cor. v. 4. Schl. translates, *that this mortal body may slowly be consumed by the immortal.* It rather seems to mean, *may be swallowed up by or lost in*—as a river in the sea, &c. 1 Pet. v. 8. to devour, make a prey of, comp. Prov. i. 12. Is. ix. 16. Jer. li. 34. Lam. ii. 16. On 1 Cor. xv. 54. comp. Is. xxviii. 7.]

Καταπίπτω, from *κατά* down, and *πίπτω* to fall.—*To fall down.* occ. Acts xxvi. 14. xxviii. 6.

Καταπλέω, from *κατά* down, and *πλέω* to sail.—*To sail to*, literally to sail down. Comp. *κατάγω* II. occ. Luke viii. 26. [Often used of a ship returning to the port whence it sailed. See Reiske, Demosth. p. 886. Xen. Hell. i. 6, 38. iii. 4, 1. Salmas. de Modo Usur. p. 359.—*Καταπλέους* a voyage. 3 Mac. iv. 10.]

Καταπονέω, ὦ, from *κατά* intens. and *πονέω* to labour, which from *πόνος* labour.—*To afflict grievously*, grieves exceedingly. [Pass. to be afflicted grievously. Acts vii. 4. (see Wetstein) 2 Pet. ii. 7. (see Alberti and Kypke) 2 Mac. viii. 2. 3 Mac. iii. 2, 13. See Polyb. xxix. 11, 11. xl. 7, 3. Ælian, V. H. iii. 27. ὑπὸ πείνης καταπονέομενος. Hesych. *καταπονέομενος* *πειραζόμενος*. See Wesseling on Diod. Sic. xiii. 56.]

Καταποννίζω, from *κατά* down, and *ποννίζω* to sink, put under water, which from *πόνος* the sea.—*To sink down.* *Καταποννίζομαι*, pass. to sink or be sunk down. occ. Mat. xiv. 30. xviii. 6. [See Lact. de Vita Persec. c. 15. p. 119. Wesseling on Diod. Sic. xvi. p. 109.] That drowning in the sea was a species of capital punishment sometimes inflicted among the Jews about our Saviour's time, appears from Josephus, Ant. xiv. 15, 10. where the Galileans revolting, *ροῦς δὲ Ἡρώδου φρονούντας ἐν τῇ λίμνῃ ΚΑΤΕΠΟΝΤΩΣΑΝ*, drowned the partizans of Herod in the lake or sea of Gennesareth. The Scholiast on Aristophanes, Equit. 1360. informs us, that *ὅταν ΚΑΤΕΠΟΝΤΟΥΝ τινὰς, βάρος ἄπο ΤῶΝ ΤΡΑΧΗΛΩΝ ἔΚΡΕΜΩΝ*, 'when they drowned any persons they hung a weight on their necks.' So Suetonius, in the Life of Augustus, § 67. says,

<sup>1</sup> For this common sense of *κατά*, see Zeun. ad Vig. p. 619.

that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river with *heavy weights about their necks*, "oneratis gravi pondere cervicibus, precipitavit in flumen." [See Casaubon on Suet. h. l. The punishment was used by the Syrians, Greeks, (see Diod. Sic. iii. p. 239. Wolf. Anecd. Gr. vol. iv. p. 222.) Egyptians, (Joseph. contr. Ap. i. p. 1058.) and the Romans, (Senec. Contr. v. 4.) particularly for parricide. Sometimes the criminal was inclosed in lead or chests, (Potter on Lycoph. v. 239.) or in a sack. (Juv. Sat. viii. 214.) See Kipping, Ant. Rom. ii. 7. § 17; Mintert's Lex. on the word, and Shaw's Travels, p. 254. In the LXX, for *πῶς* to scallow up. (See Simon's Heb. Lex.) 2 Sam. xx. 19. Ps. lv. 9. Eccles. x. 12. Lam. ii. 2, 5. Polyb. ii. 60, 8. Diod. Sic. xvi. 35.]

*Karāpa*, αἰ, ῆ, from *karā* against, and *apa* a curse. [An imprecation, a curse, cursing, opposed to blessing. James iii. 10. 2 Pet. ii. 14. *καράπαξ* *ῥίξ* (accursed men). Gal. iii. 10, 13. Used of lands, it denotes barrenness. See Heb. vi. 8. and comp. Gen. iii. 17. viii. 21. Jer. xlv. 22. Mat. xxi. 19. Mark xi. 21.] In Gal. iii. 13. it is used personally like Heb. *קלל*, Deut. xxi. 23. Comp. Suicer, Thesaur. in *karāpa*. [Schleusner says, that, used personally, it will denote an expiatory sacrifice, one by whose death evil is averted from a whole people, and he thinks it so applied to Christ. Gal. iii. 13. Bishop Pearson says, "but now Christ hath redeemed us from the curse of the Law, which was made a curse for us; (Gal. iii. 13<sup>2</sup>) that is, he hath redeemed us from that general curse, which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse, laid only upon them which underwent a certain punishment of the Law, for it is written, *curse is every one that hangeth on a tree*. (Deut. xxi. 23.)" LXX, Gen. xxvii. 12, 13. Deut. xi. 25, 26, 28, 29. Num. xxiii. 25. Job xxxi. 30. 2 Kings xxii. 19. (comp. Jer. xxiv. 9. xxvi. 6. xlv. 8.) Prov. iii. 33. Zech. viii. 13.]

*Karāpōmai*, ὦμαι, from *karāpa*. — Mid. to curse, imprecate evil upon. occ. Mat. v. 44. Mark xi. 21. Luke vi. 28. James iii. 9. Rom. xii. 14. where it is used absolutely, as it is also by Aristophanes in Vesp. cited by Scapula. Pass. perf. to be cursed. occ. Mat. xxv. 41. [οἱ *καρπαμένοι* ye cursed, *karāparos* is used of a wicked man in Ælian, V. H. ii. 13.] comp. Wisd. xii. 11. On Mark xi. comp. Heb. vi. 8. In James iii. 9. Schleusner understands it, to revile, (and quotes Xen. An. v. 6, 3. where it is opposed to *παῖναι*); but in St. James it is opposed to *εὐλογεῖν* to bless. Gen. v. 29. xii. 3. xxvii. 29. 2 Kings ix. 34. (pass.) Num. xxiii. 8. xxiv. 9. (act. and pass.) 2 Sam. xvi. 5, 10. (where Schl. comp. Mat. v. 44. and translates, to revile.) Deut. xxi. 23. (pass.) Prov. xxvii. 14. Eccles. xxviii. 13.]

*Karapyō*, ὦ, from *karā* intens. and *apros* inactive, useless, which adjective is particularly

applied to the land by the Greek writers, as may be seen in Wetstein on Luke xiii. 7.

I. To render or make useless, or unprofitable. See Kypke. Luke xiii. 7. [Hence, to render ineffectual, Rom. iii. 3. See Gal. iii. 17. where it answers to *ἀκυρῶν* to abrogate; and, when used of laws, to annul. Rom. iii. 31. 2 Cor. iii. 14. Eph. ii. 15.]

II. [To make to cease, abolish, or destroy. 1 Cor. vi. 13. and pass. *καταργεῖται* to be made to cease, to fail, see 1 Cor. xiii. 8, 10. 2 Cor. iii. 7, 11, 13. Gal. v. 11. (see Eph. ii. 15.) Hence it is also to subdue, to destroy. 1 Cor. xv. 24—26. 2 Tim. i. 10. (see Macknight) Heb. ii. 14. — to slay or consume. Rom. vi. 6. 2 Thess. ii. 8. — to bring to nought. 1 Cor. i. 28. (comp. 27.) ii. 6. — to put away. 1 Cor. xiii. 11.] — to abolish or annul. Rom. vii. 2. *κατήργηται* ἀπὸ τοῦ νόμου, q. d. she is annulled from the law, i. e. the law is annulled with respect to her, she is free from the law, as ver. 3. *ἡλευθέρηται* ἰσθὶν ἀπὸ τοῦ νόμου, (see Grotius on the place.) [Is made free, Syr. Vers. and Ecumen. interprets it ἀπολύεται, ἡλευθέρηται.] So ver. 6. Gal. v. 4. *κατηργήθη* ἀπὸ τοῦ Χριστοῦ, ye are abolished or evacuated (Vulg. *evacuati*) from Christ, i. e. Christ is evacuated with respect to you, or, as our English translation, Christ is become of no effect unto you. [Theophyl. οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.] — The LXX use *καταργῶ* four times, namely, Ezra iv. 21, 23. v. 5. vi. 8. for the Chaldee *נָסַח* to cause to cease.

*Karapthiō*, ὦ, from *karā* with or to, and *arithiō* to number. — To number with or to, to annumerate, annunero. occ. Acts i. 17. [See Jambl. Vit. Pyth. c. 6. § 30. *καὶ μετὰ τῶν θείων τὸν Πυθαγόραν καταριθμοῦν*. See Plut. Solon, p. 84. LXX, Gen. i. 3. (pass. to be fulfilled or reckoned up.) Num. xiv. 29. 2 Chron. xxi. 19.]

*Karapriō*, from *karā* intens. or with, and *apriō* to adjust, fit, finish, which from *aprios* fit, complete. — "The proper original sense of the word is to compact or knit together, either members in a body, or parts in a building." Leigh in Supplement.

I. To adjust, adapt, dispose, or prepare with great wisdom and propriety. [To prepare. Mat. xxi. 16. *thou hast prepared for thyself*, Schl. (*hast perfected*, E. T. and so Parkhurst; it is quoted from LXX, Ps. viii. 2<sup>2</sup>. where it translates, *ἔκτισ* from *τῷ* to establish.) Heb. x. 5. quotes from LXX, Ps. xl. 6. *σῶμα δὲ καταπρίω μοι* (*thou hast put a body on me*. Syr. Vers.) Heb. xi. 3. of the creation of the world. occ. LXX, Exod. xv. 17. (*of building a house*. comp. Ezra v. 3—11. vi. 14.) Ps. xi. 3. xvii. 5. lxxiv. 16. lxxxix. 37. to establish, strengthen. Hesych. *καταπρίω* ἐτοιμασας, ἐτελειωσας.]

II. To fit. Rom. ix. 22. where see Wolfius, [ἐκείνους ὁργίζ καταπριμῶς εἰς ἀπώλειαν, men who have fitted themselves for destruction, who are preparing their own destruction. Schleusn.]

III. To perfect, finish, complete. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

<sup>3</sup> [In the Psalm it is rendered by our translation ordained: and so Mede, Disc. i.]

<sup>4</sup> [Mede (Works, p. 897.) translates it *thou hast fitted my body*, i. e. to be thy servant, in such a manner as servants' bodies usually are. The original Hebrew has *misce ears* *hast thou bored*; for it was the Jews' custom to bore the ears of such as were to be their perpetual servants.]

<sup>1</sup> On the Creed, Art. IV.  
<sup>2</sup> [In Gal. iii. 10, 13. (and according to others, in 2 Pet. ii. 14. *men worthy of punishment*.) Schleusner understands the punishments threatened by the Mosaic Law, but the apostle applies it to one specific curse. (See Deut. xxvii. 26.) He is wrong also in translating *קלל* Deut. xi. 26—29. and *קלל* Mal. ii. 2. *punishment*; it is strictly *curse*. See Simon and Buxtorf, Lex. Heb.]



IV. *To instruct fully or perfectly.* Luke vi. 40. *καταρτισμένος δὲ πᾶς, every one who is fully instructed*, "eruditus, informatus," Elsner; who observes that the V. *καταρτισμένοι* is applied in this sense, Heb. xiii. 21. and *ἐξορτισμένοις*, 2 Tim. iii. 17. and cites Plutarch and Polybius using *καταρτίζω* in a similar view. [Schleusn. translates Luke vi. 40. as a precept, *but the disciple must aspire after his master's perfection*, and in 1 Cor. i. 10. *be ye perfected in the same mind, let your agreement be perfect*; and on 2 Cor. xiii. 11. after giving Elsner's interpretation, (see below VI.) he says, *plerique rectius, aspire after Christian perfection.*]

V. *To rectify, repair, mend, redintegrate, reascire.* Thus it is applied to nets which had been broken, Mat. iv. 21. Mark i. 19. [Schleusn. gives this as its primary sense: in LXX, *to repair*. Ezra iv. 12, 13, 16. (*τοιχὴν καταρτισμένον*, &c. *walls repaired and made sound*, so that there are no *οὐκίσματα* or breaches in them, comp. Neh. vi. 1. and hence Biel explains 1 Cor. i. 10. metaphorically.) Schl. quotes Herod. v. 109. where it is rather to *arrange*. See VI.] Whence,

VI. It seems to denote, *to reunite in mind and sentiment, to reconcile*, as opposed to *σχίσματα* divisions, ruptures; 1 Cor. i. 10. *ἡτὶς δὲ καταρτισμένοι, but that ye be knit together again*. Comp. 2 Cor. xiii. 11. Elsner shows that Herodotus, v. 29. and Plutarch in Marcello, use it for *reconciling civil dissensions or political factions*. [Also *to make up one thing out of many others*. See Diosc. Pref. lib. vi. *τὰ καταρτισμένα τῶν ἰδισμάτων made disks*. Steph. Thes.]

VII. *To restore, reduce*, as it were a luxated or disjointed limb, to which the N. *καταρτισμός* is applied by Galen and Paulus Aegineta. [See Blomf. Gloss. in S. c. Th. 370. Wetstein on Mat. iv. 21.] Gal. vi. 1. [Schleusn. says, *repair or amend, correct*. Theodoret, *μη κολλήσεις ἀλλὰ διαρθρῶσθαι στήριζετε*, (see Ps. xvii. 5.) *τὸ ἰλλίπον ἀναπληροῦτε*, (see sense III.)] The above-cited are all the passages of the N. T. wherein the verb occurs.

☞ *Κατάρτισις, ὥς, ἡ, from καταρτίζω.*—*Reformation, restoration to a perfect or right state*. occ. 2 Cor. xiii. 9. where it seems particularly to refer to their being *reunited in mind*. Comp. ver. 11. and *καταρτίζω* VI. "The apostle's meaning is (saith Beza) that whereas the members of the church were all, as it were, *dislocated and out of joint*, they should be *joined together in love*; and they should endeavour *to make perfect* what was amiss among them either in faith or manners." Leigh. [See Plut. vol. iv. p. 16. ed. Reiske.]

☞ *Καταρτισμός, οὗ, ὁ, from καταρτίζω* perit. pass. of *καταρτίζω*.—*A perfecting or finishing, or rather perhaps a compacting*. occ. Eph. iv. 12. Comp. ver. 16. and *καταρτίζω* VI. [*To the perfecting*. Schleusn.]

☞ *Καταρτίω, from κατά down, and αἰώω to more.* Properly, *to more downwards*. [*To shake*. Elian, V. H. iii. 16. vi. 7. (*σεισμός τὴν πόλιν κατάρτισεν*.)] *Καταρτίουν τὴν χεῖρα, to more the hand*. Acts xix. 33. *Καταρτίουν τῇ χειρὶ, to lecture with the hand*. Acts xii. 17. xiii. 16. xxi. 40.

¹ [In Stephens's Thes. as a derivative sense, and he quotes Po yb. *ναὺν καταρτίσανται*, &c. But Ernesti, Lex. Polyb. *καταρτίζειν τὰς ναῦς, adificationem absolvere*, i. 95. xvi. 1. et al. passim.]

Wetstein and Wolfius cite this latter phrase from Heliodorus, and Kypke from Josephus. [Wolf. Anecd. Gr. vol. ii. p. 29. Joseph. A. J. viii. 11, 2. 1 Mac. vi. 38. and Bel and Dragon, v. 14. *to shake out by sifting*.]

*Κατασκάπτω, from κατά down, and σκάπτω to dig.*—*To dig down or up, demolish by digging*, diruere. occ. Acts xv. 16. Rom. xi. 3. [Deut. xii. 3. Judg. viii. 9. 1 Kings xix. 10. 1 Chron. xx. 1. Amos ix. 11. Xen. H. G. ii. 2, 14. Lys. Orat. xiii. p. 234. Elian, V. H. iii. 6. Thuc. iv. 109. Eur. Orest. 733. where the Schol. *τὸ κατασκάπτειν κυρίως ἐπὶ πόλεως*.] Wetstein cites Thucydides and Plutarch applying this V. to *walls and houses*: so Josephus, speaking of the walls of Jerusalem, de Bel. vi. 9, 4. *Ῥωμαῖοι—τὰ τοίχην ΚΑΤΕΣΚΑΨΑΝ*, the Romans dug up the walls; and vii. 1, 1. *κατέειπεν Καίσαρ ἥδη τὴν τε πόλιν ἅπασαν καὶ τὸν νῦν ΚΑΤΑΣΚΑΨΕΙΝ*, 'Caesar now orders his army to dig up the whole city and the temple.'

*Κατασκευάζω, from κατά intens. and σκευάζω to prepare.*

I. *To prepare, make ready*, as a way. Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people, Luke i. 17. [Xen. de Re Eq. 4, 17. *κατασκευασμένος πάντα furnished with every thing*. Mem. iii. xi. 4. *κατασκευὴ furniture*, Diod. Sic. xi. 62. Wisd. vii. 27.]

II. *To build, adjust*, as a builder, architect, or the like. Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20. The Greek writers use the V. in the same manner, as may be seen in Wetstein on Heb. iii. 3. ix. 2. 1 Pet. iii. 20. [Phavor. *κατασκευάζει ὁ ναυπηγὸς τὴν ναῦν* also *κατασκευάζει ἐπὶ τῶν τεκτόνων τὸ δημιουργῶν*. See Xen. Cyr. vi. 1, 16. Herodian, v. 6, 13. LXX. Num. xxi. 27. 2 Chron. xxxii. 5. Prov. xxiii. 5. 1 Mac. xv. 3. In Heb. iii. 4. Schl. understands, *to found or create* (as the founder of a family, οἶκος). In Is. xl. 28. *to create*. Comp. Wisd. ix. 2.]

*Κατασκηνώ, ᾧ, from κατά intens. and σκηνώω to dwell, properly in a tent*. [See Xen. Cyr. vi. 2, 2.]

I. *To lodge, harbour, as birds*. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18. or 21. where *κατασκήνουν* in Theodotion answers to the Chald. *ܡܬܐܬܝܢ ܕܠܝܠܐ, lodge*. [It does not mean *to build nests*, as some translate it in N. T. See Dan. iv. 9. (12.) 2 Chron. vi. 2. Ez. xvii. 23. xxv. 4, &c. Prov. ii. 22. *κατασκηνώσουσι γῆν shall inhabit the land*. viii. 12.]

II. *To lodge, rest*, as the body of Christ in the grave. Acts ii. 26.

*Κατασκήνωσις, ὥς, ἡ, from κατασκηνώ.*—*A nest, or rather a roost or shelter, for birds*. Comp. *κατασκηνώω*. occ. Mat. xiii. 20. Luke ix. 58. [Not *nests* (which are *νοστίαι*): see Fisch. Prolog. ix. de Vit. Lex. N. T. Theophyl. on Mat. viii. *κατασκηνώσεις κατοικίαι, σκηνὴ γὰρ λίγεται πᾶσα οἰκησις*. LXX, for *habitation, dwelling*. 2 Chron. v. 2. Ezek. xxxvii. 27. Wisd. ix. 8. 2 Mac. xiv. 35. In 1 Chron. xxviii. 2. *εἰς τὴν κατασκ.* for *the building*, (alii *οἰκοδομήν*.)]

☞ *Κατασκιάζω, from κατά intens. and σκιάω to shade.*—*To overshadow*, as the cherubim did the mercy-seat with their wings. occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. *κατασκιάζω*

very exactly answers to the Heb. *הָרָא* or *הָרָא* used in those passages.

**Κατασκοπιῶ**, *ω*, from *κατάσκοπος*.—*To spy out*. Gal. ii. 4. [LXX, 2 Sam. x. 3. and *κατασκοπεύω*, Josh. ii. 2, 3.]

**Κατάσκοπος**, *ου, ό*, from *κατάσκοπα* perf. mid. of *κατασκοπίζομαι* *to spy*, which from *κατά* *intens.* and *σκιπτομαι* *to look*.—*A spy*. occ. Heb. xi. 31. [See LXX, Gen. xlii. 9, 11. (Gloss. in Octat. *κατάσκοποι· οι επιδόλως κατασκοπιούντες*.)] 1 Sam. xxvi. 4. 1 Mac. xii. 26. Ecclus. xi. 31. Thucyd. vii. 6. Athen. vi. p. 256. Xen. Cyr. iii. 3, 13. Hesych. *κατάσκοποι· κατοπτεύοντες, επιβουλοι, η δόλων εξιχνιυται, &c.* (and Schleusn. in Gal. ii. 4. understands *κατασκοπιῶ* *plot against*.)]

**Κατασφίζομαι**, mid. from *κατά* *against*, and *σφίζω* *to incant subtilly*, which from *σφός* *wise, subtle*.—*To use subtilty, employ craft against*. occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the same subject, Exod. i. 10. for the Heb. *חָרַץ* *to deal wisely or subtilly*. So likewise we meet with it in the apocryphal book of Judith, v. 11. *ἐναντίῳ αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ ΚΑΤΕΣΦΙΣΑΤΟ αὐτοὺς ἐν πόνῳ καὶ πλίνθῳ, the king of Egypt rose up against them, and used subtilty against them in labour and brick, i. e. with labouring in brick, as the Eng. translation.* [In Judith x. 19. it is *to deceive*.]—The profane writers also apply the V. in the same view, as Lucian, Dial. Prometh. et Jov. t. i. p. 120. *ΚΑΤΕΣΦΙΖΗΤΕ με, ὦ Προμηθεῦ, you are using craft with me, O Prometheus.* See also Wetstein and Kypke. [See Joseph. A. J. vi. 11. 4. Alciph. iii. Ep. 4. Suid. says, *κατασφισσάσθαι* with accus. is *to trick, injure by contrivance*, and Hesychius, in pass. *to be tricked*; (see Thom. M. p. 844. ed. Bernard.) and Lex. Cyrill. M. S. Brem. *to deceive*.]

**Καταστέλλω**, from *κατά* *down*, and *στέλλω* *to send*.—*Properly, to send down*; hence, *to appease, pacify, quiet*. occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31. and by Aquila, Ps. lxiv. or lxx. 8. for the Heb. *הָרָא* *triumphing over*, but also by Plutarch, Josephus, and others of the Greek writers, cited by Wetstein and Kypke on Acts xix. 36. [See Joseph. A. J. i. 1, 2. xiv. 9, 1. *θόρυβον κατέσπελλεν*. In 3 Mac. vi. 1. *καταστέλλας* *having silenced*. Phavor. says, *ἀντί τοῦ κατασιγάσας*.]

**Κατάστημα**, *ατος, τό*, from *καθίστημι* *to constitute*.—*Behaviour, outward conduct or appearance, manner*. occ. Tit. ii. 3. Ignatius uses the word in the same sense, Epist. to the Trallians, § 3. where, speaking of their bishop, he says, *οὐ αὐτό τὸ ΚΑΤΑΣΤΗΜΑ μεγάλη μαθητεία, whose very behaviour<sup>1</sup> or manner is highly instructive*. So Porphyry de Abstin. iv. 6. speaking of the Egyptian priests, *τὸ δὲ σμῦνόν καὶ τοῦ ΚΑΤΑΣΤΗΜΑΤΟΣ ἑωρᾶτο· πορεία τε γὰρ ἦν εὐτακτος, καὶ βλῆμμα καθιστηκός*, 'their sanctity appeared even in their manner or behaviour'; for their gait was regular, and their look composed.' Thus also in Josephus, Ant. xv. 7, 5. we have *ἀτρεμναίῳ τῷ ΚΑΤΑΣΤΗΜΑΤΙ*, with an intrepid mien or behaviour. See other instances in Wetstein. [3 Mac. v. 45.]

**Καταστροφή**, *ης, ή*, from *κατίστροφα* perf. mid. of *καταστρίλλω* *to send, let down*, which see.

I. Properly, *a long garment, or robe reaching down to the feet*. Thus the LXX use this word for the Heb. *פָּרוֹשׁ* *a robe*, Ia. lxi. 3.

II. *Appare, dress*, in general. Thus Hesychius explains *καταστροφή* by *περιβολή* *dress, a garment*. 1 Tim. ii. 9. Josephus applies it in this latter sense, de Bell. ii. 8, 4. So Plutarch in Wetstein. See also Wolfius on 1 Tim. ii. 9. But Kypke, whom see, thinks it here denotes *restraint and sedateness of mind*, manifesting itself in the external behaviour, dress, and gesture of the body; and shows that Hippocrates has several times used it in this sense. He, as well as Wetstein, cites a remarkable expression from Plutarch, Pericl. p. 154. *ΚΑΤΑΣΤΟΛΗΝ ΠΕΡΙΒΟΛΗΝ*, *modesty of dress*.—[And *καταστροφή* simply is used by the Greeks for modesty in dress. See Foesii Econ. Hipp. p. 197.]

**Καταστρέφω**, from *κατά* *down* or denoting *ill*, and *στρέφω* *to turn*.—*To overturn, overturn*. occ. Mat. xxi. 12. Mark xi. 15. [LXX, Gen. xix. 19—25. Deut. xxix. 23. (of *destroying cities, &c.*) see Job ix. 5. xii. 19. &c. In 2 Mac. ix. 28. *κατίστροψε* *down* *βιον ended*. See Ælian, V. H. v. 1. Suid., &c.]

**Καταστρηνιάω**, *ω*, from *κατά* *against*, and *στρηνιάω* *to wanton*, which see.—With a genitive governed by the force of the preposition, *to grow wanton, become luxurious or lascivious against, or in opposition to*. occ. 1 Tim. v. 11. where see Macknight, and observe a similar construction in James ii. 13. [Schleusner conjectures *when they grow rich* (and Hesychius has *στρηνιώντες· περιπλησμένοι*) by Christian alms, from *στρηνής* *turgid, full of juice*, but is not satisfied with either translation\*.]

**Καταστροφή**, *ης, ή*, from *κατίστροφα* perf. mid. of *καταστρίφω*, which see.

I. *An overturn, destruction*. 2 Pet. ii. 6. where Kypke construes the words, *τεφρώσας καταστροφῇ κατέκρινεν, reducing to ashes, condemned to destruction*; as Mark x. 33. *κατακρινούσιν αὐτὸν θανάτῳ, shall condemn him to death*. And he cites from Arrian, Epictet. i. 1. *ἔὰν ὅτι ΚΑΤΑΚΕΚΡΙΣΑΙ· ΦΥΓῆ, φησὶν, ἢ ΘΑΝΑΤῶι; ΦΥΓῆ*. 'Come, for you are condemned. To banishment, asks he, (Agrippinus), or to death? To banishment.' [The word is used also for the *destruction or death* of a man. 2 Chron. xxii. 7. Prov. i. 18. the end (or death). Ecclus. ix. 14. xviii. 12. Ælian, V. H. i. 14. *καταστροφή τοῦ βίου the end of life*; vi. 4. Suid. *καταστροφῆ· τέλος*. In 2 Mac. ii. 49. *καιρὸς καταστροφῆς the season of desolation*, and Hesych. *καταστροφῆς· ἐρημώσεως*.] The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29. for the Heb. *הָרָא*.

II. *A subverting, or subversion*, in a spiritual sense. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11. [Perhaps *severe damage, injury, in καταστροφῇ ἀκούωντων*, 2 Tim. ii. 14. *to the great injury of the hearers*. So Schl., who quotes Chrysostom, *ὁ μόνον οὐδὲν ἐκ τούτου κέρδος, ἀλλὰ καὶ βλάβη πολλή*.]

\* [Wahl says, *luxuria diffundit in detrimentum alienum*. See Basil. Epist. ad Amphil. p. 28. C. T. III. Nicet. Annal. xix. 4. 368. D.]

**Καταστρώω**, or —στρώννυμι, from *κατά down*, and *στρώω* or *στρώννυμι* to *strow*.—*To strow or throw down, to overthrow*. The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude 5. The LXX use the word in the same view, Num. xiv. 16. for the Heb. *עָרַף* to *drain off* or *shed the blood*. And Josephus, de Bel. v. 9, 4. applies it to God's miraculously destroying the Assyrian army in the time of Hezekiah: *τὸν μὲγαν ἐκείνον στρατὸν μὲν νεκρὶ ΚΑΤΕΨΤΡΩΞΕΝ ὁ Θεός*, 'God *overthrew* that great army in one night.' For instances of similar applications by the Greek writers see Wetstein on 1 Cor. [See Job xii. 23. 2 Mac. v. 26. xi. 11. xii. 28. xv. 27. *Ælian*, H. A. v. 2. Xen. Cyr. iii. 3, 28. οἱ Πέρσαι πολλοὺς καταστρώννυσαν *slaughtered many*.]

**Καταστρέφω**, from *κατά* intens. or denoting *ill*, and *στρέφω* to *draw*.—*To draw by force, hale*. occ. Luke xii. 58. where Kypke cites Philo repeatedly using the V. in the same sense. [So *destraho*, Cic. pro Milon. 14. Cum in iudicium detrahi non posset. LXX, Jer. xlix. 10. of *stripping a person*, (for *ἤρτι* to *bare*, see Is. lii. 10. &c.) by *pulling off his garments*, (so *ἀναστρέφω*, to *pull up one's clothes*, Herod. ii. 60. Theophr. Char. xi. &c.) Symm. in 2 Sam. xiv. 14. *καταστρέφοντων ὕδωρ, water thrown down*.]

**Κατασφάττω**, from *κατά* intens. and *σφάττω* to *slay*.—*To slay, as with the sword, to slaughter, to butcher*. occ. Luke xix. 27. [Zech. xi. 5. 2 Mac. v. 12. viii. 24. x. 17. Diod. Sic. xii. 76. Xen. An. iv. 1, 17. *Ælian*, V. H. xiii. 2.]

**Κατασφραγίζω**, from *κατά* intens. and *σφραγίζω* to *seal*.—*To seal up, to seal close*. occ. Rev. v. 1. [It is put for *σφῆναι* to *seal*, Job ix. 7. xxxvii. 7. In Wisd. ii. 5. *κατασφραγίσθη* is, it (i. e. Hades) is *sealed or shut up*, so that there is no return. (*Hesych.* *κατασφραγίσθη* ἀπεκλείσθη.) The ancients sealed up any book they did not wish to be read. See C. G. Schwartz. Diss. de Ornamentis Codic. Veterum.]

**Κατάσχεσις**, *ως, ή*, from *κατίσχω*, 2nd aor. of *καίω* to *take possession*, or from the obsol. *κατασχω* the same as *κατίω*.—*A possession*. occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. *נָחֳל*. [Acts vii. 5. *εἰς κατάσχεσιν* for *a possession, to possess or inhabit*. Comp. Gen. xvii. 8. Num. xxxii. 5. (ἐν κατάσχεσει,) 1 Chron. xiii. 2. Acts vii. 45. by metonymy for the thing possessed, the land itself, *ή κατάσχεσις τῶν ἰδνῶν, the land then possessed by the Gentiles*, i. e. Canaan.]

**Καταρίημι**, from *κατά down*, and *ρίημι* to *place, lay*.

I. *To lay down, lay, as in a sepulchre*. Mark xv. 46. [So Diod. Sic. xx. 24. *καταβιμενον εἰς τὰς βασιλικὰς θήκας τὸ σῶμα*. See Xen. de Re Equest. vi. 7. 1 Chron. xxi. 27.]

II. *Καταβίσθαι χάριν τινι, to lay up a favour with one*, i. e. *to do him a favour in hopes of receiving another in return, to lay him under an obligation*, beneficium apud aliquem collocare, gratiam ab aliquo inire. occ. Acts xxv. 9. This phrase, with the singular *χάριν*, is common with the best Greek writers, as may be seen in *Elsner*, *Wolfius*, *Kypke*, and more largely in *Wetstein* on (309)

Acts xxiv. 27. who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare; and who further produces the expression ΧΑΛΙΤΑΞ καταβιμενον, from Plato, thus using the plural N. as in Acts xxiv. 27. [See Herod. vi. 41. vii. 178. *χάριν ἀθάνατον κατέβητο*. Thuc. i. 128. as quoted by Blomf. Gloss. in *Æsch.* Prom. v. 807. (where we have *χάριν θέσθαι* in same sense, see Blomf.) Similarly 1 Mac. x. 23. *φιλαν καταβίσθαι τοῖς Ἰουδαίοις, to make amity*, E. T. Thucyd. iv. 87. *δόξαν καταβίσθαι*. Lys. Orat. ii. p. 42. (ed. Taylor), *ἐχθραν*. Joseph. A. J. xi. 6, 5. *ἐνεργεσίαν*.]

**Καταρομή**, *ής, ή*, from *καταρίωμα* perf. mid. of *καταρίμνω*, to *cut, mangle*, which from *κατά* denoting *ill*, and *ρίμνω* to *cut*.—*A cutting, mangling, concision*. occ. Phil. iii. 2. By this name *καταρομή*, the *concision*, St. Paul (using the abstract for the concrete, as he does *πειριουή* in the next verse, and in other passages) here calls the Jewish teachers, who were not only *circumcised* themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the apostle not only depreciates the *carnal circumcision*, but seems also to allude to the *superstitious cuttings and manglings* of the flesh practised among the *heathen*; for which the LXX in like manner use the verb *καταρίμνω*, Lev. xxi. 5. answering to the Heb. *עָרַף* to *scarify*; and 1 Kings xviii. 28. to the Heb. *תַּרְתֵּי* to *cut oneself*. Comp. Hos. vii. 14. and see Suicer, Thesaur. under *καταρομή*. [The words are *βλέπετε τὴν καταρομήν*. Schl. understands, "permit not circumcision to be imposed on you," and takes *καταρομή* for *that circumcision*, which the Judaizers would impose on Christians: he quotes Theophylact, who says, "Once *circumcision* was a great and honourable thing among the Jews. Now since it has been abolished," (*ἥρπηται*, see *καταρίω*), "it is nothing more than a *καταρομή*," (a *mangling*, opposed to *πειριουή*), "for since that which is done is not lawful, they *mangle* the flesh." Schl. says it cannot mean the Judaizing teachers in the abstract, "*ob verba sequentia κακὸς ἐργάτης*," (which, by the way, precede,) but why not? See Gataker, *Adversaria* Posthuma, c. 38. (beware of the concision, E. T.)]

**Καταροξέω**, from *κατά* against, and *ρόξω* a bow.—*To strike, strike through, or kill with a dart or arrow*, sagittâ seu telo impeto, trajicio, conficio. occ. Heb. xii. 20. which is a citation of Exod. xix. 13. where the LXX use the same verb for the Heb. *רָץ* to *dart, shoot*, as they do also Ps. xi. 2. lxiv. 4. [Num. xxiv. 8. for *γῆρ* to *transfix*.]

**Καταρίχω**, from *κατά down*, and *ρίχω* to *run*.—*To run down*. See *καταδρίνω*. [Acts xxi. 32. Used by the Greeks of attacking, invading, &c. See Xen. H. G. iv. 7, 6. v. 3, 1. *Irmisch* on Herodian, i. 10, 4. LXX, 1 Kings xix. 20. Job xvi. 10.]

**Καταφάγω**, from *κατά* intens. and *φάγω* to *eat*.

<sup>1</sup> [Wahl, after others, thinks that *καταρομή* is a word used by the apostle contemptuously for *καταρομή*, and applied in the abstract. That there is a play on the words seems quite clear.]

I. *To eat up, devour.* Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See Wetstein on Mat. and Alberti on Rev. [Schl. and Alberti on Rev. x. say that it figuratively expresses intense eagerness to know the contents of the book. We say to devour a book, of reading it eagerly. See also Jer. xv. 16. Cic. ad Att. vii. 3. "qui illos libros devorasti." Plaut. Asin. iii. 3, 59. "devorare dicta," and consult Vechuer. Helleno-Lex. ii. 4.]

II. *To devour, consume, as fire.* Rev. xx. 9. Thus it is applied in the LXX for the Heb. *לָכַךְ* to eat, consume, Lev. x. 2. Num. xvi. 35. xxi. 28. et al.; as zeal, John ii. 17. (Comp. *ζήλος* V. and Heb. and Eng. Lexicon in *μαρ*.) [Ὁ ζήλος τοῦ οἴκου σου κατέφαγέ με, I am consumed with indignation for thy violated temple, quot. from Ps. lxi. 9. In most oriental languages the causes of grief and indignation are said to eat up or consume people. Schl. See his Dissert. de Parallelismo Sententiarum V. T. p. 26.—Of the sword, Is. xxxi. 8. Comp. Jer. xi. 30. xii. xlv. 10, 14.]

III. *To consume or spend in riotous or luxurious living.* Luke xv. 30. So the Greek writers cited by Wetstein say, τὰ πατρῷα—πατρῶιον γῆν—πατρῶϊαν οὐσίαν ΚΑΤΑΦΑΓΕΙΝ, to eat up one's paternal estate or substance; and the like. Martin's French translation expresses the phrase in St. Luke very happily by "*manger son bien*." [See Hom. Od. o'. 12. Valck. Eur. Hipp. 626. So *comedere*, Macrobi. Saturn. ii. 2. Horat. l Epist. xv. 40. and *devorare*, Catull. xxix. 23.]

*Καταφέρω*, from *κατά* down or against, and *φέρω* to bring.

I. *To bring down, oppress, overpower.* occ. Acts xx. 9. where observe that our translators seem to have well expressed the difference between *καταφερόμενος ὕπνῳ* and *κατενεχθεὶς ἀπὸ τοῦ ὕπνου*, by rendering the former phrase *being fallen into a sleep*, i. e. being oppressed or overpowered with sleep, and the latter, *he sunk down with sleep*. [In Aquil. Ps. lxxvi. 6. *καταφέρω* simply translates *עָרַךְ* are cast into a deep sleep. E. T., and *καταφορά* *πῶς* deep sleep, Gen. ii. 21. xv. 12. Hesych. *καταφορεῖν ὕπνου*.]

[*Καταφέρειν* is properly to bring down. See Gen. xxxix. 1. (Comp. note on *καταβάνω*.) Deut. i. 25. Dan. v. 20. Is. xxviii. 2. &c.]

II. *Καταφέρειν*, or *κατενεγκαί*, *ψήφον*, to give one's vote, or rather one's voice, or consent against; for St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, no vote; so that this phrase means only that he was *convinced* consenting to or approving of their execution, Acts viii. 1. xxii. 20. And Grotius observes that *Æschines* uses *ψήφον φέρειν* in the same general sense. Acts xxvi. 10. See Elsner, Wolfius, Dodridge, and Kypke on the place.

*Καταφεύγω*, from *κατά* intens. and *φεύγω* to flee.—*To flee for refuge or shelter.* occ. Acts xiv. 6. Heb. vi. 18. [*οἱ καταφυγόντες* we who have fled for refuge. E. T. that is, to God, who trust in him; others say, we who have escaped, i. e. the pollutions of the word. Biel translates it with *κρατήσαι*,

we who run to obtain, comp. Is. lv. 5. and 1 Cor. ix. 24; but the sense of running for a prize is foreign to the word, and the second aorist hardly suits his interpretation. The first is the proper sense, and so Wahl. See Gen. xix. 20. Lev. xxvi. 25. Deut. iv. 42. Josh. x. 27. Xen. Mem. iii. 5, 12. and *καταφυγή* a place of shelter, a refuge, Ps. xlv. 1. civ. 18. &c. Comp. 2 Mac. x. 28.]

*Καταφθίρω*, from *κατά* intens. and *φθίρω* to corrupt, destroy.

1. *To corrupt utterly*, in a spiritual sense. 2 Tim. iii. 8. [So Gen. vi. 12. 2 Chron. xxvii. 2. of moral corruption. Suid. *καταφθάρειν ὁ ἐν ἀνομίαις βίος, ἐν παραβάσειν* a life of transgression.]

II. *To destroy utterly.* 2 Pet. ii. 12. [Gen. vi. 17. Lev. xxvi. 39. Is. xxxiv. 1. 2 Mac. v. 14. In 1 Mac. xv. 4, 31. it is used of laying waste, (comp. Is. xlix. 19. 2 Mac. viii. 3.) Diod. Sic. i. 56. Suid. *καταφθάρειν ὁ αἰώνιος θάνατος*, which some refer to Ps. xlix. 9.]

*Καταφιλέω*, ὦ, from *κατά* intens. and *φιλέω* to love, kiss.—*To kiss eagerly, affectionately, or repeatedly* occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. Wetstein on Mat. cites from Xen. Mem. [ii. 6, 33, ed. Simpson]—*τοὺς μὲν καλοὺς φιλήσοντας μου, τοὺς δ' ἀγαθοὺς ΚΑΤΑΦΙΛΗΣΟΝΤΕΣ*, 'as I shall kiss the beautiful, but affectionately kiss the good.' And Mall<sup>2</sup> produces from Xen. Cyr. vii. p. 409. ed. Hutchinson, *8vo*, *ἔπειτα δὲ Κύρου ΚΑΤΕΦΙΛΑΟΥΝ καὶ χεῖρας καὶ ΠΟΔΑΣ, πολλὰ δακρύοντες ἅμα χαρὰ καὶ ὑπαινόμενοι*, 'then they affectionately kissed Cyrus's hands and feet, shedding many tears, and at the same time showing signs of joy.' "Where (says Mall) should be observed the custom of kissing the feet," namely as illustrating Luke vii. 38; on which text see also Wetstein. [The LXX translate *ῥέγειν* to kiss, sometimes by *φιλεῖν*, as Gen. xxvii. 26. Exod. xviii. 7. sometimes by *καταφιλεῖν*, as Exod. iv. 27. Ruth i. 9. Schleusner considers *καταφ.* in N. T. as exactly equivalent to *φιλεῖν*, and so says Wahl in Mat. xxvi. and Mark xiv. and quotes *Ælian*, V. H. xiii. 34. Xen. Cyr. vi. 4, 10. but elsewhere in N. T. he says, as Parkhurst, *dis multumque osculari*.]

*Καταφρονέω*, ὦ, from *κατά* against or denoting ill, and *φρονέω* to think.—Governing a genitive by the force of the preposition, to despise, scorn, condemn, q. d. to think against, to conceive an ill opinion of. [Mat. xviii. 10. Rom. ii. 4. (to abuse, Schl.) 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10. See Prov. xiii. 13. (Diod. Sic. i. 67. *Ælian*, V. H. i. 5. Xen. Mem. iii. 4, 12.) It is to slight, neglect, in Mat. vi. 24. Luke xvi. 13. 1 Tim. vi. 2. (Herodian, v. 4, 3.) and to disregard, not dread, in Heb. xii. 2. Comp. Xen. Mem. iii. 12, 3. Herodian, iii. 6, 16.]

*Καταφρονητής*, οὗ, ὁ, from *καταφρονέω*.—*A despiser, scorner.* occ. Acts xiii. 41. [This is a quotation from LXX, in Hab. i. 5. where they seem to have read *עָרַךְ* or *עָרַךְ* for *עָרַךְ*. See Gen. xxvii. 12. where *καταφρονέω* is a designer according to Biel and Fearson, Præf. Parren. in LXX Interp., who compare Herod. i. 59. and Hesych. *καταφρονέων καταβουλεύόμενος*. See

<sup>1</sup> [Schleusner quotes *καταφοροῦντας* in Zeph. i. 12. but this is only a conjectural reading of Schwartz and Biel for *καταφρονέοντας*.]

Buxtorf. Lex. Heb.; but Simon. Lex. Heb. gives the sense of *mock*, *irrisor*, to the Heb. word. Hab. ii. 5. Zeph. iii. 5.]

**Καταχύνω**, *ω*, from *κατά down*, and *χύνω to pour*.—*To pour down*. occ. Mat. xxvi. 7. Mark xiv. 3. [Gen. xxxix. 21. Ps. lxxxviii. 44.]

**Καταχθόνιος**, *ου, δ, ή*, (q. d. *κατά χθονός ων*, being under the earth) from *κατά under*, and *χθών the earth, ground*.—*Being under the earth*, i. e. *the dead*. occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3. 13. [*καταχθόνιος* are here *manes* or shades commonly supposed to inhabit places *below the earth*, according to Schl. and Wahl. Hesiod (Op. et Dies, 164) calls them *ενοχθόνιοι*. See Jacobs' Anthol. Gr. vol. iv. p. 257. and Dion. Hal. Ant. p. 258. ed. Reiske, *καταχθόνιοι θεοί*.]

**Καταχράσσομαι**, *ωμαι*, from *κατά intens.* and *χράσσομαι to use*.—*To use much or immoderately*. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply *to use, make use of*, as this compound V. is sometimes applied. Comp. ver. 12. and see Bp. Pearce on ver. 18. and Wetstein and Wolfius on 1 Cor. vii. 31. [And so perhaps also in the first, *καὶ οἱ χρώμενοι τῷ κόσμῳ τοῦτω ὡς μὴ καταχρώμενοι*, and they that use this world, as though they use it not. comp. ver. 30. So Wahl and Schleusn. (So *abuti*, for *uti*, Cic. de N. D. ii. 60. Liv. xxvii. 46.) See 3 Mac. v. 22. Ælian, V. H. iii. 13. Dion. Hal. v. 16. Euseb. H. E. iii. 14. Herodian, viii. 4, 22. In Ælian, V. H. ix. 9. Diod. Sic. iv. 81. it is to *abuse*.]

**Καταψύχω**, from *κατά intens.* and *ψύχω to cool*.—*To cool, refresh*, *refrigero*. occ. Luke xvi. 24. [Gen. xviii. 4. and Ezek. xxvi. 19. in some edd. (Theodot. in Gen. iii. 8. has *πρὸς καταψυξὲν τῆς ἡμέρας*, at the cool of the day.) See Diod. Sic. iii. 8.]

**Κατείδωλος**, *ου, δ, ή*, from *κατά intens.* and *εἰδωλον an idol*. [See for *κατά intens.* Hermann on Vig. p. 638.]—*Full of idols*; as *καταεινδρός full of trees*, *κατάμπλος full of vines*, &c. See Wetstein. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see Hammond, Wolfius, Wetstein, Doddridge, and Bp. Pearce on text. [Abresch. ad Æsch. p. 614.]

**Κατίναντι**, adv. from *κατά against*, and *ἐναντί before*.—Like *ἀντί* and *ἐναντί*, it is construed with a genitive case.

1. *Over-against*. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30. [See Gen. ii. 14. iv. 16. Exod. xix. 2. Ezek. xlv. 4. xlviii. 20.]

2. *Before, in the presence or sight of*. Rom. iv. 17. where *κατίναντι ΟΥ' ἐπίστευσε Θεοῦ* is used for *κατίναντι Θεοῦ ΟΥ' ἐπίστευσε*. The word is often used by the LXX in this latter sense. [See Num. xxv. 4. *κατίναντι τοῦ ἡλίου*: so *ἐναντίον*, 5. and Exod. xix. 11. &c. comp. 1 Kings xxi. 13. (others *ἐνώπιον*) Neh. xii. 24. Schleusn. quotes Rom. iv. 17. thus, *κατίναντι οὐ ἐπίστευσε Θεῷ*, and translates *because he had faith in God*, but on what authority I know not; he gives none whatever. He quotes also one MS. which reads *κατίναντι τούτου* in Dan. iii. 7. in the sense of *therefore*; others *καὶ γίνετο*, which is not so good a translation of the Chaldee phrase. Wahl and Vater agree with Parkhurst: the latter says *οὐ καὶνὸν ἔστιν ἡ νεύσις*. See his edition of the N. T. in loc.]

**Κατενώπιον**, adv. from *κατά against*, and *ἐνώπιον before*.—*Before, in the presence of*. 2 Cor. ii. 17. [xii. 19. Coloss. i. 22. Jude 24. Lev. iv. 17. Josh. i. 5. iii. 7. xxiii. 9.]

**Κατενομαίω**, from *κατά intens.* or denoting *ill*, and *ἐνομαίω to exercise authority*.—*To exercise, or use, excessive or arbitrary authority*. occ. Mat. xx. 25. Mark x. 42. [Wahl and Schleusn. consider this verb the same as the simple *ἐνομαίω*.]

**Κατεργάζομαι**, from *κατά intens.* and *ἐργάζομαι to work*.

1. *To work, perform, do, practise*. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. [2 Cor. xii. 12.] Eph. vi. 13. *πάντα κατεργασάμενοι, having done or completed all things*. See Raphaelus, who confirms this sense of the phrase from Xenophon and Herodotus. But Wetstein and Kypke understand it to mean, *having subdued all things*. [Wahl and Schleusner agree with Kypke and Wetstein, and quote Xen. Cyr. iv. 6, 2. Thucyd. iv. 86. Herod. i. 201. Herodian, iii. 12, 15. Diod. Sic. iii. 15. Jull. Poll. Onom. ix. 8. p. 1136. ed. Hemsterhus. and Irmisch on Herodian, i. 9, 3. p. 336. See Ezek. xxiv. 4. 3 Eedr. iv. 4. In Thuc. vii. 21. Isocr. Evag. 10. it is *to perform*.]

II. *To work, effect, produce*. Rom. iv. 15. v. 3. vii. 8.

III. *To work out, procure by labour and pains*. 2 Cor. iv. 17. Phil. ii. 12. [So Xen. Cyr. iv. 5, 15. *εἰς γὰρ, ὅσα ἂν κατεργασώμεθα, μὴ φυλάξομεν, πάλιν ταῦτα ἀλλότρια ἔσται*, 'whatsoever we have acquired by our labours,' (laboribus nostris adepti fuerimus, Hutchinson.)] Comp. Kypke on 2 Cor.

IV. *To work, form, polish by repeated action* what was before rude and misshapen. Thus the LXX use it for the Heb. *וְיָצַק*. Exod. xxxv. 33: and for *רָצַק*, 1 Kings vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See Cameron in Pole, Synops. and Bowyer on 2 Cor. v. 5. [To build. Exod. xv. 17. (al. *κατηρίσω*.)]

**Κατιρχομαι**, from *κατά down*, and *ἐρχομαι to come or go*.

1. *To come or go down, to descend*. Luke iv. 31. Acts viii. 5. James iii. 15. [(See *καταβαίνω*.)] Luke iv. 31. ix. 37. Acts viii. 5. ix. 32. xii. 19. xiii. 4. xv. 1. xviii. 5, 22. xxi. 10. In some of these passages it simply means *to arrive at or go to a place*, in others *to return*. See Abresch on Æsch. p. 405. Porson on Eur. Med. 1011.]

II. *To come to a place by sea*. Acts xxvii. 5. Comp. *κατάγω* II.

**Κατισθίω**, from *κατά intens.* or *down*, and *ἐσθίω to eat*.

1. *To eat up, swallow down, devour*. But in the N. T. it is applied in a figurative, not a proper sense. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the evangelists use the expression *κατισθίειν τὰς οικίας* for *devouring the substance*, so Homer, we may observe, has the similar phrases, *κατισθίσιν οἶκον*, Odys. ii. 237, 8; *ἐσθίεται οἶκον*, iv. 318; and *οἶκον—εἵλει*, xvi. 431. Comp. also i. 250, 1. and see Wetstein on Mat. xxiii. 14. [In Gal. v. *to vex or injure*, according to Wahl and Schleusn., and so Schleusn. in 2 Cor. xi. quoting Aristoph. Vesp. 285. (which hardly applies,) and Plut. vol. ii. p. 1124, 5.]

II. *To devour, as fire.* Rev. xi. 5. Thus also it is applied in the LXX, 1s. xxix. 6. xxx. 30. for the Heb. *לֶחֶם* to eat. Comp. under *ισθί* II.

*Καρεθύνω*, from *καρά* intens. and *εθύνω* to direct.—*To direct well or prosperously.* occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5. [In LXX, *ὁ καρεθύνων* (supply *τὴν ὁδὸν αὐτοῦ*; see Ps. v. 8.) is *he that acts uprightly*. Prov. xv. 8. (Ps. cxli. 2) of a prayer ascending straight.] See Aq. Prov. ix. 6. *καρεθύνθητι ἐν ὁδῷ συνείας*; but in other places, e.g. Ps. ci. 7. it means *to prosper*. cxl. 11. Phavor. *καρεθύνθησαν ἐβόθωσιν*. See Hos. iv. 10. Dan. iii. 30. Aquil. Gen. xxxix. 2. Ecclus. xxix. 18. xxxix. 7.]

*Κατείστημι*, from *καρά* intens. or denoting ill, and *εἰσίστημι* to come upon.—*To make an assault upon.* occ. Acts xviii. 12.

*Καίρω*, from *καρά* intens. and *ἔχω* to have, hold.

I. *To hold fast, retain, in a spiritual sense.* 1 Cor. xi. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6. [In Luke viii. 15. 1 Cor. xv. 2. to retain in the mind or memory. So Arnob. contr. Gent. lib. ii. *continere offensas*. Theophr. Char. Eth. xxvi. 1. See Symm. Prov. iv. 4.]

II. *To possess.* 1 Cor. vii. 30. 2 Cor. vi. 10. [and *καράσσω* for possession. Ez. xxxiii. 24. See Josh. i. 11. Dan. vii. 22.]

III. *To take possession of.* Mat. xxi. 38. [See Elian, V. H. vii. 1. LXX, Job xxvii. 17. Ps. lxxiii. 12.] Comp. John v. 4. where Wolfius observes from Triller, that the Greek medical writers distinguish between *ἔχεσθαι* and *κατέχεσθαι*. The former V. they apply to incipient and unfixed, the latter to chronic and obstinate diseases. [Herodian i. 4, 19. *πίνει κατέχευο*. See LXX, Jer. xiii. 21. — *to lay hold of*. 2 Kings iv. 10. 2 Sam. xx. 9. in Complut. ed.—*to come upon, as darkness*. 2 Sam. i. 9.]

IV. *To take, as a place.* Luke xiv. 9.

V. *To detain.* Philem. 13. Luke iv. 42. in which last text however it evidently denotes no more than earnest endeavours to detain. See Campbell. [See Gen. xxii. 13. xxxix. 20. &c. Judg. xiii. 15, 16. &c.]

VI. *To restrain, withhold, repress.* 2 Thess. ii. 6, 7.—*only till he who now restraineth is taken out of the way.* For there seems a slight transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18. [See Ruth i. 13. Xen. Copv. ii. 10.]

VII. *Καίρω ἐς, to bring a ship down* (comp. *καράω* II.) *towards the shore, to make for the shore.* Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes to bring a ship either to shore or towards it. Instances of both applications may be seen in Raphaelus, Wetstein, and Kypke. [See Hom. Od. c. 455. Philostr. Vit. Apollon. iv. 13. Xen. H. G. ii. 1, 19. So *ἔχειν* to put to shore, Thuc. i. 110. Suid. *κατέχον* προσωμίσθησαν. Schol. Thuc. iv. 54. *κατασχόντες* προσομίσαντες.]

*Κατηγορίω*, ὦ, from *καρά* against, and *ἀγορίω* or *ἀγορεύω* to speak.—*Governing a genitive of the person by the force of the preposition, to speak against, accuse.* See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10. with *κατά* following, Luke xxiii. 14. where Wetstein cites from Xen. Hellen. i. ΚΑΤΗΓΟΡΟΥΝΤΟΝ ΚΑΤΑ τῶν

σπαργῶν. [Also with *περί* before the subject of accusation. Acts xxiv. 13<sup>1</sup>. See Mat. Gr. Gr. § 347. 1 Mac. vii. 6, 25.]

*Κατηγορίω*, ας, ἡ, from *κατηγορίω*.—*An accusation.* occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6. [Xen. Anab. v. 8, 1.]

*Κατήγορος*, ου, ὁ.—*An accuser.* See John viii. 10. Acts xlii. 30. Rev. xii. 10. [Prov. xviii. 17. 2 Mac. iv. 5. In some copies, in Rev. xii. 10. another form occurs, *κατήγωρ*, to which Schoettgen (Hor. Heb. and Talmud.) refers the name *τῆρας* of the devil as the accuser of mankind before God, which was a Jewish opinion. See Job i. 6. ii. 1. Leigh (Crit. Sac.) thinks it opposed to Παράκλητος the Advocate.]

*Κατήφια*, ας, ἡ, from *κατῆφς*, ἰός, οὐς, ὁ, ἡ, looking downwards, being of a dejected countenance, from *κάτω* or *κατά* down, downwards, and *φαίος* the eye. Comp. Job xxii. 29. in Heb. and LXX.—*A dejection of countenance, a looking down*, which is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by Xenophon, Cyrop. lib. v. towards the beginning, Panthea, the wife of Abradates, when taken captive by Cyrus, is described *καθημένη, κεκαλυμμένη τε καὶ ἐς γῆν ὀρώσα*, sitting, veiled, and looking on the ground. Plutarch, de Vid. Pud. p. 528. E. says, *κατήφειαν* is defined *λύπην κάτω βλέπειν ποιοῦσαν*, grief which makes one look down. occ. James iv. 9. where see Wolfius and Wetstein. I add, that in Homer, Il. iii. 51. *χάρμα* joy is in like manner opposed to *κατῆφειν*. [Κατῆφς occ. Wisd. xvii. 4. *φάσματα ἀμυδρότερος κατῆφῃ προσώποις* heavy visions with sad countenances. In Arrian, de Venat. vii. 2. the word is used for *morose*. See Thuc. vii. 75. Hom. Il. π. 498.]

*Κατηρίω*, ὦ, from *καρά* intens. and *ἔχω* to sound.

I. *To sound, sound aloud.* [See Lucian, Jup. Trag. p. 150.]

II. *To teach or instruct another by word of mouth*, q. d. *to sound instruction in his ears*, insonoe ejus auribus. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Josephus applies the V. in the same sense, in his Life, § 65. towards the end, *αὐτός σε πολλά ΚΑΤΗΧΗΣΩ τῶν ἀγνοουμένων*, 'I will myself inform you of many things with which you are unacquainted.' See also Wolfius and Wetstein on Luke. But in Luke i. 4. Kypke understands it nearly as in the following sense, of any kind of information; for it is opposed to *ἀσφάλεια* certainty; and he cites Plutarch several times, applying it in this general meaning. [Though not confined to oral instruction, (for Euseb. H. E. iv. 23. calls the Epistle of Dionysius, bishop of Corinth, to the Lacedaemonians, *καθοδοξίας κατηχητικὴν*, &c.) yet to instruct, (and particularly in the rudiments of any thing: see Steph. Thes. and Porphy. Quæst. Hom. in init.) is rather its meaning than to

<sup>1</sup> [The word occ. freq. in N. T. Schl. quotes Luke xxiii. 14. Acts xxiv. 8. as instances of its governing a double genitive, but here the relative *ἧς* is in the same case as the antecedent, either expressed or understood. So of Acts xxv. 11. quoted by Wahl. See Gr. xxi. 21. Schl. quotes *κατηγορεῖσθαι τινὲς κατὰ τινος* from Xen. H. G. i. 7, 6. but it does not occur: a double genitive occurs Dem. in Mid. p. 517. In sense of declaring, &c. it governs an accusative. See Phavorin. and Schol. on Soph. Aj. 932.]

*inform.* In Lucian Asin. (vol. ii. p. 110.) it is to *instruct*. (Ecumen. on Gal. vi. 6. says, "to *instruct generally*, not merely in elementary points." Leigh, Crit. Sacr. Hesych. *κατηχούμενος* διδάσκόμενος, and so Phavorinus.)

III. *Κατηχόμεαι, οὔμαι*, pass. to be informed, receive information or intelligence. Acts xxi. 21, 24.

IV. *Κατιόμαι, οὔμαι*, from *κατά* against, and *ίός* rust.—To be rusted, cankered with rust or filth. occ. James v. 3. Comp. under *ίός* II. [Hesych. *καίωται ἰπρόπρωται*. See Arrian, Diss. Epict. iv. 6. ὡς ὀκλάρια *καίωται*. Ecclus. xii. 11.]

*Κατίζω*, from *κατά* against, and *ίζω* to prevail.—To prevail against. occ. Mat. xvi. 18. [See Westein, and comp. Ps. ix. 14. cvii. 18. Is. xxviii. 10. Thus also Jer. xv. 18. Wisd. vii. 30. &c. See Diod. Sic. i. 24, 39. Ælian, H. A. v. 19. —or simply, to prevail. Luke xxiii. 23. See Exod. xvii. 11. Josh. xvii. 13. Polyb. vi. 51, 6.]

*Καροικίω, ὦ*, from *κατά* intens. and *οικίω* to dwell.—This verb, says Mintert, in the Greek writers properly denotes a certain fixed and durable dwelling, and is opposed to *παροικίω*, which signifies to sojourn, dwell in a place for a time only. But this distinction is not always observed in the Hellenistical style, as is evident from the LXX of 1 Kings xvii. 20. Jer. xlii. 15. in which and other passages it answers to the Heb. *וָא* or *וָיָשִׁי* to sojourn.—To dwell in, inhabit a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9. [xvii. 26. but in Rev. iii. 10. vi. 10. viii. 13. xiii. 8, 14. Schl. takes *οἱ καροικούντες ἐν τῇ γῇ* for the adversaries of Christ, the men of this world. Gen. ix. 27. Job iv. 19. &c.]

II. To sojourn, dwell in a place for a time. Acts ii. 5. [Heb. xi. 9. of Abraham dwelling in tents.]

III. To dwell, as God in the temple at Jerusalem. Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24. that *He dwelleth not in temples made with hands*, this is to be understood, that He does not so dwell in temples as to be circumscribed or confined thereby. See 1 Kings vii. 27. 2 Chron. vi. 18. Is. lxvi. 1, 2. Jer. xxiii. 24.—To dwell, as the fulness of the Godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17. and the Holy Ghost, James iv. 5. in the faithful,—as devils possessing a man. Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13. [In Ephes. iii. 17. Bretsch. thinks it used by an Hebrew idiom in a Hiphil sense, to make to dwell. See 1 Mac. iii. 36.]

*Καροικησις, ὥς, ἡ*, from *καροικίω*.—A dwelling, habitation. occ. Mark v. 3. [where *καροικησιν ἔχειν* is for *καροικίω*, (comp. Dan. iv. 22. ii. 11.) Gen. x. 30. xxvii. 39. Num. xv. 2. 2 Sam. x. 12. 2 Chron. vi. 21. &c.]

*Καροικῆριον, οὐ, τό*, from *καροικίω*.—A place of dwelling, an habitation. occ. Eph. ii. 22. Rev. xviii. 2. [Exod. xii. 20. xv. 17. 2 Chron. xxx. 27. Jer. ix. 11. &c.]

*Καροικία, ας, ἡ*, from *καροικίω*.—A dwelling, habitation. occ. Acts xvii. 26. [Some here understand by *καροικία* human life. See *καροικία*. 1 Pet. i. 17. Dan. ii. 11. iv. 22. Exod. xxxv. 3. &c.]

IV. *Κατοπτρίζομαι*, mid. from *κατοπτρον*, οὐ, τό, a mirror, looking-glass, speculum, which is (313)

used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8. for the Heb. *רָאָה*, and is a derivative from *κατά* against, and *πτωμαι* to look.—To behold, as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for beholding oneself in a mirror or looking-glass. Thus Plato, *τοῖς μεθυστοῖς συνεβόδουνε* *ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ*, he advised drunken persons to look at themselves in a mirror; and Diogenes Laert. in Socrat. *ἡεῖον δὲ τοὺς νέους συνεχῶς* *ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ*, he thought that young men should often look at themselves in a mirror. See more in Elsner, Wetstein, and Wolfius. In like manner Clement, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses *ἐνοπτρίζεσθαι* for beholding as in a mirror, 1 Cor. § 36. As the ancient mirrors were made of metal highly polished<sup>1</sup>, it must necessarily happen that the person who looked on his image in them, would have his face strongly illuminated by the reflected rays. To this circumstance the apostle refers in the expressions *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν*, we are transformed into the same resplendent image from one degree of glory or splendour to another. See Elsner and Doddridge on the place. Does not the apostle also allude to the case of Moses, Exod. xxxiv. 29, 30?

V. *Καρόθωμα, ατος, τό*, from *καροθῶω* to erect, renew, to accomplish any thing happily or successfully, felici successu rem gero, which from *κατά* intens. and *ορθῶω* to erect, order.—An illustrious or worthy deed happily or successfully accomplished, facinus felici successu patratum. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by Elsner, Raphelius, and Wetstein on the place. [In 3 Mac. iii. 23. it means statutes, established things. See Diod. Sic. xvii. 51. Polyb. i. 19, 12. Plut. Vit. Alcib. c. 9. Pyrrh. c. 10. Dion. Hal. Ant. v. 44. See Lobeck on Phryn. p. 261. *Καροθῶω* is found in Xen. Mem. iii. 1, 3. H. G. vi. 4, 8; and this also occurs freq. in LXX, to renew, repair, establish, &c. See 2 Chron. xxix. 35. xxxiii. 16. 1 Chron. xxviii. 7. &c.]

*Κάτω*, adv. of place, from *κατά* down.

1. Down, downwards. Mat. iv. 6. Luke iv. 9. John viii. 6, 8. Acts xx. 9. [Ecclus. iii. 21. Is. xxxvii. 31.]

2. Beneath, below. Mark xiv. 66. Acts ii. 19. "Ἐως *κάτω*, unto the lower part or bottom. Mat. xxvii. 51. Mark xv. 31. It is also construed with the article, John viii. 23. *ἐκ τῶν κάτω*, (τόπων or μερῶν, namely,) of the lower (places), from below. [LXX, Josh. xv. 19. Deut. xxxii. 22.]

*Κατώτερος, α, ον*, compar. from *κάτω* below.—Lower. occ. Eph. iv. 9. where see Doddridge and Macknight. [*τὰ κατώτερα μέρη τῆς γῆς*, earth opposed to *ὕψος* heaven. Schl. comp. Is. xlii. 23. where *רָחֹק נִתְּנָה* is opposed to *עֵצָה*. Wahl, "in imos usque terrarum recessus—alii ad inferos."]

*Κατωρίω*. An adverb of the comparative degree, from *κάτω*.—Under, spoken of time or age. occ. Mat. ii. 16. [So in Prolog. to Ecclus.

<sup>1</sup> See Exod. xxxviii. 29. Callimachus, Hymn. in Lavacr. Pall. 21. Heb. and Eng. Lexicon in *רָאָה* and above in *עֵצָה*.

of χρόνοι *καίω* are more recent times. See *Ælian*, V. H. iii. 17. v. 13. *Diod. Sic.* i. p. 4.]

*Καίω*, αογ, ρό, from *καίωμαι* perf. pass. of the V. *καίω* to burn.—*Heat, scorching heat.* occ. Rev. vii. 16. xvi. 9. [Schl. understands it here metaphorically, of affliction. See *Eccles.* xiv. 27. and *Glass*, *Philol. Sacr.* p. 1058. ed. Dath. Gen. viii. 22. Is. xviii. 4. Jer. xvii. 8. &c.]

*καίω*, αογ, ρό, from *καίωμαι*.—To scorch with excessive heat. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

*Καίσις*, εως, ή, from *καίωσαι* 2 pers. perf. pass. of *καίω* to burn.—A burning or being burnt up with drought, namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, *exustio*. occ. Heb. vi. 8. where see Macknight. [Schl. understands it here of burning the bushes and stubble on the land to amend it, as Virgil, *Georg.* i. 84. See Is. xl. 16. xlv. 15. Dan. vii. 11. of burning with fire. See also Is. iv. 4. *Eccles.* xviii. 16. according to Biel.]

*καύσω*, ω, from *καύσις*.—To set on fire, burn. occ. 2 Pet. iii. 10, 12.

*Καύσων*, υνος, ό, from *καύσω*.—Fervent, scorching heat. occ. Mat. xx. 12. Luke xii. 55. James i. 11. *Athenæus*, [iii. p. 73. B.] cited by Wetstein, applies it in the same sense. It is remarkable that this word, in all the places but one where it occurs in the LXX, answers to the Heb. *קָדַח* the east wind; no doubt because that wind was in the hot eastern countries particularly scorching, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of *Aquila*, (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8.) of *Symmachus*, (in Exod. x. 13.) and of *Theodotion*, (in Is. xxvii. 8.) use *καύσων* for *קָדַח*. [Jerome on Ezek. xxvii. says, 'austro flante, qui significantius קָדַח Græcè καύσων interpretatur, quem nos in ventum arentem transferre possumus.']

*καυρήσιω*, from *καυρήσιον*, ου, ρό, a red-hot iron, a cautery, also the brand made by a hot iron, which from *καυρή* the same, and this from *καίωμαι* 3rd pers. sing. perf. pass. of *καίω*, *καύσω*, to burn.—To brand with a hot iron, to mark or imprint indelible marks with a hot iron. So *Elsner*, cauterio indelibilem notam et stigmata inurere. occ. 1 Tim. iv. 2. where *εκαυρησάμενοι την λήϊαν συνείδησιν* does not mean having a callous, unfeeling conscience, as if seared with a hot iron, but having their conscience branded and spotted with the marks of their sins, which are, as it were, burnt in with a hot iron. Thus *Theophylact*, *Erasmus*, *Grotius*, whom see in *Elsner*, *Bretsch.*, and *Wahl*. Comp. also *Kypke*. [So *Cic. de Offic.* iii. 21. 'qui conscientie labes et vulnera in animo habent,' but *Schleusner* prefers the other interpretation. See *Reitz* on *Lucian*, vol. i. p. 645.]

*ΚΑΥΧΑ'ΟΜΑΙ*, ύμαι. Some of the Greek Lexicons deduce it from *αύχην* the neck, which proud, vain-glorious persons are apt to carry and toss in a remarkable manner. So the Psalmist, Ps. lxxv. 6. *speak not proudly with a retorted neck, collo retorto*. Comp. Is. iii. 16. [To glory,

boast, exult, (either absolutely, or with *ἐν*, *ἐντίμῳ*, &c. before the object exulted in, &c.) *Rom.* ii. 17, 23. 1 Cor. i. 29, 31. iii. 21. iv. 7. 2 Cor. v. 12. (τοὺς ἐν προσώπῳ καυχώμενους, those who exult in the external condition. *Wahl* and *Schl.*) x. 13—18. xi. 12, 16, 18, 30, 31. xii. 1—11. Ephes. ii. 9. Phil. iii. 3. (with a sense of trusting, according to *Schl.*) Gal. vi. 13, 14. James iv. 16. (*Diod. Sic.* v. 29. xvi. 70.) to speak boastingly, &c. 2 Cor. vii. 14. ix. 2. 2 Thess. i. 4; to rejoice, *Rom.* v. 2, 3, 11; to consider often, according to *Schl.*, James i. 9. (On *καυχώμαι* *ἐν* see *Matth.* Gr. Gr. § 403.) See LXX, Ps. xxxiii. 12. 1 Chron. xvi. 35. Ps. xlix. 6. xciv. 3. cxlix. 5. Prov. xx. 9. xxv. 14. xxvii. 1. Jer. ix. 22. Judges vii. 2.] Observe *καυχάσαι*, *Rom.* ii. 17, 23, is the 2nd pers. indie. according to the Doric and Attic dialect for *καυχᾶν* or *καυχᾶ*. So *δοῦναι*, *Luke* xvi. 25.

*Καύχημα*, αογ, ρό, from *καυχώμαι* perf. of *καυχώμαι*.

I. A glorying or boasting, denoting the act of glorying or boasting. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3. [In the two last passages, as also 2 Cor. ix. 3. Phil. i. 26. ii. 16. *Schl.* says joy or rejoicing (*laus, celebratio, et ex adjuncto latinita*). LXX, Deut. x. 21. xxvii. 19. Jer. li. 41. for *ἡμῶν* praise, and 1 Chron. xvi. 27. for *ἡμῶν* joy; and xxix. 11. for *ἡμῶν* glory.]

II. A cause or matter of glorying or boasting. *Rom.* iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4. [Heb. iii. 6. *καύχημα* τῆς ἰλπίδος an exulting hope? See *Prov.* xvii. 6. *Zech.* xii. 7. *Eccles.* x. 22.]

*Καύχησις*, εως, ή, from *καυχώμαι*.

I. A glorying or boasting, denoting the act. 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31. the Alexandrian and three other MSS., with the *Æthiopic* version, and several printed editions, have *ἡμετέραν καύχησην* instead of *ὑμετέραν*; but *Kypke* remarks that the latter reading is preferable, and that *ὑμετέραν καύχησην* here signifies glorying of, or concerning you; and he shows that the pronoun *ὑμετέραν* is thus used by *Thucydides*, and the other possessive pronouns *οὖν* and *ἐμὴν* by *Dionysius Halicarn.* and *Josephus*. *Griesbach* also marks *ὑμετέραν* as the reading to be preferred. [So τῷ μὲν πάθῳ for want of me, *Soph. Œd. T.* σοὶ δάμναι νοσήματα your chidings of me, *Electr.* 343. &c. See *Schroeder*, *lust. ad Fund. Ling.* Heb. p. 229. Lowth de *Sacr. Poës.* Prael. iv. and on *Isaiah* xxi. 2. for a similar Heb. idiom. occ. also 2 Cor. ix. 4. xi. 10, 17. 1 Thess. i. 19. Comp. LXX, Jer. xii. 13.]

II. Matter or cause of glorying or boasting. *Rom.* xv. 17. 2 Cor. i. 12. [See also *Rom.* iii. 27. xv. 17. 1 Cor. xv. 31. 2 Cor. i. 12. 1 Chron. xxix. 13 for *ἡμῶν* glory. *Prov.* xvi. 31.]

*ΚΕΙ'ΜΑΙ*, mid. from the obs. *κίω* or *κίω* to cause to lie.

I. To lie, be laid. *Luke* ii. 12, 16. xxiv. 12. *John* xi. 41. Πρὸς-κείρας, Mat. iii. 10. *Luke* iii. 9. 'lieh at, ready for use.' Bp. *Pearce*, so *Campbell*. [Mat. xxviii. 6. of our Saviour lying in the grave. Comp. *John* xx. 5—12. *Κείσθαι* is sometimes used simply by the Greeks for to be buried, comp. *Luke* xxiii. 53. See *Ælian*, V. H.

<sup>1</sup> See Heb. and Eng. Lexicon in *pro* IV.

<sup>2</sup> [See *Matthie's* Gr. Gr. § 430.]



i 16. xii. 21. xiii. 1. Thuc. ii. 43. Herod. ii. 127. Nicolai de Luctu Græc. e. xv. p. 220. and Elsner, Obs. Sac. vol. i. p. 282. Phavorinus says, it is used of being dead or buried. Sometimes it is put for *stipul*, (see 2 Mac. iii. 11. iv. 31.) John xxi. 9. 2 Cor. iii. 15.]

II. To be placed or set. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2. [xxi. 16. (see Diod. Sic. i. 30. Herodian iii. 1, 11. Xen. An. v. 4, 15.) Jer. xxiv. 1. Is. ix. 4. Josh. iv. 6. where read *κείμενοι* with Complut. ed., and see Eur. Hec. 16. and Markland ad Eur. Suppl. 665.]

III. To be laid, as a foundation. 1 Cor. iii. 11. IV. To be laid up. Luke xii. 19. Homer uses it in the same view, Il. i. 124 *ἐννήϊα ΚΕΙΜΕΝΑ* πολλά, many spoils laid up as a common stock. See Wetstein, and comp. Il. xi. 132. [So Xen. (Econ. vii. 36. *ἡ εἰς τὸν ἐνιαυτὸν κείμενη δαπάνη*, the stores laid up for the year. See Kypke.)]

V. To be set, appointed. Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3. [So 2 Mac. ii. 11. iv. 31, 34. comp. Eur. Phoen. 1666. according to Biel and Schl., but it seems rather used for *τίμι* (see above).]

VI. To be made or promulged, as a law. 1 Tim. i. 9. The expressions νόμος κείται or νόμος κείμενος are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in Elsner, Alberti, and Wetstein. I shall only cite that of Isæus, οὐτοσί οὐ ΝΟΜΟΣ κοινός ἈΠΑΣΙ ΚΕΙΤΑΙ. The reason of the phrase νόμος κείται Elsner deduces from the laws, which were enacted, being laid in some public place for common inspection, as at Athens in the Prytæneum, at Rome in the Treasury, &c. Comp. also Kypke. [See 2 Mac. iv. 11. and supply διατάγματα. Just. Mart. Apol. i. p. 17. ed. Thirlby. Lys. Orat. vi. p. 107. Thuc. ii. 37. Ælian, V. H. ii. 7. iv. 4. Xen. Mem. iv. 4, 16, 21. In Thuc. ii. 46. of rewards, in Just. Mart. Apol. i. p. 16. ed. Thirlby, of a punishment publicly proposed.]

VII. Κεῖσθαι ἐν τινί, to be in the power of any one. Raphaelius shows from Polybius, that this is the proper import of the phrase. occ. 1 John v. 19. [ἰσο κεῖσθαι ἐπ' ἀνθρώπου, Symm. Job xxiv. 23. comp. Xen. An. i. 1. εἶναι ἐπὶ τῷ ἀδελφῷ,] others translate, *lieth in wickedness*, i. e. *is sunk in vice*.]

Κεῖρια, ας, ἡ.—A slip, swathe, or roller of linen, such as those in which the Jews used to swathe their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See Wolfius, and comp. John xix. 40. [xi. 44. Etym. M. *κεῖρια* τὰ ἐνθάφα δισμά. So Phav.] *Κεῖρια* is generally deduced from *κήρ fate, death*, but since *κεῖρια* is also used by the LXX, Prov. vii. 16. for some slips of cloth, linen, or fringe, (*institis*, Walton,) with which beds were anciently adorned, the word may perhaps be more probably derived from *κείρω to cut, cut off*. [Rather *straps*, by which the mattress or bed was supported. See Hesych. voc. *τρητοῖς* Schol. Arist. Av. 817. Lex. Cyrill. MS. Brem. *κεῖριας* φασκίαις, and *κεῖρια*, τῆς κλίνης οὐτόνοος. Hom. Od. α'. 440. (τρητὰ λείχη, bedsteads perforated, i. e. with holes

for the straps.) ψ'. 190. Feith. Ant. Hom. ii. e. 8. p. 246. Simon. Lex. Heb. v. תרץ.]

ΚΕΙΡΩ, from the Heb. תרץ to cut.—Active, to cut off. Hence, to shear, as sheep. Acts viii. 32. Mid. to poll, clip oneself (i. e. one's hair) short, Acts xviii. 18. 1 Cor. ix. 6. [Schl. in Acts xviii. gives it the well-known force of the middle voice, (see Matth. Gr. Gr. § 492. c.) to cause oneself to be polled, and says, that Nazarites did not shave themselves, but got it done by the priest. He refers to Num. vi. 13. (which makes against him. comp. verse 19. in the Heb. text, and see Simon. Lex. Heb. v. תרץ,) and to Petit, Var. Lectt. c. 3. On 1 Cor. xi. 6. he says, "that one punishment of adulteresses and harlots was to walk about with the head polled." See Barth. on Claudian. p. 1186. and notes to Petronius, c. 103. It occurs in the act. Gen. xxxi. 19. (of shearing sheep.) 1 Sam. xxv. 7. 2 Sam. xiii. 23, 24. Jer. vii. 29. lili. 31; in the middle, 2 Sam. xiv. 26. Job i. 20. (in token of grief. See Herod. i. 82. Lucian, de Sacrif. vol. i. p. 538.); in the pass. Song of Sol. iv. 2.]

Κέλευσμα, ατος, τό, from κέλευσαι perf. pass. of κείνω to exhort.—A shout. In the profane writers it is used for the shout of soldiers charging their enemies, of rowers encouraging each other in their work, or of charioteers inciting their horses. occ. 1 Thess. iv. 16. where see Elsner and Wetstein. [See Lucian, Tyrann. 19. Diod. Sic. iii. 14. Prov. xxx. 27. and comp. Thuc. ii. 92. On κέλευσμα and κελυστήρ in their peculiar naval sense, see Scheff. de Milit. Nav. iv. 7. Blomf. Gloss. Æsch. Pers. 403. Consult also Wessel. on Herod. iv. 141. Bergler, Alciph. p. 89.]

Κελεύω, from κείω or κέλωμαι the same, which is used in Homer, and this from the Heb. *ἔρ the voice*.—To order, command. Mat. viii. 18. xiv. 9. xviii. 25. xxviii. 64. et al.—[To command, (construed with dative, as Joseph. A. J. xx. 6, 2.) Mat. xv. 35. (or with acc. and infin.) viii. 18. xiv. 9. Luke xviii. 40. Acts iv. 15. et al.; to desire, bid, persuade, see Mat. xiv. 19, 28. (Schl. says to permit, but it cannot bear that meaning. See above, καταλείπω, for a similar instance.) xv. 35. See Herod. iii. 36. &c. So jubeo for suadeo, hortor. Curt. v. 5, 8. &c. See Wass. on Thuc. i. 42. Sometimes it is omitted, as 1 Tim. iv. 3. being included in *καλυθόντων*. See Valck. on Herod. p. 552. So in Latin, 'non veto dimitti, verum (supply jubeo) cruciari fame.' Phædr. Fab. iv. 17. See Gron. Obs. iv. 11. Tobit viii. 14. 2 Mac. ii. 4.]

κενοδοξία, ας, ἡ, from κενός vain, empty, and δόξα glory.—Vain-glory, desire of empty praise. occ. Phil. ii. 3. Lucian several times uses this N. in the same sense. See Dial. Mort. Mercur. et Charont. t. i. p. 240. Dial. Menipp. et Æac. p. 272. Ver. Hist. 709. De Mort. Peregr. t. ii. p. 759. ed. Bened. [In Wisd. xiv. 14. a vain opinion, error, i. q. ἀγνωσία θεοῖ, xiii. 1. and is said of idolatry, δόξα being often opinion. See Eustath. on Hom. Il. ε'. 325.]

κενόδοξος, ου, ό, ἡ, from κενός vain, and δόξα glory.—Vain-glorious, desirous of empty praise. occ. Gal. v. 26. Lucian applies the adj. in the same sense, de Mort. Peregr. t. ii. p. 758.

<sup>1</sup> Since writing the above, I find this derivation confirmed by the learned Fuller, in these words: 'Nain *κεῖρια* a *κείρω* derivatur, perinde ut κόμματα a κόπτειν. Utrumque igitur horum nominum segmenta ἀνέμωι reddas.' Miscel. Sac. vi. 18.

KENO'Σ, ἡ, ὅν, from the Heb. קָנָה denoting *hollowness, emptiness. A CANE.*

I. *Empty, not having or not having obtained any thing.* Mark xii. 3. Luke i. 53. xx. 10, 11. Herodotus uses ΚΕΝΗΙΣΙ χεῖροι with *empty hands, empty-handed*, in the same view, i. 73. [Gen. xxxi. 42. Deut. xv. 13.]

II. *Vain, empty, i. e. of a true and living faith, as not having also good works.* Jam. ii. 20. [Void of sense, foolish. Schl., and so Wahl. See Plut. de Sui Laude, p. 541. (So Hesych. ῥακά· κενός· from κῆ to empty.)]

III. *Vain, fruitless, ineffectual.* iv. 25. 1 Cor. xv. 10, 58. [See Deut. xxxii. 47. Job xxi. 34. κενά neut. plur. for adv. *fruitlessly*, see xv. 35.] Εἰς κενόν in *vain, to no purpose.* 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. קָנָה. (See Lev. xxvi. 20. Job xxxix. 16. Is. lvi. 23.) Josephus also uses it, de Bel. i. 14, 1. and Diodorus Siculus, cited by Wetstein on 2 Cor. vi. 1. So it is not a merely Hellenistical phrase.

IV. *Vain, destitute of reality or truth.* Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1. where Macknight (whom see) '*false*.' [Schl. *fruitless*, as above. In Exod. v. 9. for קָנָה a lie. Comp. Hos. xii. 1. Habak. ii. 3.]

Κενοφωνία, ας, ἡ, from κενός *vain, and φωνή a voice, cry.*—*Vain, empty, or fruitless babbling or noise.* occ. 1 Tim. vi. 20. 2 Tim. ii. 16. [In some MSS. *κενοφωνίας* is read in 1 Tim. Κενός and κενός are often confused in MSS., see Weas. Diod. Sic. iii. 48. See various readings to Judges v. 8.]

Κενώ, ὦ, from κενός *empty, vain.*

I. *To empty.* Phil. ii. 7. where it is applied to Christ's emptying or stripping himself of the glory he had when he appeared as God under the Old Testament. [Some translate, *he humbled himself to a low estate.* Comp. Judg. ix. 4. xi. 3. where *poor men* (according to Schl.) are called קָנָה E. T. *vain.* See Simon. Heb. Lex. in voc.; but remark, this emptying and humbling applies to Christ's taking the *human form* in any way whatever, as he is spoken of as being in the form of God in the preceding verse, and in the succeeding, *ἐταπεινώσεν* is used in reference to his humble state and his submission to death: literally, *to empty, to make empty.* Jer. xiv. 2. xv. 9. *ἐτενώθη* was made *childless* (in both passages in Heb. חָרַף *sainteth*). Κενός is *childless*, Bion, Idyll. i. 59. See Symm. Jer. xxii. 30.]

II. *To make vain or useless.* Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null.* 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ον, τό, from κενῶ to prick, stimulate. —*Any thing by which a puncture is made.*

I. *A goad or prick.* Acts ix. 5. (comp. σκληρός III.) xxvi. 14. *To kick against the goads or pricks* is a proverbial expression, taken from unruly bees, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned Bochart, vol. ii. 387. that this proverb is not only used in the N. T. by our blessed Saviour, but also in the Greek and Roman writers. Thus Æschylus, Agam. 1620.

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ΠΡΟΣ ΚΕΝΤΡΑ μὴ ΑΛΕΚΤΙΖΕ, μὴ πῆσας μοῦρε. *Kick not against the pricks, lest thou be hurt.*

Eur. in Bacch. 793.

Θύοιμι ἂν αὐτῷ μᾶλλον, ἢ θυμομένους ΠΡΟΣ ΚΕΝΤΡΑ ΑΛΕΚΤΙΖΟΙΜΙ θνητὸς ἂν Θεῷ. I would with offering supplicate the god. Rather than madly kick against the pricks.

Pindar, Pyth. ii. 173.

ΠΟΤΙ ΚΕΝΤΡΟΝ ΔΕ ΤΟΙ ΑΛΕΚΤΙΖΕΜΕΝ ΤΑΛΙΘΙ ΟΛΙΣΘΗΡΟΣ ΟΙΜΟΣ.

But furiously to kick against the pricks is dangerous.

So Terence, Phormio, act i. sc. 2. l. 27, 28.

Nam quæ inscitia est Addeum stimulis cales! (subaud. jactare.) How mad is it to kick against the pricks!

Bochart, however, remarks that Moses had used a similar expression, Deut. xxxii. 15. a thousand years before the time of Æschylus and Pindar. Comp. Hos. iv. 16. See also Wetstein's note on Acts xxvi. 14. [In Æsch. Agam. read *πραισας* (with Porson, &c.) for *πῆσας*, and see Blomf. Not. and Gloss. and Prom. v. 331. On Eur. Bacch. see Elmsley, who quotes *πρὸς κύμα λακτιζέιν* also from Eur. Iph. T. 1396. These *goads* were called also by the Greeks *βουτλή* (v. Oppian. de Piscat. v. 255.) and *βουκεντρον*, (v. Eustath. on Hom. Il. ζ'. 134.) and by the Heb. קָנָה *the teacher of the ox.* (see Judg. iii. 31. and Sim. Heb. Lex. in derivatives from קָנָה to learn.) Κέντρον occ. Prov. xxvi. 3. Sometimes used for a *spur for a horse.* See Eur. Phœn. 181. Xen. Cyr. vii. 1, 29. Poll. On. i. 214. &c. See Scheffer, de Re Vehic. i. c. 14. p. 187. Schoettgen, Schediasma de Stimulo Bœum, &c.] II. *A sting, as of a scorpion.* Rev. ix. 10. So in Manilius iv. 217. cited by Wetstein on Rev. ix. 3.

Scorpius armatus metuendus cuspidē caudæ.

Comp. 1 Cor. xv. 55, 56. where see Vitringa, Obs. Sacr. ii. 7, 7. [In 1 Cor. it is used metaphorically for that in which the power of harming consists—the *bitterness of death* being a quotation from the LXX translation of Hos. xiii. 14. Comp. Ps. xviii. 56. xci. 35, 36. for similar metaphors. So Homer (Il. α'. 48.) says the pestilence was effected by the *arrows* of Apollo. See Wahl.]

ΚΕΝΤΥΡΙΟΝ, ὄνος, ὁ, Latin.—*A centurion*, in Latin *centurio*, a Roman military officer who commanded an *hundred men*, so called from *centum* an *hundred*, which Martinus, Lex. Etymol. deduces from the Greek ἑκατόν a *hundred*, which see. Though *κεντυρίων* be a mere Latin word, yet it is found also in Polybius, vi. p. 470. C. ed. Paris. an. 1616. τοὺς δὲ ἡγεμόνας [ἐκάλεσαν] ΚΕΝΤΥΡΙΟΝΑΣ καὶ ταξιαρχούς, 'the commanders they call *centurions* and captains.' occ. Mark xv. 39, 44, 45. Comp. under λεγέω.

Κενός, adv. from κενός.—*In vain, to no purpose.* occ. James iv. 5. So not only the LXX use it for the Heb. קָנָה, Is. xlix. 4. but also Arrian, Epictet. ii. 17. cited by Wetstein, 'H KENO'Σ τὰς φωνὰς ἀπηχοῦμεν; did we utter these sounds to *no purpose*, or *without a meaning*?

And a little before, δσήμως και ΚΕΝΩΣ φθεγγόμεθα τὰς φωνάς; 'do we utter the sounds without meaning, and to no purpose?'

**Κεραία**, ας, ἡ, from *κέρας* a horn.

I. Properly, a horn. Thus Aristotle, cited by Suicer, mentions ΚΕΡΑΙΑΣ δύο μεγάλας και τραχείας, two great rough horns, and distinguishes them from κεράτια little horns.

II. It denotes a little ornamental curvature or flourish, which, when Hebrew is elegantly written, is generally used at the extremity of a letter. Capellus<sup>2</sup> has well remarked from Martinus's Gram. Technol. that "this word cannot signify the vowel-points or accents, since it does not denote a little thing subsisting by itself, or a separate mark or corpuscle (corpusculum), much less a point, (which is in Greek called στίγμή, not κεραία,) but a small part, or top, or projection, and, as it were, a little horn of some larger body or mark, such as the horns in animals, and those remarkable (if the expression may be allowed) horned projections in building, which in French are therefore called corniches, from the Latin cornu," as, we may add, they are also in English, cornices. occ. Mat. v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the least part should pass from the law; and therefore I would rather understand κεραία in the sense here assigned, than as denoting those little projections which in Hebrew distinguish one similar letter from another, as, for instance, a λ from a λ, or a γ from a γ; since many texts might be produced, where taking away one of these would make a very great alteration in the sense, as in fact it has done in some instances; though it must be confessed, that κεραία seems a very proper name for this latter kind of projections also, and is actually thus used by Origen on Ps. xxxiii. where he says, that the Heb. letters Beth and Caph are very much alike, ὡς κατὰ μηδὲν ἀλλήλων διαλλάνττειν ἡ βραχίς ΚΕΡΑΙΑί μόνῃ, 'so as to differ from each other in nothing but one little κεραία.' See also Wolfius and Wetstein. [Parkhurst reasons inconclusively here—the taking away a ' (yod or iota) might also make a very great difference in sense, but it is mentioned in this place as the smallest letter, and κεραία as the smallest part of a letter; whether it be the ornamental or the distinguishing projection. The sense is metaphorical, and probably it is a proverbial phrase. See the commentators in Pole's Synopsis, especially Lightfoot and Schmidius. Hesych. κεραία ἀρχὴ γράμματος. Gloss. Vett. κεραία γράμματος ἀκρον. It is used also in Greek for the extremity of any thing, as of an island. Philostr. Vit. Soph. i. 21, 2. See Schol. on Nicand. Alexipharm. 424. p. 86. &c.]

**Κεραμεύς**, ὡς, ὁ, from *κέραμος*.—A potter. occ. Mat. xxvii. 7, 10. Rom. ix. 21. [1 Chron. iv. 23. Is. xxix. 13. xli. 25. Lam. iv. 2. &c.]

**Κεραμικός**, ἡ, ὄν, from *κεράμος*.—Made of potters' clay, earthen. occ. Rev. ii. 27. [See LXX, Dan. ii. 41. (in some ed. δσπράκτινον.)] Lobeck on Phryn. p. 147. prefers the form κεράμιος. κεραμικός also is found, see Zon. Lex. col. 1185. In

Xen. An. iii. 4, 7. πλίνθοις κεραμίαις, alii κεραμίαις.]

**Κεράμιος**, α, ον, from *κέραμος*.—Made of earth or clay, earthen. So Wetstein on Mark xiv. 13. cites from Dioscorides, ΚΕΡΑΜΙΑ χύτρα earthen pots. Hence neut. κεράμιον, τό, (ἀγγεῖον or σκεῦος being understood,) [see Schol. on Arist. Vesp. 674] an earthen pitcher or vessel, vas fictile. occ. Mark xiv. 13. Luke xxii. 10. [See LXX, Jer. xxxv. 5. where it is put for ἔγγα cup. ("Here it is distinguished from κύβη, and appears to be the larger vessel, crater, κύβη the lesser one, wherewith they drew out of the other, cyathus." Leo's Gesen. Heb. Dict. in voc.) Is. v. 10. for ἔγγα a Beth, an Hebrew measure. In Jerem. xlviii. 12. for ἔγγα a flagon or bottle. In Arrian, Epictet. iii. 9. of a water-pitcher; Polyb. iv. 56. a wine-vessel. See also Diog. Laert. vi. 2. Xen. Anab. vi. 1, 9. and 2, 2. Diod. Sic. v. 26. Hesych. κεράμιον τὸ τοῦ οἴνου ἡ ὑδατος σπάμνιον, a wine or water-pitcher. Sometimes, says Schl., it is used of a certain measure; i. e. the Roman amphora, but not in N. T.]

**ΚΕΡΑΜΟΣ**, ου, ὁ.

I. Potters' clay. It is thus used not only by the LXX, 2 Sam. xvii. 28. but also by the profane writers. [See Herodian, iii. 9, 10. Pollux (Onom. vii. 161.) says it is used for all the materials (ὕλη) of potters' vessels.]

II. A tile. See Scapula and Wetstein. occ. Luke v. 19. Comp. under ἀποστειγάζω. [Not only a tile, but in sing. numb. sometimes the roof formed of those tiles: τῖτιλις.† See Poll. Onom. vii. 162. It is used for tiles (generally in the plural) Thuc. ii. 4, 48. Herodian, i. 12, 16. vii. 12, 12.]

**ΚΕΡΑΣ**, αρος, αος, ως, τό, from the Heb. קֶרַן, a horn, the final י being dropped, (as in οὐς from קֶרַן an ear,) which, however, appears again in the Latin cornu, corona, and in the English horn, crown, cornet, coronation, &c., which are derivatives from the same Hebrew word.—A horn. "Horns are the well-known emblems of strength, power, or glory, both in the sacred and profane writers; and that, not only because the strength or force of horned animals<sup>3</sup>, whether for offence or defence, consists in their horns, (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. viii.) but also because as horns are in Heb. expressed by the same word (namely קֶרַן, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the rays or columns of light, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, impels the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production

<sup>3</sup> So Suidas, κέραν· ἡ ἰσχὺς παρὰ τῇ θείῃ γραφῇ ἐκ μεταφορᾶς τῶν ζώων τῶν καθ' ὅπως αὐτοῖς κέρασι, καὶ τοῖς ὕμνοισιν. 'Κέραν, a horn, denotes in the holy scriptures strength, by a metaphor taken from animals that are armed with horns, and defend themselves therewith.' [Also κέραν· ἰσχυρὸν τι δηλοῖ καὶ μόνιμον, 'It indicates something strong and stable,' and σημαίνει καὶ τὴν δόξαν, &c. 'It indicates also glory;' and Lex. Cyrilli M.S. Brem. κέραν· ἡ δόξα ἐστὶ καὶ ἡ δύναμις πολλῶν. also κέραν πανταχὺ τῇ βασιλείᾳ λέγεται. See Schultens on Hamasa, p. 565. and Es. Spanheim. de Us. et Præst. Numism., who show that it is a common symbol of strength, and power, and dominion. See Vorst. Phil. Sacra. c. 3. p. 106, ed. Fischer. Schl.]

<sup>1</sup> See Doddridge.

<sup>2</sup> De Punctorum Hebraicorum Antiquitate. (317)

and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or material light is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24. &c.) horns are the very hieroglyphical name for *force* or *power*<sup>1</sup>, and that *horns* or *horned animals*, such as *bulls*, *goats*, *stags*, &c., were supposed to bear a peculiar relation to their *Apollo*<sup>2</sup>, the *sun* or *solar light*,<sup>3</sup> one of whose distinguishing titles was *Καρνείος*<sup>4</sup> or *Carnéan*, from Heb. קרן.—In the N. T. it is applied to Christ, who is called, Luke i. 69. *κίρας σωτηρίας*, a *horn of salvation*, i. e. a mighty and glorious *Saviour*. This is an Hellenistical phrase used by the LXX, 2 Sam. xxii. 3. and Ps. xviii. 3. for the Heb. קרן קר. Comp. Ps. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.—In Rev. v. 6. the Lamb is represented as having *seven horns*, i. e. *fulness of power*. Comp. Mat. xxviii. 18.—In Rev. xii. 3. xiii. 1. xvii. 3, 7. the *ten horns* are *ten kings*. Comp. Rev. xvii. 12, 16. Dan. vii. 24.—In Rev. xiii. 11. the *two horns* are *two powers*, whether they denote the *two distinct orders of secular and regular clergy* in the Romish communion, according to Bp. Newton; or of the *Dominicans* and *Franciscans*, according to Vitrings; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to pagan Rome, ver. 2. See Dr. Bryce Johnston's Commentary.—In Rev. ix. 13. we read of the *four horns* of the golden altar, which are also called in Heb. קרנות, and by the LXX κίρατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7, 18. et al., and denoted that this altar was an emblem of *Christ, the divine light*, and of his *powerful intercession*. [See also 1 Kings i. 60. Joseph. de B. J. v. 5, 6. ὁ βωμὸς τετράγωνος ἵδρυτο, κερατοειδὲς προανήκων γωνίας, 'the altar was built square, with four projecting corners like horns.' The word is also used of the *extremities* of any thing, as the wings of an army. See 2 Mac. xv. 20.] The above cited are all the passages of the N. T. wherein κίρας occurs.

**Κεράριον**, ου, τό, from κίρας, ατος, τό, a *horn*.—A *husk* of leguminous plants, such as beans, pease; so named, if this be the true signification of the word, from their resemblance to a *horn*. But Bochart says, *husks* of this kind are called, not κεράρια, but λοβοί, and cites several passages from Theophrastus to prove his assertion. Κεράρια, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub-tree*; and observes, that either the *fruit* might be thus denominated from the *little*

*horns* which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn*; whence they are called *falcatos*, *hooked*, *bent like a hook*, by Pliny. The author last cited informs us, that the *siliqua* or *charub-tree* grew plentifully in Syria; and from Columella we learn, that they afforded food to *swine*. occ. Luke xv. 16. See Bochart, vol. ii. 708. and Grotius, Wetstein, and Campbell on Luke. [See Columella de Re Rustica, v. 10. Plin. H. N. xv. 24. Salmas. in Exere. Plin. p. 460. Ol. Celsii Hierobot. vol. i. p. 227.]

Κεράω, ὦ, or κεράννυμι, from κίρας a *horn*. [Biel gives an Heb. deriv. from קרן to mix, from the Hist. Crit. Reip. Literar. vol. ii. 276. and disapproves of that from κίρας.]

I. To pour in, properly into cups of *horn*, of which the ancient *drinking-vessels* were made, as we are assured by the Etymologist<sup>4</sup>, and over and over again by Eustathius on Homer, both of whom, therefore, give to the V. κεράω the meaning and derivation here assigned. And in this primary sense of *pouring in*, κεράω and its compounds ἀνακεράω, ἐκκεράω, and ἐπικεράω, are used by Homer. Thus Odys. xxiv. 363. ΚΕΡΑΨΝΤΑΣ αἶθονα ὀλον, that is, says Eustathius, ἐμβαλλόντας εἰς κρητῆρας, *putting into the cups*. See more in Wetstein's note on Rev. xiv. 10. and in Damm, Lex. col. 1165. under κεράω. And thus some understand the word in Rev. xiv. 10. xviii. 6. [and so Schleusner and Wahl.] But

II. In the later Greek writers, to mix. In this sense it is used by the LXX, for the Hebrew קרן to mix, mingle wine either with the lees<sup>5</sup>, or with aromatics, Prov. ix. 2, 5. Is. v. 22. And thus it seems applied in the N. T. Rev. xiv. 10. xviii. 6. In the former text the learned Jos. Mede (Comment. Apocalypt.) interprets ἀκράτου κεκρασμένου, wine untempered with water, but mixed with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews the *cup of malediction*; and he remarks, that the expression alludes to the LXX version of Ps. lxxxv. 8. ὅτι ποτήριον ἐν χειρὶ Κυρίου οἶνον ἈΚΡΑΤΟΥ, πλήρες ΚΕΡΑΣΜΑΤΟΣ, because a cup is in the hand of the Lord, of untempered wine, full of mixture; where the Chaldee has "a cup of malediction in the hand of the Lord, and strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3 or 4. Is. li. 17, 22. [Schleusner is wrong in supposing Is. v. 22. to refer to wine mixed with water. The Greeks and Latins<sup>6</sup> understood this by mixed wine, but the Hebrews understood by it wine mixed with spices, drugs, &c., to increase its potency, as Bp. Lowth shows on Is. i. 22. (vol. ii. p. 17, 18.) Refer to Hom. Od. δ'. 220. Song of Sol. viii. 2. and Kemper Amoen. Exot. Fasc. iii. Obs. 15. See Prov. xxiii. 30. Is. v. 22. li. 17. (where con-

<sup>1</sup> See Heb. and Eng. Lexicon in קרן II. and the authors there cited

<sup>2</sup> It is very remarkable in this view, that Callimachus, in his Hymn to Apollo, says, that deity did himself build an altar of *horns*, foundation, sides, and all.

Δεῖματό μὲν ΚΕΡΑ'ΕΞΙΝ ἰδιόθλια, πῆξε δὲ βωμὸν  
Ἐκ ΚΕΡΑΩΝ, ΚΕΡΑΟΥ'Σ δὲ πέριξ ὑπεβάλλετο τοῖχον.  
Lin. 62, 63.

<sup>3</sup> See Callimachus's Hymn to Apollo, 71, 72, 80.

<sup>4</sup> See this confirmed by Mons. Goguet. Origin of Laws, &c. vol. i. book ii. art. iii. p. 107. ed. Edinburgh, and by the Prænestine Table in Shaw's Travels, p. 423 mark x. [On the horns used by the ancients to drink from, see Stuckii Antiq. Conviv. iii. 349. Cael. Rhodi. in Antiq. Lectt. xxx. l. Dempster on Rosini, Ant. Rom. p. 840. Spachheim de Us. et Præst. Numism. Diss. v. p. 258.]

<sup>5</sup> See Harmer's Observations, vol. i. p. 375. and Vitrings on Rev. xiv. 10.

<sup>6</sup> [See Martial's well-known epigram, and Aristoph. Plut. 1133. κυλικὸς ὅπου κεκραμένον, a cup mixed half wine, half water.]

sult Chappelow on Hariri, p. 33.) and hence the Bi-hop translates *κικερασμίνον άκρατον* "merum mixtum, pure wine made still stronger by a mixture of powerful ingredients." See his note. Biel in Ps. lxxv. proposes *κικερασμίνου* for *κεσμαρος*.]

**Κερδαίνω, or κερδέω, ω, from κέρδος gain.**

I. To gain, in trade or otherwise. [Mat. xvi. 26. xxv. 17—22. Mark viii. 36. Luke ix. 25. James iv. 13. Herodian, vi. 3, 4. Xen. Mem. ii. 9, 4. and τὸ κερδαίνειν, gain, Æl. V. H. xiv. 44. See Salmas. de Modo Usur. p. 129; to gain over to oneself, (or to virtue and Christianity, and so to save, according to Schl.) Mat. xviii. 15. Phil. iii. 8. (ἵνα Χριστὸν ἐρδῶσω, that I may obtain Christ as a friend, Wahl; that I may gain the rewards of Christ, Schl.) 1 Cor. ix. 19—22. 1 Pet. iii. 1. Comp. 1 Cor. vii. 16.]

II. Joined with words expressive of hurt or damage, to escape. Acts xxvii. 21. So Aristotle, Eth. ii. καὶ ὡς κατὰ λόγον ΖΗΜΙΑΝ—εἰη λαβεῖν, τὸν τὸ τοιοῦτο ΚΕΡΔΑΝΑΝΤΑ ἐντυχῇ φάμεν, 'and the man, who should in reason receive hurt, we call fortunate if he escape it.' Several other instances of the like use of the word by the profane writers may be seen in Elsner, Wolfius, Wetstein, and Kypke. So the Latin *lucrifacere*, to gain, by which the Vulgate in Acts xxvii. 21. which renders the Greek *κερδήσαι*, signifies in like manner to escape any thing hurtful or disagreeable. See Ainsworth's Dictionary. [So *lucrari* Cic. in Verr. i. 12. Stat. Theb. xi. 307. Jos. A. J. ii. 3, 2. and in Philomon, Frag. (ed. Le Clerc, p. 352, l. 148.) καὶ γὰρ πίνης ὦν μεγάλα κερδαίνει κακὰ (escapes). Diog. Laert. vii. 1. Abresch on Æsch. p. 35. Wakefield, Silv. Crit. pt. ii. p. 153.]

**Κέρδος, εος, ους, τό.—Gain, advantage, profit.** occ. Phil. i. 21. iii. 7. Tit. i. 11. [On Phil. i. 21. comp. Ælian, V. H. iv. 7. Plat. Apol. Socr. c. 32. ed. Fischer, &c.]

**Κέρμα, ατος, τό, from κείρω to cut or clip off.—A small piece of money, so called because, in the rude state of the ancient money, such were frequently clipped off from larger pieces to make weight (comp. ἱσσημι IX.) in their dealings with each other; a practice which prevails among some nations to this day. occ. John ii. 15. (Comp. Heb. and Eng. Lex. in *ὑς* and *ὑς*.) [τὸ κέρμα is here used in the sing. collectively.]**

**Κερματιστής, οῦ, ὁ, from κερματίζω to divide into small money, which from κέρμα.—A dealer in small money, a money-changer. occ. John ii. 14. [These money-changers stayed in the temple to supply those who had to pay the treasury with Jewish money, which they were obliged to use. See Salmas. de Usur. p. 497. &c.]**

**Κεφάλαιον, ου, τό, from κεφαλή a head.**

I. A head, top. Thus sometimes used in the profane writers.

II. A sum-total, including many particulars added together, so called because among the ancients it used to be set down or written at the head, not, as among us, at the foot, of the account. [See Num. iv. 2. xxxi. 26, 49. (and comp. Exod. xxx. 12. Heb. and Gr.)] Hence

III. A sum of money. Acts xxii. 28. It is used in the same sense by the Greek writers. See Elsner, Wetstein, Kypke, and Bp. Pearce.

[Lev. vi. 5. Num. v. 7. where *ἐν τῇ κεφαλῇ* is used similarly. See Artemid. i. 18. Plutarch, Aristid. p. 333.]

IV. A sum, summary, or recapitulation, of a discourse, or rather, as others render it, the chief or principal point or article. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. Heb. viii. 1; where see Elsner and Wolfius, and Wetstein on Rom. xiii. 9. To what they have adduced I add from Menander, p. 260. ed. Cleric.

Τὸ δὲ ΚΕΦΑΛΑΙΟΝ ΤῶΝ ΛΟΓΩΝ, "Anθρωπος εἰ—  
The sum of my discourse: Thou art a man—"

and from Dionysius Halicarn. *περὶ σύνθεσ.* sect. 16. p. 114. ed. Upton, *τί δὴ μοι τὸ ΚΕΦΑΛΑΙΟΝ ἐστὶ μοι ΤΟΥΤΟ ΛΟΓΟΥ;* what is the sum of my discourse? [Suidas explains it in Heb. viii. as τὸ μέγιστον the chief thing, Theophyl. as the principal point and the summary. We may perhaps, therefore, unite the senses thus: the main end briefly stated, or the sum and substance. See Plat. Gorg. p. 17; but the phrase *ἐν κεφαλῇ* (ἐν συντόμῳ) Hesych. means briefly, touching only the heads of the matter.]

**Κεφαλαῖον, ὦ, from κεφαλαῖον.**

I. To smite on the head, wound in the head. So the Vulg. in *capite vulneraverunt.* occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense. [The Arabic version agrees with the Vulgate. So Schl., who compares *γναθῶ* to strike on the cheek, from *γνάθος*, (see Hesych.) and *γαστριζῶ* to strike on the belly. See Schol. Arist. Equit. 273. Vesp. 1519. Diog. Laërt. vii. 172.]

II. To sum up, sum up in short. Comp. *ἀνακεφαλαιοῦμαι*. Thus the simple verb is used in Eccles. xxxii. 8. ΚΕΦΑΛΑΙΩΣΟΝ λόγον, ἐν ὀλίγοις πολλά, let thy speech be short, comprehending much in few words, Engl. Transl., and by Thucydides, vi. 91. cited by Wetstein on Rom. xiii. 9. And in a similar view De Dieu understands it, Mark xii. 4. and having stoned him, *ἐκεφαλαιοῦσαν, καὶ ἀπέστειλαν ἡττημένον, breiter vel summatim egerunt*, they made short work of it, (as we say,) and sent him away shamefully treated. This interpretation of De Dieu's is approved and defended by the learned Dupont on Theophrastus, Eth. Char. cap. ii. p. 236. as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity. [A phrase somewhat similar occurs Herod. v. 73. ἀπεκορύφον σφὶ τὰδε, gave them this short answer. See Wesseling's notes. Larcher, 'leur dit en peu de mots.']

**ΚΕΦΑΛΗ, ἥς, ἡ.**

I. [The head, properly so called. Mat. v. 36. (where see Wetstein.) vi. 17. x. 30. xiv. 8, 11<sup>1</sup>. xxvii. 29, 30, 37. (see under *κινῶ*.) Mark vi. 24—28. xv. 19. Luke vii. 38, 44, 46. xii. 7. xxi. 18, 28. (see *ἀνακύπτω* and *ἐπαίρω*.) John xiii. 9. xix. 2, 30. x. 12. *πρὸς τῇ κεφαλῇ* at the head, i. e. the place where the head of Jesus had been; we say the head and foot of a

<sup>1</sup> [Used here of John the Baptist's head, severed from his body: this passage and 1 Kings xvii. 54. 2 Kings iv. 8. 1 Chron. x. 10. Triller us., (Notes on Thom. M. Eclog. p. 527. ed. Bernard,) to refuse Thom. M., who says that *κεφαλή* is only used of the head of living men or beasts; *κρανίον*, of the same part dead. Add Judith xiii. 8. See also Mark vi. 24—28.]

*grace* or *bed*, Acts xviii. 18. xxi. 24. xxxvii. 34. Rom. xii. 20. (see *ἀνθραξ*.) 1 Cor. xi. 4. (see under *κατά*.) 7. xii. 21. Rev. i. 14. iv. 14. ix. 7, 17, 19. (Schl. here *proposes* *κίβητα*, but gives no authority.) x. 1. xii. 1, 3. xiv. 14. xvii. 3, 7, 9. xviii. 19. xix. 12. In 1 Cor. xi. 4. Schleusner (although he says most commentators understand Christ by *τὴν κεφαλὴν αὐτοῦ*, see below, 111.) thinks it put by synecdoche for the *whole person*, and translates *dishonours himself*, and by synecdoche he explains also Mat. viii. 20. Luke ix. 58. (comparing the use of *κεφαλή*, *Æl. V. H. xii. 8. Pind. Olymp. vi. 103. &c. κάρα*, Eur. Orest. 237. &c.) and so Acts xviii. 6<sup>1</sup>. 2 Sam. i. 16. 1 Kings ii. 33. See Hist. Susan. 55. Prov. x. 6. Habak. iii. 13.]

II. *The head, top*. Mat. xxi. 42. Luke xx. 17. [*The head, the chief*, as *κεφαλὴ γωνίας* the *chief stone of the corner*. Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. taken from Ps. cxviii. 22. also the *top*, as of mountains, Gen. viii. 5; of a *tower*, xi. 4.]

III. *The head, superior*. Eph. v. 23. as the husband of the wife, (comp. 1 Cor. xi. 3.) and Christ of the Church (comp. Eph. iv. 15, 16. Col. ii. 19.); as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So *God (Jehorah) is the head of Christ*, i. e. as *man*; or the *divinity* is superior to the *humanity*. 1 Cor. xi. 3. comp. John xiv. 28. [add Col. i. 18. See Cic. de Orat. i. 29. Lucan ii. 655. Judg. xi. 11.]

*Κεφαλὴς, ἰδος, ἡ*, from *κεφαλὴ* *a head*.

I. *The head, top of a pillar*. Thus used by the LXX for the Heb. *פֶּה*, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29. and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar* or *cylinder* itself. See Wetstein on Heb. x. 7. Hence

III. *A volume, or roll of a book*, so called from its *cylindrical* form. Comp. under *ἀνακύσσω*. Heb. x. 7. which is a citation from Ps. xl. 7. where *κεφαλὴς* is used in the LXX for Heb. *תֵּבֶן* *a volume, roll*, as it is also Ezra vi. 2. Ezek. ii. 9. iii. 1, 2. [Properly the *projecting ends of the rod* or *cylinder* on which the ancients rolled their books, which had heads carved upon them. See notes on Hor. Epod. xiv. 6. Fuller, Miscell. Sac. ii. 10. and J. H. Maii, Obs. Sa. iii. p. 133. It occurs in Aquil. for *תֵּבֶן* Is. vii. 1. Jer. xxxvi. 2. and Symm. Zech. v. 1. Suid. *κεφ. βιβλ. δπερ τινὲς εἰλημά φασιν* the *roll* or *volume*. Schol. Ezek. ii. 9. (ed. Bas.) explains it by *τόμος*.]

ΚΗΝΟΣΟΣ, ου, δ, Latin. It is plainly formed from the Latin *census*, an *assessment*, *tax*, which from the V. censeo *to rate, cense, tax*.—*A tax levied either upon estates or persons*. occ. Mat. xvii. 25. (where see Wetstein.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19. by ܡܢܐܝܬܐ pecuniam capitis, the *head-money*, *poll-tax*, or *capitation*; and so Grotius understands it in that passage, and shows it was usual for the Romans to impose a *poll-tax* on the provinces. [In Mark xii. 15. in

the Cambr. MS. *ἐκκεφάλαιον* (by which Hesych. explains it) is read for *κηνσον*.]

ΚΗΠΟΣ, ου, δ.—*A garden*. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41. [not a *flower-garden*, but rather a space planted with trees, or with trees and vegetables. Comp. Mat. xiii. 31. Mark iv. 31. with the above passage of Luke, and Mat. xxvi. 36. with that of John<sup>2</sup>. See Joseph. A. J. ix. 10. 4. x. 3, 2. Xen. *Æcon.* iv. 13. *κῆποι* οἱ παράδεισοι καλούμενοι. LXX, Deut. xi. 10. Song of Sol. iv. 12. vi. 10. Eath. vii. 8. Eccles. xi. 5. &c.]

Κηπουρός, ου, δ, from *κῆπος* *a garden*, and οὐρός *a keeper, inspector*, which from *ὄρω* *to see, inspect*.—*A gardener*. occ. John xx. 15. [Attice, *κηπουρός*. See Lucian, ed. Reitz, vol. i. p. 551. Jul. Poll. Onom. i. 222. vii. 140. Polyb. xvii. 6, 4. Diod. Sic. i. 59.]

Κήριον, ου, τό, from *κηρός* *bees' wax*, which may perhaps be derived from the Heb. *קִיר* *a wall*; for every one knows that the *wax* forms the *walls* or partitions of the cells in a honeycomb. This derivation is confirmed by observing with Martinus, that the Arabs use *קִיר* for *wax*.—*A honeycomb*. occ. Luke xxiv. 42. [1 Sam. xiv. 27. Prov. xvi. 24. xviii. 11. Eccles. xxiv. 18. See Xen. An. iv. 8, 16. *Æcon.* vii. 34.]

Κήρυγμα, ατος, τό, from *κηρύσσω* perf. pass. of *κηρύσσω*.—[*A proclaiming, a proclamation made by a herald, a public announcement*, (see Demosth. p. 917, 24. ed. Reiske. Thuc. iv. 114.) also the *edict itself*, that is proclaimed. Xen. Ages. i. 33. and Cyr. iv. 5, 57. See Poll. Onom. iv. 12, 92, 93. It is applied in N. T. to the prophets and teachers of Christianity, and is (1.) *their preaching*. See Mat. xii. 41. Luke xi. 32. (comp. Jon. iii. 2.) Tit. i. 3. 1 Cor. ii. 4. In 1 Cor. xv. 14. Schl. transl. *then is my doctrine false*; but it is rather, *then is my preaching vain*, i. e. *fruitless or useless* (see *κενός*). (2.) The doctrine, that which is *preached*, (as *κήρυγμα* the decree, that which is *proclaimed*, Xen. Cyr. iv. 5, 57.) Rom. xvi. 25. 2 Tim. iv. 17. In 1 Cor. i. 21. Schl. understands an *unlearned and inartificial method of teaching*; but Wahl, *through the foolishness of the doctrine*, i. e. *a doctrine that appeared foolishness to the world*, which is better. See verses 18 and 23. 2 Chron. xxx. 5. Prov. ix. 3.]

Κήρυξ, υκος, δ, from *κηρύσσω*.—*A proclaimer, publisher*. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes a *public herald* or *crier*; and in this sense it is also used by the LXX, Gen. xli. 43. and by Theodotion, Dan. iii. 4. for the Chald. *קִרָּא*. [Eccles. xx. 15. In the N. T. it is applied to the messengers of God, and preachers of the word.]

ΚΗΡΥΣΣΩ, (Chald. *קִרָּא* the same, to which *κηρύσσω* answers in Theodotion's version of Dan.

<sup>1</sup> [The place called a garden in John xviii. In Mat. is said to be 'a place called Gethsemane,' probably derived from *קֵץ* *a wine-press*, and *עֵץ* *oil*; the *press* being near the olive grove probably.]

<sup>2</sup> [If it refers to the means used, and not the doctrine preached, the doctrine of the cross, it may perhaps rather mean 'the preaching of weak instruments, of unlearned persons,' (comp. verses 26—29. and ii. 1—5.) but it surely refers primarily to the doctrine preached, namely, Christ crucified.]

<sup>1</sup> [It is worth remarking, however, that the *head* seems peculiarly used in speaking of imprecations and guilt (as in the above passages). Add Josh. ii. 19. and remark the putting the sins of the people on the *head* of the scape-goat, (Lev. xvi. 21.) and also the Egyptian custom of imprecation. Herod. ii. 99. See Bergler on Aristoph. Plut. 526.]

v. 29 or 31.) On this V. and its derivatives, see Campbell, Prelim. Dissertat. p. 279. &c.

1. To *publish, proclaim*, as an herald. [See Rev. v. 2. comp. Joel ii. 1. Xen. Cyr. iv. 5, 42.]

11. To *proclaim aloud, publish*. [Mat. x. 27. (comp. Luke xii. 3.) xxiv. 14. (comp. Mark xiv. 9.) Mark xiii. 10. Luke iv. 18, 19. 1 Cor. ix. 12. sometimes with sense annexed, of persuading to that which is *proclaimed or announced*, see Mark i. 4. Acts x. 37. Rom. ii. 21. Gal. v. 11. hence, to *preach*, see Mat. iii. 1. Mark i. 38, 39. xiii. 10. Acts x. 42. Rom. x. 15. 1 Cor. ix. 27. xv. 11, 12. 2 Tim. iv. 2. 1 Pet. iii. 19. &c.]

III. To *publish, declare publicly, make publicly known*. Mark i. 45. v. 20. [vii. 36. Luke viii. 39. Exod. xxxvi. 6. Hos. v. 8. Joel ii. 1. Jon. iii. 5, 7. &c.]

ΚΗΤΟΣ, εως, ους, τό.—A *whale, a great fish, or sea-monster*. Thus in Homer, Odys. iv. 143. &c. κήτος is synonymous with φῶκη, or the *sea-calf*. occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that prophet, is called by no other name in the Heb. but *גָּדָל* a *great fish*, and *תִּימָן* or *תִּי* the *fish*, without determining any thing as to its species; see Jonah ii. 1, 2, 11; in all which texts the LXX render *תִּי* by κήτος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the *whale* but of the *shark* kind: for though *whales* are sometimes found in the Mediterranean<sup>1</sup>, where Jonah was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of Scripture, to appeal to God's miraculous interposition:

(Nec Deus interat, nisi dignus vindice nodus.)

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are assured<sup>2</sup>, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing

a man, but that whole men have been actually found in their bellies. I heartily, therefore, concur with the opinion of the excellent and learned Bochart, that the *fish* which swallowed the prophet Jonah, was of that species of *shark* which naturalists, from its *rough, sharp teeth*, (ἀπὸ τῶν καρχάρων ὀδόντων,) have denominated *carcharias*, and *lamia* from its *monstrous swallow* (ἀπὸ τοῦ ἔχειν μέγαν λαμόν). Our blessed Lord observes, Luke xi. 30. that *Jonas was a sign to the Ninevites*; and it may be worth remarking, that the fame of that prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of Hercules' escaping alive out of the fish's belly, which is alluded to by Lycophron, who calls Hercules,

Τριπσέρον Λέοντος, δὲ ποτε γνάθῳ  
Τρίτωνος ἠμάλασε κάρχαρος κύων.

That famed three-nighted lion, whom of old  
Triton's carcharian dog with horrid jaws  
Devour'd ———.

That is, says Bochart, whom the *canis carcharias* or *shark* sent by Neptune swallowed up. Thus the poet not only agrees with the Scripture account of Jonah as to the time his hero remained entombed, but even mentions the very *species* of *fish* by which it is most probable that the prophet was swallowed. Æneas Gazaus, however, calls the fish which devoured Hercules, as the LXX and St. Matthew do that which swallowed Jonah, κήτος ὡσπερ καὶ Ἡρακλῆς ἀδεῖται, διαβρυγίσης τῆς νῆως, ἐφ' ἧς ἔπλει, ὑπὸ ΚΗΤΟΥΣ καταποθῆναι καὶ διασώζεσθαι, 'as Hercules also is reported, when he was shipwrecked, to have been swallowed by a (κήτους) *whale*, and yet to have been saved.' The reader may see more on this subject in Bochart, vol. iii. 742. &c. in Vossius de Orig. et Progr. Idol. ii. 15. and in Grotius de Verit. Relig. Christ. lib. i. § 16. not. 105. [Job ix. 13. xxvi. 12. Hesych. κήτος θαλάσσιος ἰχθύς παμμεγίσθος. See Gen. i. 21.]

ΚΗΦΑΣ, ᾱ, ὁ. Chald. and Syr. כֶּפֶז a *stone* or *rock*, from Heb. כָּפַז, plur. כִּפְזִים properly *hollow rocks, rocky caverns*, Job xxx. 6. Jer. iv. 29.—*Cephas*, or rather *Kephas*, δ' ἐρμηνεύεται Πέτρος, which is interpreted in Greek namely, or is equivalent to, Πέτρος, saith St. John i. 43. And what is Πέτρος? Our translators render it a *stone*, and Leigh, Crit. Sac., says 'πέτρος doth always signify a *stone*; never a *rock*.' Longinus, however, de Sublim. § xxxv., uses Πέτρας; for the *large stones or rocks (acropolis)*, as Virgil calls them, Æn. iii. 57.) thrown up by mount Ætna. And Dionysius Halicarn. περὶ Συνθεσ. § xx. p. 166. ed. Upton, applies both πέτρας and πέτρων to the *huge stone or rock* which Sisypheus was condemned to roll up hill<sup>3</sup>. And to these applications of πέτρος agrees the declaration of our Saviour to Simon, Mat. xvi. 18. thou art Πέτρος, and upon this Πέτρα, Rock, will I build my Church. Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time, (see under Ἐβραϊστί,) and probably used the same term כֶּפֶז or כֶּפֶזָה (as the Syriac version does) in

<sup>1</sup> "John Faber saw one that was thrown on shore in Italy, that was ninety-one Roman palms long, and fifty thick: the Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long."—Brooke's Nat. Hist. vol. iii. ch. 2. p. 6.

<sup>2</sup> See Bochart, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the Universal History, vol. x. p. 554. note B. svo edit. "The word here used (Mat. xii. 40.) signifies no more a *whale* than any other *large fish* that has fins: and there is one commonly known in the Mediterranean by the name of the *carcharias* (read *carcharias*) or *lamia*, of the bigness of a *whale*, but with such a *large throat and belly* as is able to swallow the *largest man whole*. There was one of this kind caught within these thirty years or more on the coasts of Portugal, in whose *throat*, when stretched out, a man could stand upright." So Mons. Pluche, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the *bodies of men* half-eaten, sometimes *whole and entire*." Nature Displayed, vol. iii. p. 140. small edit. And Kolben mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and its gullet so wide, that it may easily be believed he can swallow a *full dressed man*.—Natural History of the Cape, p. 194.

<sup>3</sup> See Bp. Pearce's Note on Mat. xvi. 18. to whom I am obliged for the passages from Longinus and Dionysius.

both parts of the sentence. But, in representing his words in Greek, the masculine N. Πίρρος seems to have been chosen as more proper for the name of a man, than the feminine N. Πίρρα. The name Κηφάρς occurs John i. 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

Κιβωτός, οὔ, ἡ.—A hollow vessel, a chest, an ark. In the N. T. it is used for the ark of Noah, Mat. xxiv. 38. and [Luke xvii. 27. Heb. xi. 7. 1 Pet. iii. 20.] for the ark of the covenant, placed in the holy of holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the LXX to the Heb. קַיִת, Exod. xxv. 10. et al. freq. in the former to קַיִת, Gen. vi. 14. et al. freq. Lucian in Timon, t. i. p. 59. speaking of Deucalion's flood, calls the ark wherein he was saved, in like manner, κιβώτιον. [Hesych. κιβωτός· λάρναξ ἑλάνη ἡ σόρος, and Apollodor. and Josephus call the ark λάρναξ, and Philo, ξύλινον ἔργον μύγιον. See Ἄλιαν, V. H. ix. 13. Simonid. Danaë.]

ΚΙΘΑΡΑ, ας, ἡ.—A harp. occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. The Greek name may be derived either from Heb. קַיִת to surround, on account of the orbicular<sup>1</sup> or round shape in which, we are told, harps were at first made; or rather from the Chaldee טַרְטַר, which Theodotion constantly renders by κιθάρα in all the texts wherein it occurs, namely, Dan. iii. 6, 7, 10, 15. [Schl. says, it was a triangular instrument with chords struck by the fingers or a plectrum, invented by Jubal, (see Gen. iv. 21.) and by Pliny ascribed to Amphion. Plin. H. N. vii. 56. occ. for τῆς Job xxi. 12. xxx. 31. Is. v. 12. (Joseph. A. J. vii. 12, 3. ἡ μὲν κινύρα, δέκα χορδαῖς ἐξημίνην τύπτεται πλήκτρῳ, the *kinura*, furnished with ten strings, is struck with a plectrum, for קַיִת Job xxx. 9. and קַיִת 1 Sam. x. 5. (Joseph. A. J. as before, νάβλα δώδεκα φθόγγους ἔχουσα, τοῖς δακτύλοις κρούεται, the *nabla*, having twelve strings, is struck by the fingers.)]

Κιθαρίζω, from κιθάρα.—To harp, play upon a harp. occ. 1 Cor. xiv. 7. Rev. xiv. 2. "The repetition of three or four words related in their original and sound, (says the elegant Blackwall,) is sometimes to be met with in the sacred and common classics. If φωνὴν κιθαρίζων κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν in St. John, and ἀσειβεῖς ἀσειβίας αὐτῶν ὡς ἡσίσθησαν—ἀμαρτωλοὶ ἀσειβεῖς in St. Jude, (ver. 15.) sound disagreeable and grating to an over-curious ear, the same offence must be taken at τελῶς αἰεὶ τελειὰς τελούμενος τίλειος ὄντως γίνεται in the sublime Plato<sup>2</sup>, and at that passage in the clean and polite Xenophon<sup>3</sup>, οἱ παῖδες ἀκούοντες τὰς δίκας δικαίως δικαζομένας ἰδόντων μαθηταῖν δικαιοῦντα." Sacred Classics, vol. i. p. 182. To the instances Blackwall has produced, we may add from Menander, p. 274. ed. Cleric. δούλω γνομίνω, δούλε, δουλεύειν φοβοῦ; from Plato, Apolog. Socr. § 23. ed. Forster, ὁ μὲν ἰδὼν τοῦτον τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος; from Xen.

Mem. Socr. iii. 5, 20<sup>4</sup>. δικαιοῦντον τὰς τε δίκας δικάζοντας; and from Isocrates ad Demon. c. 15. μηδὲ τὰς χάριτας ἀχαρίστως χαρίζομενος. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by Wetstein on 1 Pet. ii. 21. from Plato's Protag. p. 227. D. ed. Ficin. ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παιδῶν υπογράφαντες γραμμὰς τῇ γραφίδι οὕτως γράμματιον δίδασσι, καὶ ἀναγκαζοῦσι γράφειν κατὰ τὴν ὑπόγραφον τῶν γραμμάτων ὥς, κ. τ. λ. in which short passage we may observe, that γράφειν and its derivatives are repeated no less than eight times. These examples from the best Greek writers should make true critics modest in censuring the supposed inelegance of such passages of Scripture as Jude 15. Rom. xii. 3. and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient Attic one. For had they been so, would such an eloquent writer as Plato, and such a mellifluous one as Xenophon, have been so free in the use of them! It may be further remarked, that in Rev. xiv. 2.

"The sound is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music. [Is. xxiii. 16. See Xen. Mem. iii. 1, 4. Diod. Sic. iii. 58. Ἄλιαν, V. H. iii. 32.]

Κιθαροδός, οὔ, ὁ, from κιθάρα a harp, and ὀδός, for ὀδοῦς, a singer, which from αἰδῶ to sing, which see under ἄδω.—One who sings to the harp on which he plays, a singer to the harp. So Ammonius, κιθαριστὴς μὲν ἴστιν ὁ μόνον ψάλλον· κιθαροδὸς δὲ ὁ ἄδων καὶ ψάλλον, 'Κιθαριστὴς is one who only plays, κιθαροδός one who both sings and plays.' occ. Rev. xiv. 2. xviii. 22. [The same words exist in Latin with the same difference. See Varro de Re Rust. ii. 1, 3. Cic. Verr. i. c. 63. "non omnes qui citharam habent, sunt citharodæi."]

ΚΙΝΝΑΜΩΜΟΝ, ου, τό, from the Heb. קַיִת the same, to which it answers in the LXX of Exod. xxx. 24. Prov. vii. 17. Cant. iv. 14. and

which is from the V. قَيْنَم (in Arabic) to emit a

strong smell.—Cinnamon. What is now so named is a second and inward bark of an aromatic tree called *cannella zeylanica*. occ. Rev. xviii. 13. [In Griesbach, Koppe, (continued by Heinrichs,) and Vaters N. T. καὶ ἄμμιον is received into the text after κινάμωμον, on the authority of many MSS. and versions. The difficulty is, that ἄμμιον (literally, unblamed, and applied to aromatics, pure, unadulterated) is used for κινάμωμον, (so *anomon*, Martial viii. 77.) but some understand it of a different aromatic. See Plin. xii. 13. It was used to anoint the body and the head. See Lucan, x. 166.]—Herodotus, iii. 3. observes, that the Greeks learned the name κινάμωμον from

<sup>1</sup> See Bp. Chandler's Vindication of the Defence of Christianity, vol. i. ch. i. p. 50. and comp. Heb. and Eng. Lexicon in קַיִת.

<sup>2</sup> "Phæd. 249. lin. 28, 29. ed. Ser. and Steph."

<sup>3</sup> "Cypri. viii. p. 338. lin. 18, 19. Græc. Oxon." p. 514. ed. Hutchinson, &c.

<sup>4</sup> So Plautus, in the Prologue to Amphitruo, lin. 42. introduces Mercury saying,

Nam *juste* ab *justis* *justus* sum orator datus.

Nam *injuria* ab *justis* impetrare non decet:

*Justis* autem ab *injuriis* petere, in sapientia est.

See M. Casaubon de Ling. Heb. p. 57—62.



the Phœnicians; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from Bochart, vol. i. 713 :

Κασσία, Cassia.

Κάννα, Canna, Case.

Κύμινον, *Æol.* (aliter *Σμύρνα*) Myrrha, Myrrh.

Κάβανον, Libanus, Olibanum.

Καλβάνη, Galbanum.

Κάλη, Aloe.

Κάρδος, Nardus, *Nard*, spike-nard.

Κύπρος, Cyprus.

Κύπρινον.

Κινδυνεύω, from *κίνδυνος*.—*To be in danger, or in extreme danger.* occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 27, 40. On this last text Raphaelius remarks, that *κινδυνεύει* is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by Plato and Demosthenes. See also Wetstein. [LXX, Jon. i. 4. Eccles. xxxiv. 12. See Plut. Oth. p. 1069. B. Arrian, Epict. iii. 27. Diod. Sic. xii. 51. Xen. Mem. ii. 3, 16. Cyr. i. 6, 3. Polyb. i. 28, 10.]

Κίνδυνος, ου, δ.—*A danger, peril.* occ. Rom. viii. 35. 2 Cor. xi. 26. [LXX, Pa. cxvi. 3. for *τροπὸν distress*. See Tobit iv. 4.]

Κινῶ, ὦ, from *κίω* to go, and *κίω*<sup>1</sup> to come.

I. *To move, stir.* Mat. xxiii. 4. *Κινούμαι, οὔμαι*, pass. *to move or be moved.* Acts xvii. 28. [See Arrian, Epict. i. 12.]

II. *To move, agitate, wag, as the head.* Mat. xxvii. 39. Mark xv. 29. [in derision and mockery: see Pa. xxi. 7. Job xvi. 4. Eccles. xii. 18. xiii. 7. Hom. Il. δ'. 281, 376. ρ'. 442. Virg. *Æn.* xii. 894. Consult de la Cerdà's note. Petron. c. 92. and 113. sometimes in anger and sometimes in derision.]

III. *To move, remove.* Rev. ii. 5. vi. 14. [See 3 Chron. xxv. 15. *κινεῖσθαι* to depart, Prov. xvii. 13. Herodian, vi. 1, 6. Diod. Sic. xx. 36.]

IV. *To move, excite, as sedition.* Acts xxiv. 5. *Κινέομαι, οὔμαι*, pass. *to be moved, be put into commotion or tumult.* Acts xxi. 30. The profane writers use the V. in the same sense. See Wetstein and Kypke. [So *κινήτης* a *seditions fellow*. Polyb. Exc. Leg. 80. See Max. Tyr. Diss. xiii. p. 136. (*στάειν κινεῖν*). Xen. Ages. i. 37. Herodian, i. 3, 15. Long. Pastor. iv. p. 242.]

Κίνησις, εως, ἡ, from *κινῶ*.—*A moving, motion, commotion.* occ. John v. 3. [Job xvi. 5. Wisd. vii. 24. 2 Mac. v. 3.]

—KIZ. A numeral termination denoting (like the Latin *-ies*) *times*, and frequently postfixed in this sense, as in *ἑπτάκις* seven times, *πολλάκις* many times, *ποσάκις* how many times, how often!

Κλάδος, ου, ὁ, from *ἐκλαδον*, 2 aor. of *ελάζω* to break.—*A branch*, properly a *small branch* or *twig*, which is easily broken. So Theophrastus informs us, H. P. i. 2. *ελάδον δὲ καλοῦσι τὸ βλάστημα, τὸ ἐκ τούτων τῶν ἀρτιμόνων φύν, ὅλον μάλιστα*

*τὸ ἐπέραιον*, 'they call by the name of *ελάδος* the shoot which springs from these larger branches, and generally that of the same year.' Mat. xiii. 32. [xxi. 8. xxiv. 32. Mark iv. 32. (comp. Ps. i. 3.) xiii. 28. Luke xiii. 19. In Rom. xi. 16. it is used metaphorically for *offspring*, (as the Jews are there called of *ελάδοι*, and the patriarchs *ἡ ρίζα*, comp. Is. xi. 1. in Heb. and Eccles. xiii. 25.) see Theophr. Char. xxi. 3. (if the reading be genuine,) Valck. Eur. Phœn. 88.]

ΚΑΑ'Ω, or ΚΑΑ'Ο.—*To break, as bread.* To show the exact propriety of this expression it may be proper to observe, that *bread* among the Jews was made in *this cakes*, not in loaves, as with us. Mat. xiv. 19. xv. 36. [xxvi. 26. Mark viii. 6, 19. (*ελάσαι ἄρτον εἰς τινὰ* to break bread for any one, i. e. in order to distribute it, comp. Is. lviii. 7. Lam. iy. 4. See Ezek. xviii. 7.) xiv. 22. Luke xxii. 19. xxiv. 30. Acts ii. 46. (See Kypke.) xxvii. 35.] It is applied to the body of Christ broken on the cross, 1 Cor. xi. 24. *To break bread* sometimes implies, though it does not strictly denote, the celebration of the Eucharist, as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bishop Pearce, in his note on Acts xx. 7. observes, that "in the Jewish way of speaking, to break bread, is the same as to make a meal; and the meal here meant seems to have been one of those which were called *ἀγάπαι*, love-feasts. Such of the heathens as were converts to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities; ἀπὸ τῶν ἰσῶν οἱ πτωχοὶ ζῶσι, the poor are supported by the sacrifices, says the old Scholiast on Aristoph. Plut. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ἀγάπαι*, love-feasts, which they made on every first day in the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion." [LXX, Jer. xvi. 7. Κλάζω is the more ancient, *ελάω* the more recent form, according to Wahl and Lobeck on Phrynich. p. 172.]

Κλαίω, 1st fut. *ελαύσω*.

I. Intransitively, *to weep, wail.* Mat. xxvi. 75. [Mark v. 38, 39. xiv. 72. xvi. 10. Luke vi. 25. vii. 13, 32, 38. viii. 52. xii. 62. John xi. 31, (see Harmer's Observations, vol. iii. p. 458.) 33. xvi. 20. xx. 11, 13, 15. Acts ix. 39. xxi. 13. Rom. xii. 15. James iv. 19. v. 1. Rev. v. 4, 5. xviii. 15, 19. In Phil. iii. 18. *ελαίων λέγω* I say it with tears. In Luke vi. 21. οἱ *ελαίοντες* the wretched. Comp. 1 Cor. vii. 30. Is. xv. 2, 5. xxii. 4. Jer. xlviii. 5. Gen. xxi. 16. &c.]

II. Transitivity, *to bewail, lament, weep for.* Mat. ii. 18. Rev. xviii. 9. [See Gen. xxxvii. 35. Jer. xxii. 18. Ps. lxxviii. 65. (passive voice) Jer. xxxiv. 5. 1 Mac. ix. 20. and Xen. Cyr. v. 2, 32.] With *ἐν* and a dative following, *to weep over*, Luke xix. 41. With *ἐν* and an accusative, *to weep for.* Luke xxiii. 28. [Comp. Gen. xlv. 14, 15. Judg. xi. 37. Eccles. xxii. 9, 10.]

<sup>1</sup> For this seems the primary and leading sense of this Greek root. See Damm, Nov. Lex. Græc. col. 1559.

**Κλάσις, εως, ή,** from *κλάζω* or *κλάω* to break.—*A breaking.* occ. Luke xxiv. 35. Acts ii. 42. Comp. under *κλάζω*. [In Luke xxiv. 35. Schleusn. understands at *their meal*, by *ἐν τῇ κλάσει τοῦ ἄρτου*, (as by *super cœnam*, Suet. Vesp. 22.) but surely it alludes to our Saviour's actually breaking the bread, and so Wahl, *cum frangeret panes*. See verse 30, 31. On Acts ii. 42. where it is used of the Eucharist, (and so the Syriac version,) comp. Acts xx. 7. 1 Cor. x. 16.]

**Κλάσμα, ατος, τό,** from *κίελασμαι* perf. pass. of *κλάζω* or *κλάω* to break.—*A piece broken off, a fragment.* Mat. xiv. 20. [xv. 37. Mark vi. 43. viii. 8, 19, 20. Luke ix. 17. John vi. 12, 13. Lev. ii. 6. Judg. ix. 53. 1 Sam. xxx. 12. Ezek. xiii. 19. Xen. de Venat. x. 5. Hesych. κλάσματα· συντριμματα, θρύμματα<sup>1</sup>, also θρύμματα· κλάσματα ἄρτου.]

**Κλαυθμός, οῦ, ὁ,** from *κλαίω*, *κλαύσω*, to weep. The θ is inserted as in *βαθμός*, *a step*, from *βαίνω* or *βαίνω* to go.—*A weeping.* Mat. ii. 18. [viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2. 2 Sam. xiii. 36. Job xvi. 16.]

**ΚΛΑΪΩ.** See ΚΑΛΪΩ.

**Κλεις, ιδίδς, ή,** (whence accus. plur. *κλειδας*, by syncope *κλεις*), from *κλείω* to shut.—*A key.* But in the N. T. it is only used figuratively. Mat. xvi. 19. our Blessed Lord says to Peter, *I will give to thee the keys of the kingdom of heaven.* "As *stewards* of a great family, especially of the royal household, bore a key, probably a golden one, (as the lords of the bedchamber do,) in token of their office, the phrase of *giving a person the key* naturally grew into an expression of *raising him to great power*, (comp. Is. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the *stewards of the mysteries of God*. 1 Cor. iv. 1. "*Peter's opening the kingdom of heaven*, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.) may be considered as an illustration of this promise; but I apprehend it more fully explained by the power of binding and loosing afterwards mentioned<sup>2</sup>."—*The key of knowledge*, Luke xi. 52. is the means of acquiring it. It is said<sup>3</sup>, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death they put his key and his tables into his coffin, because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.—*The keys of hades and death*, or rather—*of death and hades*, (see Wetstein's Var. Lect.) Rev. i. 18. denote the power to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the Orphic Hymn to Pluto, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλούτων, δις κατέχει γαίης ΚΑΗΓΔΑΣ ἀνάσσει,  
Πλουτοδοτῶν γενεῖν βροτῶν καρποῖς ἐνιαυτῶν.

<sup>1</sup> [Διαθρίπτω occ. Is. lviii. 7; and we have τρήφας a fragment in Hom. Od. s. 308.]

<sup>2</sup> Doddridge.

<sup>3</sup> See Grotius and Camero in Pole Synopa. on the place.

Pluto, who hast the *keys* of all the earth,  
Enriching mortals with the yearly fruits.

Hence Pluto and his wife Proserpine (who also in the Orphic style, *καρποῖς ἀνατίμω*<sup>1</sup> ἀπὸ γαίης, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in Daubuz on Rev. ix. 1. and in Wetstein on Rev. i. 18.—*The key of David*, Rev. iii. 7. alludes to the promise made to *Eliakim*, Is. xxii. 22. (comp. 2 Kings xviii. 18.) and imports the unlimited power of Christ in his household the church. [Eichhorn thinks the *key of David*, Rev. iii. 7. the same as the *keys of the kingdom of heaven*, Mat. xvi. 19.] See Vitringa on Rev. iii. *The key of the pit of the abyss*, Rev. ix. 1. is power or permission to open it, (comp. φέρει) as the *key of the abyss*, Rev. xx. 1. is power to shut it.—The above cited are all the passages of the N. T. in which the N. occurs.—In the LXX this N. answers to the Heb. מפתח the same, an instrument of opening. [A key, Judg. iii. 25. In Job xxxi. 22. the shoulder-blade or socket.]

**ΚΛΕΙΩ.**

I. *To shut*, as a door. Mat. vi. 6. xxv. 10. John xxi. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13. [See also Acts xxi. 30. Luke xi. 7. Rev. iii. 7. xxi. 25. Job xlii. 15. Song of Sol. iv. 12. Is. xiv. 10. See Eccles. xxx. 17.]

II. *To shut up a person.* Rev. xx. 3. [1 Sam. xxiii. 20.]

III. *To restrain, repress.* 1 John iii. 17. *κλείω τὰ σπλάγχχνα αὐτοῦ*, *restraineth his bowels*, i. e. his compassion. Comp. σπλάγχχνον. This is an Hebraical phrase used Ps. lxxvii. 9. or 10. נִסְתָּר—נִסְתָּר, which the LXX render by συνίξι—*τοὺς οἰκτιρμοὺς*, *restrain his tender mercies*; Eng. *translat. shut up*. The heaven is said *κλεισθῆναι*, when it is *restrained* from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. נִסְתָּר נִסְתָּר, Deut. xi. 17. 1 Kings viii. 35. 2 Chron. vi. 26. et al. which the LXX render by *συσχεῖν τοὺς οὐρανούς*, to *restrain the heavens*. [Comp. Rev. xi. 6.]

**Κλέμμα, ατος, τό,** from *κίελεμμαι* perf. pass. of *κλέπτω* to steal.—*A theft.* occ. Rev. ix. 21. [of the act of *thieving*, (and so Xen. Econ. xiv. 5.) but in Exod. xxii. 3, 4. Gen. xxxi. 38. the thing *stolen*.]

**Κλῆος, εος, ος, τό,** from *κλείω* or *κλείω* to celebrate with the voice, which may be from the Heb. הדר the voice.—*Glory.* occ. 1 Pet. ii. 20. [Job xxviii. 22. xxx. 8.]

**Κλέπτω, ου, ὁ,** from *κλέπτω*.—*A thief.* [Mat. vi. 19. xxiv. 43. Luke xii. 33, 39. John x. 1, 10. xii. 6. 1 Cor. vi. 10. 1 Thess. v. 2, 4. 1 Pet. iv. 15. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. In John x. 8. Schleusn. says, it is used metaphorically for a deceiver of any kind, (and Wahl, *homo pessimus*,) for *κλέπτειν* means to *deceive, circumvent*, &c. See Hom. Il. α'. 131. ε'. 217. Comp. Gen. xxxi. 20, 26. (ἀποπορόθησας με thou hast deceived me,) but it seems rather to bear the same meaning as in verse 1. See Job xxiv. 1. Joel ii. 9.]

**ΚΛΕΪΠΤΩ.**—*To steal, thieve.* [Mat. vi. 19, 20. xix. 18. Mark x. 19. Luke xvii. 20. John x. 10. Rom. ii. 21. xiii. 9. Ephes. iv. 28. In Mat. xxvii. 64. xxviii. 13. it is to *take away secretly*, and so *κλέπτειν* is used for *doing any thing secretly*. See

Tobit i. 18. *ἔθαψα αὐτοὺς ἐκείπων, I buried them privately.* See *Ælian*, V. H. iii. 4. Pind. Pyth. Δ. ε. 7. Xen. Anab. iv. 6, 11. (*to seize secretly.*) See Herod. vii. 49. Gen. xxx. 33. &c.]

Κλήμα, ατος, τό, from κλάω to break. Comp. κλάδος.—A small branch, twig, or shoot, particularly of the vine, which is easily broken. See Ezek. xv. 2—5. occ. John xv. 2, 4—6; where observe that d'Arvieux particularly mentions vine-twigs as used in Palestine for fuel in dressing their food. See Harmer's Observations, vol. i. p. 262. and Bp. Lowth on Is. xxvii. 11.—It is used in the LXX for Heb. *תנף* the long dangling shoots of the vine. Ezek. xvii. 6, 7, 23. xix. 11. [In Joel i. 7. for *τῶν τῶν tangled shoots of the vine*, from *τῶν* to entwine. Apollodor. iii. 13, 7. κλήμα ἀμπελικόν. Xen. (Econ. xix. 8. &c.)]

Κληρονομία, ᾧ, from κληρονόμος.—To inherit, obtain for an inheritance, properly, by lot, as the children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp. Pa. xxxvii. 11. in Heb. and LXX.) Mat. xix. 29. [xxv. 34. Mark x. 17. Luke x. 25. xviii. 18. 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. Heb. i. 4, 14. vi. 12. xii. 17. 1 Pet. iii. 9. Rev. xxi. 7. In Gal. iv. 30. strictly, to inherit, elsewhere with greater latitude, to obtain or possess, simply, as *τῶν* in Gen. xv. 7, 8. &c. occ. in LXX, Gen. xv. 3. κληρονομήσει με shall be mine heir, verse 4. Lev. xx. 24. Pa. xxxvii. 9, 11, 22, 30. (comp. Mat. v. 5.) Is. xlix. 8. Eccles. xix. 3. 1 Mac. ii. 57. (comp. Mat. xxv. 34.) In Prov. iii. 35. *δόξαν κληρονομήναι to obtain glory.* (See Eccles. iv. 14. vi. 1. xx. 25.) See 1 Mac. ii. 10. Judg. i. 19. (or 20 and 27. see the various readings.) Deut. ii. 31. iii. 12. Also actively to make to inherit. Prov. xiii. 23. See Abresch on Thom. M. p. 298. and see Josh. xvii. 14. In Tobit iii. 17. it is the same as ἀγγιστεύειν to marry an heiress by right of relationship. See Grotius.]

Κληρονομία, ας, ἡ, from κληρονόμος.—[An inheritance, properly one divided by lot, (comp. κληρονομίω,) or as a patrimony, a possession. See Mat. xxi. 38. Mark xii. 7. Luke xii. 13. xx. 14. Acts vii. 5. Heb. xi. 8.] As the inheritance of the earthly typified that of the heavenly Canaan, so the latter is often called κληρονομία. Acts xx. 32. [Gal. iii. 18. Eph. i. 14, 18. Coloss. iii. 24. Heb. ix. 15. 1 Pet. i. 4. Comp. Ephes. v. 5. (οὐκ ἔχει κληρ. hath no share, &c.) and see Josh. xiii. 23, 28. where the word is used of the land apportioned to each of the tribes of Israel. See also Deut. iii. 20. Josh. i. 15. &c. frequently in LXX. Deut. ii. 12. xxxiii. 4. Josh. xiii. 1. xxiv. 4. Pa. xv. 5. Is. xvii. 14. Ezek. xi. 15. Eccles. xxiv. 7. (habitation.) 20. Judith xii. 5. (See 2 Mac. ii. 4, 17.) In Gen. xxxi. 14. &c. it is put for *τῶν* an inheritance, a portion.]

Κληρονόμος, ου, ὁ, from κληρος a lot, and νέμω to distribute.

I. An heir, or inheritor, properly of an inheritance divided by lot. [Gal. iv. 1.] See Mat. xxi. 38. Mark xii. 7. Luke xx. 14. where the scene is laid in Canaan which was thus divided to the Israelites, (comp. κληρονομίω<sup>1</sup>.) hence applied to

the heirs of the heavenly Canaan. Rom. viii. 17. Gal. iv. 7. Tit. iii. 7. Heb. vi. 17. James ii. 5.

II. It is applied to Christ, who is appointed heir and Possessor, and Lord of all things. Heb. i. 2. κληρονόμον, τοῦτ' ἔστι, κύριον, heir, that is, Lord, says Chrysostom. Comp. Mat. xxi. 38. &c. [The word denotes simply a possessor. Rom. iv. 13, 14. Heb. xi. 7. Feustus says, *Herres* is also used in Latin for a master or possessor. LXX, Judg. xviii. 7. 2 Sam. xiv. 7. Jer. viii. 10. Eccles. xxiii. 22.]

ΚΛΗΨΟΣ, ου, ὁ.

I. A lot, the stone or mark itself, which was cast into the urn or vessel. So Hesychius, κλήρος· τὸ βαλλόμενον εἰς τὸ λαχύν. [Phavorin. also says, that “κλήρος is a mark which they threw into the vessel for the lots, a pebble, may-be, or a ring, a lump of earth<sup>2</sup>, &c.”] Mat. xxvii. 35. [comp. Mark xv. 24. Luke xxiii. 34. John xix. 24. and Pa. xxii. 19. Acts i. 26. δοῦναι κλήρους, (τῷ πᾶσι Lev. xvi. 8.) also *ἰβιδ. ἔπεισεν ὁ κλήρος ἐπὶ Μαρθίαν.* Comp. Ez. xxiv. 6. John i. 7.] All the words in Mat. xxvii. 35. between κλήρον towards the beginning, and κλήρον at the end of the verse, are omitted in very many MSS., and are accordingly rejected by Wetstein and Griesbach; but Michaelis<sup>3</sup>, notwithstanding, thinks they ought to be retained, and accounts for their having been dropped in so many copies by the singular circumstance that κλήρον immediately precedes, and immediately follows, the omitted words—a circumstance very likely to occasion such a mistake in transcribing.—The method of casting lots among the Greeks in the time of Homer may be very clearly collected from Il. iii. 315, 316, 324, 325. vii. 175, 176, 181—183. xxiii. 861. Od. x. 206. namely the lots of the several parties, properly marked or distinguished, were put into some vessel, as, for instance, an helmet; this was violently shaken by one who turned away his face, and whose lot soever first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. Comp. Num. xxxiii. 54. It appears also from the passages cited by Wetstein<sup>4</sup> on Mat. xxvii. 35. that the Trojans and Romans used the same method in casting lots; and among the Jews “there might (as Bate has observed, Crit. Heb. under *τῷ*) be several ways of casting lots, one of which seems to be by casting the lots into a vessel by Prov. xvi. 33. *τῷ τῷ τῷ τῷ τῷ, the lot is cast into τῷ the lap, bosom, or midst, i. e. of the urn or other vessel.* From the above-cited passages of Homer we may also observe the sacredness of lots among the heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to Jove. [Βάλλειν κλήρους, occ. LXX, Joel iii. 3. Obad. ver. 11. Neh. iii. 10. John i. 7.]

II. A lot, allotment, part, or share. Acts i. 17, 25. viii. 21. [Comp. Deut. xii. 11. xiv. 27, 29. 2 Sam. xx. 1. Eur. Phœn. 845. Hipp. 1060. (see Monk,) Hesych. κλήρος· μέρος.]

<sup>1</sup> [See Soph. Aj. 1286. and the Schollast's note, οὐ δραπέτην τὸν κλήρον—ἵναρὰς ἀρούρας βάλλον, &c., no shuffling lot, not a lump of wet earth, but one which would leap out of the helmet first, &c. apparently reproaching Menelaus.]

<sup>2</sup> Introduction to N. T. vol. i. p. 273. edit. Marsh, which see.

<sup>3</sup> To which we may add Horace, Ode l. 3, 16. iii. 2, 25.

<sup>4</sup> [But observe, that in these passages the person spoken of is called the heir, as being the son.]

III. *An inheritance.* Acts xxvi. 18. (Comp. xx. 32.) Col. i. 12. Comp. *κληρονομία*. [It is used of property acquired by lot in Diod. Sic. iv. 42. xiii. 91. *Æl. V. H. vi. 1. xii. 61.*]

IV. *Κληροί, οί*, 1 Pet. v. 3. seems to denote these distinct congregations of Christians (comp. Deut. iv. 20. ix. 29.) which fell to the lot, as it were, of different pastors. See Wolfius, Doddrige, and Macknight. [Dodwell (*Diss. Cypr. i. 9.*) understands the word to denote the possessions or money collected from the sale of the property of Christians for the common use. Bingham (*Antiq. i. 5.*) assents to the propriety of this translation, which is also defended by a similar use of the word elsewhere. From Hesiod, *Opp. 37. Dion Cass. xx. p. 255. iv. p. 799. ed. Reimar. Hom. Od. Z. 85. et al.* it appears that *κληρος* and *κληροι* apply to property of whatever description. See also Græv. *Lectt. Hesiod. c. 8. p. 42. and Perizon. ad Ælian. V. H. ii. 61. Grotius*, however, followed by many others, translates, *do not exercise tyranny over the Christian people, whom you are appointed to govern and instruct*. There has been much dispute on the subsequent application of this word to the priesthood, to which, indeed, it is thought by some to apply here, *do not lord it over the ministers of God*. Rigalt on Cyprian (*Ep. viii. or ad Pam. Num. iii.*) contends, though it is difficult to see with what purpose, that it was always applied to the whole Christian community. But the truth seems to be, as Bingham and Dodwell show, that the origin of the application of the word to Christians, arose from God's calling the Israelites *his inheritance*, (perhaps, as Dodwell says, as if chosen by lot out of other nations,) as in Deut. iv. 20. ix. 29. and that with equal propriety the whole of the Christian family would be so called, as opposed to unbelievers. But as among the Jews, who were a holy nation, one tribe<sup>1</sup> was more especially devoted to God, and thus became more particularly his part among his own people, so was it among Christians, that the appellation of God's inheritance, or *κληρος*, came to belong more especially to the ministry. Dodwell (*Diss. Cypr. i. 15.*) thinks also, that the custom of consulting God by lot for the designation of ministers, which was the practice of the apostolic age, but probably not of any subsequent one, still further fixed the appellation of *κληρος* to the ministry. Of the fact of its being so fixed from the very earliest times no one can doubt, for even Clemens Romanus distinguishes between the clergy and laity. See Clem. *Ep. i. ad Cor. p. 40. and another passage, apud Euseb. iii. 23.*]

*Κληρώ, ὦ*, from *κληρος*.—*To take or choose by lot*. Thus the V. active is used by Aristophanes, and the mid. by Demosthenes. See Elsner on the place. *Κληρόμαι, οὔμαι*, pass. *to be taken properly by lot*. So it is applied by the LXX, 1 Sam. xiv. 41. for Heb. *נָּל* *was taken*. And in this view it seems used in Eph. i. 11. the only passage of the N. T. wherein it occurs,—*in whom καὶ ἐκληρώθημεν ὑμεῖς* (Jews) *also were taken, as it were, by lot*.

*Κλήσας, εὐς, ἦ*, from *καλεῖσθαι*, 2d pers. perf. pass. of *καλέω*, or obsolet. *κλέω*, *to call*.

I. *A calling* [or invitation], and in the N. T. *a calling to the joys of the Messiah's kingdom*. See Rom. xi. 29. Ephes. i. 18. *ἡ ἐλπίς τῆς κλήσεως αὐτοῦ* the hope of his calling, i. e. the hope to which he calls you<sup>2</sup>. iv. 1. 4. Phil. iii. 14. *ἡ ἀνω κλήσις*. Comp. Heb. iii. 1. *ἰπουράνιος κλήσις*. 2 Thess. i. 11. 2 Pet. i. 10. Here Schl. without necessity understands that to which we are called, the heavenly banquet, as it were, as in Judith xii. 11. *κλήσις* is for a supper. In 1 Cor. i. 26. Schl. thinks *τῇ κλήσει* for *κλητός*, those among you who are called; but it rather means your calling, its manner, and nature, &c. Jer. xxxi. 6.]

II. *A calling, condition, employment*. 1 Cor. vii. 20. [Comp. vers. 18, 19, 21.]

*Κλητός, ἦ, ὢν*, from *καλεῖσθαι*, 3rd pers. perf. pass. of *καλέω*, or obsolet. *κλέω*, *to call*. [*Called*. Mat. xx. 16. xxii. 14. Rom. i. 6, 7. (see *καλέω* Ia. li. 2.) viii. 28. 1 Cor. i. 24. Jude i. Rev. xvii. 14. In Rom. i. 1. and 1 Cor. i. 1. *κλητός ἀπόστολος* an appointed apostle. LXX, Exod. xii. 16. *κλητή ἀγία* (an holy convocation, Heb.) Lev. xxiii. 2, 4, 21—37. 1 Kings i. 41, 49. *οἱ κλητοὶ Ἀδωνίου* the guests of Adonijah, (those invited by him.) Comp. Judges xiv. 11.]

*Κλίβανος, οὐ, ὁ*. It is generally supposed to be formed from the Attic *κρίβανος*, λ being substituted for ρ. And *κρίβανος* signifies an oven to bake bread in, from *κρί* barley, (see under *κριθή*), of which bread was often made in ancient times, and *βάνος* fire, a furnace.—An oven. occ. Mat. vi. 30. Luke xii. 28. Comp. under *χότρος*. [Gen. xv. 17. Lev. ii. 4. xxvi. 26. Hos. vii. 4, 6, 7. See Schol. Aristoph. *Plut. 765. Thom. M. ed. Bernard. p. 554. and Scultet. Exerc. Evang. lib. ii. ch. 36.*]

*Κλίμα, ατος, τό*, from *κείμαι* perf. pass. of *κλίνω* *to incline, decline*.

I. *A climate*, in the ancient geography, i. e. "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel<sup>3</sup>." *Climates* were so called because in numbering them they decline from the equator, and incline towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But

II. *Κλίματα, τά*. *Regions, or tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in Josephus, de Bel. iv. 7, 2. we have *τὰ ἄλλα τῆς Ἰουδαίας καίματα*, the other tracts or parts of Judea. [It occurs in some copies of LXX, Judges xx. 2. but the passage is corrupt. Biel quotes it as translating *ἦν* in Ps. xlviii. 2. (xlviii. 3. Heb.) but it is not in Bos nor Mill. (See Bythner, Lyr. Proph.)]

*Κλινῆ, ης, ἦ*, from *κλίνω* *to recline, lie*; so the

<sup>1</sup> [The passages cited to show that God called the Levites his inheritance, viz. Num. xviii. 20. Deut. xviii. 3. do not apply. God is there called the inheritance of the Levites.]

<sup>2</sup> [In these two first passages, Schl. thinks the reference is to God's mercies and blessings generally.]

<sup>3</sup> New and Complete Dictionary of Arts, &c. in CLIMATE. See also Keil's Astronomy, Lect. 19.

Heb.  $\pi\eta\rho$  a *bed*, from the V.  $\pi\eta\rho$  to *incline, recline*; and the Latin *lectus* from the Greek  $\lambda\epsilon\gamma\omega$  to *lie down*; whence also, by the way, the Germ. *liegen*, Saxon *liegan*, Scottish *lig*, and English *lie*. — A *bed* or *couch*, where men *recline* or *lie*. [Mark iv. 21. Luke viii. 16; (Diod. Sic. i. 59.) a *couch* to *recline* on at *meals*, Mark vii. 4.] On Luke xvii. 34.  $\delta\upsilon\sigma\iota$   $\epsilon\pi\iota$   $\epsilon\lambda\iota\eta\sigma\iota\varsigma$   $\mu\epsilon\delta\iota\varsigma$ , Markland (Appendix to Bowyer's Conject.) says, "This regards rich men; two men *lying upon one couch*, at supper, I suppose," and so Schleusner, but Wahl understands it of a *bed*, (lectus cubicularis), and we may observe, that the time is *night*. — It is a *bed* to *sleep* on or for the *sick* to *lie* on. Mat. ix. 2, 6. Mark vii. 30. Luke v. 18. In Acts v. 16, the word is distinguished from  $\kappa\rho\acute{\alpha}\beta\beta\alpha\tau\omicron\varsigma$  a *meaner sort of couch*, (though they are sometimes synonymous. See Hesych. Suid. and Cic. de Div. ii. 36.) Rev. ii. 22.  $\beta\acute{\alpha}\lambda\lambda\omega$   $\alpha\upsilon\tau\eta\eta\upsilon$   $\epsilon\iota\varsigma$   $\epsilon\lambda\iota\eta\eta\upsilon$  I *bring sickness upon her*, make her *keep her bed*. Comp. 2 Sam. xiii. 5. in Heb. and Judith viii. 3. LXX, 2 Sam. iii. 31. iv. 11. Ps. vi. 7. Deut. iii. 11. Job vii. 13. In 2 Chron. xvi. 14. it is put for a *bed*. In Xen. viii. 8, 16. of a *couch* for *meals*. In Aristoph. Plut. 541. of a *bed* to *sleep* on; that is, for the *rich*, opposed to  $\sigma\tau\iota\beta\acute{\alpha}\varsigma$   $\sigma\chi\omicron\iota\upsilon\omega\upsilon$  a *pallet of rushes*.]

$\epsilon\lambda\iota\upsilon\eta$   $\kappa\lambda\iota\upsilon\delta\iota\omega\upsilon$ ,  $\omicron\upsilon$ ,  $\tau\acute{o}$ . A diminutive from  $\epsilon\lambda\iota\upsilon\eta$ . — A *little bed*, a *couch*. occ. Luke v. 19, 24. This word is used likewise by Dionysius Halicarn. [vii. 68, 76. Aristoph. Lysist. 915. Poll. Onom. x. 32. See Wetstein.]

#### ΚΑΙΝΩ.

I. To *recline, lay, lay down*. occ. Mat. viii. 20. Luke ix. 58. See Suicer, Thesaur. in  $\kappa\epsilon\phi\acute{\alpha}\lambda\eta$  III.

II. To *bow down, decline*. Luke xxiv. 5. John xix. 30. [ $\epsilon\lambda\iota\upsilon\eta\iota\upsilon$   $\rho\acute{\epsilon}$   $\sigma\theta\varsigma$  to *incline the ear*, so as to hearken, Apocryph. Ecclus. iv. 8. vi. 35. See also xv. 4. li. 22.]

III. Spoken of the day, to *decline*. Luke ix. 12. xxiv. 29.  $\epsilon\kappa\lambda\iota\epsilon\iota\upsilon$   $\eta$   $\hbar\mu\epsilon\tau\alpha$ . This expression is used by the LXX for the Heb.  $\עֲנִי הַיּוֹם$  the *declining of the day*, Judges xix. 8. and (according to some copies) for the Heb.  $\עֲנִי הַלַּיְלָה$  the *giving way, yielding, of the day*, namely to the evening or night. Judg. xix. 9. The Greek phrase plainly denotes the *day's* or *daylight's* going off towards the west. Herodotus, iv. 181. has the similar expression, "ΑΠΟΚΑΙΝΟΜΕΝΗΣ  $\tau\eta\varsigma$   $\hbar\mu\epsilon\tau\alpha\varsigma$ , the day *declining*. So the best Latin writers say, *die inclinatio*, and *die inclinatio in coeperam*. See Wetstein on Luke ix. [See also Curt. vi. 11, 9. Lact. de Mort. Persec. c. 24. Jer. vi. 4.—Arrian, Exp. Alex. iii. 4, 4. Polyb. iii. 63, 7.]

IV. To *come to give way, discomfit, put to flight, rout* an army. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus Homer, II. v. 37.  $\tau\rho\omega\acute{\alpha}\varsigma$   $\delta'$   $\epsilon\kappa\alpha\iota\alpha\iota\alpha\iota\alpha\iota$   $\Delta\alpha\upsilon\alpha\iota\omicron\iota$ , the Greeks *routed* the Trojans. So Josephus, de Bel. vi. 2, 6.  $\mu\eta\delta'$   $\epsilon\tau\epsilon\rho\omicron\iota$   $\beta\epsilon\beta\alpha\iota\omega\varsigma$   $\kappa\alpha\iota\iota\alpha\iota\alpha\iota\alpha\iota\alpha\iota$   $\tau\omicron\upsilon\varsigma$   $\epsilon\tau\epsilon\rho\omicron\iota\varsigma$ , neither of them entirely *routing* the others. [So in Latin *inclinatur acies*. Liv. i. 12. v. Polyb. i. 27, 8.]

$\epsilon\kappa\lambda\iota\sigma\iota\alpha$ ,  $\alpha\varsigma$ ,  $\eta$ , from  $\epsilon\kappa\lambda\iota\sigma\iota\alpha\iota$ , 2nd pers. perf. pass. of  $\epsilon\kappa\lambda\iota\upsilon\omega$ .

I. A *place where men recline or lie down, a tent*. Thus applied in the profane writers, particularly in Homer.

II. A *company of persons reclining*. Luke ix. 14. where the acc. plur. is used as an adverb, by *companies*. So  $\epsilon\kappa\lambda\iota\sigma\iota\alpha$  is used by Josephus, Ant. xii. 2, 11. for a *distinct company reclining at meat*. [See Matth. Gr. Gr. § 425, 5. 3 Mac. vi. 31. of *tents*.]

$\epsilon\kappa\lambda\iota\sigma\tau\omega$ ,  $\eta\varsigma$ ,  $\eta$ , from  $\epsilon\kappa\lambda\iota\sigma\tau\omega$  perf. mid. of  $\epsilon\kappa\lambda\iota\sigma\tau\omega$  to *recl. — Theft*. occ. Mat. xv. 19. Mark vii. 22. [Gen. xl. 15. &c. See Wisd. xiv. 25. Ecclus. xli. 19. (or 23.)]

$\epsilon\kappa\lambda\upsilon\delta\omega$ ,  $\omega\upsilon\sigma$ ,  $\acute{o}$ , from  $\epsilon\kappa\lambda\upsilon\delta\omega$  to *wash, wash away*, which see under  $\kappa\alpha\tau\alpha\kappa\lambda\epsilon\iota\omega$ .

I. The *raging of the sea, a tempest*. Luke viii.

24. The LXX use it John i. 4, 12. for the Heb.  $\תַּרְסָה$  a *tempest*. Comp. ver. 11. [See Wisd. xix. 7. Prov. xxiii. 34. Aristotle (de Mirab. Auscult. vol. ii. p. 734.) and Zonaras (Annal. vol. ii. 95.) use it of a *storm*, that raises the waves. In 1 Mac. vi. 11. metaphorically, it denotes *distress* and *affliction*, (see Glasse, Phil. S. p. 1075.) and in Wisd. xiv. 7. the sea, simply. Hesych.  $\epsilon\kappa\lambda\upsilon\delta\omega$ , the motion ( $\phi\omicron\rho\acute{\alpha}$ ) of the water, or the violence of the waves.]

II. A *wave, surge, billow*. James i. 6.

$\epsilon\kappa\lambda\upsilon\delta\omega\iota\omega\iota\omega\iota\alpha\iota$ , from  $\epsilon\kappa\lambda\upsilon\delta\omega$ . — To *be agitated, tossed to and fro*, as by the waves of the sea, *fluctuare* or *fluctuari animo*. occ. Eph. iv. 14. Comp. James i. 6. [It denotes there *one agitated by doubt*. In Is. lvii. 20. *one agitated and harassed by affliction*. (Heb. to *be driven like the sea*, i. e. to and fro. See  $\sigma\alpha\lambda\iota\epsilon\theta\omicron\iota\alpha\iota$  IV.) See Elsner, Obs. Sac. vol. ii. p. 213. Alberti, Obs. Philol. p. 370. Abresch, Lect. Aristen. p. 48. Oppian, Halieut. iii. 505.  $\nu\omicron\sigma\circ\varsigma$   $\delta\iota$   $\omicron\iota$   $\hbar\theta\epsilon\tau\iota$   $\kappa\upsilon\mu\alpha$   $\epsilon\lambda\iota\upsilon\tau\alpha\iota$ , and see Ritterhus. Notes.] So Aristophanes, cited by Wetstein on Eph. ΚΑΥΔΩΝΙΖΟΜΕΝΟΣ  $\epsilon\kappa$   $\tau\omicron\upsilon$   $\pi\acute{\omicron}\theta\omicron\upsilon$ , being *tossed to and fro* by his desire.

$\epsilon\kappa\kappa\eta\theta\omega$ , from  $\epsilon\kappa\kappa\acute{\alpha}\omega$  to *cut, scrape, scratch, tickle*.

I. To *scratch, rub*.

II. To *tickle, make to itch*; whence passive  $\epsilon\kappa\kappa\eta\theta\omicron\iota\alpha\iota$  to *itch*. Wetstein and Wolfius cite from Plutarch, de Superstit. t. ii. p. 167. B.  $\mu\omicron\upsilon\sigma\iota\kappa\eta\eta\eta\eta$   $\phi\eta\sigma\iota\eta$   $\delta\iota$   $\pi\lambda\acute{\alpha}\tau\omega\iota\alpha\iota$  —  $\alpha\upsilon\theta\eta\rho\acute{\omega}\pi\omicron\iota\sigma\iota\varsigma$   $\omicron\iota$   $\tau\omicron\upsilon\phi\eta\varsigma$   $\epsilon\iota\kappa\epsilon\alpha$   $\kappa\alpha\iota$   $\kappa\eta\eta\text{'}\Sigma\epsilon\omega\varsigma$   $\text{'}\omicron\tau\omicron\eta\eta$   $\delta\omicron\theta\eta\eta\alpha\iota$  — Plato says, that music was given to men not to indulge their luxury, or *tickle* their ears. [2 Tim. iv. 3.  $\epsilon\kappa\kappa\eta\theta\omicron\iota\mu\epsilon\iota\omega\iota$   $\tau\eta\eta\eta$   $\alpha\kappa\omicron\upsilon\eta\eta$  *itching as to their ears*; seeking those who speak to please and to charm the ear. Chrysost. i. e. those who speak what they know will please their hearers.]

$\kappa\omicron\Delta\alpha\pi\text{'}\alpha\eta\theta\epsilon\varsigma$ ,  $\omicron\upsilon$ ,  $\delta$ , Latin. — A word formed from the Latin *quadrans*, — *tie*, which (from quatuor *four*) denotes a *Roman coin*, made of brass or lead, which was the fourth part of an *as*, and equal in value to about three-fourths of our farthing. Plutarch, in his Life of Cicero, t. i. p. 875. C. ed. Xylandri, says,  $\rho\acute{\epsilon}$   $\delta\eta$   $\alpha\epsilon\pi\iota\text{'}\tau\omicron\text{'}\tau\omicron\tau\omicron\eta\eta$   $\tau\omicron\upsilon$   $\chi\alpha\lambda\kappa\omicron\upsilon$   $\nu\omicron\mu\iota\epsilon\mu\alpha\tau\omicron\varsigma$   $\kappa\omicron\gamma\alpha\text{'}\Delta\alpha\pi\text{'}\alpha\eta\theta\eta\eta$   $\epsilon\kappa\delta\omicron\lambda\omega\eta$ , 'the smallest piece of brass money they (the Romans) called a *quadrans*.' And there seems no reason to doubt but this was the case at Rome in the time of Cicero. But St. Mark xii. 42. mentions a still smaller coin current in Judea in our Saviour's time, called a  $\lambda\epsilon\pi\tau\omicron\eta$ , two of which, he says, made a *quadrans* —  $\delta\upsilon\omicron$   $\lambda\epsilon\pi\tau\alpha$ ,  $\delta$   $\epsilon\iota\varsigma$   $\kappa\omicron\Delta\alpha\pi\text{'}\alpha\eta\theta\epsilon\varsigma$ , according to the reading of all the copies. Nor will a comparison of Luke xii. 59. with Mat. v. 26. prove,

as the late learned Bowyer thought, that when St. Mark wrote, the *κοδράντης* or *quadrans* was the *λεπτόν* or *mite*. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evidently *proverbial*, why might he not use the name of one coin in the one, and of another coin in the other! just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently! [The Evangelists appear to have used *λεπτόν*, as corresponding to the Heb. *פרוט* or *prutah*. See Lightfoot in Pole's Syn. on Mark xii. and the other writers there) which was the 8th part of the Assar, according to the Heb. writers. See Buxt. Lex. Talm. voc. *פרוט*. Reland, Diss. v. de Numm. Samarit. p. 189. Hesych. and Suid. *κοδράντης*: *λεπτά δύο*. And so Alberti on the Gloss. N. T. p. 13. correcting the Glossary itself, which says *κοδράντην* *λεπτόν*. See Fischer, Prolus. xix. de Vit. Lex. N. T. Gronov. Mantiss. Pecun. Vet. c. iii. p. 437. Ez. Spanh. Diss. de Us. et Præst. Numism. vol. i. p. 20. Meurs. Gloss. Græco-barb. p. 250. and Cangii Gloss. Med. Græc. (see *λεπτόν*.)]

*Κολία*, ας, ή, from *κοίλος* *hollow*.

I. *The belly* of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19; of a fish, Mat. xii. 40. [Comp. Jon. ii. 2. In some of these passages, especially the last, it is the *stomach* rather than the *belly*. 2 Sam. xx. 10. 2 Chron. xxi. 15, 19. It denotes the *serpent's belly*, Gen. iii. 14. Lev. xi. 42.] In John vii. 38. it denotes the *inmost part*, *heart*, *mind*, or *soul* of man. See Doddridge, Spearman's Letters on LXX. p. 245. Randolph, on the Prophecies, &c. cited in the N. T., p. 31. and his View of our Saviour's Ministry, p. 193. and comp. Heb. and Eng. Lex. in *ρεα* I.

II. *The womb*. [Mat. xix. 12. (comp. Job i. 21. Is. xlix. 1.) Luke i. 15, 41, 42. (comp. Micah vi. 7. and *καρπός* above.) ii. 21. xi. 27. xxiii. 29. (for the woman herself. See Claudian, Panegy. v. 202.) John iii. 4. Acts iii. 2. xiv. 8. Gal. i. 15. In LXX, see Gen. xxv. 23. Ruth i. 11. 2 Sam. xvi. 11. &c.]

*Κοιμάω*, ω, from *κείμαι* to *lie down*.

I. *To cause to lie down to sleep*. Thus applied in Homer, Od. iii. 397. Comp. xii. 372. It is also used for *laying asleep*, Il. xiv. 236. *ΚΟΙΜΗΣΟ'Ν μοι Ζηνός—δσσε*, literally, *lay me Jove's eyes asleep*. [See Job xxiv. 10. (others read *ἐκοίμισαν*.) Aquil. Hos. ii. 20. (18.) to *lay down*, 1 Kings xvii. 19. (comp. iv. 32.)]

II. *Κοιμάομαι*, ωμαι, to be laid down to sleep, to sleep, be asleep, Mat. xxviii. 13. Luke xxii. 45. John xi. 12. [Acts xii. 6. Hesych. *κοιμηθίντι κατακλιθίντι, οὐ πάντως ὑπνώσαντι*. See Dan. vi. 18. In Gen. xix. 32. xxvi. 10. xxv. 22. &c. of *lying with a woman*; in Josh. vi. 11. to *tarry*, see Gen. xxviii. 11.]

III. *Κοιμάομαι*, to be or fall asleep in death, to sleep the sleep of death. Mat. xxvii. 52. John xi. 11. Acts vii. 60. [xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, 18. (οἱ κοιμηθέντες ἐν Χριστῷ, they who have suffered martyrdom for Christianity. Schl. rather, they who have died in the faith of Christ.) ibid. 20, 51. 1 Thess. iv. 13, 14. 2 Pet. iii. 4, 15.] In the LXX it is used in the last as well as in (328)

the second sense for the Heb. *נָפַח* to *lie*. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. [For the sense of *dying* (or *lying in the grave*) see 1 Kings ii. 10. xi. 21, 43. xiv. 20, 32. Deut. xxxi. 16. Soph. Elect. 510. Joh. Meurs. in Lycophr. p. 206. J. Maii Obs. S. iv. p. 118.] Estius observes on 1 Cor. vii. 39. that "*sleeping* is thus applied only to *men* that are dead, and this because of the hope of the *resurrection*; for we read no such thing of brutes." This is an excellent remark; for *sleeping* implies *waking*; of which the heathen poets were so sensible, that when they describe death as a *sleep*, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to *exclude* the idea of *waking* from this sleep of death. Thus Moschus, Idyll. iii. 107. having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

Ἄμμερ δ' οὐ μεγάλοι, καὶ καρτεροὶ ἡ σοφοὶ ἄνθρωποι,  
Ὅσπότε πρῶτα θάμνηται ἀνάκοι ἐν χθονὶ κοίλῃ  
Εἴδομεν Εὐ' ΜΑΛ' ἈΛ' ΜΑΚΡΟ'Ν, ἈΤΕ' ΕἴΜΟΝΑ, ΝΗ ΤΡΕΤΟΝ  
ἔσθον.

But we, or great, or wise, or brave,  
Once dead, and silent in the grave,  
Senseless remain; one rest we keep,  
One long, eternal, unawaken'd sleep.

So Catullus, l. 5.

Soles occidere et redire possunt;  
Nobis cum semel occidit brevis lux,  
Nox est perpetua una dormienda.

The sun that sets again will rise,  
And give the day, and gild the skies;  
But when we lose our little light,  
We sleep in everlasting night.

BAKER'S MEDULLA.

Homer, Il. xi. 241. says of a hero who was slain,

— Κοιμήσατο χάλκεον ἔσθον.  
— He slept a brazen sleep.

So Virgil, Æn. x. 745, 6.

Omni dura quies oculos, et ferreus urget  
Somnus, in aeternam clauduntur lumina noctem.

An iron sleep o'erwhelms his swimming sight,  
And his eyes close in everlasting night.

But, on the contrary, it was doubtless with a view to the joyful hope of a *resurrection* both of body (see Mat. xxvii. 52.) and soul, that the departed saints in the O. T., as well as in the New, are said to *fall asleep*, to *sleep*, to *sleep with their fathers*, &c. And the Christians, says Suicer, Thesaur. in *κοιμητήριον* II., because they believe the *resurrection of the dead*, and will have death rather styled *κοιμήσις* and *ὑπνος* than *θάνατος*, call burying-places *κοιμητήρια*, i. e. *dormitories*, or places designed for *rest* and *sleep*. To which purpose he cites from Chrysostom, διὰ τοῦτο καὶ αὐτὸς ὁ τόπος ΚΟΙΜΗΤΗΡΙΟΝ ὠνόμασται, ἵνα μαθῇς ὅτι οἱ τελευταῖοι καὶ ἐνταῦθα κείμενοι οὐ τεθνήκασιν, ἀλλὰ ΚΟΙΜΩΝΤΑΙ καὶ καθύδουσι. From the Greek *κοιμητήριον* we have the Latin *cœmeterium*, French *cimetière*, and Eng. *cemetery*, for a burying-ground.

Κοίμησης, εως, ή, from *κοιμάομαι*.—A *lying down*, or *taking rest in sleep*. occ. John xi. 13. [See Ecclus. xviii. 10. xlv. 19. xlviii. 13.]

Κοινός, ή, όν. Varinus, says Mintert, derives it from *κείω* to *lie*, q. τοῖς πᾶσι προκείμενος, *lying open to all*.

1. *Common*, belonging to several, or of which several are partakers. Acts ii. 44. iv. 32. Tit. i. 4.

Jude 3. where, says Macknight, "the salvation preached in the Gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions." Comp. Tit. i. 4. [See Prov. xxi. 9. xxv. 24. Wisd. vii. 3. κοινὸς ἀήρ. Ecclus. xviii. 1. 2 Mac. ix. 26. xii. 4. (comp. Polyb. xxv. 8, 4.) 3 Mac. vii. 17. See Isocr. Evag. c. 4. ἱερὸν κοινόν *a temple open to all Greeks*; Pind. Pyth. iii. 3. in Juv. Sat. xv. 148. communis conditor mundi; of God, Ecclus. xviii. 1.]

II. *Common, profane, unclean, polluted, defiled*; spoken of the hands, Mark vii. 2. (where the evangelist explains it by ἀνίττοις *unwashed*;) of meats, Acts x. 14. (comp. 28.) xi. 8. Rom. xiv. 14. Comp. Heb. x. 29. Κοινός seems to be used in this sense because some things, and especially some meats, which were *common* to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted* and *unclean*. [See Joseph. A. J. xii. 12, 13. κοινὸς ἀνθρώπων. Hesych. and Suid. κοινόν: τὸ ἀκάθαρτον.] (See Pole, Synops. on Mark vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in 1 Mac. i. 47, 62. So Josephus, Antiq. xi. 8, 7. has ΚΟΙΝΟΦΑΓΙΑΣ for eating *unclean* meats; and xiii. 1, 1. τὸν ΚΟΙΝΟΝ βίον for the *heathenish* manner of living. This application of the word is, I think, Hellenistical, or peculiar to the *Grecizing Jews* (comp. κοινώ); though I am well aware, that a passage is produced from Lucian to prove it agreeable to the style of the pure Greek writers. That writer, de Mort. Peregr. t. ii. p. 764. treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, καταφρονούντων ὅντων ἀπάντων ἰξίσης, καὶ ΚΟΙΝΑ ἡγούνται, 'they despise all things equally, and think them *common*.' But one can hardly suppose he here means to accuse the Christians of thinking *all things unclean*; he rather seems to refer to their contempt of the good things of this world, and to their *boundless liberality* to each other. Comp. Acts iv. 32. and see more in Alberti on Acts x. 15.

κοινῶ, ὦ, from κοινός *common, unclean*, which see.

I. *To communicate, impart*. Thus used in the profane writers. [See Thuc. i. 39. iv. 4. Polyb. viii. 18, 1.]

II. In the N. T. *to make common or unclean, to pollute, defile*. [Acts xxi. 28. of the legal pollutions of the Jews, (but understood in a *spiritual* sense,) Mat. xv. 11, 18, 20. Mark vii. 15, 18, 20, 23. Heb. ix. 13. (comp. Num. xix. 9—17.) Rev. xxi. 27. (where πᾶν κοινὸν seems for πᾶς κοινός, every *unclean* person.) comp. under κοινός II. Alberti, Gloss. N. T. p. 114. ἐκοινώκεν ἐμάνειν and so Suidas.]

III. *To pronounce or call common or unclean*. Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and Hellenistical idiom. Thus the Heb. נָקַד and LXX μιάνειν, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*. Lev. xiii. 3, 8, 11, 20; so the Heb. נָקַד and LXX καθαρῖζω, properly *to cleanse, for pronouncing clean*, Lev. xiii. 6, 13,

17, 23; and in this sense we may interpret the V. καθαρίσαι in the two fore-cited passages of the Acts. [Hesych. μὴ κοινόν: μὴ ἀκάθαρτον λέγει. So Alberti, Gloss. N. T. p. 72.]

κοινωνίᾳ, ὦ, from κοινωνός.—*To communicate*.

I. With a dative of the thing, *to communicate, partake, participate, be a partaker in or of*. Rom. xv. 27. [1 Tim. v. 22. 1 Pet. iv. 13. 2 John 11. So with a genitive, Heb. ii. 14. [See 2 Mac. v. 20. xiv. 25. Prov. i. 11. Diod. Sic. i. 74. Xen. Mem. ii. 6, 22, 23. In Ecclus. xiii. 1, 2. (with a person in dat.) it is *to associate with, be partner with, &c.* see 2 Chron. xx. 36. Job xxxiv. 8. Ecclus. xiii. 19. (with μερά or πρὸς.)]

II. With a dative of the person, *to communicate, distribute, impart to*. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. [Polyb. i. 77, 7. ii. 32, 8. 45, 2. Æl. V. H. iii. 17. Herodian iii. 10, 15. Thom. M. p. 538. ed. Bernard.]

κοινωνία, ας, ἡ, from κοινωνός.

I. *A partaking, participation*. 1 Cor. x. 16. [Others understand κοινωνία here, *a means to make us partakers*; but the meaning is nearly the same: it is here used relative to the Lord's supper. Phil. iii. 10.]

II. *A communion, fellowship, society*. [1 Cor. i. 9. 2 Cor. vi. 14. (comp. Ecclus. xiii. 2, 17.) Gal. ii. 9. Phil. i. 5. (see Paley, Hor. Paul. ch. vii. No. 1.) Philem. 6. In Acts ii. 42. καὶ τῇ κοινωνίᾳ καὶ τῇ εὐδαίᾳ τοῦ ἀγίου, in the use of the Lord's supper in common. Schleusner. Wahl says, "in meals in common, by fig. hendiadys;" but it seems plainly to allude to the Lord's supper, which was peculiarly called κοινωνία by ecclesiastical writers. (See 1 Cor. x. 16. Dionys. Areop. Hier. Eccles. iii. Chrysost. Hom. x. in Joh. Suicer, Obs. Sac. p. 101. Casaub. Exercitt. Antibar. xvi. 30. p. 445.) In 2 Cor. xiii. 13. ἡ κοινωνία τοῦ ἁγίου Πνεύματος is *the fellowship of the Holy Ghost*; that *communication and indwelling of the Holy Ghost the Comforter*, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God are bestowed on man. (See Schleusner himself, in Πνεῦμα 10.) In Eph. iii. 9. almost all the MSS., six ancient, for κοινωνία have οἰκονομία, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. Macknight.

III. *Communication, distribution, almsgiving*. Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4. [See D'Oville ad Chariton. p. 135. Phavor. κοινωνία: ἡ ἐλεημοσύνη.]

κοινωνικός, ἡ, ὄν, from κοινωνία.—*Ready or willing to communicate or impart, liberal*. occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein. [According to Phavorinus, it is *mild and affable, sociable*. Demosth. p. 182, 16. ed. Reiske, and Polyb. ii. 41, 1.]

2 [Schleusner (and so Rosenmuller) has chosen to translate it thus: 'may you be partakers of divine assistance'; but even granting *divine assistance* to be a proper translation of τοῦ ἁγ. Πν., (which is granting too much, as it stands here,) would an invocation of the grace of Christ and the love of God be summed up with so much weaker a phrase as 'a partaking in divine assistance'? If κοινωνία is here *participation*, it means a *participation in the gifts of the Holy Ghost, as a person, as the two former are.*]

1 See Kypke, and Campbell's Preface to Mark, p. 120.

κοινωνός, οὐ, ὁ, ἡ, from κοινῶς to *partake*.

I. *A partaker*. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philen. 17. 'a partaker of thy affection.' Macknight. [2 Kings xvii. 11. Prov. xxviii. 24. Is. i. 23. Mal. ii. 14. Eccles. vi. 11. xli. 5. In 1 Cor. x. 18. κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶν, are partakers in the worship, i. e. *sanction the worship*, according to Schleusner; but Wahl understands it of the priests sharing the victims with the altar. See verses 14, 20.]

II. *A partner, companion*. Luke v. 10. 1 Cor. x. 20. [connected with demons,] 2 Cor. vii. 23. Heb. x. 33. [See Eccles. xli. 18. xlii. 3.]

Κοῖρη, ἡς, ἡ, from κείραι 3rd pers. of κείμαι to *lie*.

I. *A bed*. Luke xi. 7. [1 Mac. i. 5. comp. Exod. xxi. 18. and see κλίνη. 2 Sam. xi. 2. Is. lvi. 10. Xen. de Mag. Eq. vii. 11. &c.] particularly the marriage-bed. Heb. xiii. 4. Plutarch, cited by Wetstein on the place, uses the phrase ΜΙΑΛ'ΝΕΙΝ ΤΗ'Ν ΚΟΙΤΗΝ τοῦ γεννήσαντος to defile his father's bed. So Josephus, Ant. ii. 4, 5. ΚΟΙΤΗΝ ΜΙΑΝΑΙ τὴν σὴν ἰδελήσαντα, attempting to defile thy bed. [See Chariton, ii. 1. Lucian, Pseudomant. vol. i. p. 779. Stoech, Archæolog. Econom. N. T. p. 17. So outside, in Lactant. de Mort. Persec. c. 38. Xen. Cyr. iii. 3, 1.]

II. It is used as a modest term for *impure embraces* or *whoredom*. Rom. xiii. 13. where our translators well render it *chambering*. Kypke cites Pindar, Pyth. xi. 38. and Eurip. Hippol. 154. using it in the same sense as St. Paul. [See Num. xxxi. 17, 18, 35. Wisd. iii. 17, 18. Anthol. Gr. (de Boech.) lib. v. ep. 25, 89.]

III. Κοίτην ἔχειν, to *have, retain, or conceive seed*. Rom. ix. 10. The LXX frequently use κοίτην σπέρματος, *concupiscence seminalis*, for the Heb. נָחַץ רֵחַץ. see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20. κοίτη denotes the seed itself, answering to the Heb. רֵחַץ, whose ideal meaning from the V. נָחַץ to *lie*, corresponds to that of κοίτη from κείμαι. [Schl. understands seed for *issue* or *offspring*.]

Κοιτών, ὄνος, ὁ, from κοίτη.—*A bedchamber*. occ. Acts xii. 20. Comp. under ἐκί I. 5. [See Eccles. x. 20. 2 Sam. iv. 7. xiii. 10. Exod. viii. 3. (see ταμίον, and comp. Judg. iii. 24. xiv. 1.) Ezek. viii. 12. Joel ii. 16. 2 Kings vi. 12.]

Κόκκινος, ἡ, οὐ, from κόκκος a grain.—*Scarlet, of a scarlet colour*, so named because this colour was dyed with what was anciently called κόκκος βαφικὴ the *dyeing grain*, which Dioscorides describes as θάμνος μικρὸς φρυγανώδης, ὃ πρόσκεινται οἱ κόκκοι ὡς φακοί, 'a small dry twig to which the grains adhere, like lentils.' But these grains, as a great author observes on Solinus, are within full of little worms (or maggots), whose juice is remarkable for dyeing scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *alhermes*; whence the French *cramoisi*, and the English *crimson*. *Kermes* is a name still well known among us, and is nothing but the coccus of the berry-bearing ilex or holm oak, a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great

uses; the *dyers* in *scarlet* finding it as valuable in their way, as the *physicians* in theirs!" [Mat. xxvii. 28. Heb. ix. 19. Rev. xvii. 3, 4. (supply ἱμάριον. comp. 2 Sam. i. 24.) xviii. 12, 16.] In the LXX, κόκκινος generally answers to the Heb. נָחַץ רֵחַץ or רֵחַץ נָחַץ. i. e. *maggot* or *insect colour* double dyed, or double-dyed *maggot* or *insect* colour, which might confirm the above interpretation of κόκκινος, if indeed it needed confirmation. [See Is. i. 18. Exod. xxv. 4. Lev. xiv. 4, 6, 49. Gen. xxxviii. 2, 8. Song of Sol. iv. 3. vi. 6. Josh. ii. 18. 2 Sam. i. 24. &c.; the word is used for נָחַץ 2 Chron. ii. 7, 14. iii. 14. See Braun. de Vest. Sacerdot. Hebr. i. c. 15. § 200. Salmas. Exerc. Plin. p. 192, 213. Plin. ix. 41. xvi. 8. xxii. 2. Theophr. H. P. iii. 8. Κόκκος (which is fem. when used in this sense) occ. LXX, Lam. iv. 5. &c. and Aquil. Song of Sol. iv. 3. Hesych. κόκκος ἐξ οὗ φοινικίον βράπτει τὸ χρῶμα.]

ΚΟΚΚΟΣ, οὐ, ὁ, a grain, of mustard-seed, Mat. xiii. 31. [xv. 20. Mark iv. 31. Luke xiii. 19. xvii. 6; of corn, John xii. 24. 1 Cor. xv. 37. γυμνὸν κόκκον, a mere grain. Κόκκος does not occ. in this sense in LXX. See above, under κόκκινος, at the end.]

ΚΟΛΑΖΩ, ομαι, mid. to *punish*. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that *κολαζόμενος* is used for *κολασσόμενος* to be *punished* *hereafter*, as ch. iii. 11. λυομένων for *λυθησομένων*. So ἀντιλεγόμενον for *αντιλεχθόμενον*, Luke ii. 34; ἀποφορτιζόμενον for *ἀποφορτισόμενον*, Acts xxi. 3; καταργουμένην for *καταργηθησομένην*, 2 Cor. iii. 7. Wolfius on 2 Pet. iii. 11. remarks that the participle present is sometimes put for the future in the Greek writers, and cites from Thucydides συμψήφοντα in the sense of *what will profit*. [See Apoc. Wisd. xi. 16. 2 Mac. vi. 14. Thuc. ii. 87. Isocr. Paneg. c. 34. p. 90. Irmisch on Herodian, i. 5, 25. iii. 11, 17. Æl. V. H. iii. 10. Diod. Sic. iv. 31. Xen. Mem. iii. 13, 4.]

ΚΟΛΑΞΙΑ, ας, ἡ, from *κολαξέω* to *flatter*, which from *κόλαξ*, *acos*, a *flatterer*, and this the Greek etymologists derive from *κολλᾶσθαι* to *stick to, adhere*, (to *hang on*, as we say, or from *κόλον* food, meat, for which parasites *flatter*; but *κόλαξ* may be deduced from the Heb. רָחַץ to *smooth, flatter*.—*Flattery, adulation*. occ. 1 Thess. ii. 5. [See Alberti, Obs. Philol. p. 475. Herodian i. 1, 13.]

Κόλασις, ἑως, ἡ, from *κολάζω* to *punish*.

I. *Punishment*. Mat. xxv. 46. [See Ez. xliii. 11. Wisd. xvi. 2, 24. xix. 4. 2 Mac. iv. 38.]

II. *Torment*. 1 John iv. 18. where see Εἰσαγε, Wolfius, and Wetstein, and comp. Kypke. [Others translate it here a *cause of stumbling, a stumbling-block*, (as Ez. xiv. 3, 4, 7. xviii. 30. xlv. 12.) but this does not agree with the context so well.]

ΚΟΛΑΪΩ, from *κόλαφος* a *blow*, which from *κόλαπτω* to *strike, beat*. See Heb. and Eng. Lexicon in ἤν.

I. *To buffet, to strike with the double fist*; for so the word properly signifies, as Theophylact informs us on Mat. xxvi. *κολαΐζειν ἐστὶ τὸ διὰ*

<sup>1</sup> The reader, for further satisfaction, may consult Bochart, vol. iii. p. 624. Brooke's Nat. Hist. vol. iv. p. 61. &c. New and Complete Dictionary of Arts, in *Kermes*, and especially Mons. Goguet's Origin of Laws, &c. pt. ii. bk. 2. ch. 2. art. 1. p. 106. ed. Edinburgh.



τῶν χειρῶν πλήττειν, συγκαμπτομένων τῶν δακτύλων, καὶ ἵνα ἀφελίστερον εἶπω, διὰ τοῦ γρόνθοῦ κονδυλίζειν, 'κολαφίζειν means to strike with the hands, the fingers being clenched, or, to speak more briefly, to buffet with the fist.' Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20. [Not used by Attic writers, see Lobeck on Phryn. p. 175. Thomas M. says they used κονδυλίζειν in this sense.]

II. To afflict, depress. 2 Cor. xii. 7. So Chrysostom explains it by ταπείνωσις depression, κάκωσις affliction, and refers 1 Cor. iv. 11. to the same meaning. See Suicer Thesaur. in κολαφίζω.

Κολλάω, ὦ, from κόλλα glue.

I. To glue, glue together, though I know not that the verb is ever used strictly in this sense; but Wetstein cites from Athenæus χαλκὸν κολλήσαντα soldering brass; and Scapula gives us κολλᾶν σίδηρον, to solder iron; and from the medical writers κολλᾶν τραύματα, to conglutinate wounds, i. e. to reunite the divided parts. [See, however, Larcher and Schweigh. on Herod. i. 26. where σιδήρου κόλλησις is used for "the inlaying of iron with precious metals, stones," &c. Hence, to make to cohere, to make firm. See Job xxxviii. 38. xli. 14. &c.]

II. Κολλάομαι, ὦμαι, governing a dative, to cleave or adhere to, Luke x. 11. [See Ps. cii. 5. Job xxix. 10. Lam. iv. 4. comp. Pa. cxix. 25. Hence to be joined, or join oneself to, associate oneself with. See Luke xv. 15. Acts v. 13. ix. 26. x. 28. xvii. 34. See Plut. de Polyphil. vol. ii. p. 94. δὲ μὴ ῥαδίως—κολλᾶσθαι τοῖς ἐντυγχάνουσιν, 'one must not rashly join oneself with those one meets with;' see Suicer and Wetstein. See Acts viii. 29. Hence also to cleave to a person or thing. Rom. xii. 9. 1 Cor. vi. 16, 17. In the LXX it is often used in the same view, and generally answers to the Heb. דָּבַק. See Jer. xlii. 11. Deut. xxviii. 60. Ruth ii. 8. (with μερά instead of the dat.) 2 Sam. xx. 2. 2 Kings xviii. 6. Pa. xlv. 25. Ecclus. xix. 2. 1 Esdr. iv. 20. (with πρὸς) and in Deut. xxix. 20. (with ἐν) &c.]

Κολλούριον, or, as some MSS. read, κολλύριον, οὐ, τό, from κωλύω to restrain, and ῥούς a flux, running, or ῥίω to flow. [Others deduce it from κολλύρα a little loaf, (with which it is sometimes synonymous,) which the collyrium, before it was dissolved, might resemble.]—A collyrium, a topical remedy applied to the eyes to repel sharp humours. occ. Rev. iii. 18. Κολλύριον is used by Galen, and other Greek writers cited by Wetst. [For the different sorts of collyrium in use among the ancients, see Celsus de Med. vi. 6. Paul. Ægin. iii. 28. Hippocr. de Victu Acut. c. 68. Dioscorid. i. 2. p. 130. Plin. H. N. xxi. 20. Salmasius, Exercit. Plin. p. 182, 936. Le Clerc, Hist. Med. ii. 1. p. 612. occ. in Complut. and Ald. ed. (the Alex. MS. has κολλυρίδα) in 1 Kings xiv. 3. in the sense of κολλύρα, which itself occ. (in Complut. ed.) Lev. viii. 26. See Schol. on Exod. xxix. 2. &c.]

Κολλυβιστής, οὐ, ὁ, from κόλλυβος a small coin. (So the Schol. on Aristoph. Pace, 1199. explains κολλύβον by ἴδιος ὑπέλοις νομίσματος.) [But κόλλυβος also means the changing of money. See Poll. Onom. iii. 9. vii. 30.—Mæris, Thomas M. p. 108. and Phrynichus, p. 82. (see

p. 440. ed. Lobeck,) say that the Attics did not use κολλυβιστής, but ἀργυρομισθός.]—A money-changer, one who changes money of greater value into that of less. occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in Suicer Thesaur. and Wetstein on Mat. xxi. 12. [Schleusner and Wahl tell us, that "these κολλυβιστᾶι were in the temple to supply the Jews with the half-shekel, which they paid annually in the month of Adar" (before the 25th, see Ikenii Ant. Heb. pt. ii. ch. vi.) "or Nisan," according to Wahl. See Winer Biblisches Realwörterbuch, p. 3. Exod. xxx. 13—15. and Lightfoot on Mat. xxi.]

Κολοβῶν, ὦ, from κολοβός maimed, cut off. [Xen. Cyr. i. 4, 11. Some deduce it from κολούω to amputate, cut off, &c.]

I. To cut off. In this its proper sense it is used by the LXX, 2 Sam. iv. 12. for the Heb. גָּרַץ. [See Symm. and Theodot. Ia. xxviii. 20. Arrian, Diss. Epictet. ii. 10. Diod. Sic. i. 78. Polyb. i. 80, 13. Hence κολοβόχυρ mutilated in the hand, Lev. xxi. 18. and κολοβόρριν in the nose, or flat-nosed, ibid. κολοβόκερκος deficient in the tail, Lev. xxii. 23.]

II. To cut short, shorten. occ. Mat. xxiv. 22. Mark xiii. 20. See Wetstein on Mat., where Chrysostom, cited by Suicer, explains εἰ μὴ ἐκολοβώθησαν, κ. τ. λ. by εἰ ἐπὶ πλείον ἐκράτησεν ὁ πόλεμος 'ῥωμαίων ὁ κατὰ τῆς πόλεως, ἄπαντες δὲ ἀπώλοντο οἱ Ἰουδαῖοι,' 'if the war of the Romans against the city [of Jerusalem, namely] had continued longer, all the Jews would have perished.' [So ἔσθ (which Biel quotes in 2 Sam. iv. by mistake) in Prov. x. 27.]

ΚΟΛΠΟΣ, οὐ, ὁ. Mintert deduces it from κοῖλος hollow, or καλύπτω to cover.

I. The bosom. John i. 18. xiii. 23. Luke xvi. 22, 23. where comp. Mat. viii. 11; and observe, that in the Treatise on the Maccabees, ascribed to Josephus, but probably written by a converted Jew, § 13. the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, οὐκ ἔμελλε γὰρ θανόντας ἡμεῖς 'Αβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδίδοντες εἰς ΤΟΥΤΟ ΚΟΛΠΟΥΣ αὐτῶν, 'for then Abraham, Isaac, and Jacob will after our death receive us into their bosoms.' [The allusion seems to be to the meals of the ancients, (and so here to the happiness of heaven under the figure of a feast or banquet,) for, as they lay on their triclinia, the head of one rested or reclined on the bosom of the next to him. So Abraham receiving into his bosom, means placing next to himself, as a mark of favour and affection. (See John xiii. 23.) It was so among the Romans. See Xiphil. in Dion. p. 352. and P. Zornii Biblioth. Antiquar. Exeget. vol. i. p. 536. Wahl (and Schleusner, partly) explains John i. 18. from this metaphor; ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (comp. vs. 2.) proximus, i. e. familiarissimus, conjunctissimus, "nearest and dearest to the Father;"]

<sup>1</sup> [In Ruth iv. 16. it is used of taking a child into the bosom and nursing it, comp. 1 Kings xvii. 19. Num. xi. 12. see Elsner on John i. 18. Some have supposed this the metaphor in Luke. See Pole's Synops. in Ecclus. ix. 1. γυναῖκα τοῦ κόλπου σου the wife of thy bosom, whom thou foldedst to thy bosom, embraced with affection, thy beloved wife, comp. Deut. xli. 6. xxviii. 54, 56. also Gen. xvi. 5. 2 Sam. xii. 8. See Fessell Advers. Sacr. IV. ix. p. 383. So Tibull. "Inque tuo caderet nostra senecta sinu."]

quoting from Cic. "tu vero sis in sinu semper et complexu meo." Epist. xiv. 4. See also pro Cluent. 5. pro Caelio, 4. Schleusn. also suggests the notion of "the beloved Son of God," from the metaphor of a father nursing his child. (See note in preceding page.) In either way it seems, as Schl. allows it may, to denote Christ's equality of nature and dignity with the Father. Oba. in Luke, *κόλποι* plur. is used of a single person. See Ding. Laert. i. 85. and Reitz on Lucian, vol. ii. p. 246.]

II. *A loose cavity or hollow formed by the doubling of a robe or garment*, q. d. *a lap.* occ. Luke vi. 38<sup>1</sup>, where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh. v. 13. Ps. lxxix. 12. Is. lxxv. 6. Jer. xxxii. 18. In the three last texts the LXX in like manner have *κόλπος*. Raphaelius and Wetstein cite Herodotus and Polybius using *κόλπος* in the same sense; to whom Kypke adds Josephus, Plutarch, Arrian, and Appian. [See Polyb. iii. 33, 2. Herodian i. 8, 11. Apollon. Rhod. Argon. iv. 919. Liv. xxi. 8. Suet. Jul. Cæs. 82.]

III. *A bay, a creek.* Acts xxvii. 39. Homer uses *κόλπος* in this sense, Il. ii. 560. where Eustathius explains it by *θάλασσα ὑπὸ ἀκρωτηρίων περιτομήν*, *a sea inclosed by promontories*; [and Phavorinus also in nearly the same words.] Strabo and Themistius also, cited by Wetstein, apply the word in the same manner. [See Herod. ii. 11. &c. Diod. Sic. iii. 38. Herodian iii. 4, 4. Xen. Hell. i. 4, 8. iv. 8, 10. Demosth. (ed. Reiske) p. 1237, 9. &c. So Virgil, Æn. ii. 23. *Sinus*, &c. Italian *golfo*, Fr. *golfe*.] Hence Eng. *a gulf*.

ΚΟΑΥΜΒΑ'Ω, ὦ.—*To swim.* occ. Acts xxvii. 43. It is used also by Achilles Tatius, cited by Alberti and Wetstein, *ἐνιοὶ δὲ ΚΟΑΥΜΒΑ'Ν περιώμενοι*, some trying to swim. [See Symm. Is. xxv. 11. (Phavorinus derives it from persons appearing κόλοι or κολοβοὶ cut short as they swim. Dorice, *κολυφᾶν*.)]

Κολυμβήθρα, ας, ἡ, from *κολυμβάω*.—*A bath for swimming or bathing.* So Josephus applies the word in the remarkable story of Herod the Great's drowning the young high-priest Aristobulus. Ant. xv. 3, 3. So de Bel. i. 22, 2. See also Bp. Pearce's Miracles of Jesus vindicated, pt. iv. p. 63. 12mo. occ. John v. 2, 4, 7. ix. 7, 11.—The LXX have frequently used this word for the Heb. *תִּבְתָּא* *a pool*. [See 2 Kings xviii. 17. Neh. iii. 15, 16. Is. vii. 3. Symm. Song of Sol. vii. 4. Schleusn. and Wahl understand *a fish-pool* in John ix. 7, 11. rather than *a bath*. Tittmann says *a bathing-house*. See Diod. Sic. xi. 25.]

ΚΟΛΩΝΙΑ, ας, ἡ. It is plainly the Latin *colonia* in Greek letters, which from *colonus* 'an husbandman,' a N. derived from the verb *colo* 'to cultivate,' and this from the Heb. *תִּבְתָּא* *to perfect*.—*A colony.* "Colonies (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from Rome, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administra-

tion of affairs?" "Colonies were governed by the Roman laws?" occ. Acts xvi. 12. Comp. ver. 21. where the inhabitants of the Roman colony of Philippi are called *Romana*, as being freemen of Rome. [Schleusn. says that it was not properly a Roman colony, only a city, *Italici juris*. Wahl says that it was a colony founded by Julius or Augustus Cæsar, and refers to Dio Cassius<sup>4</sup>, li. 4. See Schwartz, Monumenta Ingeniorum, vol. ii. p. 65. This word occ. in some Greek inscriptions on coins. See Spanh. de Us. et Præst. Num. p. 106. &c.]

ΚΟΜΑΨ, ὦ, from *κόμη*.—*To have long hair*, *comatus sum*, *comam alo.* occ. 1 Cor. xi. 14, 15. [Suid. and Etym. M. explain *κομᾶν* to be proud, wanton, *λαυριος*, &c. See Xen. de Rep. Lac. xi. 8. de Re Eq. v. 3. See Salmas. Epist. de Cæsare Virorum et Coma Mulierum, Lug. Bat. 1644.]

ΚΟΜΗ, ης, ἡ, from the Heb. *צָרַח* to rise. *The hair of the head, the hair which arises from the head.* occ. 1 Cor. xi. 15. [LXX, Num. vi. 5. Ez. xliv. 20. for *צָרַח* long hair; (see Xen. Cyr. i. 3, 2. Plut. Lycurg. 22. Æl. V. H. vi. 5. &c.) and for *צָרַח* a tiara, an ornament for the head, Ez. xxiv. 23. Suid. *κόμη* ἡ θριξ ῥῆς κεφαλῆς. comp. Lev. xix. 27. John i. 20. Polyb. ii. 36, 7.]

#### ΚΟΜΙΖΩ.

I. *To bring, as in the hand, afferro.* Luke vii. 37. [See Eedr. iv. 5. Wied. xviii. 21. Arrian, Exp. Alex. vii. 22.]

II. *Κομιζομαι*, mid. *to receive to oneself, or into one's hand*, as it were, as Abraham did Isaac from the dead. Heb. xi. 19. (where see Raphaelius, Wetstein, and Macknight.) [comp. 2 Mac. vii. 11, 29.]—or as a person does his money, which had been intrusted to others. Mat. xxv. 27. where see Wetstein and Kypke. [Ceb. Tab. c. 21. *ἐν τούτῳ λαβὼν τὰ θήματα, ἐφ' ᾧ οὐδὲν κωλύει τὸν θήμενον πάλιν κομισάσθαι*. See Polyb. x. 34, 3. Diod. Sic. xii. 8. xiv. 33. Isæus xix. 8. In LXX, comp. Gen. xxxviii. 20. Hos. ii. 9. 2 Mac. x. 1. *to recover, as a fort, city, &c.*]

III. Mid. *to receive to oneself*, as a recompense, whether of good, Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, Heb. x. 36. xi. 39. On 2 Cor. v. 10. Kypke remarks, that *κομιζίσθαι* is often spoken of rewards and punishments. He cites Demosthenes and 3 Mac. i. 3. Observe *κομιταί, κομίσθε, κομιόμενοι*, are from the 1st fut. mid. Attic, *κομιούμαι* for *κομισομαι*. [See 1 Mac. xiii. 37. 2 Mac. viii. 33. Tobit vii. 12. Arrian, Exp. Al. M. v. 27, 3. Xen. Cyr. i. 5, 10.]

Κομψότερον, neut. sing. of *κομψότερος*, the comparative of *κομψός* elegant, neat, trim. [Xen. Cyr. i. 3, 8.] It is used as an adverb, *more elegantly*. Also, *better in health*. occ. John iv. 52. So

<sup>1</sup> Kennet's Antiquities, b. iv. ch. 18.

<sup>2</sup> Lardner's Credibility of Gospel Hist. b. i. ch. ii. p. 145.

<sup>4</sup> [The fact stated by Dio Cass. is this, that Augustus gave it as an habitation to some of the Antonian party, whom he drove from their towns in Italy to put in his own soldiers. See the notes on the passage. It is called *Colonia*, in a coin quoted by Spanheim (as above). Col. Jul. Aug. Philip. and on a stone in Spon. Misc. p. 173. Col. Jul. Philippensis. See also Cuper de Elephant. Exercit. in Salengre. Thes. Ant. Rom. vol. iii. p. 150. &c. See notes to Dio Cass. and Adam's Rom. Ant. on the *Jus Italicum*, &c.]

<sup>1</sup> See Piscator in Pels Synops. and Doddridge on the place.

in Arrian, Epictet. iii. 10. ΚΟΜΨΩΣ 'ΕΧΕΙΝ is applied to one who is recovering from a fever. See Raphaelius.

Κονίαν, ὦ, from κονία or κονίη, which is frequently found in Homer, and in that poet, I believe, constantly signifies *dust*, as II. ii. 150. xi. 151; but the succeeding Greek writers use it for *chalk*. [See Diod. Sic. xx. 8. Deut. xxvii. 2, 4. Amos ii. 1. Lex. MS. Cyrill. κονία· ἡ λευκασία.] Κονία, in its primary sense of *dust*, may be very naturally derived from κνῶν or κνῖν to rub off, *abrade*, *comminute*. Comp. under κονιορτός.—Το σκῆτον, *make white by smearing with chalk and water, to white-wash*. occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text, Dr. Shaw<sup>1</sup> observes, that "as all the different sorts of tombs and sepulchres (among the Moors), with the very walls likewise of their respective *cupolas* and enclosures, are constantly kept *clean white-washed*, and *beautified*, they continue to illustrate those expressions of our Saviour where he mentions the *garnishing of the sepulchres*, Mat. xxiii. 29; and ver. 27. where he compares the *Scribes, Pharisees*, and hypocrites to *whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness*." Comp. Harmer's Observations, vol. iii. p. 449. [They used to whiten the sepulchres to mark them, that they might not touch them, and so be polluted. See Winer, Biblisches Realw. p. 261. Wahl.]—In Acts xxiii. 3. St. Paul calls the high-priest Ananias, *a whited wall*, "alluding to the beautiful outside of some walls which are full of rubbish and dirt within?" says Doddridge; in whose excellent note on this passage may be seen how justly Ananias deserved this character, and how remarkably the apostle's prophecy of *God's smiting him* was fulfilled in his destruction, related by Josephus, de Bel. ii. 17, 6, 9. [Deut. xxvii. 2, 4.]

Κονιορτός, οὗ, ὁ, (q. κόνις ὁρή) from κόνις *dust* (which from κνῶν or κνῖν to rub off, *abrade*), and ὄρω to *excite, raise*.—*Dust*. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xii. 23. where comp. 2 Sam. xvi. 13. and see Harmer's Observations, vol. iv. p. 202. [Exod. ix. 9. Is. v. 24. Deut. ix. 21. &c. See Polyb. v. 85, 1. Xen. Anab. i. 8, 8.]

Κοπάζω, from κόπος *labour, fatigue*.  
I. To *cease through extreme fatigue, or being spent with labour*. [See Ecclus. xliii. 17. comp. 16.]

II. To *cease*, as the wind. So Herodotus applies *ἰσάρας* to the wind, vii. 191. ἢ ἄλλως κῶς αὐτός (ἀνεμος namely) 'ΕΘΕ'ΑΩΝ 'ΕΚΟ'ΠΑΞΕ, or otherwise it *ceased of its own accord*. occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, Jonah i. 11, 12. for Heb. *נָחַם* to be *calm, still*;—to the waters of the deluge, Gen. viii. 1. for *נָחַם* to *assuage*, and ver. 8, 11. for *נָחַם* to be *light, alleviated*;—to the plague, Num. xvi. 48, 50. for *נָחַם* to be *restrained*;—to the fire of the Lord, Num. xi. 2. for *נָחַם* to *sink*. [In Ecclus. xliii. 23. act. to *appease*.]

<sup>1</sup> Travels, p. 219, 220. 2nd edit.

<sup>2</sup> To this day, in the eastern countries, they sometimes build their walls of *clay or unburnt bricks*, and then *plaster* them over. And at Ispahan this is said to be done with a *plaster of fine white stone*. See Heb. and Eng. Lexicon under *בָּרִי* and Bp. Lowth's note on Is. xxx. 13.

Κοπερός, οὗ, ὁ, from κόπρωμαι, which see under κόπρω II.—*Vehement lamentation*, properly such as is accompanied with *beating the breast*, *planctus*. occ. Acts viii. 2. [See Gen. i. 10. Esther iv. 3. Is. xxii. 12. Micah i. 8. Zech. xii. 10. 1 Mac. ii. 70. iv. 39. ix. 20. Macarius (Hom. xv. p. 184.) says, if a rich man die, μετὰ μελῳδιῶν καὶ θρήνου καὶ κοπετοῦ ἐκκομίζεται, &c. he is borne out to burial with *singing and lamentation and wailing*. Dionys. Hal. Ant. ii. 19. xi. 31. (ed. Huds.) Hesych. κοπερός· κομμός. θρήνος μετὰ ψόφου χειρῶν, *lamentation with striking of the hands*. See Geierus de Luctu Hebr. c. 14. § 4. Ovid, Met. ii. 584. ix. 636.]

Κοπή, ἥς, ἡ, from εἰκοπα perf. mid. of κόπρω.—*A smiting, slaughter*. occ. Heb. vii. 1. [Gen. xiv. 17. Josh. x. 20. Judith xv. 7.]

Κοπία, ὦ, from κόπος *labour, fatigue*.

I. *To labour, generally, to toil, labour, even to great fatigue and weariness*. Mat. vi. 28. Luke v. 5. xii. 27. John iv. 38. (of *labouring in tilling*, comp. 2 Tim. ii. 6.) Acts ix. 35. 1 Cor. iv. 12. Ephes. iv. 28. It is applied also to the labours of the ministers of the word. See 1 Cor. xv. 10. vi. 16. Gal. iv. 11. Phil. ii. 16. Coloss. i. 29. 1 Thess. v. 12. 1 Tim. iv. 10. v. 17. See also Rom. xvi. 6. ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς, *who laboured much for us, to our advantage*. See Wisd. ix. 10.]

II. *To be fatigued or spent with labour*. John iv. 6. [of our Saviour being *weary from his journey*. Rev. ii. 3. LXX, Deut. xxv. 18. 2 Sam. xvii. 2. Jer. xvii. 16. with a part. οὐκ ἐκοπίασα ἀκολουθῶν, *I have not faintled following, have not ceased to follow*. Is. xl. 28—31. xli. 1.]

III. *To be fatigued or weary with sin, misery, and the heavy yoke of the ceremonial law*. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟΠΙΟΣ, ου, ὁ. The lexicons deduce it from εἰκοπα, perf. mid. of κόπρω to *strike*; but perhaps it may be better derived from the Heb. *קָפַץ* the *palm of the hand*, with which men labour, according to that of the apostle, Eph. iv. 28. *κοπιᾶτω ἔργαζόμενος ὁ ἀγαθὸν ταῖς χειρσίν*, *let him labour, working that which is good with his hands*. Comp. Gen. xxxi. 42. Ps. ix. 17. cxxviii. 2. in Heb.

I. *Labour, travail*. [Whether *manual labour*, see 2 Cor. vi. 5. (comp. xi. 23, 27. 1 Thess. ii. 9. 2 Thess. iii. 8.) or *exertions, activity, zeal in any cause*. See 1 Cor. iii. 8. (but see the use of κοπιᾶν 2 Tim. ii. 6.) v. 58. 1 Thess. i. 3. (comp. Heb. vi. 10.) Rev. ii. 2. In John iv. 38. κόπος is used for the *fruits of labour*. Comp. 2 Cor. x. 15. Ecclus. xiv. 15. In Xen. de Re Equest. iv. 2. Anab. v. 8. 3. for *weariness from labour*.]

II. *Trouble, disturbance, uneasiness*. So κόπον or κόπους παρίημι, to *give trouble or uneasiness to, to trouble, disturb, negotium facesso*; for which the Greek writers generally use the phrase *πράγματι παρίημι*. See Alberti on Mat. xxvi. 10. and Addenda, p. 505. To the passages he has produced may be added from Theophrastus, Eth. Char. cap. 15. ΠΡΑΤΜΑΤΑ' μοι μὴ ΠΑΡΕΧΕ, *don't trouble me*. Kypke, however, Observ. Sacr. in Mat. has produced from Aristotle, Probl. § v. qu. 38. p. 837. ταῖς γὰρ μῆροις ὁ πᾶν βάρος ἐμπύκτων ΚΟΠΟΥΣ εἴωθε ΠΑΡΕΧΕΙΝ, 'for the whole burden lying upon the thighs is apt to produce *fatigue*.' And a little after, 'walking on hard ground ΠΑΡΕΧΟΥΣΙ ΚΟΠΟΥΣ *fatigues*

the muscles and sinews of the legs.' See Duport on Theophrast. as above. [Mat. xxvi. 10. Mark xiv. 6. Luke xi. 7. xviii. 5. Gal. vi. 17. (comp. Eccles. xxix. 4. Long. Pastor. lib. iii. p. 72.) In Rev. xiv. 13. of the toil and labour, the troubles of human life, as Job v. 7.]

Κορρία, ας, ἡ, from κόρπος dung, filth.—*Filth, dung, a dung-hill, manure.* occ. Luke xiii. 8. xiv. 35. [LXX, 1 Sam. ii. 8. Neh. ii. 13. 2 Kings ix. 37. Job ii. 8. (for ἄρξ the dust. Comp. Hom. Il. ω'. 640.) Is. v. 25.]

## ΚΟΠΤΩ.

I. *To cut off or down.* occ. Mat. xxi. 8. Mark xi. 8. [See LXX, Num. xiii. 24. 1 Kings v. 6. Is. x. 16. Ezek. xxxix. 10. &c. In 2 Sam. v. 20. it is to *smite or overthrow*, (whence κοπή; which see). Comp. Josh. x. 20. &c. Hence, it denotes to *cut* and the like, see 1 Mac. xii. 24. and Duker on Thucyd. viii. 13; so κόπτεις vexation, Eccles. xii. 12.]

II. *Κόπτομαι*, mid. *to strike or beat one's self*, particularly *one's breasts*, with the hands in lamentation, so to *lament, wail*, plangere. *Beating the breasts* is mentioned as a gesture of violent grief both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus Homer, Il. xviii. 30, 31. (comp. 60, 51.)

Χεῖρι δὲ πᾶσαι  
Στήθεα πνεύλοντο  
— With their hands  
All beat their breasts.—

Which is, as usual, copied by Virgil, *Æn.* i. 485.

Tunant pectora palmis.  
— With their hands  
Beating their breasts.

So in Ovid,

Plangere nuda mole conabar pectora palmis.  
Then with my hands my breasts I strove to beat.

See more to this purpose in Wetstein on Luke xviii. 13. It is used intransitively, Mat. xi. 17. xxiv. 30.—with the preposition *ἐν* following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52. where however the prep. *ἐν* or *διὰ* seems understood. Comp. Luke xxiii. 27. [See LXX, Gen. xxiii. 2. 1. 10. 1 Sam. xxv. 1. 1 Kings xiii. 30. 2 Sam. xi. 28. Eccles. xii. 6. Zech. xii. 10. So Aristoph. Lysist. 397. κόπτεισθ' Ἀδωνιν, *bewail for Adonis.* See the Schol. and Herod. ii. 42, 61. and Larcher's notes, where he exposes a most absurd mistake of Voltaire. Comp. also Ez. vi. 9. xx. 43. Jerem. viii. 2. (pass. *to be lamented for*), and see Feith. Ant. Hom. lib. iii. c. 15. p. 287—290. Hom. Il. γ'. 33. &c. κόπτων ῥύπτων, Hesych. Atticé, κόπτειν τὴν θύραν is to *knock at the door*, though the primary sense is to *cut*. See Schol. Arist. as above, and Eust. p. 899. and 1256. So in the pass. θάλασσα κοπτομένη πνοαῖς is *beaten upon*, Theocrit. Idyll. xxii. 15, 16.]

ΚΟΠΑΨ, ακος, ὁ, from κράζω *to cry out*, according to some; but it rather seems a name formed by an onomatopoeia from the *croaking* of the raven, or *cawing* of the crow. So Aristophanes in Ran. expresses the croaking of the frog by ΚΟΑΨ.—*A raven or crow.* occ. Luke xii. 24. [LXX, Gen. viii. 7. Lev. xi. 16. See also Deut. xiv. 13—17. et var. lectt.]

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Κοράσιον, τό, from κόρος, *a young man, a youth, stripling.*—*A damsel.* [Mat. ix. 24, 25. xiv. 11. Mark v. 41, 42. vi. 22, 28. Ruth ii. 8, 22, 23. iii. 2. 1 Sam. ix. 11. xx. 30. (see also Theodot.) xxv. 42. Esth. ii. 2—9. iii. 2. Joel iii. 3. Zech. viii. 5.] et al. Κοράσιον, though condemned as a bad word by the old grammarians, Phrynichus, Thomas, and Pollux, is yet several times used by Lucian, and frequently by Arrian, Epictet, as may be seen in Wetstein on Mat. ix. 24. Comp. also Kypke. [See Arrian, Diss. Epict. iii. 2, 8. (In i. 18. and 28. κορασιδιον occ.) Lucian, Asin. c. 6. Jacobs, Anthol. Gr. vol. i. p. 108. Wahl says, (from Lobeck on Phryn. p. 74.) that it was applied to girls of the lower orders with a certain degree of *εὐλαϊσμός* (or *holding them cheap*) by the older Greeks in conversation only, but that later writers use it without this sense annexed. So of κοριδιον.]

ΚΟΡΒΑΝ. Heb.—*Corban*, ὁ ἐντὶ δῶρον, which is a gift, says St. Mark vii. 11. i. e. *an offering dedicated to God*<sup>1</sup>. So Josephus, Ant. iv. 4, 4. explains κορβάν, δῶρον δὲ τοῦτο σημαίνει, this signifies a gift or offering. And in this sense the Heb. נָחַץ (from נָחַץ *to approach*, and in Hiph. *to offer, present*), is very frequently used in the O. T. and constantly by the LXX, except in one passage rendered δῶρον.

ΚΟΡΒΑΝΑΣ, ὁ, ὁ.—*The sacred treasure, or treasure dedicated to God, and destined to sacred uses.* So Josephus expressly tells us, the *sacred treasure* among the Jews was called *Corbanas*, τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ ΚΟΡΒΑΝΑΣ. De Bel. ii. 9, 4. The word seems plainly formed from the Chald. or Syriac קָרְבָּן or קָרְבָּן, which from the Heb. נָחַץ, Comp. κορβάν. occ. Mat. xxvii. 6. where the Syriac version, for κορβανᾶν,

has קָרְבָּן לַיהוָה. [It is here the same as the γαζοφυλάκιον (Luke xxi. 1. &c.) according to Wahl and Schleusner, and this was thirteen chests in the court of the women, called by Rabbinical writers רִנְיָוִו trumpets, from their shape. V. Theophyl. ad loc. Hadr. Reland. de Spoliis Templi Hierosolym. in arcu Titiano (Traj.) ad Rhen. 1716.] Stolberg. Exercit. Ling. Gr. x. 382. and Winer, Biblisches Realwört. p. 692.]

ΚΟΡΕΝΝΥΜΙ.—*To satiate, satisfy.* Pass. *to be satiated, satisfied*, properly with food. [Acts xxvii. 38. (with genit. see Matthias, Gr. Gr. § 330.) 1 Cor. iv. 8. metaphorically. See LXX, Deut. xxxi. 20. Ἀβ. V. H. i. 4. Irmisch on Herodian, i. 13. § 10. p. 553. Xen. Mem. iii. 11, 13.—Κορέννυμι may be derived from κόρος, *satiety, abundance*, or immediately from the Hebrew קָרַח the light, the great agent which produces *plenty and abundance* to the earth and its inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of a *horn* (comp. κίρας) inverted and pouring out fruits, and that, both

<sup>1</sup> [The trick which our Saviour meant to reprobate was this: the Jews, in order to avoid giving to their parents what they asked, were in the habit of saying it was *offered to God*, and yet they used it themselves. Our Lord meant therefore to say, that if they called it an offering to God, they were bound to make it so really, and not to use it themselves.]

on the coins of the Romans<sup>1</sup>, and in the descriptions of their poets. Thus Horace, *Carm. Sæcul.* 59, 60.

———— Appareque beata pleno  
Copia cornu.

**Plenty with her full horn appears.**

And Od. i. 17, 14, &c.

————— Hic tibi *Copia*  
Manabit ad plenum benigno  
Ruris honorum opulenta cornu.

Here shalt thou rural blessings know,  
Which from *Plenty's* horn shall flow.

Again, 1 Epist. xii. 28, 29.

———— aurea fruges  
 Italia pleno defundit *Copie cornu*.  
*Plenty pours out her fruits from loaded horn.*

Hence we may in some measure account for the LXX having rendered  $\tau\epsilon\tau\iota\ \rho\alpha$ , the name of one of Job's daughters (Job xlii. 14.) by the words  $\text{'}\alpha\mu\alpha\lambda\theta\epsilon\iota\alpha\varsigma\ \kappa\iota\rho\alpha\varsigma$ .  $\tau\epsilon\tau\iota\ \rho\alpha$  may mean *the horn inverted*.  $\text{'}\alpha\mu\alpha\lambda\theta\epsilon\iota\alpha\varsigma\ \kappa\iota\rho\alpha\varsigma$  is the *horn of Amalthea*, which was the name of the *goat* feigned to have *nursed* Jupiter in his infancy. Thus Callimachus, Hymn. in Jov. 48. 49.

————— Σὺ δ' ἐθήσαιο πίονα μαζὸν  
Αἰγὸς Ἀμαλθείας.

Thou drew'st the swelling test of that famed goat,  
Kind Amalthea.

Whose *horn* was thenceforth said to have "the privilege, that whoever possessed it should immediately *have what they desired* ; whence it came to be called the *horn of plenty*." (Boysse's Pantheon, ch. 15.) The name *Amaletha* is an evident corruption from the Heb. *am* <sup>אם</sup> a nurse, with *m* postfixed after the Phœnician manner. See Bochart, vol. ii. 630.

KO'POE, ov, δ, from the Heb. כּוֹ, to which it  
several times answers in the LXX. [2 Chron. ii.  
10. xxvii. 8. &c.]—*A Cor* 2, "the largest mea-  
sures of capacity among the Jews, whether for  
solids or liquids, (1 Kings v. 11.) It was the  
same as the *homer*, Ezek. xlv. 14;" so equal to  
ten *baths*, (Gr. βαροι), or to about seventy-five  
gallons five pints English. occ. Luke xvi. 7. [See  
Lev. xxvii. 16. Num. xi. 31. &c. Joseph. A. J.  
xv. 9, 2. makes it equal ten Attic Medimni. See  
Epiphanius de Mensur. et Ponder. p. 540. (ed.  
Basil.) and Le Moyné, Var. Sacr. p. 471.]

**Κοσμίω, ὦ, from κόσμος order.**

1. *To order, set in order.* See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41. for the Heb. רָצַף *to set in order.* And Homer, *Odys.* vii. 13. ἄδρην ἔκο' ἔμει *prepared supper.* [Comp. *Eclus.* xxix. 27. κόρησεν τράπεζαν *furnish a table;* in *xlvii.* 11. *to appoint, ordain.* See *xvi.* 27.]

II. *To adorn, garnish.* [Luke xxi. 5. 1 Tim. ii. 9. (comp. 1 Pet. iii. 5. where it is metaphorically used.) Rev. xxi. 2, 19. In Tit. ii. 10. *to do honour to.* Comp. Thucyd. ii. 42. Xen. Conviv. viii. 38. Hellen. v. 4, 33. In Herod. viii. 60, *κόσμον φέρειν* is *to be honourable, proper,*

<sup>1</sup> See Addison's Dialogues on Medals, and Spence's Polymetis, p. 146.

<sup>2</sup> See Heb. and Lexicon in **נ** III.

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*becoming.* Comp. Soph. Aj. 293.] Mat. xxiii. 29 ; on which text compare 1 Mac. xiii. 27—30 ; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to *repair* and *adorn* the monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕῖΝ τὸν τάφον, (see Kypke,) or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕῖΝ ΤΟ' ΜΝΗ-ΜΑ ; so Xen. Hellen. lib. vi. cited by Raphaelius and Wetstein, whom see, as also Elaner and Wolfius on the place. To the passages they have produced I add from Josephus, Ant. xiv. 11, 4. that Phasaël τάφον 'ΕΚΟΣΜΕΙ τῷ πατρί, *adorned a monument* for his father. [Wahl understands it, of *placing little columns*, &c. Schl. translates it here, to *build up, erect*, i. q. οἰκοδομεῖν, which precedes it. occ. LXX, 2 Kings ix. 30. 2 Chron. iii. 6. Jer. iv. 30. Ez. xi. 11, 13. xxiii. 40. See Æl. V. H. viii. 10. xi. 9. &c.]

III. *To trim*, as a lamp. Mat. xxv. 7. [i. e. *to prepare*, as above. See Munthe, Obs. in N. T. e Diod. Sic. p. 88.]

**κόσμος**, ἡ, ὄν, from κόσμος the world.—*Worldly, relating to this world.* occ. Tit. ii. 12. Heb. ix. 1. "a tabernacle made on earth, and of earthly materials." Clark [on Tit. Comp. κόσμος V. and αἰών.]

*Kósmos*, ου, ὁ, ἡ, from *kósmos* *order*.—*Orderly, decent*. occ. 1 Tim. ii. 9. iii. 2. The expressions in 1 Tim. ii. 9. are very similar to those of Epictetus, *Enchirid.* cap. 62. where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ καὶ Αἰδῆμονες ἐν Σοφροῦντι. [Schleusner in 1 Tim. iii. 2. understands, *desirous of order, and ruling those below him with steady discipline*; he refers to Xen. *An.* vi. 6, 17. (in ed. Schn. 4, 32.) but it there means *orderly, obedient*. In Eccles. xii. 9. κόσμον παραβολῶν occurs, but this does not agree with the Hebrew. See Perizon. on *Est.* v. H. xiv. 7. Gottleber on Plat. *Phæd.* p. 30. (on § 13.) Irmisch, *Excurs.* ad Herodian. i. 2, 3. p. 788. Xen. *Hier.* v. 1. Diod. Sic. xiii. 38. &c.]

**Κοσμοκράτωρ**, **ορος**, **ὁ**, from *κόσμος* *the world*, and *κράτος*, *power, authority*.—*A ruler of this world*. occ. Eph. v. 12. where it is spoken of evil spirits. Comp. John xii. 31. xiv. 30. [and 2 Cor. iv. 4.—The Jews have received the word thus τῷ τῷ ἑαυτοῦ into their language, and apply it sometimes to Satan (called also *ὁ πῦρ ἡ τοῦ τοῦ prince of the world*, see John xii. 31.) and evil spirits, sometimes to kings and princes. See Buxtorf, *Lex. Talmud. et Rabbin.* fol. col. 1062.]—The Scholiast on Aristophanes, cited by Wetstein, applies this word to Sesostris, king of Egypt, as *emperor of the world*; *Σεσάγχωσις ὁ βασιλεὺς τῶν Ἀιγυπτίων*, ΚΟΣΜΟΚΡΑΤΩΡ γενόμενος.

ΚΟΨΜΟΣ, *ov, ð.*—In the Greek writers it denotes *order, regularity, ornament*. [e. g. Thuc. iii. 77. Herod. viii. 60. Xen. Econ. viii. 20. &c.]

I. *An adorning, ornament.* 1 Pet. iii. 3. [Comp. 1 Tim. ii. 10. and Is. lxi. 10. Wahl translates James iii. 6. ὁ κόσμος τῆς ἀδυσίας, *the tongue is the ornament* (i. e. *the glosser over*) of *iniquity*. English translation, *a world of iniquity*, and Schleusner *multitudo impiorum*.] See Prov.

xx. 29. Exod. xxxiii. 5. Is. xlix. 18. Jer. iv. 30. Ez. vii. 20.]

¶ I. *The world, the whole frame of the material heaven and earth*, so called from its admirable regularity and beauty. So Aristotle, lib. i. de Mundo, defines κόσμος, σύστημα ἐξ οὐρανοῦ καὶ γῆς, καὶ τῶν ἐν τούτοις περιχομένων φύσεων λίγεται δὲ ἐπίρως ΚΟΣΜΟΣ, ἡ τῶν ὄλων ΤΑΞΙΣ καὶ ΔΙΑΚΟΣΜΗΣΙΣ, a system composed of the heaven and the earth, and of the beings contained in them; otherwise, the order and beautiful arrangement of the universe is called κόσμος. And Plutarch, de Placit. Phil. ii. 1. says that Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὄλων περιχώρην, ΚΟΣΜΟΝ, ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ, 'Pythagoras was the first who called the system of the universe κόσμος, from the order observable in it.' [See also Plat. Gorg. +63. p. 508. A. φασὶ δὲ οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωρίαν συνίεναι καὶ φιλίαν, καὶ κοσμήματα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι.†] And in this the Latins imitated the Greeks, as Pliny observes, Nat. Hist. i. 4. *Quem κόσμον Græci nomine ornamentum appellaverunt, nos a perfectâ absolutâque elegantia, mundum.* 'What the Greeks called κόσμος by a name denoting ornament, we, from its perfect and complete elegance, denominate mundus.' And before him Cicero (in Timæo, § 10. ed. Olivet.) *Hunc hac varietate distinctum bene Græci κόσμος, nos lucentem mundum nominaverunt.* [So Cic. de Senect. xxii. uses "hæc omnis pulcritudo" in the same sense. Mat. xiii. 35. (comp. xxiv. 21. and see Gen. i. 1.) xxv. 34. Luke xi. 50. John xvii. 24. Heb. iv. 3. Ephes. i. 4. 1 Pet. i. 20. Rev. xvii. 8. (see καταβολή.) John i. 10. xvii. 5. Acts xvii. 24. Rom. i. 20. On James iii. 6. see οὖν 2. In LXX, ὁ κόσμος τοῦ οὐρανοῦ often occ. for ἡμέρα. Gen. ii. 1. Deut. iv. 19. (see Selden, de Diis Syria, Proleg. c. 3.) xvii. 3. Is. xxiv. 21. xl. 26. the host of heaven. Fuller, Miscell. Sacr. i. 7. p. 58. thinks that they deduced ἡμέρα from ἡμέρα, whence ἡμέρα splendour, &c. (see Simon. Lex. Hebr. and Wept. Frag. Critt. pt. iv. p. 43.) but they may have used the word as denoting the regularity and order of the heavenly bodies, like that of an army, which ἡμέρα properly means.]

III. *The earth.* Mark xiv. 9. Luke xii. 30. Comp. 2 Pet. ii. 5. iii. 6. [comp. also 2 Cor. i. 12. So ἐρχεσθαι εἰς τὸν κόσμον of Christ's coming upon the earth, being born, made man. See John xi. 27. Comp. vi. 14. ix. 30. xii. 46. (In John i. 9. Schl. joins ἐρχόμενον with φῶς and not with ἀνθρώπων.) Wahl translates the phrase to appear among men, (see IV.) and the sense<sup>1</sup> is the same; add Heb. x. 5. The Rabbin writers call all men עוֹלָם עוֹלָם all that come into the world. See Drusii Præterita, book iv. in init. ἐκ τοῦ κόσμου εἶναι is said of worldly-minded persons, (see VI.) occ. John viii. 23. In xviii. 36. the word is used of an earthly kingdom, dominion, &c. as opposed to an heavenly; and hence it is used of

this present world and earthly things. So 1 Cor. iii. 19. ἡ σοφία τοῦ κόσμου τούτου, earthly wisdom. Comp. 1 Cor. i. 20, 21. and see αἰών. Refer to John xvi. 33. and sense V. below. Hence ὁ ἀρχὸν τοῦ κόσμου τούτου, John xii. 31. xiv. 31. xvi. 11. is used of Satan. Comp. 2 Cor. iv. 11. In John xvi. 31. ἡγὼ νενίκηκα τὸν κόσμον I have overcome the world, i. e. its power to injure your faith, &c. Gal. iv. 3. τὰ στοιχεῖα τοῦ κόσμου is the rudiments of religion which were given to the Jews, according to Schl.; but it here means the Jewish religion as being more earthly, addressed more to the senses. Comp. Col. ii. 8, 20. See Pole, Synop. Parkhurst takes Mat. iv. 8. in the sense of the earth; but I think the word here only means Palestine. See οἰκουμένη. In Rom. i. 8. perhaps the Roman empire is meant, or the expression may be loosely taken for everywhere.]

IV. *The world, i. e. the whole race of mankind*, both believers and unbelievers, both good and bad. John iii. 16, 17. vi. 33. xii. 47. xiv. 31. Rom. iii. 19. [1 John ii. 2. of the whole race of mankind. So Adam is called πατὴρ τοῦ κόσμου, Wisd. x. 1. Comp. xiv. 6.] It is spoken hyperbolically of a great number of persons, as le monde in French, and the world in English. John xii. 19. Comp. John vii. 4. xviii. 20; of the Gentiles, as opposed to the Jews, Rom. xi. 12; of the eternal world, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. Rom. iv. 13. where see Macknight.

V. *The wicked part of the world*, which constitutes the larger number of mankind. John vii. 7. xv. 18, 19. xvi. 20. xvii. 14. Rom. xii. 2. 1 Cor. xi. 32. 1 John iii. 1, 13. iv. 5. Comp. 1 John ii. 15. v. 19. [See Etym. M. voc. κόσμος. Ernesti ad Ammian. Marcell. xiv. 8. Phavorinus says, κόσμον τοὺς ἐν ἀπιστίᾳ καὶ ἐν ἀμαρτίᾳ ἀνθρώπους λέγει ὁ ἀπόστολος (1 Cor. xi. 32.) ἵνα μὴ σὺν τῷ κόσμῳ καταριθῶμεν. Hither also some refer James iv. 4. ἡ φιλία τοῦ κόσμου, complaisance (or friendship) with a sinful world. Wahl and Schleusner say love of riches, &c. (as below, VI.)]

VI. *The things of this world*, as riches, honours, pleasures, &c. 1 Cor. vii. 31. Gal. vi. 14. Comp. 1 John ii. 15, 16. [On κόσμος see Joh. Floder, Diss. de Homonymia vocabuli κόσμος in Scriptis N. T. Upsal, 1770. 4to.]

ΚΟΥΜΙ, arise, Heb. and Syr. קוּם 2 pers. fem. imperat. of the V. קָם to arise. occ. Mark v. 41.

ΚΟΥΣΤΟΔΙΑ, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the N. custos, -odis, a keeper, a sentinel, and this from curo, to take care, and sto to stand, q. d. one who stands upon guard. Further, the V. curo seems to be from the N. cor the heart, (which from the Greek κῆρ, see under καρδία,) and sto to stand, from the Greek στᾶω, στῶ, which see under ἵστημι.—A watch or guard of soldiers. Stockius observes, that Virgil in like manner uses the Latin custodia for the soldiers themselves, Æn. ix. 166, 7.

———— Noctem custodia ducti  
Insonnem ludo.

The guard in pastime spends the sleepless night.

[See Senec. Epist. 70.] So Caesar, cited by Wet-

<sup>1</sup> [Observe, however, that unless in John i. 10. we refer ἐρχόμενον to ἀνθρώπων, that in all these instances the phrase is applied to Christ, and will rather mean his coming into the world as from elsewhere, i. e. from heaven by ὑπόμνησιν, than the mere Rabbinical phrase above quoted. See Pole's Synopsis on John i. 10. and comp. xii. 46.]

stein, 'dispositis in vallo custodiis, having posted guards in the trenches.' occ. Mat. xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history<sup>1</sup>; and Josephus, Ant. xx. 4, 3. and de Bel. ii. 12, 1. informs us, that it was usual with the Roman governors to order a Roman cohort to mount guard in the porticoes of the temple at the solemn feasts. [Others understand it of the Prætorian soldiers present at our Saviour's crucifixion. Suid. *κουστωδία* τὸ τῷ διαμωτηρίῳ ἐπιτιμεινόν στρατεύμα, σύστημα στρατιωτικόν, στίφος, (and so Hesych. nearly,) the detachment on duty at the prison, a military body, a troop.]

*Κουφίζω*, from *κούφος* light.—To lighten, make light or less heavy. occ. Acts xxvii. 38. The LXX apply it in like manner to a ship for the Heb. *קָלַל* to lighten. Jon. i. 5. [So Achilles Tat. iii. p. 163. *ὅπως τὸ μὲν βαπτίζομενον τῆς νηὸς ἀνακουφίσαιμεν*. Polyb. i. 39. *ἐκρίψαντες ἐκ τῶν πλοίων πάντα τὰ βάρη, μόλις ἐκούφισαν τὰς ναῦς*. See Raphaelius and Wetstein. occ. also 1 Sam. vi. 5. 1 Kings xii. 4, 10. to lighten.]

*Κόφινος*, ου, ὁ, so called ἀπὸ τῆς κουφότητος, from its lightness, or from κόπτω to cut off, because made of cuttings or twigs of trees. The ancient Syriac version, for *κοφίνου*, has constantly used

ܟܦܝܢܐ "cave autem oredas, &c. But do not imagine," says Vossius, (Etymolog. Latin, in Cophinus,) "that this word is from the Syriac

ܟܦܝܢܐ. For, on the contrary, the Syrians took this, like many other words, from the Greeks." [Hence the French *coffin*, a wicker basket, (petit panier d'osier, &c. Dict. de l'Acad.) from which our *coffin*. See Johnson.]—A wicker basket<sup>2</sup>, properly of a certain measure or capacity. [Mat. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 13.] It seems probable that each of our Lord's apostles carried his basket with him. [They probably wanted these baskets when among the Samaritans or the Gentiles to carry their provisions, in order not to be polluted by the meats, &c. of other nations.] The Jews in other countries made great use of these *κόφινος*, as appears from Juvenal, who mentions them as a kind of badge of that people, Sat. iii. 14.

*Judeis quorum cophinus fœnucque supellex.*

The Jews equip'd with baskets and with hay.

And Sat. vi. 541. he speaks of a fortune-telling Jewess,

— Cophino fœnucque relieto.

Leaving her basket and her hay.

On which passages Grotius (on Mat. xiv. 20.) observes, that "the Jews went from Rome to their *proseucha* or oratoria, which were in the Aricinia wood, at ten miles' distance from the city, furnished with their baskets, and with hay to

serve them for a bed," but rather, I think, (according to the late Mr. Madan's learned and sensible note on Sat. iii. 14. in his New and Literal Translation of Juvenal, which see,) to stop the interstices of their wicker baskets, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should usually carry about with them in their baskets as much hay as would serve for a bed to lie on. Dryden renders the former line above quoted,

By banish'd Jews, who their whole wealth can lay  
In a small basket, on a wisp of hay.

"In these baskets or little panniers," adds Grotius, "they used to carry along with them bread." Mat. xvi. 9. Mark viii. 19. [Judg. vi. 19. Ps. lxxxi. 6. and see Simon. Heb. Lex. voc. תי. Suid. *κόφινος* ἀγγεῖον πλεκτόν.]

*ΚΡΑΒΒΑΤΟΣ*, ου, ὁ, a couch. It denotes a mean kind of bed, such as the ancients used to repose themselves on at noon, *grabatus*, or perhaps a mattress<sup>3</sup>. The Syriac version renders it by ܟܦܝܢܐ Mark ii. 4. Acts v. 15. et al. "The

Greek grammarians," says Kypke, "reject, as vulgar and inelegant, the word *κράββατος*, which denotes a meaner kind of bed. Phrynichus, for instance, *σκιμπος* λέγει, ἀλλὰ μὴ *κράββατος*. Nor can it be denied that greater elegance has been sometimes sought in the word *σκιμπος*. Thus, according to Sozomen, Hist. Eccles. i. 11. Spyridon severely reproved Triphyllius, bishop of Ledri, on this account: *ἐπιτραπίς Τριφύλλιος διδάξει τὸ πλῆθος, ἵπτι τὸ ῥητὸν ἐκείνο παρὰ γὰρ ἐς μίσην ἰδέσθαι, τὸ ἀρὸν σου τὸν κράββατον καὶ περιπάτει, σκιμποδα ἀντὶ τοῦ κράββατον, μεταβαλὼν τὸ ὄνομα, εἶπε. Καὶ ὁ Σπυρίδων ἀγανακτήσας, οὐ σὺγε, ἴσθι, ἀμείνων τοῦ κράββατον εἰρηκότος, ὅτι ταῖς αὐτοῦ λέξεσιν ἱπασχύνῃ κεχρησθῆαι; 'Triphyllius being asked to preach to the people, and having occasion to quote that text, take up thy *κράββατον* and walk, changed the word *κράββατον* into *σκιμποδα*. At which Spyridon being provoked, Are you better, says he, than he who said *κράββατον*, that you are ashamed of using his words?' The word *κράββατος* however certainly occurs in approved authors. I shall not repeat the passage in Pollux, Onomast. x. 7. nor that in Arrian, Epictet. iii. 22. [p. 317, 318.] where *κράββατιον* occurs. These have been anticipated by Schwarzus and by Georgius, Hierocrit. p. 127. I add from Arrian, Epictet. i. 24. p. 145. *ὡς τὸν ΚΡΑΒΒΑΤΟΝ ἐν πανδοχείῳ*. 'Αν οὖν ὁ πανδοχεύς ἀποθάνῃ, ἀπολίπῃ σου τοὺς ΚΡΑΒΒΑΤΟΥΣ; 'as a bed at an inn. If then the landlord dies, will he leave you the beds?' Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark. [It occurs Mark ii. 4, 9, 11, 12. vi. 55. John v. 8—12. Acts v. 15. ix. 33. and is omitted in 43. *στρώσον σεαυτῷ make thy bed*. Morris says, *σκιμπος*, Ἀττικῶς *κράββατος*, Ἑλληνικῶς. Hesych. *σκιμπος*, *κράββατος*, and he also explains *σκιμποδῖον* a mean little couch that would hold one person. See Notes on Thom. M. p. 799. Lobeck on Phryn. p. 63. and Schwarz, Notes on Olearius de Stilo N. T. p. 284.]*

<sup>3</sup> See Heb. and Eng. Lexicon in ܟܦܝܢܐ XIV., and ܟܦܝܢܐ.

<sup>4</sup> But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

<sup>1</sup> See Macknight and Campbell on Mat. xxvii. 65.

<sup>2</sup> "Erat autem cophinus non quivis calathus seu corbis, sed certa cujusdam mensura, ut minus recte facere mihi videatur vulg. lex. cum has duas significationes distinguunt, *κόφινος*, *cophinus*, (imo *cophinus* seu *corbis* certa mensura.) Item, *mensura genus*." Dupont in Theophr. Eth. Char. cap. iv. p. 282. ed. Needham. [The mensura was three xōer. See Hesych.]

KPA'Ω, to cry, cry out or aloud, exclaim. [Mat. viii. 29. ix. 27. xiv. 28. (of crying out in fear.) xv. 23. xx. 30, 31. xxi. 9, 15. Mark xi. 9. John xii. 13. Acts vii. 57. xiv. 14. xix. 28, 32, 34. xxi. 36. &c. Rev. xii. 2. (of a woman crying out in childbirth.) xviii. 18, 19. (of crying out in lamentation, wailing, &c.) In Luke xix. 40. (comp. Habak. ii. 11.) of λῆθοι κερράζονται is a proverbial phrase. (see Drus. Prov. Cl. ii. bk. iii. 85. Nonn. Dionys. xvi. 224. εἴπατε πίναται.) On James v. 4. comp. Gen. iv. 10. In John vii. 28. it is to speak out openly. See John i. 15. (comp. κηρύσσω.) Rom. ix. 27. Hesych. κερράζω φανερῶς διαμαρτύρεται. In Rom. viii. 15. it is used of crying out in prayer. Comp. Gal. iv. 6. Ps. xxviii. 1. xxx. 8. Suidas says, that κερράζομαι applied rather to the earnestness of the prayer than the elevation of the voice, οὐκ ἐν φωνῇς ἀλλ' ἐν προθυμίᾳ καὶ συντόνῳ καὶ σπουδαίᾳ εὐχῆς. LXX, 2 Sam. xiii. 19. xix. 4. Job xix. 7. xxxv. 9. et al. Obs. the form κερράζομαι is fut. from a new form κερράγω, which arose from perfect 2. κερράγα of πράζω. See Matthiæ, Gr. Gr. § 219. iv. or Fischer on Weller, Gr. Gr. p. 172.]

### Κραιπάλη, ης, ἡ.

I. Properly, a head-ache, a shooting pain or confusion of head, arising from intemperance in wine or strong liquors. So Hesychius, κραιπάλη, ἡ ἀπὸ χθιζῆς μίθης κεφαλαλγία, κραιπάλη denotes the head-ache occasioned by yesterday's drunkenness. [See Etym. M., also Eustath. and Suidas, &c.]

II. Surfeiting, excessive or intemperate drinking or eating. occ. Luke xii. 34. See Wetstein. [See Alciph. iii. 21. Herodian i. 17, 7. and Irmisch, Exc. on i. 3, 3. Plut. de Puer. Educ. e. 18, 8.] The LXX have used the V. κραιπάλας in the sense of being drunk, for the Heb. נָעַץ, Is. xxix. 9; and for the Heb. מָצַח to exult, be agitated, Ps. lxxviii. 65.

Κρανίον, ου, τό, from κράνον the head, which from κάρηνον the same, but properly the top or summit, as it is applied in Homer to cities, Il. ii. 117. ix. 24; and to mountains, Il. i. 44. ii. 167. et al., and this, I apprehend, from the Heb. קַרְנָא a horn.—A skull. occ. Mat. xxvii. 33. Mark xv. 22. Joha xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English Calvary, from the Latin calvaria a skull. occ. Luke xxiii. 33. Comp. Γολγοθᾶ. [Judg. ix. 53. 2 Kings ix. 35.]

Κράσπεδον, ου, τό, so called, q. κρεμᾶμενον ἐς πῖδον, hanging down to the ground. [It denotes the prominent part of any thing, e. g. it is used in Xen. Hell. iii. 2, 16, of the wings of an army. See iv. 6, 8. and Eur. Suppl. 660. (of the front or lower parts of a mountain.)]—A tassel or tuft of the garment which the Jews in general, and our blessed Lord in particular, (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20. The above-cited are all the passages of the N. T. wherein the word occurs. In the LXX it answers not only to the Heb. קָצַץ the

border, extremity, Deut. xxii. 12. Zech. viii. 23. but also to קָצַץ the flower-like tuft which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These flowers were a very proper and striking emblem of the irradiation or emission of light; and upon them they were commanded to put, Num. xv. 38. a complicated lace, כְּתֹרֶת of blue or sky colour, an emblem of the Spirit, taken from its azure appearance at the extremity of the system. Was not the command, therefore, for their wearing such flowers on the borders of their garments, teaching them, in symbolical language, that they were to consider themselves as clothed with the Sun or Light of Righteousness (see Is. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having put on Christ the divine light (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should walk as children of light, Eph. v. 8. putting on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should walk in the Spirit, Gal. v. 16, 25. being adorned with the complicated graces (see Gal. v. 22, 23.) of which he is the Author to believers! Comp. Num. xv. 39, 40. [Lex. Cyrill. MS. Brem. κράσπεδον· τὸ τοῦ ἱματίου ἄκρον, ἐνίοι δὲ τὸ θυσανωτὸν τοῦ χιτῶνος. (Θυσανωτὸς is a fringe properly. See Herod. iv. 189. Hom. Il. B. 448. E. 738. &c.) Hesych. κράσπεδα· τὰ ἐν τῷ ἄκρῳ τοῦ ἱματίου κεκλωσμένα ῥάμματα, καὶ τὸ ἄκρον αὐτοῦ. Schleusner says, that the colour of these fringes was coccineus, but this is rather crimson or scarlet, (as also πορφύρεος. See Schleusner in voc. πορφύρα, &c. Braun. de Vest. Sacerd. i. 14. and on the spiritual allusions of this colour, ii. 26. &c.) and they were ῥυζῆρ or blue (as Parkhurst says) in reality. He should rather have said hyacinthinus. See Simon. Heb. Lex. in voc. under derivat. from קָצַץ Braun.<sup>2</sup> de Vest. i. 13, 15. &c.]

Κραυαίς, α, ὅν, from κράτος strength.—Strong, mighty, powerful. occ. 1 Pet. v. 6. [Exod. iii. 19. vi. 1. xii. 9. Job ix. 4. et al.]

Κραυαίω, ὦ, from κραυαίος.—To strengthen, make strong. Κραυαίομαι, οὔμαι, pass. to be strengthened, to be or grow strong. occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16. [On 1 Cor. xvi. comp. 1 Sam. iv. 9. 2 Sam. x. 12. LXX, Ps. xxx. 24. lxxx. 15, 17. Κραυαίου or κραυαιωθῆναι ὑπὲρ, ἐπὶ, is often to prevail over. See 1 Sam. xvii. 50. (ed. Ald. and MS. Alex.) 2 Sam. x. 11. 1 Kings xx. 23. &c. &c.]

### Κρατῖω, ὦ, from κράτος strength.

I. To lay strong or fast hold on, to hold fast. Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11. where Kypke cites from Achilles Tatius, lib. v. p. 309. ἡ μὲν ἐντεχέρι με ΚΡΑΤΕΙ'Ν ἐκτὶ κοιμηθόμενον, 'she endeavoured to retain me to sleep there.' [See LXX, Song of Sol. iii. 4. and Judg. xvi. 27. to hold fast, detain. See sense IV. also.]

### II. To hold fast, hold, detain. Acts ii. 24.

<sup>1</sup> See Heb. and Eng. Lexicon in קָצַץ I. II., V.

<sup>2</sup> [Braunius determines, however, on this difficult point of colours, that there were different sorts of purpura. Erat purpura, violacea et caerulea et rubra. I. 14, 2. and afterwards, § 3. plurimum tamen color ruber intelligitur per purpuram, non violaceus, nec caeruleus. Those who wish to know more on this subject should read his elaborate work.]



[Schleusner remarks on this passage, that the sense of conquering is not wholly foreign to it, and so Wahl, who takes *κατασθαι* for to overcome. See Perizon. on *Æl.* V. H. ii. 4. Suid. *κατασθαι*, *κατασθαι*. In LXX it occ. for to subdue, Josh. xviii. 1. also of taking (as a city). Deut. ii. 34. iii. 4. See also Habak. i. 10. Judg. viii. 12. 1 Mac. i. 2. *Æl.* V. H. vii. 10. Xen. Mem. iii. 2, 1. (of conquering, getting the better of enemies.) Schweigh. Lex. Herod. voc. *κατασθαι*. Hence it is to rule over, and the like: see Esther i. 1. Judg. vii. 8. according to some editions, (to lead, be at the head of.) Prov. viii. 16. comp. Wied. iii. 8. x. 2. and thus Schl. explains Rev. vii. 1. (but it is there rather to restrain, see VII.) Thus of *κατασθαι* those in power. See 2 Mac. iv. 50. Wied. xiv. 19. Xen. de Rep. Lac. c. ii. 1; hence metaphorically, to govern our passions. Prov. xvi. 32.]

III. To hold fast, maintain, retain. [Mark vii. 3. (comp. *κατασθαι*.) 1 Cor. xi. 2, 4. 8. 2 Thess. ii. 15. Heb. iv. 14. (where Schl. says it is to obtain the promise.) Rev. ii. 13—15, 25. iii. 11. In Rev. ii. 13. Schleusner understands it to deave to, as also Col. ii. 19. (in sense of following after,) and so Acts iii. 11. comparing 2 Sam. iii. 6. Ecclus. i. 19. (which will however hardly apply.) In Ecclus. xii. 14. it is to keep, contain, retain, as knowledge.]

IV. To lay hold on or take. In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10. and Doddridge there. [Wahl in that place understands to keep in the memory. Schl., to keep secret, comparing *Æsch.* Choëph. 78. Add Mat. xviii. 28. xxi. 46. xxii. 6. xxvi. 55, 57. xxviii. 9. Mark iii. 21. v. 41. vi. 17. xii. 12. xiv. 1, 44, 51. Acts xxiv. 6. Rev. xx. 2. LXX, Gen. xix. 16. Judg. xvi. 21. 2 Sam. vi. 6. Ps. lxxiii. 23. Song of Sol. vii. 8. Is. xli. 13.]

V. To hold, as in the hand. Rev. ii. 1.

VI. To obtain. Acts xxvii. 13. Polybius, as cited by Raphaelus, several times uses *κατασθαι* *της προθεσεως* for obtaining one's purpose; but Wetstein produces the very phrase, 'ΕΚΠΑΤΗΣΑΜΕΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ, from Galen. Comp. Heb. vi. 18. on which latter text Raphaelus says, that *κατασθαι* *τινος* means, *compotem alicujus rei fieri, ea potiri, to become possessed of any thing, to obtain it*; and cites Acts xxvii. 13. and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used. [See Prov. xxviii. 22. In 1 Mac. x. 52. 2 Mac. iv. 10, 27. v. 7. it is used of obtaining a government.]

VII. To hold, restrain. Luke xxiv. 16. where see Kypke. [Rev. vii. 1.]

VIII. To retain, not to remit, as sins. John xx. 23.

*Κατίστος*, *η, ου*, superlative of *κατός* strong, mighty, powerful, (used by Homer, Il. xvi. 181. xxiv. 345. Od. v. 49, 148.) which from *κατός* strength.—*Most strong or powerful*. In the N. T. it is used only as a title of respect or dignity, most excellent. occ. Luke i. 3. (where see Campbell.) Acts xxiii. 28. xxiv. 3. xxvi. 25. [In Xen. de Rep. L. c. viii. 1, 2, 5. *οι κατίστοι* are the chief persons. Theophyl. on Acts i. 3. says, *κατίστοι, ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων*. See (339)

Lex. Xen. in voc. LXX, 1 Sam. xv. 15. *τὰ σπάρτα τοῦ ποιμνίου* the best of the sheep.]

*Κατός*, *ος, ους, τό*, most probably from *κίρας*, *αρός*, *τό*, a horn, which is also an emblem and symbolical name of strength. See under *κίρας*.—*Strength, power*. 'Εν τῇ *κατῷ* *της* *ἐκτός*, Eph. vi. 10. The like phrase occurs in the LXX of Is. xi. 26. for the Heb. *מָהֵר* Comp. Job xxi. 23. Dan. iv. 30 or 27. [Comp. also Eph. i. 19. Col. i. 11. *Κατός* is an intensive in such phrases. It occ. in doxologies, 1 Tim. vi. 16. 1 Pet. iv. 11. v. 11. Jude 25. Rev. i. 6. v. 13. comp. iv. 11. v. 12. Some consider it here equivalent to *αλφός* or *ἐνίς*. It occ. LXX, Gen. xlix. 24. Ps. lxxxix. 10. (*τῷ κατῷ* *της* *θαλάσσης* the violence, the raging of the sea.) Ps. xc. 11. Job xii. 17. Dan. xi. 1.] *Κατὰ κατός*, Acts xix. 20. according to strength or power, i. e. powerfully, mightily. This phrase is used in the best Greek writers. See Wetstein and Kypke. [Others understand *θεοῦ*, and translate by the assistance of God, but this is harsh and unnecessary.] *Ποῦν κατός*, Luke i. 51. to exert strength, to perform a mighty act, or perhaps to gain the victory, as *κατός* is often used in the profane writers. comp. Ps. cxviii. 16. Heb. ii. 14. *τὸν κατῷ* *ἐχοντα* *τοῦ θανάτου*, *τοῦτον* *τὸν* *Διὰβολον*, him who had the power of death, that is, the Devil. For (as saith the Book of Wisdom, ii. 23, 24.) through envy of the Devil came death into the world. Comp. John viii. 44. In Heb. ii. 14. "*τὸν ἐχοντα* is the particeps of the imperfect, and is rightly rendered, him who had the power of death. For the Apostle's meaning is that the Devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called a murderer from the beginning; and a liar and the father of it, John viii. 44. It is observable that the power of death ascribed to the Devil is called *κατός*, and not *ἐξουσία*, because he had no right to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." Macknight. Compare the Rev. William Jones's excellent Lectures on the Figurative Language of Scripture, p. 460. In the profane writers, *τὸ κατῷ* *ἐχειν* *τινος* is often used for having political power or authority over. Thus Herodotus, iii. 69. *Τὸ Περσέων Κρατός* "EXONTA, having the command of or supreme authority over the Persians. Ib. c. 142. *ΤΗΣ δὲ ΣΑΜΟΥ Μαυάνδρου*—*ΕΙ'ΧΕ Τὸ ΚΡΑΤΟΣ*, 'Mæandrius had the government of Samos.' See more instances in Raphaelus and Wetstein. [Add Soph. Antig. 173. (ed. Schæf.) *Æsch.* Suppl. 422. Alberti, Obsa. Philol. p. 419. and Gloss. Gr. p. 171. Apollodor. Bibl. iii. 14, 6. In Hebr. ii. 14. (*ὁ* *τὸ κατῷ* *ἐχων* *θανάτου* the king or lord of death,) "Satan is so called," says Schl., "being supposed by the Jews to have received from God a power of slaying men. See Schoettgen, Hor. Hebr. and Talmud, p. 935." But this was not the only reason; it was also because he brought sin and therefore death into the world and still promotes sin, &c. See Owen in Pole Synops. ad loc.]

*Κραυγάζω*, from *κραυγή*.—To cry, cry out. Mat. xii. 19. xv. 22. John xi. 43. [xviii. 40. xix. 6, 15

Acts xxiii. 23. Ezra iii. 13. See Lobeck on Phryn. p. 337.]

Κραυγή, ἤς, ἡ, from κρᾶναι perf. mid. of κράω to cry out.

I. *A cry, or crying out.* Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. Heb. v. 7. Rev. xxi. 4. [In Heb. v. 7. Schl. says *earnest prayer*. So Suid. referring to Ps. v. 1. Comp. κερᾶσθαι and 2 Sam. xxii. 7. Ps. xlvii. 6. Neh. ix. 9. In LXX, it is often a cry of sorrow, wailing, and the like. Esth. iv. 3. 1 Sam. v. 12. It is a shout, in 1 Sam. iv. 6. 2 Sam. vi. 15. See Jer. iv. 19. On Gen. xviii. 20, 21. Biel refers to Schol., who explains it by *boldness and insolence*; but see James v. 4. and Sim. Heb. Lex. voc. קרא. Comp. too Gen. iv. 10. We speak of crying sins.]

II. *A clamour.* Acts xxiii. 9. Eph. iv. 31.

Κρέας, ἱερός, Ion. ἱερός, Att. ἱερός, τό.—*Flesh, flesh-meat.* It seems properly to denote *flesh as used for food*, which is its most common sense in the profane writers, particularly Homer, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 13. [Gen. ix. 4. Exod. xii. 8. Prov. xxiii. 20. Is. xxii. 23. &c.]

Κρείσσων, ονος, ὁ καὶ ἡ, καὶ τὸ κρείσσων.—*Better.* occ. 1 Cor. vii. 9, 38. Phil. i. 23. [Exod. xiv. 12. Judg. xi. 23. (in some copies ἀγαθώτερος is read, and so xv. 2.) and Prov. passim.]

Κρείττων, ονος, ὁ καὶ ἡ, καὶ τὸ κρείττων. An irregular comparative, from κρατός *strong*, q. *powerful*. †Used also as compar. of ἀγαθός.†

I. *Stronger, more powerful, superior, or better in strength.* Comp. Heb. i. 4. (Thus frequently used in the profane writers.) [Understand here, *higher in power, office, and dignity*, and comp. Heb. vii. 7. where τὸ κρείττων the higher (in office sc. or dignity) is opp. to τὸ ἥττωτον. In Chrysost. de Sacerd. iii. β. ἐπὶ τὸ κρείττων ἑκκομήθη means *was adorned with higher dignity or excellence*. See Pole Synopsis.]

II. *Better, more excellent.* 1 Cor. xi. 17. xii. 31. [Heb. vii. 19, 22. x. 34. xi. 16, 35, 40. xii. 24. 1 Pet. iii. 17. LXX, Judg. vii. 2.]

III. *Better, more profitable.* 2 Pet. ii. 21. [or *preferable*. See Aristoph. Plut. 611. (so κρατεῖ, Eur. Hippol. 248. for κρείσσων ἔστι, see Monk.) comp. Exod. xiv. 12. &c.]

IV. *Better, more favourable.* Heb. xii. 24.

ΚΡΕΜΑ'Ο, ὦ, and ΚΡΕ'ΜΑΜΑΙ, mid. of οβελ. ΚΡΕ'ΜΗΜΙ.

I. *To hang, suspend.* Mat. xviii. 6. Acts xxviii. 4. [(in middle voice. comp. Gal. iii. 13. &c.) See 1 Mac. i. 61.]

II. *To hang, as upon a cross, to crucify.* Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. Pearson on the Creed, art. i. observes, that both Diod. Sic. and Arrian use κρεμᾶν in like manner for *crucifying*; and so doth Josephus, de Bel. vii. 6, 4. The phrase κρεμάσαι ἐπὶ ξύλου is Hellenistical and used by the LXX, Gen. xl. 19. Dent. xxi. 22, 23. et al. for the Heb. נָחַל עָלָיו. [See Ezra vi. 32. &c.]

III. *Κρεμάσθαι ἐν*—Mat. xxii. 40. signifies either to *hang in*, i. e. be contained in, or to *hang, depend, upon*. The former interpretation is embraced by Whitby, who says the expression "is a metaphor taken from the custom mentioned by Tertullian, of *hanging up their laws* in a public

place to be seen of all men; and it imports, that in the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression κρεμάσθαι ἐν denotes to *hang or depend upon*, agreeably to the Latin idiom. Cassander and Grotius, to whom we may add our English translators, were of this latter opinion, to which Stockius subscribes, and cites the similar Latin phrase, *pendere in*, from Cicero's Oration against Piso, § 41. ed. Olivet: *An tu mihi—dicere audeas (non) in tabellis paucorum judicium, sed in sententiis omnium civium famam nostram fortunamque pendere?* 'Darest thou object to me, that our fame and fortune *depend not on* the tablets of a few judges, but on the opinions of all our fellow-citizens?' Stockius further observes, that no passage similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: for I cannot apprehend that the phrase ἀρᾶσθαι 'EK to *hang from*, which is used by Plato, Plutarch, and Iamblichus, (see Elsner, Wolfius, and Wetstein,) for *depending upon*, is parallel to κρεμάσθαι 'EN. And in Arrian, Epictet. ii. 16. p. 215. ed. Cantab. ΚΡΕ'ΜΑΣΘΑΙ 'EK, not 'EN, is used for *depending upon*. On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation. [In Judith viii. 24. ὅτι ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν because *their hearts depend on us*. Philo, vol. ii. p. 420. ὡς αἱ τοῦ ἔθνους ἡλπίδες ἐκρέμαντο. Comp. Is. xxii. 17. See Pind. Olymp. vi. 125. Anacr. xxix. 17. Maimonid. de Fundamento Legis, ch. i. §. 3. says, to *acknowledge other gods, is to deny the great principle* וְלֹא חָלַי מֵחֵל מֵאֱלֹהִים (literally *in*) *which all depend*.]

Κρημνός, οὔ, ὁ, q. κρεμᾶμενος *hanging*. So Ovid, Met. xiii. 525.

Imminet æquoribus scopulus.—

A cliff overhangs the deep.

*A steep place, a precipice hanging over the ground below.* Homer generally uses it for the bank of a river, as Il. xxi. 175, 200, 234, 244. which is frequently undermined, and hangs over the water. So the poet describes the Trojans, when pursued by Achilles, as *hiding themselves under the banks of the river Xanthus*, Il. xxi. 26. πρῶσσον ὑπὲρ ΚΡΗΜΝΟΥ'Σ. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. [2 Chron. xxv. 12. for ῥῆξ a rock. Hence κατακρημνίζω to *throw down a precipice*, (see καρά,) 2 Mac. vi. 10.]

Κριθή, ἤς, ἡ.—*Barley*, so called from κρίνω to separate, because the grains of this corn grow separate from each other in the ears. occ. Rev. vi. 6. [See LXX, Exod. ix. 31. Lev. xxvii. 16. &c. Ol. Cels. Hierobot. vol. ii. 239.]

Κριθίνος, η, ον, from κριθή.—*Made of barley, barley.* occ. John vi. 9, 13. [2 Kings iv. 42. Num. v. 15. Judg. vii. 13. Xen. Anab. iv. 5, 21.]

Κρίμα [or κρίμα], ατος, τό, from κρίνω to judge.

I. *A solemn judgment, judicial trial.* Acts xxiv. 25. Heb. vi. 2.—*a judicial sentence.* Rom. ii. 2, 3. Comp. Rom. v. 16. [Hence *decrees, statutes, ordinances*. See Rom. xi. 33. Comp. Pa. xxxvi. 7. exir. 76. Ezek. xxxvii. 24. Lev. xviii. 1. xx. 22.

Deut. iv. 1. Comp. also Ps. lxxii. 1. Wisd. xvii. 1. Πουῖν κριμα is to do justice. Prov. xxi. 15. xxviii. 5. Mic. iii. 9. vi. 8. Jer. v. 1. In John ix. 39. εἰς κριμα means to judge, to make a separation between good and bad, according to Wahl; but Schleusan. says, *ideo hoc consilio*, on what authority I know not. Sometimes in LXX the word is used for appointment, order, &c. See Esdr. ix. 4. 2 Chron. iv. 7. xxx. 16. Comp. κρίνω to determine, settle.]

II. A private judgment, or pronouncing a private sentence or opinion. Mat. vii. 2. [So 1 Tim. iii. 6. Schl. takes εἰς κριμα διαβόλου for *harsh judgment*. See Pole, Synopsis.]

III. A being adjudged or sentenced to punishment, condemnation, damnation. Mat. xxiii. 14. Luke xxiii. 40. xxiv. 20. Rom. iii. 8. xiii. 2. [Gal. v. 10. 1 Pet. iv. 17. 2 Pet. ii. 3. comp. Jude 4. (but Wahl and Schl. in all the above passages understand punishment, as below, IV.)]

IV. The execution of judgment, punishment. Mat. xxiii. 14. Mark xii. 40. James iii. 1. 1 Cor. xi. 29. see the three following verses. [See Rev. xvii. 1. xviii. 20. where ἐκρίνεν ὁ Θεὸς τὸ κριμα θυμῶν ἐξ αὐτῆς is, *hath avenged you on her, hath punished her for the injuries done to you*, according to Schleusan. See κρίνω VII.]

V. A judicial or legal contest, a law-suit. 1 Cor. vi. 7. [comp. Exod. xviii. 22. xxiii. 6. Job xxxi. 13.]

VI. Judicial authority, power of judging. Rev. xx. 4. [so Ecclesi. iii. 2. of a mother's authority over her child.]

KPÍNON, ov, τό.—A lily, a well-known species of flower. [Mintert derives the word from κρίνω to separate, as having separate leaves. Parkhurst from πρ in the sense of light, as also κρίνω itself, both of which seem quite fanciful.] The lily is called in Heb. קָנֶפֶס and קִנְפָּה, from (קָנָה) its six leaves, or rather from (קָנָה) its vivid colour or whiteness<sup>1</sup>. occ. Mat. vi. 28. Luke xii. 27. [In LXX, for ῥόδον a flower. Exod. xxv. 31, 33, 34. Num. viii. 4. whence Schl. concludes it to be used for flowers of all kinds; but this does not follow, for the LXX may have supposed these to be lilies. Comp. 1 Kings vii. 18, 21, 25. 2 Chron. iv. 5. See Hos. xiv. 6. Is. xxxv. 1. Song of Sol. ii. 12, 16. iv. 5. v. 14. see Dioscor. iii. 99. Ol. Celsii Hierobot. vol. i. p. 383. Scacchi, Elaeo-christum. Myroth. i. p. 209. Salmas. Exerc. de Homonymis Hyles Iatricis, p. 23<sup>2</sup>.]

KPÍNQ<sup>3</sup>, [properly, to separate. See Hom. II. B. 362. and Schol.]

I. To judge, try in a solemn or judicial manner. Spoken of men, John xviii. 31. Acts xxiv. 6.—of God, Acts xvii. 31. Rom. iii. 6. [see sense IX.]—of Christ, God-man, 2 Tim. iv. 1. Comp. Luke xix. 22. [See John v. 22. Rom. ii. 12, 16. 1 Cor. v. 12, 13. James ii. 12. 1 Pet. i. 17. ii. 23. iv. 5. Rev. xi. 18. xx. 12, 13. to give judgment, Prov. xix. 7. comp. Ps. lxxxi. 1, 3.]

<sup>1</sup> See Heb. and Eng. Lexicon under קָנָה.

<sup>2</sup> [Sir James Smith thinks that the flower alluded to by our Lord was the *Amargilla lutea*, a common and brilliant liliaceous plant in the Levant. But see Christian Remembrancer for Feb. 1819.]

<sup>3</sup> Whence the Latin *cerno* 'to discern, see;' which the learned reader needs not be informed was anciently pronounced *cerno*. See Littleton's and Ainsworth's Dictionaries on the letter C.

II. With an accusative, to judge, regulate, rule. This seems an Hellenistical sense of the V. in which the LXX use it for the Heb. יָדָה, as in Gen. xlix. 16. Dan. יָדָה, *cravei shall judge his people as one of the sceptre-bearers of Israel*. So in Mat. xix. 28. Luke xxii. 30. the promise to the apostles of sitting on thrones and judging the twelve tribes of Israel imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the true Israel of God. Comp. παλιγγενεσία. [See 1 Cor. vi. 2. and Ecclesi. iv. 9. (ἐν τῷ κρίνῃν σε when thou judgest, rulest,) 16. Wisd. i. 1. vi. 4. Artemidor. ii. 12. p. 56. κρίνῃν γὰρ τὸ ἀρχεῖν ἐλεγον οἱ παλαιοί.]

III. To judge, pass sentence, or give one's opinion in a private manner. Mat. vii. 1, 2. Luke vi. 37. John viii. 15. [comp. Rom. ii. 1, 3. xiv. 3, 10, 13. 1 Cor. v. 12. x. 29. Coloss. ii. 16. James iv. 11. (synon. here with καταλαλίω, which see; but κρίνει νόμον seems to mean makes himself above the law.)] See also John viii. 26. Rom. ii. 27. xiv. 22. in sense of condemning and the like, which it often bears.]

IV. To judge, discern, form a mental judgment or opinion. Luke xii. 57. John vii. 24. Acts iv. 19. 1 Cor. x. 15. xi. 13.

V. To judge, think, esteem. Acts xvi. 15. xxvi. 8. Comp. xiii. 46. 1 Cor. iv. 5. Rom. xiv. 5. in which last text κρίνῃν denotes preferring one to another. (See Raphaelius.) So in Xen. Mem. iv. 4, 16. where Socrates, having observed that it was a law among all the states of Greece, that the citizens should swear ὁμονοήσῃν to agree, he adds, "I suppose this is done οὐχ ὅπως τοὺς αὐτοὺς χοροὺς KPÍNQEIN οἱ πολῖται, not that the citizens should prefer the same dances, nor that they should commend, ἱκανῶσιν, the same musicians, nor that they should choose, αἰρῶνται, the same poets," &c. Thus also Menander, p. 230. lin. 245. ed. Cleric.

Δεῖ θεὸν ἂν KPÍNAI τὸν ἡμεῖς μάλιστα δεῖ, ἥτοι προσεὶν ὅψιν, ἢ χρηστὸν τρόπον.

'There are two things of which he who means to marry must choose or prefer (one), either a pleasing countenance, or good morals.'

VI. To judge proper, determine. Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25. [see iii. 13. xxvii. 1.] Κέκρικα, I have decided or determined. 1 Cor. v. 3. It implies a fixed resolution or determination, and is thus used in the profane writers, especially several times by Arrian, Epictet. ii. 15. See Wetstein. [Add also 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1. Tit. iii. 12. comp. Judith ii. 3. 3 Mac. i. 6. Polyb. iv. 66. Elian, V. H. i. 34. See Krebsii Notæ ad Decreta Roman. pro Judeis, p. 171. Cic. Fam. vii. Ep. 33. mihi judicatum, i. e. constitutum est. Esdr. vi. 22.]

VII. To adjudge to punishment, condemn. John iii. 17, 18. vii. 51. Acts xiii. 27. [Comp. John viii. 50. xvi. 11. xii. 47. (comp. iii. 17, 18.) where it is opp. to σώζειν. xviii. 31. In all the above passages Schl. understands to punish. See LXX, Is. xlvi. 16. Ezek. xxxviii. 22. Acts vii. 7. Rom. ii. 12. 2 Thess. ii. 12. Heb. x. 30. (or to judge, see also xiii. 4.) 1 Pet. iv. 6. Rev. vi. 10. xvi. 5. xviii. 8, 20. (comp. κρίμα.) See κατακρίνω.]

VIII. To furnish matter or occasion for condemnation, to condemn in this sense. Rom. ii. 27. Comp. κατακρίνω II.

IX. *Κρίνομαι*, pass. *to be judged*, i. e. *to be brought or called into judgment, to be called in question*, in *jus vocari*. Acts xxiii. 6. xxiv. 21. xxvi. 6. *Κρίνομαι* is used in the same sense both by Lysias and Demosthenes. See Wetstein on Acts xxxiii. 6. [comp. xxv. 9, 10, 20. (see next sense.)] So *judicare* in Latin. Livy xxvi. 3. xliii. 16.]

X. *Κρίνομαι*, mid. and pass. *to be judged*, i. e. *to enter into a judicial contest with, to implead, sue*. 1 Cor. vi. 1. With a dative following, Mat. v. 40;—with the preposition *μετά* with, 1 Cor. vi. 6. [comp. Gen. xxvi. 21. Judg. viii. 1. (al. *ἐκλή-αντο*) xxi. 22. Job xxxi. 13. Jer. ii. 9, 36. Mic. vi. 11. Hos. ii. 2. Lam. iii. 36. Eccles. vi. 10.]

XI. *Κρίνεται* *iv*, *to be judged by*, 1 Cor. vi. 2. This phrase is by no means merely Hebraical or Hellenistical, but is often used in the Greek writers, as may be seen in Wetstein.

*Κρίσις*, *ως, ή*, from *κρίσαι*, 2 pers. perf. pass. of *κρίνω* *to judge*.

I. *Judgment*. John v. 22, 30. vii. 24. viii. 16. Compare John xii. 31. xvi. 8, 11. Rev. xix. 2. Spoken of the *final judgment*. Mat. xii. 36, 41, 42. [comp. x. 15. xi. 22, 24. Mark vi. 11. Luke x. 14. xi. 31, 32. 2 Thess. i. 5. 1 John iv. 17. Jude 6. Rev. xiv. 7.]

*Κρίσιν ποῦν*, *to pass judgment or sentence*. John v. 27. Jude 15. This expression is thus applied in the best Greek writers. See Raphaelus, Wetstein, and Kypke on Mat. and Macknight on Jude. [In Deut. x. 18. *ποιῶν κρίσιν προσλήψας*, &c., that *trieth the cause of (or for) the stranger* (unless *κρίσις* is here *justice* or *right*). Xen. Hell. v. 2, 35. *Ἰσμενία κρίσιν ποῦν* *to bring Ismenius to trial*. In LXX, see Deut. xvi. 18. *for judgment*. In sense of *statutes, ordinances*, &c. (comp. *κρίμα*). Deut. iv. 5, 14. xi. 1. Exod. xv. 25. Ps. cxix. 137. Rev. xvi. 7. It is used also for *custom*, (that which is *usual*, quasi *appointed*, from *κρίνω* *to determine, settle*, &c.) See Ezra iii. 4. Judg. xviii. 7. 2 Chron. xxxv. 13.—*for cause* (in a judicial sense), Exod. xxii. 9. xxiv. 14. Jer. v. 28. Comp. Ps. cxxxix. 12. Prov. xxiii. 29. (or *strife*).—*Κρίσις βλάσφημος* or *βλασφημίας*, *a reproachful or railing judgment or sentence*. 2 Pet. ii. 11. Jude 9. See Wolfius and Macknight.

II. *Judgment, justice*. Mat. xxiii. 23. Comp. xii. 20. [see LXX, Is. xxxii. 1. xlii. 1, 2. Some explain it *true doctrine*.]

III. *Judgment of condemnation, condemnation, damnation*. Mark iii. 29. John v. 24, 29. [See Heb. x. 27. Rev. xviii. 10. 1 Tim. v. 24. (others *blame*) James ii. 13. (or *judgment*) 2 Pet. ii. 4. of *future punishment*. In Acts viii. 33. Bretsch., Wahl, and Schl. understand *punishment*. Comp. Is. liii. 8.] It also implies the *punishment* consequent on *condemnation*. Mat. xxiii. 33.

IV. *The cause or ground of condemnation or punishment*. John iii. 19.

V. *A particular court of justice* among the Jews, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as its jurisdiction extended, and punished criminals by strangling and beheading. Mat. v. 21, 22. [So Bp. Middleton.] The learned reader may do well to consult on this subject Raym. Martin, Pugio Fid. pt. ii. cap. 4. § 4. and Voisin's notes. [See Iken. Ant. Heb. pt. ii. ch. iv. § 20. et seq. Schl. understands the seven judges mentioned by Jos.

Ant. iv. 8, 14, and 38. Bell. Jud. ii. 20, 5. (but see Iken. § 31.) and refers to Deut. xvi. 18. as also Bretsch. who adds 2 Chron. xix. 5; but nothing is said there of the number. See Kreba, Obs. Flav. p. 19. Rhenferd. Diss. de X. Otiosis, p. 34. (Iken. as above,) and Possini Spicileg. Evang. p. 45.]

*Κρητήριον*, *ov, τό*, from *κρίναι*, 3rd pers. perf. pass. of *κρίνω* *to judge*.

I. *Judgment, the act or authority of judging or determining*. 1 Cor. vi. 2. So Lucian, Bis Accusat. t. ii. p. 331. *οὐδὲν ἡγείσθαι ΚΡΙΤΗΡΙΑΝ ἀληθείας*, 'he thinks no judgment is true.'

II. *A judicial contest or controversy, a law-suit*. 1 Cor. vi. 4.

III. *A judgment-seat, a tribunal, a court of judicature*. James ii. 6. In this sense it is used not only by the LXX, Judg. v. 10. for the Heb. *רִצְוֹ*, (comp. Theodotion in Dan. vii. 10, 26,) but also commonly by the Greek writers, particularly by Diodorus Siculus and Polybius. See Wetstein. [Comp. also Exod. xxi. 6. Susann. 49. Pausan. Corinth. ii. 156. Polyb. ix. 33, 12. xvi. 27, 2. Other words in —*ήριον* mean *a place*, as *δισμω-ρήριον*, &c.]

*Κριτής*, *ος, ό*, from *κρίνω* *to judge*.—*A judge*. [See Mat. v. 25. xii. 27. Luke xi. 19. xii. 58. xviii. 2, 6. where *δ κριτής τῆς δίκης* is the *just judge*. Acts x. 42. xviii. 15. 2 Tim. iv. 8. Heb. xii. 23. James ii. 4. *κρίται διαλογισμῶν πονηρῶν, iniquitous, unjust judges*. iv. 11. Comp. *κρίνω*. Deut. i. 16. xvi. 18. 1 Sam. xxiv. 16. Ezr. vii. 25. &c. In Acts xxiv. 10. it is applied to Felix. In Acts xiii. 20. of the Judges' from Joshua to Samuel. Comp. Judg. ii. 16, 18, 19. Ruth i. 1. also for *rulers, governors*, &c. Eccles. x. 2, 24. Eadr. ii. 17. Epist. Jer. 14. Joseph. Ant. vi. 5, 4.]

*Κριτικός*, *ή, όν*, from *κρίνω* *to judge, discern*.—*Able to discern, a discernor*. occ. Heb. iv. 12. [Adjectives in —*ικός* denote skill in any matter as *μουσικός*, &c.]

—*ΚΡΟΥΩ*. Eustathius thinks it formed by an onomatopœia from the sound; others derive it from *κίρας* *a horn*, q. *κρούω* *to strike with the horn*.—*To knock*, as at a door, of which only it is spoken in the N. T. In this sense it is applied also by the Greek writers, Xenophon, Plato, and others. See Wetstein on Mat. vii. 7. [with or without *τὴν θύραν*, Mat. vii. 7, 8. Luke xi. 9, 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20. Judg. xix. 22. Song of Sol. v. 2. Judith xiv. 14. Schleusner says, that *κρούειν* is used of *knocking from without for entrance*. *ψοφεῖν* (crepare) of *knocking from within to give warning that the door was to be opened (which anciently opened outwards)*. Græv. ad Lucian. Solœc. vol. ii. p. 758. Hemsterh. Aristoph. Plut. 1098. p. 414. Xen. Symp. i. 11. Lobeck on Phryn. p. 177. Piera. on Mœr. 211.]

*Κρυπτή*, *ής, ή*, fem. agreeing with *χώρα* *place* understood, but used as a N. substantive for *a subterranean place or vault*, "Crypta, testudo subterranea, locus additus et cameratus." Hederic's

<sup>1</sup> [Called *Ἐρεβὸς κατ' ἔφεχόν*, whence the Carthaginian *Sufetes*. Liv. xxx. 7, 5. On the connexion between the Carthagin. and the Heb. languages, consult Selden de Dilis Syris, Proleg. ch. 2.]

Lexic. ed. Morell, 1766. occ. Luke xi. 33. [Others deem the fem. used by a Hebraism for neut. Bretschn. says, a place used to hide things in. occ. 1 Kings vi. 4. (comp. Ezek. xl. 17. θυρίδες κρυπταί) Ezek. viii. 12. Wisd. vii. 21. &c.]

Κρυπτός, ἡ, ὄν, from κρύπτω.—Hidden, secret. [Mat. x. 26. (comp. Mark iv. 22. Luke viii. 17. xii. 2.) Rom. ii. 16. (comp. 1 Cor. iv. 5. xiv. 25. 2 Cor. iv. 2. and LXX, Ps. li. 6 or 8. Eccles. i. 30. iv. 18.) In Mat. vi. 4. ἐν τῷ κρυπτῷ (and John vii. 4, 10. xviii. 20. ἐν κρυπτῷ) is in secret. On ver. 6. ὁ ἐν τῷ κρυπτῷ, Schl. says, ἐν τῷ ταμείῳ. (It seems rather, he that is in secret, or is even in the most secret places, generally, or that is himself in secret, unseen,) ibid. ὁ βλέπων ἐν τῷ κρυπτῷ, that seek (things that are) in secret; others not so well, that seek, himself unseen. Rom. ii. 29. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος that is in the heart or inwardly a Jew, i. e. spiritually. Comp. 1 Pet. iii. 4. ὁ κρυπτός τῆς καρδίας ἄνθρωπος the inward man of the heart. (Schl. conjectures from verse 3. κόσμος for ἄνθρωπος without any necessity.)]

### ΚΡΥΨΙΤΩ.

I. To hide, conceal. [(1.) Literally. Mat. v. 14<sup>1</sup>. xiii. 44. xxv. 25. John viii. 59. ἐκρύβη καὶ ἐξῆλθε, where some say, he went out unperceived<sup>2</sup>, taking ἐκρύβη καὶ as equivalent to an adverb by an Hebraism, as Wahl and Gesenius; Schl. says, withdrew himself from their rage, going out of the temple, comparing Herodian, iii. 4, 14. v. 4, 21. vii. 2, 10, but these are unlike in construction. Comp. John xii. 36. xix. 38. μαθητὴς κεκρυμμένος secretly a disciple. 1 Tim. v. 25. Heb. xi. 23. Rev. vi. 15.]

[(2.) Metaphorically, of things, not understood, dark sayings, &c. Mat. xiii. 35. Luke xviii. 34. xix. 42. LXX, 1 Sam. x. 22. Jer. xxiii. 24.]

II. To lay up, reserve. Col. iii. 3. (Comp. i. 5. 2 Tim. iv. 8.) Rev. ii. 17. φαγὲν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, to eat of the hidden manna, or rather, of the manna laid up, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now laid up, reconditus, in heaven, (comp. Col. iii. 3. in Greek,) and which was typified by the manna laid up in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4. and see Vitringa and Johnston on Rev. [Ps. xxxi. 19.]

Κρυσταλλίζω, from κρύσταλλος.—To shine like crystal. occ. Rev. xxi. 11. [Comp. Wisd. xix. 21. (κρυσταλλοειδής).]

Κρύσταλλος, ου, ὁ, from κρύος cold, and στέλλωμαι to congregate.

I. Ice, water congealed by cold. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8. Wisd. xvi. 22. Eccles. xliii. 20 or 24. [In Num. xi. 7. some take it for hail. See Test. xiii. Patr. p. 546.]

II. Crystal, so called from its resemblance to ice. occ. Rev. iv. 6. xxii. 1.—So the Heb. קָרָשׁ signifies both ice and crystal, and κρύσταλλος in the LXX answers to that word in the former sense, Job vi. 16. and in the latter, Ezek. i. 22. [See Is. liv. 12. Plin. H. N. xxxvii. 2.]

<sup>1</sup> [Some translate the verb here, to hide again.]

<sup>2</sup> [This explanation leaves it undetermined whether our Saviour used any miraculous agency to conceal himself. See Pole, Synopsis.]

Κρυψῶ. It seems properly the dative fem. of κρύος secret, from κρύπτω to hide, and is used adverbially for ἐν κρυψῇ χώρᾳ in a secret place.—In secret, in private. occ. Eph. v. 12. where the apostle probably alludes to the abominable impurities secretly practised by the heathen in their religious mysteries. See Whitby's and Doddridge's note, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 8. and 9. p. 194. &c. p. 223. &c. vol. i. 8vo.—The LXX use ἐν κρυψῇ in the same sense, Ps. cxxxix. 15. Is. xlv. 19. xlviii. 16. [Ruth iii. 7. Gen. xxxi. 26. Dent. xxviii. 57. In some MSS. Mat. vi. 18. ἐν τῷ κρυφαίῳ is found for ἐν τῷ κρυπτῷ. Κρυφαῖος and κρυφαίως occ. LXX, Jer. xxiii. 24. Wisd. xvii. 3. Jer. xl. 15. Another form κρυφίος in Ps. li. 6. Eur. Hec. 993. and κρύφος, 1 Mac. i. 56. (53.) ii. 31, 41.]

### ΚΤΑΨΟΜΑΙ, κτῶμαι.

I. To acquire, prepare, provide. Mat. x. 9. [In Luke xviii. 12. Schleusner takes κτῶμαι for I get, all I get, as revenue; but Parkhurst's sense (see III.) seems preferable. In 1 Thess. iv. 4. Wahl, to acquire, obtain a wife, taking σκεῦος in this sense. But the expression τὸ ἑαυτοῦ σκεῦος hardly agrees with the sense of acquiring or obtaining. See, however, Pole's Synopsis, and σκεῦος below. LXX, Is. lviii. 13. Jer. xvi. 19. Gen. xii. 5. xlv. 6. Eccles. li. 28. (33.)]

II. To acquire by money or a price, to purchase with money. Acts viii. 20. xxii. 28. In i. 18. ἐκτήσατο purchased, i. e. was the occasion of purchasing (comp. Mat. xxvii. 3. &c.); and observe, that verbs are often thus used in Scripture. See Wolfius, Doddridge, and Glassius, Phil. Sacr. lib. iii. tract 3. cap. 10. [Joseph. A. J. ix. 8, 3. Lysias (p. 324.) has ἐζημίωσα, (of an accuser,) i. e. caused a person to be punished. Gen. xxxiii. 19.]

III. To possess. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19. where Raphaelus shows, that ἀνακτᾶσθαι τὰς ψυχὰς is used by the Greek writers, particularly Polybius, for refreshing or recovering the souls of men spent in fatigue, and thence interprets ἐτήσασθαι τὰς ψυχὰς ὧμων in St. Luke by keep, possess, or keep in possession (as it were) of your souls. But Campbell (whom see) renders the words ἐν τῷ, &c. save yourselves by your perseverance, making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13. and thinks that ἐτήσασθαι is here equivalent to the fut. κτήσῃσθε ye shall preserve, which is indeed the reading of the Alexandrian and three other MSS., and favoured by the ancient Syriac and Vulgate versions. To show that the phrase ἐτήσασθαι τὰς ψυχὰς is not an Hebraism, Kypke cites from Lysias, ΤΑΣ ΨΥΧΑΣ ἄλλοτριὰς ΚΕΚΤΗΨΕΘΑΙ to preserve the lives of others. [Schleusner quotes κτᾶσθε, giving no authority.]

Κτήμα, ατος, τό, from ἐκτεμαί or ἐκτεμαί perf. of κτᾶμαι.

A possession. Particularly, an immovable possession, an estate in land. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. 8.) ii. 45. and see Wetstein on Mat. xix. 22. [LXX, for κτήν Job xx. 29. xxvii. 13. κτῆρ a vineyard. Hos. ii. 15. κτῆρ a field. Prov. xxiii. 10. Apocryph. Eccles. xxviii.

24. xxxvi. 25. Eustath. on Il. B. p. 685. says, Homer uses κτήματα, simply of all kinds of property; those after his time, peculiarly of land and houses.]

Κτήνος, εὖς, οὖς, τό, from κτάσθαι to possess, just as the Heb. נֶחֱמָה, to which κτήνος generally answers in the LXX, is used for cattle, from the V. נֶחֱמָה to possess. [Gen. xxvi. 14. Deut. iii. 19. Josh. i. 14.]

I. A beast of burden. Luke x. 34. Acts xxiii. 24. [LXX, for נֶחֱמָה. Num. xx. 4, 8, 11.]

II. Κτήνια, η, τά, cattle, beasts for slaughter. 1 Cor. xv. 39. Rev. xviii. 13. [LXX, for נֶחֱמָה. Gen. iii. 14. vi. 7. נֶחֱמָה Gen. i. 28. Ps. lxxviii. 48. נֶחֱמָה sheep. Gen. xxx. 43. Ez. xxiv. 5. נֶחֱמָה Gen. viii. 19.]

Κτήτωρ, ορος, ό, from κίεσθαι, 3rd pers. perf. of κτάσθαι.—A possessor. occ. Acts iv. 34. [Diod. Sic. vol. x. p. 102. ed. Bipont.—Heesychius, κτήτορες οἰκοδομοῦνται κτίσται.]

ΚΤΙΖΩ.—In Homer it signifies to found a city or habitable place (see Il. xx. 216. Od. xi. 262.) [also Diod. Sic. i. 12. Herodian, iv. 8, 16. 3 Esdr. iv. 63. (v. Elsnor on Heb. ix. 11.) Joseph. A. J. iv. 8, 5. (comp. Lev. xvi. 16.); but in the N. T.]

I. To create, produce from nothing. Mark xiii. 19. [Rom. i. 25. 1 Tim. iv. 3. Col. i. 16. (of Christ. Comp. Eph. iii. 9. where Schl. gives sense III., but Wahl and Bretsch. give this sense), iii. 10. (Schl. again gives sense III.) Rev. iv. 11. x. 6. See LXX, Deut. iv. 32. Ps. lxxxix. 12, 47. Gen. xiv. 19. Wisd. i. 14. x. 1.] This is a merely Hellenistic sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the heathen Greeks<sup>1</sup> had any notion of creation, properly so called, so had they no word to express it.

IK. To form out of pre-existent matter. 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2. in the Heb.

III. To make, compose. Eph. ii. 15. [In Ecclus. vii. 16. xxxviii. 1. of ordaining, appointing.]

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal. Eph. ii. 10. iv. 24.

Κτίσις, εως, η, from κτιζω.

I. A creation, production from nothing. Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15. [On which text see πρῶτόκοκος, by metonym. the things created<sup>2</sup>, creatures. Rom. i. 25. viii. 39. (See sense III.)]

<sup>1</sup> "There was among the heathen natural philosophers great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c., but they all agreed in this, that the matter of the world was unproduced: they never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible." Bayle's Dictionary, under the article EPICURUS, note R. See also Dr. Ellis's excellent Inquiry, Whence cometh Wisdom, &c. ? Append. p. 76, 77. Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13. p. 278, &c., vol. i. 8vo; Encyclopedia Britannica, in CREATION, and in ΜΕΤΑΦΥΣΙΚΑ, No. 264.

<sup>2</sup> [In Rev. iii. 14. Christ is called ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, which the Arians explain, the first created of (344)]

II. Formation, structure. Heb. ix. 11. [Comp. κτιζω I. and II.]

III. A creature. Heb. iv. 13. [Others man, as IV. Schleusner suggests the sense of counsel, device.]

IV. A human creature, or the rational creation. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. Comp. Rom. viii. 22. where see Macknight. ["In Mark and Col. i. most interpreters understand the heathen only, called peculiarly κτίσις creatures by the Jews, as is shown by Lightfoot on Mark, Works, vol. ii. p. 468." Schl.]

V. It denotes spiritual regeneration and renovation. 2 Cor. v. 17. Gal. vi. 15. Comp. κτιζω IV.

VI. Ἀνθρωπινὴ κτίσις, 1 Pet. ii. 13. is in our translation rendered ordinance of man, so Martin's French *établissement humain*, and is supposed to refer only to the magistrates immediately afterwards mentioned<sup>3</sup>, and to their being invested with political power; which investiture must, in all ordinary cases at least, be performed by, as well as to, men, though the authority of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. [and κτιζω, Ecclus. vii. 16. xxxviii. 1. xlix. 14.] But perhaps πάσιν ἀνθρωπινῇ κτίσει in 1 Pet. ii. 13. might be more justly translated, to every human creature, as πάσιν τῇ κτίσει, without ἀνθρωπινῇ, signifies, Mark xvi. 15. Col. i. 23. Comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St. Peter by ܠܚܕܡܐ ܕܢܚܠܐ

to all the sons of men. And on this interpretation the sense of St. Peter's injunction will be, submit yourselves to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governors, to whom he particularly enforces obedience, because the Jewish converts to Christianity were by the heathen suspected, and even accused of being, (comp. ver. 12.) and perhaps were sometimes really, inclined to rebellious principles. At ver. 18. he enjoins the submission of servants to their masters; and having largely insisted on this relative duty, he comes, at ch. iii. 1. to that of wives to their husbands; and, ch. v. 5. lays down this general rule, *yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13. [Bretsch. and Schleusner ordinance. Wahl, man, as Parkhurst.]

Κτίσις, αρος, τό, from κτίσθαι perf. pass. of κτιζω.—A creature. occ. 1 Tim. iv. 4. Rev. v. 13. viii. 9. [James i. 18. metaphorically, of the spiritual creation of man, (or his renovation,) by the Christian religion. Apocryph. Wisd. ix. 2. xiii. 5.]

Κτιστής, οῦ, ό, from κτιζω.—A creator. occ. 1 Pet. iv. 19. [2 Sam. xxii. 32. Apocryph. Judith ix. 12. 2 Mac. i. 24.]

created things; but if κτίσις is here creatures, ἀρχὴ would rather be the efficient cause, (as Bretsch. explains it from Wisd. xii. 16. Comp. Ecclus. xxxviii. 16.) Some take it as the head or governor. Schl. the head of the church founded by God. (See Pole's Synops. on Rev. iii. 14. and Col. i. 15.) Comp. κτίσις, James i. 18.]

<sup>3</sup> Just as the Romans say *creare consulem*, to create a consul; *creare regem*, to create a king. Phædrus, lib. i. fab. 30. Livy, i. 35.

**Κυβεία**, ας, ἡ, from *κυβεῖν*, to play at dice, so to cheat, *deceit*, (thus Arrian, Epictet. ii. 19. τί—τούς ἄλλους ΚΥΒΕΥ' ΕΤΕ; 'why do ye cheat others?') from κύβος a cube or die.

I. A playing at dice, so used by Athenæus in Wetstein on Eph. iv. 14.

II. *Sleight, cheating, artifice, or dexterity*, such as is frequently employed by gamblers with dice. So Theodoret on the place. *κυβείαν τὴν πανουργίαν καλεῖ*. Πειροῖται δὲ ἀπὸ τοῦ κυβεῖν τὸ ὄνομα. "Ἴδιον δὲ τῶν κυβεόντων τὸ γῆδε κάκεισε μεταφίρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν, the Apostle "calls craft *κυβεία*, which is a N. formed from *κυβεῖν* to play at dice: now gamblers of this sort use to move the dice to and fro, and to do this craftily." occ. Eph. iv. 14. where see Elsner and Wetstein. [Æl. V. H. vii. 12. Gataker on Marc. Antonin. i. 8. p. 9. Suidas, *κυβεία* πανουργία. Others, after Salmasius, explain it here *rashness, chance, or random counsels*, as *κυβεῖν* (v. Arrian, Diss. Epictet. p. 448. and Suid. *κυβεῖν* εἰς κίνδυνον προσηῶν) and its compounds are used of *rashness*. Polyb. i. 87. iii. 95. Diod. Sic. xvi. 78. xvii. 30. Horat. Od. ii. 1, 6. Senftlebius de Alea veterum, (Lips. 1677.) Morus, Diss. Poster. ad Ephes. iv. 11—17. (Lips. 1792.) P. A. Boysen in the Tempe Helvetica, vol. iii. p. 412. Wahl says, *inconstancy, unsteadiness*.]

*Κυβέρνησις*, ιως, ἡ, from *κυβερνάω* to govern, which from Heb. *קָצַב* to be strong; whence as Na. קָצַב a master, קָצַבַּת a mistress; whence also the Latin *gubernō*, &c., French *gouverner*, and English *governor*, &c.—*Government, direction*. occ. 1 Cor. xii. 28; where Theophylact explains *κυβερνήσεις* by τὸ κυβερνᾶν, ἥτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν, governing or managing the affairs of the brethren. [LXX, Prov. i. 5. xi. 14. xxiv. 6. of prudence. Gloss. in Prov. Salm. *κυβερνήσειν* ἐπιστήμην τῶν πραττομένων. Plutarch. (ed. Reiske) vol. vi. p. 616. *κυβέρνησις* Θεοῦ; and vol. iv. p. 298, 300.]

*Κυβερνήτης*, ου, ὁ, from *κυβερνάω*, which see under *κυβέρνησις*.—*The steersman, pilot, or master of a ship*. "Κυβερνήτης" ὁ master or pilot had the care of the ship and government of the seamen therein, and sate at the stern to steer; all things were managed according to his direction: it was therefore necessary that he should have obtained an exact knowledge of the art of navigation, which was called *κυβερνητικὴ τέχνη*. "Τίς γάρ ἴσται ἐν νηὶ κύριος; Ὁ ΚΥΒΕΡΝΗΤΗΣ," 'who is master in the ship? The pilot,' says Arrian, Epictet. iii. 26. occ. Acts xxvii. 11. Rev. xviii. 17. [Ezek. xxvii. 8, 27, 28. Prov. xxiii. 34.]—This word is often used in the profane writers, (see Wetstein on Acts,) and in like manner the V. *κυβερνώω*, and the Latin *gubernō* and *gubernator*, usually refer to the managing or steering of a ship.

*Κυκλόθεν*, adv. from *κύκλος* a circle, with the syllabic adjection *θεν* denoting from or at a place.—*Around*. It is joined with a genitive. Rev. iv. 3, 4. v. 11. [so LXX, 1 Kings xviii. 32.]—used absolutely, Rev. iv. 8. [So LXX, Judg. ii. 14. viii. 34. 2 Chron. iv. 2. &c.]

*ΚΥΚΛΟΣ*, ου, ὁ, a circle. In the N. T. it is used only in the dative case, adverbially, *κύκλῳ*,

for ἐν κύκλῳ, round, round about, around. [ἐν κύκλῳ, Xen. Cyr. viii. 5. Arrian, Diss. Epictet. i. 8, 3. Joseph. A. J. ix. 7, 2 and 3.] Mark iii. 34. [comp. Is. vi. 6, 36. xlix. 18. comp. Luke ix. 12. Rom. xv. 19. Rev. vii. 11.] Τὸς ΚΥΚΛΩΙ ἀγρούς, Mark vi. 36. So Xenophon, τὰς ΚΥΚΛΩΙ χώρας; and Plutarch, τὰς ΚΥΚΛΩΙ πόλεις. See more in Wetstein. ΚΥΚΛΩΙ τοῦ θρόνου, round about the throne, Rev. iv. 6. So Wetstein on Rev. v. 11. cites from Xenophon, ΚΥΚΛΩΙ τοῦ στρατοπέδου round about the camp. [comp. Gen. xxxv. 5. LXX, Num. xvi. 24. Job i. 10. Ezek. xvi. 57. &c.]

*Κυκλώω*, ω, from *κύκλος*.—*To encircle, surround*. occ. John x. 24. Acts xiv. 20. [In a military sense of besieging, Luke xxi. 20. where Schl., after C. F. Krumbholz, Opp. Subseciv. i. p. 16. takes *κυκλουμένην* to be pres. by enallage for fut. Heb. xi. 30. Rev. xx. 9. See Is. xxxvii. 33.]

*Κύλισμα*, ατος, τό, from *κυλίσμαι* perf. pass. of *κυλίω*.—*A rolling, wallowing*. occ. 2 Pet. ii. 22. where Kypke cites from Arrian, Epictet. iv. 11. p. 423. ἀπέλθε, καὶ χοίρῳ διαλίγου, ἵν' ἔΝ ΒΟΡΒΟΡῶΙ μὴ ΚΥΑΙ' ΗΤΑΙ, 'go and argue with a hog not to roll in the mire.' [On the Jewish proverb quoted by St. Peter, v. Schoettgen, Hor. Heb. et Talmud. Vorst. de Adagiis N. T. ch. iv. p. 776. ed. Fischer.]

*ΚΥΑΙΩ*, from the Heb. *קָצַב* or *קָצַב* to roll, to which this verb, when used in the LXX, generally answers.—*To roll*. *Κυλίσαι*, pass. or mid. to roll, wallow. occ. Mark ix. 20. [LXX, Josh. x. 18. Prov. xxvi. 27. Amos ii. 13. &c. Polyb. xxvi. 10, 16.]

*ΚΥΛΑΟΣ*, ἡ, ἐν, having any or even all the limbs crooked, distorted, luxated, contracted. Thus Kypke, on Mat., at large explains the word on the authority of Hippocrates, who even applies it to a short or distorted car. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43. [Hesych. *κυλλός* χυλός, καμπύλος. Suid. ὁ πεπρωμένος οὐ μόνον πόδα ἀλλὰ καὶ χεῖρα. v. Suid. voc. βούλυρος. Fest. in voc. Cyllenius. Foes. Econ. Hipp. p. 220.]

*ΚΥΜΑ*, ατος, τό, from the Heb. *קָצַב* to arise; so the Eng. a surge is from the Latin *surgo* to arise. †From *κύω* or *κυῖω* to swell.—*A wave, a billow*. See Mat. viii. 24. [xiv. 24. Mark iv. 37. Acts xxvii. 41. Jude 13. metaphorically of violent and turbulent men. Comp. Is. lvii. 20. and Irmisch on Herodian, i. 4, 1. p. 89. LXX, Job xxxviii. 11. Is. xlvi. 18. Jerem. xxxi. 37.]

*Κύμβαλον*, ου, τό, from *κύμβος* hollow, which from *κύκνυμαι* perf. pass. of *κύκνω* to bend.—*A cymbal*, a concavo-convex plate of brass or other metal, the concave side of which being struck against another plate of the same kind, produces an acute, ringing, inharmonious sound. occ. 1 Cor. xiii. 1. where see Locke, Doddridge, Wetstein, and Macknight. The LXX use this word frequently for the Heb. *צִלְצָלָה*, and more rarely for *כִּנְוָר*. [See 1 Chron. xiii. 8. xv. 16. 2 Chron. v. 11. &c. Ps. cl. 5. and it is found in 1 Sam. xviii. 6. 2 Sam. vi. 5. For other Heb. instruments, v. Lampe de Cymbalis Vet. et Ellis, Comm. de Cymbalis, in his Fortuita Sacra, Rotterd. 1727. Plin. H. N. lib. i. p. 8. ed. Bipont. Xen. de Re Equest. i. 3.]

*ΚΥΜΙΝΟΝ*, ου, τό, *cumin*, a kind of herb. It

<sup>1</sup> Potter's Antiquities of Greece, vol. ii. b. 3. ch. 19.

is plainly derived from the Heb. name קִינָה, which is from the V. קִנָּה to be hot, on account of the warm qualities of this plant. occ. Mat. xxiii. 23. [LXX, Is. xxviii. 25, 27. v. Olai Celsii Hierobot. pt. i. p. 516. Hesych. κύμινον\* (so Schleusner corrects for κύμβινον from a MS. of Photius's Lexicon.) τοῦτο ἐπὶ μικρολόγου ἔσται, i. e. the Greeks use κύμινον for any trumpery thing, and a carelessness of cumin proverbially denoted a miserly person, (v. Theophr. Char. c. 10. Schol. Aristoph. Vesp. 1348. Spanheim on Julian. Cæs. p. 74.) So κυμινοπρίστης a splitter of cumin, Anglicè a skinfint. Hemsterhus. on Aristoph. Plat. p. 193.]

Κυνάριον, ου, τό, a diminutive from κύων, κυνός, a dog.—A cur, a whelp, catellus. It is a term of greater contempt than κύων, and is thus applied by Arrian, Epictet. ii. 22. ΚΥΝΑΨΙΑ οὐδέποτε\* εἶδες σάινοντα, κ. τ. λ.; 'did you never see curs wagging their tails, &c.?' Our blessed Lord, speaking as a Jew, applies this name to the heathen, who might but too justly be so called on account of their many impurities and abominations. Comp. κύων II., and see Wetstein on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28. [Theophrast. Char. xxi. 3. Xen. Cyrop. viii. 4, 9. v. Lobeck on Phryn. p. 180.]

ΚΥΨΤΩ, from the Heb. קָנַח to bend.—To bend, stoop down. occ. Mark i. 7. John viii. 6, 8. So Theophrastus, Eth. Char. cap. 24. ΚΑΨΤΩ ΚΕ-ΚΥΨΩΣ, stooping downwards, or holding down his head, and Lucian, Amor. t. i. p. 1060. [Gen. xliiii. 28. Exod. iv. 31. xii. 27. 1 Kings i. 16, 31. xviii. 42. Neh. viii. 6.]

Κυρία, ας, ή, from κύριος a lord.—A lady. occ. 2 John 1, 5. [LXX, for a mistress, (in respect of a servant.) Gen. xvi. 4, 8, 9. 2 Kings v. 3. Is. xxiv. 2. Epict. Enchir. 40. αἱ γυναῖκες κυρίας καλοῦνται ἀπὸ τεσσαρσκαίδεα ἑρῶν. Wahl, Schleusner, and Bretschneider take it as a proper name: it occ. thus in Gruter's Inscript.; and the Latin *Cyria* in those of Gorius, v. C. A. Kriegel, Comment. Philol. de κυρία Johannis, Lips. 1758.]

Κυριακός, ή, όν, from κύριος.—Of or relating to the Lord, the Lord's. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So Ignatius uses κυριακήν for the Lord's day, ad Magnes. § 9; and this is the usual name of Sunday with the subsequent Greek fathers. The Saxon *cyrce*, Scottish *kirk*, and our Eng. *church*, are from the same Greek word κυριακή, q. d. the Lord's house. [See Act. Thom. § 29 and 31. Euseb. Orat. περί ης ημέρας κυριακής, p. 2. (ed. Jani.) Suic. Thesaur. Eccles. vocc. κυριακή, πάσχα, ημέρα. In 1 Cor. xi. κυριακόν δάπνον is the Lord's supper. Alberti, Gloss. N. T. p. 131. κυριακόν\* τὸ ἐν ἐκκλησίαις ἄρστον.]

Κυριεύω, from κύριος a lord, master.—To have or exercise rule or authority over, to rule over (q. d. to lord it over). Luke xxii. 26. [Rom. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15. κύριος τῶν κυριεύόντων. Rom. vi. 9. to have power over. Comp. 14. vii. 1. of a law, as νόμος κύριος is used of a law still in force. LXX, Gen. iii. 16. Exod. xv. 9. Num. xxiv. 7. 2 Chron. xx. 6. Dan. ii. 39. iii. 28 or 27. comp. Rom. vi. 9. 1 Mac. x. 76. of taking a city, et al.]

ΚΥΡΙΟΣ, ου, ό. Plutarch informs us, that (346)

Κύρος, the name of *Cyrus*, who in the O. T. (Is. xlv. 28. xlv. 1.) is called *κύριος*, did in Persic signify the sun<sup>1</sup>. This name then seems an evident corruption of the Heb. שֶׁן the sun, i. e. the solar orb or fire: and as the sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of *king*, and *lord*, so from the same word שֶׁן may, I think, be deduced the Greek κύρος authority, κύριος lord, and even the verb κύρω to exist; for it was a heathen tenet, that the sun was self-existent. Thus, for instance, the Orphic Hymn, Εἰς Ἡλίον, lin. 3. calls him αὐτοφύης self-born.

I. It imports property or possession, and is spoken of men. A lord, master, in respect of a servant or slave. [Mat. vi. 24. x. 24. Ephes. vi. 5, 9. Col. iii. 22. &c. Gen. xxvii. 29, 37. and ό κύριος τῆς οἰκίας (paterfamilias). Mark xiii. 35. Comp. Exod. xxii. 8. (Heb. עֲבִדְךָ, the same.) Judg. xix. 22.]—A master or owner of a vineyard, Mat. xxi. 40; of a dog, Mat. xv. 27; of an ass, Luke xix. 33. [So LXX, Exod. xxi. 28. ό κύριος τοῦ ταύρου, 29, 34. &c. In Gal. iv. 1. κύριος is used of a minor, as owner of an estate. In Mat. xii. 8. κύριος τοῦ σαββάτου hath power over the sabbath. Comp. Mark ii. 28. Xen. H. G. ii. 2, 7 and 11. κύριος εἰρήνης καὶ πολέμου, &c. And so κύριος is found too with an infin. expressing one that hath power or authority to do any thing, as κύριος διαλύει, Xen. de Rep. Lac. iv. 6. &c.] Applied by a wife to her husband, 1 Pet. iii. 6; where see Campbell's Prelim. Dissertat. p. 304. &c. [Comp. Gen. iii. 16. xviii. 12.] It is also a title of the Roman emperor, as in the profane Greek writers, and as *Domianus* in the Latin. Acts xxv. 26. where see Wetstein, [and Spanheim, de Us. et Præst. Numism. p. 729.]

II. In the vocative, both singular and plural, it is used as a title of respect, like *sir* and *sirs* in English. [Joh. iv. 11, 15. xii. 21. Acts xvi. 30. &c. comp. Gen. xix. 2. In Mat. xxi. 30. (from a son to his father.) xiii. 27. et al. freq.; from servants to their master, viii. 25. comp. Mark iv. 38. from the disciples to our Saviour, et al. freq. &c. In Mat. vii. 21. οὐ πᾶς ό λέγων μοι, Κύριε, Κύριε, not all who profess themselves my disciples and followers; Schl. (or who call on my name as their Lord and Saviour.) Schl. here takes κύριος as equivalent to διδάσκαλος (as the Heb. רַב) or καθηγητής; and also in John xiii. 13, 14. ό διδάσκαλος καὶ ό Κύριος, (although here distinguished,) v. 16. (opp. here to δούλος, as xv. 15, 20.) Mat. xxi. 3. xxviii. 6. John xxi. 7. (used absolutely, ό Κύριος, in these three last passages. v. Pole, Synops.) and John xxi. 28. where Thomas exclaims, ό Κύριός μου καὶ ό Θεός μου. In none of these does teacher, magistrate, doctor, seem very appropriate. Other authority and other pre-eminence seem implied, than that merely of the

<sup>1</sup> Speaking of the name Κύρος of *Cyrus*, he observes, ἀπὸ τοῦ ἡλίου γενέσθαι φασί. ΚΥΨΩΝ γάρ καλεῖν Πέρσαι τὸν Ἡλίον, 'they say it is taken from the sun; for the Persians called the sun, *kyros*.' Plutarch in Artaxerx. t. i. p. 1012. A. So, long before him, Ctesias in Persic. Excerpt. cap. 48. τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ἩΛΙΟΥ ΚΥΨΩΝ. See Vitringa, Observat. Sacr. i. 8, § 14.

<sup>2</sup> See Heb. and Eng. Lexicon under שֶׁן II., and 729 III.



teacher over his disciples<sup>1</sup>. See Mat. xxii. 41—45. St. Luke uses ὁ Κύριος for our Saviour, in his narrative, vii. 13. x. 1. &c. St. John iv. 1. &c.]

III. In LXX it answers to the several names or titles of God,  $\kappa\upsilon\varsigma$ ,  $\alpha\varsigma$ ,  $\epsilon\iota\varsigma$ ,  $\kappa\alpha\tau\alpha$ ,  $\tau\eta\varsigma$ ,  $\tau\eta\varsigma$ , but far most frequently to  $\kappa\alpha\tau\alpha$ ; and when applied in this last manner, it may not improperly be derived from  $\kappa\upsilon\pi\omega$  to be, exist, subsist, to which V.  $\kappa\acute{\upsilon}\pi\omega\varsigma$  in this view may seem to bear such a relation as  $\kappa\alpha\tau\alpha$  doth to  $\kappa\alpha\tau\alpha$  to be, subsist<sup>2</sup>. [See, amongst other places, LXX, Gen. xx. 13. xxi. 1. Job v. 8. vi. 4, 14. ix. 2. xix. 21. Ia. xvii. 10. Gen. xviii. 3. &c. &c. and  $\alpha\varsigma$ , Pa. cxv. 17. cl. 6. In Mat. xi. 25.  $\kappa\upsilon\pi\omega$   $\tau\omega\theta$   $\theta\alpha\nu\alpha\tau\omega\varsigma$   $\alpha\iota$   $\tau\eta\varsigma$   $\gamma\eta\varsigma$  Lord or ruler, &c.  $\kappa\acute{\upsilon}\pi\omega\varsigma$  without the art. for God, Mark xiii. 20. &c.; with it, Luke i. 6. &c.] In the N. T., likewise  $\kappa\acute{\upsilon}\pi\omega\varsigma$ , when used as a name of God, though it sometimes answers to  $\gamma\eta\varsigma$ , (comp. Mat. xxii. 44. Mark xii. 36. with Ps. c. 1<sup>2</sup>.) yet it most usually corresponds to  $\kappa\alpha\tau\alpha$  *Jehovah*, and in this sense is applied.

1. *Essentially*, or to the ~~three~~ Persons of the ever-blessed Trinity. Mat. iv. 7. (Comp. Deut. vi. 15.) Mat. iv. 10. (Comp. Deut. vi. 13.) Mark xii. 29. (Comp. Deut. vi. 4, 5.) Luke iv. 19. (Comp. Is. lxi. 2.) et al.

2. *Personally*, or to one of the Divine Persons, as to the Son, Mat. iii. 3. (Comp. Is. xl. 3.) Rom. x. 13. (Comp. Joel iii. 5. or ii. 32.) to the *Holy Ghost*, Acts iv. 29, 33. (Comp. ver. 24, 25.) and ch. i. 16. and 1 Cor. xii. 8, 9, 10. "It is in the writings of the Apostles simply and absolutely ascribed to Christ," says Zanehie, "a thousand times." Leigh, Crit. Sacr. But in many of these passages it seems rather to correspond to the Heb. דָּבָר, which denotes *power* or *dominion*, than to עֲצָמָה, which imports *necessary existence*. [It is especially applied to Christ, (says Schleusner), on account of his divine nature, and because he is the Lord or head of the Christian Church. v. Mat. iii. 3. Luke i. 43, 76. ii. 11. Χριστός Κύριος. xxiv. 3. ὁ Κύριος Ἰησοῦς. (et al.) 1 Cor. viii. 5, 6. ix. 1. (et al.) ὁ Κύριος ἡμῶν. Ἐν Κυρίῳ, i. e. *Christ*\*, occ. also very frequently with various senses, which must be gathered from the context. It is sometimes to be explained from the communion of the members of Christ's Church, through Christ their head, they being in him, as the branches in the vine. (See John xv. 1.) So αἱ ἐκκλῆσιαι ἐν Κυρίῳ, Rom. xvi. 11. of those in the fellowship of Christ's religion. See xvi. 7—14. &c. 22. ἀσπάζεσθαι—*in Κυρίῳ*, is to salute with brotherly love, as one Christian should another. (Others, to wish all good from Christ,) &c. Phil. iv. 1. στήθεϊ ἐν Κυρίῳ, stand fast in the faith and communion of our Lord's religion. 1 Cor. vii. 39. μόνον ἐν Κυρίῳ, is only let her marry a Christian, according to Schl. and Bretsch. Others say, still remaining a Christian herself, or according to the

*precepts of Christianity, &c.* Sometimes in *Kuplēs* is on the Lord's account. v. Ephes. iv. 1. (Some also so explain Rev. xiv. 13. Others as above in the faith and communion of our Lord.) et al.] We find Epictetus, in Arrian, ii. 16. adopting, as in other instances, the Scriptural or Christian style, ΚΥΡΙΕ 'Ο ΘΕΟΣ, πῶς μὴ ἀγωνῶ; 'Ο Lord God, how shall I escape solicitude? For it does not appear that any of the ancient heathen Greeks ever gave the title Κερίος to any of their gods. (Comp. under ἱελεῖν I.) [Schl. says that they did, and refers to Wesseling on Diod. Sic. i. 65. Palaiet, Obs. Philol. p. 68.]

**Κυριότης, ητος, ή, from κύριος.**

I. *Dominion, power, or authority*, either *angelical*, Eph. i. 21. or, according to some, *magistratical or civil*, 2 Pet. ii. 10. Jude 8; but in these two latter texts, as well as in the first, Whitby, whom see, understands it of *angelical powers*.

II. Κυρώρητες, *ων, αἱ, powers, a certain order of angels, an abstract term being used for a concrete.* Col. i. 16. [Schl. and Wahl also in the other passages take it as an abstract for a concrete. Phavorin. *κυρώρητις εἰς δυνάμεις ἁγίας λειτουργικαὶ κυρίου, 'κυρώρ. are holy ministering angels of the Lord.'* Schl. is uncertain to what passage this applies.]

Κυρώς, ὦ, from κύρος *authority, confirmation*, which see under κύριος. *To confirm*, i. e. by a public or solemn act. occ. Gal. iii. 15. 2 Cor. ii. 8. where see Raphelius. [Κυροῦσθαι in Greek writers means to be confirmed by law, sanctioned by public authority, v. Thuc. viii. 69. Æl. V. H. ii. 9. xiii. 24. LXX, Gen. xxiii. 20. Lev. xxv. 30. of property confirmed to any one's possession, and Aquil. Gen. xxiii. 17. 1 Sam. xv. 13.]

ΚΥΩ, *to be pregnant or with young*. This verb occurs not in the N. T., but is inserted on account of its derivatives. [LXX, Is. lix. 4.]

Κύων, κυνός, ὁ, ἡ, from κύω to be pregnant.

I. *A dog*, so called from their *prolific* nature. Luke xvi. 21. [comp. *Æl. H. A.* viii. 9. 2 Pet. ii. 22. Prov. xxvi. 11. and Vorst, *Diatr. de Adagiis* N. T. ch. 4. p. 774. LXX, 1 Sam. xvii. 43.]

II. It denotes men who resemble *dogs* in being of an impudent, impure, greedy, snarling, fierce, noisy disposition, Mat. vii. 6. Phil. iii. 2. Rev. xxii. 15. See Bochart, vol. ii. 686. Suicer, Thesaur. in *κύων*, and Wolfius and Vitringa in Rev. [Observe, that the Jews called all uncircumcised and idolatrous persons *dogs*. Hence in Rev. xxii. it may mean all *unbelievers*. See Schoettgen, Hor. Heb. et Talmud. p. 1145. Thus also in Mat. *profane persons* are meant. On the sense of *impudent, braving*, &c. (which probably is the true one, Phil. iii. 2.) compare Moschopol. on Hesiod, *ἔργ.* 67. Schol. on Hom. Il. α'. 225. λ'. 362. Od. ρ'. 248. Thus *κύριος* is explained *more impudent, more daring*, in Hom. Il. θ'. 483. et al. See Steph. Thes. in voc. In Rev. xxii. Wahl understands *pathics*.]

**ΚΟΛΟΝ**, *ov, ró, a larger limb or bone of the human body; whence a larger member of a period, and the point which denotes it is called by the same name, colon. occ. Heb. iii. 17. where the apostle, by using this word, sets before our eyes, as it were, the unburied limbs and bones of those who fell in the wilderness. Comp. Ps. cxli. 7. The LXX, however, use the same word κόλα for*

<sup>1</sup> [Schl. adds 2 Kings ii. 3, 5, 16. (but obs. that Elisha was, in some degree, the *servant* of Eljah,) 1 Kings xix. 21. and 2 Kings iii. 11. vi. 3. where it seems a *title of respect*, as above.]

<sup>3</sup> See Pearson on the Creed, art. ii. Our Lord, p. 163, 4. note, edit. fol. 1662.

<sup>3</sup> Comp. Eccles. ii. 10. and Arnald there.

<sup>4</sup> [As instances of *Kypios*, without the article, for Christ, see Mat. iii. 3. 1 Thess. v. 2. 2 Pet. iii. 10. 2 Cor. iii. 17, 18. and especially Rom. xiv. 6. See Bishop Middleton on Luke i. 15.]

the Heb.  $\text{עָרָה}$  *carraes*. Lev. xxvi. 30. Num. xiv. 29, 32, 33. et al.]

ΚΩΛΥΨΩ, from the Heb.  $\text{קָלַף}$  (Eccles. viii. 8.) infin. of the V.  $\text{קָלַף}$  to *restrain*.

[I. To *restrain*, *hinder*, with acc. and infin. or infin. Mat. xix. 14. (where perhaps it is to *forbid*, comp. sense III. Luke xviii. 16.) Acts viii. 36. xvi. 6. xxiv. 23. Heb. vii. 23. 1 Cor. xiv. 39. τὸ λαλεῖν γλώσσαις μὴ κωλύετε. Luke xxiii. 2. κωλύοντα *dissuading*; and with acc. of the thing *restrained*, 2 Pet. ii. 16; acc. of person, Acts xi. 17; acc. of pers. and gen. of thing from which he is *restrained*, xxvii. 43. comp. Xen. An. i. 6, 2. also Rom. i. 1, 3. LXX, Num. xi. 28. 1 Sam. xxv. 26. Is. xxviii. 6. Eccles. xxi. 21. Exod. xxxvi. 6. &c.]

II. To *restrain*, *withhold*, *keep back*. Luke vi. 29. [Similarly κωλύειν τι ἀπὸ τινος to *withhold* any thing from any one. v. LXX, Gen. xxiii. 6. 2 Sam. xiii. 13. Acts x. 47. *withhold* or *forbid*.]

III. To *forbid*. Mark ix. 38, 39. 1 Thess. ii. 16. 1 Tim. iv. 3. κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, *forbidding to marry*, (commanding) to *abstain from meats*; where a word *contrary* in sense to κωλύοντων is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. Luke v. 39. where see Kypke. Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of Horace, *quisque every one* is to be supplied in the third line, instead of *nemo no one* in the first. So Cicero, de Fin. ii. 8. Recte ergo is *negat* unquam bene cōnāsse Gallonium; recte miserum, 'therefore he (Laelius) justly *denies* that Gallonius ever supped well; and justly (*affirms*) that he was miserable.' And Grotius cites from Phædrus, lib. iv. fab. 17, 31. a phraseology very similar to that in 1 Tim. iv. 3. non *recto* dimitti, verum cruciari fame, 'I do not *forbid* them to be dismissed, but (I *command* them) to be tortured with hunger.' Compare Terence, Andria, act. iii. sc. 5. lin. ult.

Namque hocce tempus præcavere mihi me, haud te ulcisci sinit.

'For the time (*obliges*) me to take care of myself, and does not *suffer* me to punish thee.' See Madame Dacier's Note. See more in Pole, Synops., where Beza's citation from Homer, II. xii. 267, 268, has a near relation to the present purpose:

ἄλλον μελιχχίους, ἄλλον σπηρεοῖς ἐπέσσει  
ΝΕΪ'ΚΕΟΝ—.

'One they *encouraged* (for some such word as ἔρυνον, ἐκίλειον, or the like, says the learned Damm, is to be understood) with kind, another they *reproved* with harsh, words.' I add, that in the polished Dionysius Halicarn. we have an ellipsis resembling that of Horace above referred to, μηδεὶς ὑπολαμβάνειτω με ἀγνοεῖν, ὅτι, κ. τ. λ. —δὲ—ἀκούσας μαθῆτω, 'let no one suppose me ignorant that, &c.—but let him hear and learn.' De Structura Orationis, sect. xxvi. p. 246. ed. Upton. I conclude with an example from Plato, Apol. Socrat. § 18. ed. Forster, νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, ΠΟΛΛΑΟΥ ΔΕΩ ἰγὼ ὑπὲρ ἑμαυτοῦ ἀπολογίαίθαι—ἀλλ' ὑπὲρ ὑμῶν, 'now therefore, O Athenians, I am far from apologizing on my account, but (I *apologize*) for your sakes.'

[Add Soph. Œd. Tyr. 236—241. and comp. κελεύω above.]

ΚΩΜΗ, ης, ἡ.

I. A *village*. [Mat. ix. 35. (τὰς πόλεις πάσας καὶ τὰς κώμας.) x. 11. xiv. 16. xxi. 2. Mark vi. 6, 36. (ἀγροῦς καὶ κώμας.) 56. (εἰς κώμας ἢ πόλεις ἢ ἀγροῦς.) xi. 2. Luke v. 17. viii. 1. ix. 6, 12, 52, 56. xiii. 22. xvii. 12. xix. 30. xxiv. 13, 28. In Mark vii. 27. τὰς κώμας Καισαρείας ἐκ, the villages round about, and dependent on the city Caesarea. So the LXX, (for τῶν θυγατέρων, i. e. of the metropolis, Num. xxxii. 42.) has τὴν Καθ' καὶ τὰς κώμας αὐτῆς. Comp. 1 Chron. ii. 23. Josh. xv. passim, xvii. 11. et al. freq. v. Glass, Philol. S. p. 1022. occ. Acts viii. 25. by metonym. for the inhabitants of the villages. Neh. vi. 2. Song of Sol. vii. 11. 2 Mac. viii. 1. (towns, E. T.)]

[II. A city, or a smaller walled town, Mark viii. 23, 26; of Bethsaida, comp. ver. 22. John xi. 1, 30; of Bethany, and Luke x. 38. (but Bretschn. in all the above places renders the word by *vicus*, and Wahl in Luke x.) John vii. 42. of *Bethlehem*. (Observe, that before the time of Rehoboth, Bethlehem was unwalled, since he is said in 2 Chron. xi. 6. to have built it, i. e. fortified it, comp. ver. 5.) LXX has κώμη for τῇ αὐτῇ, 1 Chron. xxvii. 25. Is. xlii. 11. for τῇ (civitas) a city. Jerem. xlix. 25.]

Κωμόπολις, εως, ἡ, from κώμη a village, and πόλις a city.—A town. It seems properly to denote a larger kind of town, superior to κώμη a village, though inferior to πόλις a city. occ. Mark i. 38. where see Josephus, de Bel. iii. 3, 2. cited by Kypke.

ΚΩΜΟΣ, ου, δ.

I. *Comus*, the god of feasting and revelling; for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than  $\text{ἑως}$  Chemosh, the abomination of the Moabites and Amorites. See, inter al., Num. xxi. 29. Judg. xi. 19, 24. and Heb. and Eng. Lexicon under  $\text{ἑως}$ .—Jerome on Is. xv. 4. tells us, that in Nabo the idol Chemosh was worshipped, who by another name is called Baal-Phegor. But however this may be, there can be little doubt, but that part of the religious services performed to Chemosh, as to Baal-Phegor, consisted in revelling and drunkenness, in obscenity and impurity of the grossest kinds. [Schleusner's derivation seems much more probable. He says that it is certainly derived from κώμη, whence κωμάζεν to go about the town intoxicated, as the ancients in their revellings used to go about the streets, with garlands on their heads, with torches and music, and sing and dance wantonly at the doors of their mistresses. Wahl and Bretschneider say, that κώμος is primarily "a solemn procession to Bacchus through the κώμαι or towns, with hymns," &c.]

II. *Revelling, lascivious feasting with songs and music*. In this sense also the word is frequently used by the profane writers. According to Hesychius, κώμοι ἀσέλγη ἄσματα καὶ πορνικά, συμπόσια καὶ ψῆδαι, lascivious and obscene ballads, drunken songs; or, as Theophylact, τὰ τῶν μεθυόντων μεθ' ὕβρεων ἄσματα, the obscene songs of drunkards; and Zonaras explains the verb κωμάζεν by τὸ μετὰ αὐλῶν καὶ κιθάρας καὶ ψῶν τὸν

*οἶνον πνίν*, drinking wine with the music of flutes and of the harp, and with songs. See more in Suicer, Thesaur. under *κῶμος*, and in Wolfius and Wetstein on Rom. xiii. 13. [comp. Dio Cass. lxxv. p. 734. Gal. v. 21. 1 Pet. iv. 3. On this word see Schwartz, Diss. de Comessationibus Veterum. (Altorf, 1744.) Lamb. Bos. Obs. Philol. in N. T. p. 117. Alberti, Obs. Philol. in N. T. 330. and Gloss. Gr. N. T. p. 112. Aristenet. I. Ep. 27. ii. 20. Aristoph. Thesmoph. 997. and Bourdin's notes. Ælian, V. H. xiii. 1. Xen. Cyr. vii. 5, 25. Spanheim (on Aristoph. Plut. 1041.) and H. a Seelen (in Annotatt. in N. T. ex Plutarcho, p. 16.) contend that *κῶμος* was once used in a good sense.] In Wisd. xiv. 23. the idolaters are described as *ἑμμανεύς* ΚΩΜΟΥΣ ἀγοντες, making mad revellings; and 2 Mac. vi. 4. informs us, that during the persecution of Antiochus, the temple was filled *ἀσώριας καὶ ΚΩΜΩΝ* with riot and revellings. See Arnald on Wisd. From the oriental *κῶμος*, or immediately from the Greek V. *κωμάζων* to revel, is derived the Latin *comessor* or *comissor*, &c. of the same import.

**ΚΩΝΩΨ**, *ωπος*, δ, ὅ. — A gnat, a species of insect. occ. Mat. xxiii. 24. Bochart shows (vol. iii. 564.) from Aristotle, Plutarch, &c. that by *κῶνωψ* is properly meant a kind of insect that is bred in the lees of wine, and that ever after lives on acids, avoiding sweets. [v. Arist. H. A. iv. 8. v. 19. Plutarch, contra Stoicos, (vol. x. p. 424, 15. Reiske's edit.) *χαίρουσι (οἱ κῶνωψες) λάμπῃ καὶ οἶνῳ τὸν δὲ πότιμον καὶ χρησθὲν οἶνον ἀποπνέοντες φέγουσι*, these insects delight in the scent of new wine and vinegar, but drinkable and good wine they taste and leave. These insects were called rabbinically *רפף* and *מקא*. v. Buxtorf,

Lex. Talmud. p. 342 and 927. Vorst, de Adag. N. T. ch. iii. p. 771. The Arabian proverb "he eats an elephant, and is choked with a gnat," is similar to that in Mat. *Κῶνωψ* signifies also a mosquito, or any such insect which annoys men, whence *κῶνωπιον* or *κῶνώπιον* a mosquito-net for a bed, which it seems to mean in Judith x. 21. xiii. 9, 15. xvi. 19. Hence the Latin *conopseum*, v. Schol. on Juv. Sat. vi. 80. and the English *canopy*.]

**ΚΩΦΟΣ**, ἡ, ὁν. [Properly *blunt* or *blunted* (from *κόπτω*) according to Bretschn. and Schl. as Hom. II. λ'. 390. *κωφὸν βίλος*; and hence of a person *blunted* in any of his senses.]

I. Properly, *deaf*, deprived of the sense of hearing, Mat. xi. 5. Mark vii. 37. Luke vii. 22. [LXX, for *ὤψ*, *deaf*. Exod. iv. 11. Lev. xix. 14. Ps. xxxviii. 13. Is. xxix. 18. xxxv. 5. xliii. 8.] And because they who are naturally *deaf* are also *dumb*, (see Mark vii. 32.) Hence,

II. *Dumb*, unable to speak. Mat. ix. 32, 33. xii. 22. xv. 31. Luke xi. 14. [LXX, for *ὤψ* *dumb*, Hab. ii. 18.] The word seems to denote both *deaf* and *dumb*, Luke i. 23; and it is plain from ver. 62. that Zacharias had lost his hearing as well as his speech. See Wolfius and Doddridge.

III. *Making dumb*, occasioning dumbness. Mark ix. 25. Luke xi. 14. Comp. Mark ix. 17. [In Mark ix. 25. it seems rather to mean *making deaf*.] Many adjectives, both in Greek and Latin, are applied likewise in a *transitive* sense. So in Homer, II. iii. 246. *οἶνον ΕΥΦΟΝΑ*, cheerful, is used instead of *cheering*, wine; in Virgil, Georg. ii. 127. *felicia mali* means the *happy-making* apple; and in Juvenal, Sat. xiii. 27. *divitis Nilis* is the *enriching* Nile.

## Λ.

**Λ**, *lambda*. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as *ι* denotes *ten*, and *κ* *twenty*, so the small *λ* denotes the *third decade* or *thirty*. In the old Cadmean alphabet it corresponded to the Hebrew or Phœnician *lamed* in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phœnician letter, though it certainly has a resemblance to both.

*Λαγχάνω*, from the obsol. *λήγω* the same, which from the Heb. *לָקַח* to take, receive.

I. *To obtain*. Acts i. 17. 2 Pet. i. 1. Thus it is used not only by the LXX, 1 Sam. xiv. 47. for the Heb. *לָקַח* to take; but likewise by Homer, Od. x. 282. *ἴσθην (μοῖραν, namely) ὡς αὐτοῖα περ ἙΛΑΤΧΑΝΟΝ*, 'a part of the banquet equal to what they themselves had gotten.' On this occasion we can hardly suppose there was any drawing of lots. [See Wisdom viii. 19. 3 Mac. vi. 1. *ἐν προσειβίῃ τὴν ἡλικίαν ἥδη λελογχώς* having attained an advanced age. Hesych. *λελογχώς* *τευχών* having obtained. Æsch. Socr. Dial. iii. 19. Eur. Phœn. 1505. Thuc. ii. 44. and Reiske, Ind. Græc. Dem. p. 478.]

II. *To obtain by lot*. Luke i. 9. The Jewish writers inform us in the Mishna, that the various offices of the several priests and Levites in the (349)

daily service were determined by lot. See Pole, Synops., and Wetstein on the text. [Joseph. B. J. iii. 8, 7. On the construction of this verb, sometimes with a gen., sometimes with an acc., see Matth. Gr. Gr. § 363.]

III. *To cast lots*. John xix. 24. [Comp. Mat. xxvii. 35.] Thuc. iii. 60.]

**Λάθρα**, adv. from *λήθω*, Doric *λάθω*, to lie hid. See under *λανθάνω*.—*Privately, secretly*. occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37. [Deut. xiii. 6. 1 Sam. xviii. 22. Ps. ci. 5. Hab. iii. 14. 1 Mac. ix. 60.] In Mat. i. 19. Wetstein, whom see, explains *λάθρα* by *without acquainting the witnesses* of his divorce from Mary, with the reason of it, namely, her supposed adultery. ["So that she might not suffer public disgrace." Schl.] In John xi. 28. Markland, in Bowyer, joins *λάθρα* with *εἰπούσα*, that is, *whispering* her. So Nonnus.

**Λαίλαψ**, *απος*, ἡ. The most probable derivation seems to be from *λα* or *λιαν* very much, and *λάπτω* to lick or *LAP* *υρ*, as wolves do water in drinking (see Homer, II. xvi. 161); for a whirlwind violently licks up, as it were, the dust and all light bodies in its way.—A whirlwind, a hurricane, a violent storm. Aristotle, de Mundo, c. 4. ex-

[<sup>1</sup> See, however, Martyn's Virgil.]

plains the word by *πνεῦμα βίαιον καὶ ἐλλεβμένον* *ἐκτῶθεν ἄνω*, a violent whirlwind moving from beneath upwards; Hesiychius by *ἀνίμου ἐνστροφῇ μετὰ ὑπερῶς*, a whirlwind attended with rain. occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by Homer and Lucian. See Wetstein and Kypke on Mark. [Job xxi. 18. xxxviii. 1. Jer. xxv. 32. Comp. Wiesd. v. 14, 23. Ecclus. xlviii. 9, 12. Lucian, Halcyon, p. 100. Plutarch, Timoleon, p. 249.]

ΛΑΚΕΩ or ΔΗΚΕΩ. Mintert says it is related to Chald. *lak* to be struck, broken; but I cannot find that the Chald. V. is used in this latter sense. Λακίω seems to be a word formed from the sound, like *clack*, *crack*, &c. in Eng.

I. Homer applies it to the crashing of bones when struck with a battle-axe, Il. xiii. 616. ΔΑΚΕ δ' ὄντια, the bones crashed; to the sound of a shield when struck through with a spear, Il. xx. 277. ΔΑΚΕ δ' ὀσπὶς ὑπ' αὐτῆς.

II. To break or burst with noise. occ. Acts i. 18. where see Wetstein. [It is said of things that burst with a noise from being distended, and therefore is not simply *σχίζεσθαι*, as Suidas and Zonaras (Lex. c. 691. where see Tittmann) explain it. It occurs in this sense, Act. S. Thom. § 33. δὲ δὲ δράκων φουσηθεὶς ἐλάκησεν καὶ ἀπὶθανε, καὶ ἐξέρχθη δὲ ὁδὸς αὐτοῦ καὶ ἡ χολή, and the dragon being blown out (by the poison he had drunk) burst and died, and his poison and his gall was shed out. See Schol. on Arist. Nub. 409. Barnes on Eurip. Elect. 1213. Philo. de Vita Moisi, p. 621. Plaut. Curcul. ii. 1, 7. metuo ne medius *disrumpar*. Comp. his *Casina*, ii. 5, 18.]

ΛΑΚΙΖΩ, from the adv. *λάξ* with the heel, calce, which Eustathius deduces from *λήξω*, the 1st fut. of *λήγω* to leave off, as being the extremity of the leg; but it may perhaps be better derived from the Heb. *לָקַץ* to go, walk; whence also the Latin *calco* to tread, and *calc* the heel.—To kick, kick up. occ. Acts ix. 5. xvi. 14. Comp. under *κίνητρον* I. [See Wetstein, N. T. vol. ii. p. 635. Schol. *Æsch. Prom.* 307. Eur. *Bacch.* 794.] The simple V. occurs not in the LXX, but the compound *ἀπολακρίζω* is used in that version for the Heb. *קָצַץ* to kick up, Deut. xxxii. 15. [1 Sam. ii. 29. Hos. iv. 29.]

ΛΑΛΕΩ, ὦ. Mintert observes, "that in the profane writers *λέγειν* and *λαλεῖν* differ; *λέγειν* signifying to speak with premeditation and prudence, but *λαλεῖν* to speak imprudently and without consideration; whence *λαλεῖν ἀριστος*, *λέγειν ἀδυνατώτατος*, is applied to him who *lets his tongue run*, but does not speak to the purpose; who talks, but says nothing. But this critical distinction is unknown to the sacred writers." "This verb," adds Mintert, "is used in the N. T. for all kinds of speaking by which the sentiments of the mind are expressed." [When the very words uttered are given, *λέγων* generally precedes them after *ἐλάλησε*, he spoke and said, see Mat. xiii. 3. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, &c. Mark vi. 50. John viii. 12. Acts viii. 26. et al. freq. Comp. Gen. xxiv. 7. xxxiv. 8. Exod. xxxi. 11. Lev. xx. 2. et al. In Acts vii. 6. οὕτως supplies the place of *λέγων*, which is wholly omitted Heb. v. 5.]

I. To speak, used transitively, Mat. ix. 18.

<sup>1</sup> Comp. however *λαλεῖ II.*

[Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς. Mat. x. 19. xii. 34, 36. Mark ii. 7. et al. freq.; intransitively, Mat. ix. 33. ἐλάλησεν ὁ κωφός. xii. 46. ἐπεὶ δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις. xvii. 5. xxvi. 47. Mark i. 34. vii. 36. καὶ ἐλάλει ὁρθῶς and he spoke clearly; also with a dat. indicating the manner, as John vii. 26. *παρρησια* λαλεῖ, &c. It is applied to God, John ix. 29. Comp. Exod. iv. 30. Acts vii. 38, 44. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11; to angels, Acts viii. 26. x. 7. &c. *Λαλεῖν γλώσση* is used of the power of speaking in an unknown tongue, given by God. occ. 1 Cor. xiv. 2, 4, 5, (γλώσσαις) 13. et al. See Mark xvi. 17. Acts ii. 4—7. The phrases *λαλεῖν τινί* (1), and *λαλεῖν μετὰ τινος* (2), seem used indifferently for to speak to any one (a), or to converse with any one (b). See Mat. xii. 46. xiv. 27. xiii. 1. comp. Exod. xx. 19. for phrase (1) in sense (a), and Mat. xii. 47. Mark xvi. 19. John iv. 26. Gen. xxix. 9. in sense (b). Also John iv. 27. ix. 39. xiv. 30. for (2) in sense (b), and Mark vi. 50. Rev. x. 8. in (a). In Ephes. v. 19. *λαλοῦντες ἑαυτοῖς ψαλμοῖς*, κ. τ. λ. Schleusner translates singing to God in your assemblies, &c. The E. T. speaking to yourselves. (Comp. Col. iii. 16.) The phrase *λαλεῖν πρὸς τινα* occ. freq. in St. Luke's writings, e. g. Luke i. 19, 24, 44. Acts iii. 22. &c. and 1 Thess. ii. 2. Heb. v. 5. xi. 8.] In Heb. xi. 4. the Alexandrian and eleven later MSS. read *λαλεῖ*, which reading is followed by the Vulg. and both the Syriac versions, and received into the text by Griesbach.<sup>2</sup>

II. To speak in answer. John xix. 10. [LXX, for *πῦρ*, Job xix. 18. and thus perhaps in James i. 19. it means to answer reviling.]

III. To tell, command. Acts ix. 6. x. 6; but observe that in this last verse all the words from *οὕτως* to *ποιεῖν*, inclusive, are omitted in four ancient and very many later MSS., in both the Syriac versions, and in the Complutensian edition; and they are accordingly rejected as spurious by Wetstein and Griesbach; and Michaelis, Introduction to N. T. v. ii. p. 271. ed. Marsh, says they are "nothing more than a Greek translation, which Erasmus himself made from the Latin; and this interpolation, though not found in a single Greek MS., has been transferred to our modern editions."

IV. To speak, preach, publish. Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2. et al. Comp. Heb. ix. 19. [To speak of, celebrate. Mat. xxvi. 13. Mark xiv. 9. Acts ii. 11; also in Heb. xi. 4. if *λαλεῖται* be read, it means is spoken of, his name is still celebrated after his death, as in Aristoph. *Theam.* 585. *λαλοῦμενον* is that which is spoken of by every one; sometimes also, to preach, in the sense of instructing, teaching, John vii. 17, 18, 46. 1 Pet. iv. 11. 1 John iv. 5. *ἐκ τοῦ κόσμου λαλοῦσι teach worldly doctrines*, et al. Also of written precepts, &c., as well as oral.

<sup>2</sup> [If *λαλεῖ* is read, Schl. translates it, *still exhorteth to piety*. Bretchn. says, *crieth out*, i. e. for vengeance, (as *κράξω*), which seems very forced. The Eng. translation renders it, *still speaketh*, and this it seems to mean, i. e. by faith Abel still speaks to us, and declares that we should trust in God as he did.]

<sup>3</sup> [Has not John viii. 44. a somewhat similar sense, *ὅταν λαλήῃ τὸ ψέδος, ἐκ τῶν ἰδίων λαλεῖ*? where Schleusn. translates, *when he acts wickedly he acts after his own heart*: but it is not rather, *when he teaches* (or suggests) *lies*, as it is spoken of the devil?]

Heb. vii. 11. (So Bretschneider; but observe, that the law of Moses was orally delivered as well as written.) 2 Pet. iii. 16.]

V. To tell, announce, report. Luke ii. 17, 18.

[VI. To foretell, sometimes with a sense of promising. Luke i. 45, 55. xxiv. 6. John xvi. 1. Acts iii. 21, 24. xxvi. 22. Heb. xi. 18. Schleusn. gives the sense of effecting to λαλῶν in the difficult passage of Heb. xii. 24. κρείττον (alii κρείττονα λαλοῦντι παρὰ τὸν Ἀβελ, which effecteth a better thing, (namely, mercy,) than the blood of Abel, which obtained vengeance. And our translation in nearly the same sense, that speaketh better things than that of Abel. But others refer it to the sacrifices of Abel, not to his blood, and render it, that speaketh more powerfully than the sacrifice of Abel, i. e. that the blood of Christ is more availing than the sacrifices offered of old, even that of Abel, which was accepted. See Heb. ix. 13.]

Λαλιά, ἄς, ἡ, from λαλῶ.

I. Speech. John viii. 43. [διατὶ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; wherefore do ye not acknowledge my doctrine as divine? Schleusner. Job xxxiii. 1. Ps. xix. 3. Song of Sol. iv. 3. Eccles. v. 13.]

II. Talk, prate, prattle, [report.] John iv. 42. where it seems to imply contempt. Comp. Eccles. xxxii. 4 or 6. [In 2 Mac. v. 5. viii. 7. a rumour. See Is. xi. 3. In Eccles. xlii. 11. a subject of talk, as we say, the talk of the town.]

III. Speech, manner of speech, dialect. Mat. xxvi. 73. Mark xiv. 70. [On the Galilean dialect see Buxtorf, Lex. Talmud. p. 434.]

ΑΑΜΑ', Heb.—For what? why? Heb. מַה, which from ἵ for, and ἡ what? occ. Mat. xxvii. 46.

Λαμβάνω.—To take, in whatever manner.

I. To take, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27. et al. [to take up, as from the ground. xvi. 9, 10. xxvii. 6.]

II. To receive. Mat. x. 8. xix. 29. xx. 7. [Heb. xi. 35.]

III. To receive, collect, take, as tribute. Mat. xvii. 24, 25. [xxi. 34. Mark xii. 2.]

IV. To take or receive money, in the sense of making gain. 2 Cor. xi. 20. εἰ τις λαμβάνει ἀφ' ὑμῶν, namely, if a man make gain of you. Thus it is interpreted by the learned Elsner. Out of the instances produced by him and Wetstein of the like use of λαμβάνω by the profane writers, I shall only cite from Aristophanes, Equit. 863. καὶ σὺ ΑΑΜΒΑ'ΝΕΙΣ ἦν τὴν πόλιν ταραττης, 'so you make a gain when you disturb the city;' and from Xenophon, Cyrop. ii. τοῦ ΑΑΒΕΙ'Ν ἔνεια καὶ κερδάναι ποιοῦσιν, 'they do it for the sake of receiving money and gaining.' Wolfius, however, after mentioning this interpretation, rather prefers another, which explains λαμβάνειν by getting a person into one's power, and making him subservient to one's self. This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers. [Schleusner renders it, if any one take away (your property) from you; by sense XIII. So Wahl, supplying χρήματα. Schl. adds, however, Elsner's interpretation, and refers to Gataker, Misc. c. 27. p. 721. and Taylor on Lys. Oratt. p. 338. to show that λαμβάνειν is peculiarly used for taking on usury.]

V. To take, as a woman, in marriage. Mark (351)

xii. 19—22. Thus applied also by Polybius cited in Raphaelius, and by Xenophon in Wetstein. [Add Luke xx. 28—31. See Gen. iv. 19. xii. 19. xx. 2. Deut. xxviii. 30. 2 Sam. iii. 14. (betroth, Heb.) Test. xii. Patr. p. 579. λαμβ. εἰς γυναῖκα. Isocr. Evag. c. 9. Philostrate. Vit. Soph. c. 25. § 4.]

VI. To put on, take on one's self. John xiii. 12. (of putting on a garment;) Phil. ii. 7. [μυροῦν δούλου λαβών. So Test. xii. Patr. p. 542. ὁ θεὸς σῶμα λαβών. Comp. Zech. vi. 13. Wisd. v. 19; hence, perhaps, to take upon one's self so as to carry, to bear. Mat. x. 38. (comp. xvi. 24. Luke xiv. 27.) and hence it is used of bearing the weight or burden of sins, &c. see Mat. viii. 17. and comp. Lev. v. 1, 17. xvii. 16. xix. 8. Ezek. xxxvi. 7. &c.]

VII. To take, receive, as an office. Acts i. 20, 25. xx. 24. Rom. i. 6. Heb. vii. 5. [In Luke xix. 12, 15. λαβὴν ἑαυτοῦ βασιλείαν, which some render to take possession of; but Schl. and Whithy say it seems rather to allude to going to Rome, to receive institution or investiture to a kingdom, as in the case of Herod and Archelaus. It therefore means to obtain regal authority for himself in his own country. See παραλαμβάνω, sense II.]

VIII. To receive, admit, as a person into one's house. 2 John 10. Comp. John vi. 21. xix. 27. [Wisd. vii. 18.]

IX. To receive, entertain, embrace, [as a doctrine or teacher.] Mat. xxi. 20. Mark iv. 16. John i. 12. [iii. 11, 32, 33. v. 43.] xii. 48. xiii. 20. [xiv. 17. xvii. 8. I John v. 9. Rev. iii. 3. Comp. I Cor. xi. 23. I Thess. ii. 13. Thus ἡ, Num. xxiii. 20; whence it means doctrine frequently, e. g. Prov. iv. 12. &c.]

X. To take, i. e. procure and carry, assume. See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3. [Mark viii. 14. Acts ix. 25. xvi. 3. (comp. LXX. Gen. xix. 15. Judg. xi. 5.) Schl. however, seems to prefer considering λαβών in these two pass. from Acts as redundant.]

XI. To receive, get, obtain. Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. [It is spoken of obtaining a prize, I Cor. ix. 24, 25. in which sense it is peculiarly used, (see Ael. V. H. ix. 31. and Poll. Onom. iii. 3.) and thus Schl. explains Phil. iii. 12. (see καταλαμβάνω); also of receiving pay or rewards. John iv. 36. I Cor. iii. 14. Heb. ii. 2. James i. 7. Comp. Dan. ii. 6.]—Λαβεῖν διάδοχον, to receive or have for a successor, to be succeeded by. Acts xxiv. 27.

XII. To take by force, to apprehend, seize. Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. I Cor. x. 13.

XIII. To take away. Mat. v. 40. viii. 17. xv. 26. [Rev. iii. 11. vi. 4. LXX. Gen. xxvii. 36. 2 Chron. xvi. 2. Ezr. i. 7. Xen. Symp. iv. 30. Polyb. iv. 3.]

XIV. To seize, as fear, astonishment. Luke v. 26. vii. 16. [Exod. xv. 15. Ps. xlviii. 7. Is. xxi. 3. Jer. xiii. 21. To this sense nearly, that is, to fall upon, or befall, Bretsch. and Schleusner (with some doubt) refer I Cor. x. 13. and not as Parkhurst to sense XII.] It is applied in like manner by the Greek writers. See Wetstein.

XV. To catch, take in, as we say, implying deceit, 2 Cor. xii. 16. So Wolfius and Wetstein (whom see) cite from Soph. Phil. 100. ΔΟ'ΑΩ. Φιλοκτήτην ΑΑΒΕΙ'Ν, to catch Philoctetes by an artifice or guile. So Virgil, Aen. ii. 196. capti

dolis. [To take, (as a city.) Josh. xv. 15. In 1 Kings xx. 21. it means (according to Biel and Schl.) to take captive. Also to catch, as fish. Luke v. 5, 9. Comp. Mat. iv. 19.]

XVI. To take, assume. John iii. 27. Heb. v. 4. Rev. xi. 17. where see Vitrina.

XVII. To be desirous of receiving, to need, or be ambitious of. See John v. 34, 41, 44.

XVIII. λαβεῖν ἀρχήν, to take a beginning, to begin. Heb. ii. 3. This phrase is used in the same sense by Polybius, Ælian, and others of the Greek writers, as may be seen in Raphelius and Wetstein. [Συμβούλιον λαμβάνειν to take counsel together, Mat. xii. 14. xxii. 15. xxvii. 1. See Schwartz on Olearius de Stilo N. T. and Comment. Crit. Ling. Gr. N. T. p. 1264.—λήθην λαβεῖν, to forget. 2 Pet. i. 9. Æl. V. H. iii. 18.—ὑπομνήσιν λ. to remember, call to mind. 2 Tim. i. 5.—πέραν λ. to make trial. Heb. xi. 29. Æl. V. H. xii. 22. See Palairot, Obsa. Crit. p. 491.]

XIX. λαμβάνειν πρόσωπον, to accept the person, i. e. to respect one man more than another out of regard to some external circumstances. Luke xx. 21. Gal. ii. 6. This is an Hellenistical phrase used by the LXX for the Heb. פָּנִים רַחֵם in two senses; 1st, to accept a man's person with favour, Lam. iv. 16. Mal. i. 8. 2ndly, to accept it with undue or partial favour, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Ecclus. xxxv. 13. xlii. 1. Comp. θαυμάζω II. [See Kuinoel on Luke xx. 21.]

ΛΑΜΜΑ'. Heb. The same as ΛΑΜΑ', which see. occ. Mark xv. 35. where see Wetstein.

ΛΑΜΠΑ'Σ, ἄδος, ἡ, from the Heb. לָמְפָה, for which the LXX have constantly used this word. M is inserted, as usual, before π and β, not only in the Greek derivatives, λαμπάς, λάμπω, λαμπεράω, but also in the Chald. ܠܡܦܐ and Syriac ܠܡܦܐ a lamp. ܠܡܦܐ in Jonath. Ben Uziel's Targum on Exod. xx. 2, 3. is used like the Heb. לָמְפָה in Gen. xv. 17. Exod. xx. 18. And observe, that though ܠ or ܕ is dropped in the nom. sing. of the Greek λαμπάς, it appears in the oblique cases, λαμπάδος, λαμπάδι, λαμπάδα, &c. [Phavorinus and others deduce it from λάμπω, which Schl. deduces from λαν and φάω, φῶ, to shine.]—In general it denotes something burning and shining brightly.

I. A torch. Rev. viii. 10. So the Romans sometimes called a comet, fax a torch, or fax celestis a heavenly torch. See Daubuz. Comp. John xviii. 3. and φανός. [Wahl and Schleusner refer the λαμπάδες πυρός in Rev. iv. 5. to this sense. Bretsch. takes it for flames of fire, which sense it appears to bear, Gen. xv. 17. Job xli. 19. Comp. Exod. xx. 18. Others, with Parkhurst, understand lamps, in allusion to the candlestick with seven branches. See Pole's Synopsis, LXX, Zech. xii. 6. Dan. x. 6.]

II. A lamp. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See Harmer's Observations, vol. iv. p. 430. I. [Judg. vii. 16, 20. In Dan. v. 5. for ܠܡܦܐ; Chald. lucerna.]—On Mat. xxv. 1—12. we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couples home with torches or lamps. [These were hence called νυμφικαὶ λαμπάδες. (352)]

See Heliodor. li. p. 112. iv. p. 198. Eur. Med. 1027. Iphig. in Aul. 732. Val. Flacc. Argon. viii. 243. 277. Valck. on Eur. Phoen. p. 124. and Schrader on Musæus, ch. 20. p. 352.] Thus Homer, Il. xviii. 491. &c.

Ἐν τῇ μὲν γὰρ γάμοι τ' ἔσαν, εὐλαμπάει τε Νύμφας δ' ἐκ θαλάμων, δαίδων ὑπολαμπόμεναι, Ἥγεινον δ' ἀνὰ ἄστυ, πολὺν δ' ἡμέβαιον ὄρασαν.

Here sacred pomps and genial feast delight,  
And solemn dance, and hymeneal rite;  
Along the street the new-made brides are led,  
With torches flaming, to the nuptial bed.—Pope.

So the messenger in Euripides' Helena, 728. &c., says to Helen, that he remembers the lamps or torches he carried before her and Menelaus at their wedding.

Νῦν ἀνανοῦμαι σὺν τὸν ἡμέβαιον πάλιν,  
Καὶ ΛΑΜΠΑ' ἄδων μενήμεθ', ὅς τετραόροις ἴπποις τροχάων παρέφερον· σὺ δ' ἐν δίφρῳ σὺν τῷδε Νύμφῃ δάμ' ἔλειπες δάβιον.

Now do I recollect your bridal day,  
The lamps I well remember, which I bare  
Before the nuptial car, in which with him  
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaus.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin."—This last circumstance strongly illustrates Mat. xxv. 6, 7. where the virgins go out and meet the bridegroom with their lamps. That the Roman brides also were led home to their husbands' houses in the evening by the light of torches, is too well known to be insisted on. See Kennet's Roman Antiquities, pt. ii. book 5. ch. 9. and the passages cited by Wetstein on Mat. xxv. 1.

III. Λαμπρός, ὁ, ὄν, from λάμπω to shine.

I. Shining, resplendent, bright, clear. Rev. xxii. 1, 16. [In ver. 1. it is used of water, as in Hippocr. de Aëre, Locis, et Aquis, and in ver. 16. of a star, as in Epist. Jerem. 51. and Hom. Il. δ'. 77.] Comp. Acts x. 30.

II. White, bright, dazzling. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So Homer, speaking of a χιτών or inner garment, says, Odys. xix. 234. ΛΑΜΠΡΟΣ δ' ἦν ἡμίλος ὥς, it was bright, or white, like the sun. Λαμπρός seems to signify white with peculiar propriety; since, as the naturalist well knows, whiteness arises from the composition of the luminous rays of all the other colours. [In Luke xxiii. 11. Schleusner, comparing Mark xv. 17. understands the colour translated purple, (see κόκκος and πορφύρα,) and cites Hor. Sat. II. vi. 102. who uses candere of the same colour. Wahl, however, referring to Kuinoel, takes the

1 Agreement of Customs between East Indians and Jews, Art. xvii. p. 68. edit. London, 1705.

two passages to refer to two distinct events, namely, that of St. Luke to an insult put by Herod on our Saviour, in *clothing him with a white garment*, and that of St. Mark to one put on him by the *soldiers of Pilate*. The Syriac, Persian, and Arabian versions are with Schleusner; the Vulgate and the Ethiopic with Wahl. See Camanbon. Exercit. Antibar. xvi. 73. p. 534. Salmas. Exercit. Plin. p. 244. and on Tertullian de Pallio, p. 134. In James ii. 2. it denotes *splendid raiment*, as opposed to *mean or dirty* (ῥυπαρός). In Rev. xviii. 14. Schl. takes τὰ λαμπρά for *precious things, ornaments, &c.* Some refer it to *costly meals*. It occurs Apocryph. Ecclus. xxix. 25. for *sumptuous fare*, and xxxi. (or xxxiv.) 23. λαμπρὸν ἐπ' ἄρτους is used of *one that lives liberally*.]

III. *Splendid, white, candidus*. Luke xxiii. 11. James ii. 2, 3. Comp. Rev. xviii. 14. So Wetstein on Luke xxiii. 11. cites from Plutarch, 'ΕΣΘΗΤΑ ΔΑΜΠΡΑΝ'; and from Diodorus Siculus, 'ΕΣΘΗΤΑΣ ΔΑΜΠΡΑΣ'. See also Wolfius, Bishop Pearce, and Campbell, on this text.

Δαμπρότης, ητος, ἡ, from λαμπρός.—*Splendour, brightness*. Acts xxvi. 13. [LXX, Pa. cix. 4. Dan. xii. 3. Is. lx. 3.]

Δαμπρῶς, adv. from λαμπρός.—*Splendidly*. occ. Luke xvi. 19. So an old comic writer in Menandri et Philem. Reliquiæ, p. 208. lin. 65. ed. Cleric. ΔΑΜΠΡΩΣ γὰρ ἔνοις ζῶσιν, 'for some live *splendidly*.'—[Xen. Cyrop. ii. 4, 1. εὖ λαμπρότατα, as *splendidly as possible*. Suidas says that λαμπρῶς is used for *clearly, openly, manifestly*. See Schol. Thuc. ii. 7.]

Δάμνω, see λαμπάς.—*To shine, emit or give light*. occ. Mat. v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6. [Prov. iv. 18. Is. ix. 2. Lam. iv. 7. Dan. xii. 3. Wisd. v. 6.]

Λανθάνω.

I. *To be hid*. Mark vii. 24. Luke viii. 47. [See Wisd. x. 8. xvii. 3. In the LXX it is sometimes used with ἀπό, as 2 Sam. xviii. 13. Lev. v. 2. (in the Ald. ed.) and with ἐξ, as Lev. iv. 13. Num. v. 13.]

II. *To be hidden, unknown to*. Acts xxvi. 26. 2 Pet. iii. 5, 8. So Demosthenes and Plato, cited by Wetstein on ver. 5. μηδὲ τοῦτ' ὕμᾱς ἈΑΝΘΑΝΕΤΩ, neither be ye ignorant of this. Heb. xiii. 2. ἘΛΑΘΟΝ τινες ξενίσαντες ἀγγέλους, *some have entertained angels without knowing it*. In the Greek expression there is an ellipsis of the pronoun ταυτούς after ἔλαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθάνω or λήθω with a participle is very common in the purest Greek writers. See Alberti and Raphaelius, the latter of whom observes, that the pronoun is sometimes expressed, as by Xenophon in his Economics, ταῦτα τοῖσιν ἘΛΕΛΗΘΕΙΝ ἘΜΑΥΤΟΝ ἰπιστάμενος, 'truly I knew not that I understood these things.' So Plato, cited in Hoogveen's note on Vigerus, de Idiotism. cap. v. sect. 8. reg. 3. ἘΛΑΘΟΜΕΝ ἩΜΑΣ ΑΥΤΟΤΕΣ παιδῶν οὐδὲν διαφέροντες, 'we knew not that we differed nothing from children.' See other instances in Wetstein on Heb.

Λαξύνος, ἡ, ὄν, from λαξύνω to *cut or hew stone*, [occ. Exod. xxxiv. 1, 4.] which from λᾶς or λᾶς a *stone*, and ξύνω to *scrape, chip, hew*, which see.—[Hewn out of a rock, Luke xxii. 53. LXX,

Deut. iv. 49. ὑπὸ Ἀσθδὼ τὴν λαξύνην, where it translates prop. name ἱγῆρ. (See Jerom. Onomast. Heb. et Loc. Script. in the words Asedoth and Tasga.) So Aquila in Josh. xiii. 20. See xii. 3. Deut. xxxiv. 1. Num. xxiii. 14.] Comp. λατομία.

ΛΑΟΨ, οὔ, ὁ.

I. *A people, a nation, a number of men joined together by the common bands of society*. See Luke ii. 10, 31, 32. [Acts iv. 25. vii. 17, 34. Rev. v. 9. vii. 9. &c. pass. It is used in the plural number in Ez. vii. 23. ix. 9. Micah vi. 16. It occurs for the inhabitants (1) of a city, as Acts xxi. 30, 36. &c. (2) of a district, as Mat. iv. 23. ix. 35. Luke vi. 17. Gen. xxiii. 7. In Luke ii. 10. Schleusner understands by παντὶ τῇ λαῷ, *all the people of Israel*, but this seems too restricted a sense. It is used for the *people of Israel* in Luke ii. 32. John xi. 50, 52. Acts iv. 25. (plur.) xxvi. 17, 23. xxviii. 27. (in which three last passages it is opposed τοῖς ἔθνεσι, and 1 Kings viii. 32. &c.)

II. [In its general sense of the *people, the multitude*, it is used for (1) *A mixed multitude*, collected together in any place, as Luke iii. 15. vii. 1. viii. 47. John viii. 2. et al. freq. (2) *A multitude of men*, as Luke xxiii. 27. τοῦ λαοῦ καὶ τῶν γυναικῶν. See Gen. xix. 4. and thus Bretschn. takes it in Acts iv. 27. λαοὶ Ἰσραὴλ the *men of Israel*. (3) *Of armed men*. See Josh. x. 5. 2 Sam. xvii. 2, 3, 22, 29. &c. Comp. 1 Macc. v. 19, 42. where Schleusner takes ὁ λαός for the *common soldiers*, and οἱ γραμματεῖς τοῦ λαοῦ for *those officers who kept the muster-rolls of the soldiers*. This sense, however, may be derived from that of the *common people*, as distinguished from their king or leader. See Hom. Il. α'. 10. Xen. Cyr. vi. 1, 10. and sense (5) below. (4) *Of men collected together for judicial business*. See Luke xxiii. 13. Acts xii. 4. (5) *The people generally, the common people, or multitude*, as distinguished from magistrates, &c. Mat. xxvi. 5. xxvii. 64. Mark xi. 32. Luke i. 10. vii. 29, 30. Acts v. 26. LXX, in 1 Sam. xxiv. 10. where it seems to imply contempt.]

III. It is spoken of the Society of Christians, or of the Christian Church. Mat. i. 21. 1 Pet. ii. 9, 10. [See also Luke i. 17. Acts xv. 14. xxviii. 10. Heb. ii. 17. iv. 9. xiii. 12. Tit. ii. 14. In the Old Testament, God calls the Jews his *people*, e. g. Exod. xiv. 5. See Rom. xv. 10. &c.]—In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עַם a *people*.

Λάρυγξ, υγγος, ὁ.—*The throat*, properly the *larynx*, that is, says Galen in Scapula, the *upper part and entrance of the aspera arteria, or wind-pipe*. It may be derived either from λα *very much*, and ῥήγνυμι *to break*, on account of the rough, uneven texture of the *larynx*; or from λα *very much*, and ῥίω *to flow*, referring to the lubricating fluid discharged from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name *guttur* may be in like manner from gutta 'a drop,' or from the Greek χυρή, which from χύνω *to pour forth*. Martinus deduces the reason of both the Greek and Latin names from the *throat's pouring forth words*; but this seems less natural. [Schleusn. deduces it from λαρύσσω, and considers it equivalent to φάρυγξ.] occ. Rom. iii. 13.

[LXX, Job vi. 30. xii. 11. xxxiii. 2. xxxiv. 3. Ps. v. 9 (or 10). lxxviii. 4. cxiv. 15. Prov. v. 3. viii. 7. Song of Sol. ii. 3. v. 16. vii. 10. In Ecclesi. vi. 5. *λάρυγγι γλυκύς* is used by metonymy for *soft, gentle words*.]

*Λατομία*, ὤ, from *λᾶς* a *stone*. (which see under *λαετύρος*), and *τίτομα* perf. mid. of *τίμνω* to *cut*. — *To hew stones*. This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2. for the Heb. *צִיָּה* to *hew*. And answering to the same Hebrew word, it also denotes, in that version, *to hew out in stone or rock*, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25. and is particularly applied to a sepulchre, Is. xxii. 16. And in this sense alone it is plainly used in the N. T. See Bp. Pearson on the Creed, Art. IV. note, and Shaw's Travels, p. 264. Mat. xxvii. 60. Mark xv. 46. [Used for *ἡρᾶ* to *dig*, Exod. xxi. 33. See Joseph. A. J. xii. 7, 6. Dion. Hal. Ant. p. 831. ed. Reiske.]

*Λατρία*, ας, ἡ, from *λατρεύω*.

#### I. Service.

II. *Religious service, worship*. occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. [Theodore on Rom. ix. says it is *ἡ νομικὴ ἱερωσύνη*, the *Levitical service or worship*, i. e. *ceremonial and external service*. The LXX use it for *ἡγῆμα service*. Exod. xii. 25, 26. xiii. 5. (where it is said of the *pass-over*.) Josh. xxii. 27. See 1 Chron. xxviii. 13. and comp. 1 Mac. i. 45. ii. 19, 22. Plat. Phædr. c. 49. Schleusan. and Bretschn. explain John xvi. 2. of a *sacrifice*, and Rom. xii. 1. of a *spiritual sacrifice*. comp. 1 Pet. ii. 5. In the Greek Fathers, the word denotes *whatsoever is done for the honour and worship of God*. See Suicer. Thea. vol. ii. p. 215. and Stolberg. Exercitt. Ling. Gr. p. 313.]

*ΛΑΤΡΕΥΩ*, from *λα* *very much*, and *τρεῖω* to *tremble* (which see), according to that of the prophet, Mal. i. 6. *if I be a master, where is my fear!* and of the apostle, Eph. vi. 5. *servants, be obedient to them that are your masters according to the flesh, with fear and trembling, τρέμουν*. [Wahl and Bretschn. deduce it from *λατρίε*, *one who serves for wages*, a *hired servant*. Phavorinus says *Λατρεύειν κυρίῳ. τὸ δουλεύειν Ἀδρίῳ· ὁ ἐπὶ μισθῷ δουλεύων Ἀδρίον γὰρ ὁ μισθός*, and so nearly the Etym. M. From *Ἀδρίον* Varro, Festus, &c. deduce the Latin *Latrones* in the sense of *mercenary soldiers*. Hesych. *Λατρεύειν· θλιβέρος ὡν δουλεύει*. *Λατρεύω δουλεύω*. See Xen. Cyr. iii. 1, 20. and Soph. Trach. 35. (40.) and the Scholiast there.]

I. *To serve, be a servant*, in a civil sense. Thus it is used in the profane writers.

II. *To serve*, in a religious sense, *to worship*, and that whether God, [as Mat. iv. 10. Luke i. 74. ii. 37. iv. 8. (comp. Deut. vi. 13. x. 20.) Acts vii. 7. xxiv. 14. xxvi. 7. xxviii. 23. Rom. i. 9. Phil. iii. 3. 2 Tim. i. 3. Heb. ix. 14. Rev. vii. 15. xxii. 3. and in the LXX, Exod. iii. 12. iv. 23. vii. 16. Deut. vi. 13. x. 12. Josh. xxiv. 15. Dan. vi. 16.]—or creatures, Rom. i. 25. Acts vii. 42. [See Exod. xx. 5. xxiii. 24. Deut. iv. 28. xi. 16. Dan. iii. 12, 14. Hesych. *Λατρεύω· σέβω*. Suidas says, that with an acc. it signifies *to honour*—with a dat. *to sacrifice*.]

III. It is particularly spoken of *performing the Levitical service*. Heb. viii. 5. ix. 9. x. 2. xiii. 10. [See Num. xvi. 9.]

*Λάχανον*, ου, τό.—*An herb*, so called, say the Greek etymologists, from *λαχάινω* to *dig*, because the earth is *digged* in order to its cultivation: but may we not as probably derive it, with Martinus, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. *רֶחֱקֵן* *green, fresh, not withered*, and so deduce the V. *λαχάινω* from *λάχανον*? occ. Mat. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2. where see Macknight. [Gen. ix. 3. 1 Kings xxi. 2. Ps. xxxvii. 2. Prov. xv. 18.]

*ΛΕΓΙΩΝ*, ὄνος, ὁ, ἡ. Latin.—*A legion*, a particular division or battalion of the Roman army. This word is plainly formed from the Latin *legio*. The Roman *legion*, in the time of our Saviour, probably consisted of about six thousand two hundred foot, and three hundred horse! occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 63. where our Saviour seems to allude to the number of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word *λεγεῖον*, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms. *Ἀσάροις, τριαρίους, πρίκιπας, ἑκτραποδινάριους, πεντηκονταρίους, δεκοκρινάριους*, lib. vi. p. 468—472. ed. Paris, 1616. [The Talmudists used the term *לגיון* (from the Latin *legio*) of one person, as a *chief or prince* and the like, and thus Schleusan. thinks Beelzebub, the *chief of evil spirits*, is meant in Mark v. and Luke viii., but others suppose the man possessed by *many*, or as it were a whole *legion*.]

#### ΛΕΓΩ.

I. *To say, speak, or utter in words*. Mat. iii. 2, 3. xi. 7, 9. xiii. 34. Acts viii. 6. xiii. 45. et al. freq. —[in *prophesying*. Mat. ii. 17. xix. 28. with a sense of promising. Mark xv. 28. Luke ix. 31. John i. 52. ii. 22. Acts viii. 34. 1 Tim. iv. 1.—in *objecting or asking*, as in the phrases *ἀλλὰ λέγω* and *λέγω οὐν*. Rom. x. 18, 19. xi. 1. where St. Paul brings forward an objection as it were, from some other objector?—in *narrating*, Mark i. 30. Luke xxiv. 10. (although in Mark, some take it as equivalent to *ἡρώω*, comparing Luke iv. 38.)—in *boasting*, Luke xxiii. 2. Acts v. 36. viii. 9. See Xen. Cyr. i. 3, 9. Eur. *Æol.* Fr. xiii.]—in *asking*, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1. et al.—in *answering*, Mat. [iv. 10.] ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37. comp. under *ἔγω* 1. and Campbell on Mat. xxvii. 11. I add from Arrian, Epictet. ii. 4. *οὐκ εἰσιν αἱ γυναῖκες κοιναὶ φέσει*; K' *ΑΓΩ*? *ΛΕΓΩ*, women are not common by nature! I say so too.

II. Transitiuely, with an accusative, *to speak of or concerning*. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27. Whitby cites Plato using *λέγω* with an accus. in the same manner; and Kypke shows that this application of the V. is common in the Greek writers. Comp. Luke ix. 31. [See also 1 Cor. i. 12. (v. Long. de Sublim. ix. 1.) x. 29. xiv. 16. Ephes. v. 12. 2 Tim. ii. 7. So *dicere* in Latin, as in Cic. de Fin. v. 3. v. *ÆL* V. H. iii. 36. Valek. on Herod. vii. 144.]

<sup>1</sup> See Kennet's Roman Antiquities, pt. II. book 4. ch. 5 and 6.

<sup>2</sup> [Schleusaner takes *λέγω* *de*, Rom. xv. 8. Gal. iv. 1. v. 16. as a formula of connexion and arrangement, *tenendum autem est, scilicet autem*, and so also in Gal. iii. 17. It seems, however, to be used to give peculiar force and emphasis to that which the writer brings forward.]



III. *To say, command, give in charge.* Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. [and followed by a negative to forbid, as Mat. v. 34, 39. Rom. xii. 3. LXX, Num. xxxii. 31. Esth. iii. 3. viii. 14.] Thus it is often used in the Greek writers. See Elsner on Luke vii. 14. and Raphaelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. i. 4. ΑΕΤΩ αὐτῷ αὐτόθεν πορεύεσθαι εἰς οἶκον, *I charge him to go directly home.* [Ælian, V. H. xiv. 38. Schleusner also classes Rom. iii. 19. vii. 7. under this head, but in the latter, it is simply used as introducing a quotation; in the former, it possibly alludes to more than the mere commands of the law.]

IV. *To call, name.* [Mat. xix. 17. Mark x. 18. xii. 37. xv. 12. Luke xviii. 19. xx. 37. John xv. 15.] Λέγοντας, pass. to be called, named. [Mat. i. 16. ii. 23. iv. 18. ix. 9. x. 2. xxvi. 3, 14, 36. xxvii. 17. Mark xv. 7. Luke xxii. 1, 47. John iv. 8. ix. 11. xix. 13. Acts iii. 2. Col. iv. 11. So in the O. T. ὄνομα is sometimes used for ὄνομα, e. g. Is. iv. 3. v. App. Alex. de Bell. Civ. i. p. 650. Xen. An. i. 8, 7.] The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xvi. 33. *a place called Golgotha*, in Hebrew namely, *ὅς ἐστι λεγόμενος, which is called, or means, in Greek, κρανίον τόπος, the place of a skull.* Thus John xx. 16. Rabboni, ὃ λέγεται, which is called, i. e. in Greek, διδάσκαλε, master. So John iv. 25. [Add John i. 39. xix. 17. Acts ix. 36. Hither also Wahl, Bretschn., and Schleusner, refer John xi. 16. xx. 24. Θῶμας ὃ λεγόμενος Διδυμος, *Thomas which being interpreted is Didymus.* Thomas is from θωρα a twin, and the names are so alike in sense, that doubtless the one was derived from the other, but the above phrase seems rather to mean, *that is also called Didymus.* Comp. sense IV. and especially Mat. iv. 18.]

VI. It is applied to writings, to say, declare<sup>1</sup>, ἡ γραφή λέγει, *the scripture saith.* See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Raphaelius on Mark xv. 28. ΓΡΑΜΜΑΤΑ ΑΕΤΟΝΤΑ τὰδε, and ΓΡΑΜΜΑΤΑ ΕΒΑΕΓΕΝ. So Herodotus i. 124. vi. 6. ed. Oxon. Comp. Luke i. 63. 2 Kings x. 1, 6. in LXX. [Also Luke iii. 4. 1 Cor. x. 15. 2 Cor. vi. 2. 1 Tim. v. 18. Joseph. A. J. xiii. 4, 1.]

VII. Λέγειν ἐν ἑαυτῷ, to say within himself, to think. Mat. iii. 9. ix. 21. Luke vii. 49. [Luke iii. 8. and so λέγειν ἐν τῇ καρδίᾳ αὐτοῦ, Rev. xviii. 7. comp. Ps. iv. 4. x. 6, 12. Obad. 3. Zeph. i. 12. iii. 1. (ii. 15.) v. Epictet. c. 73. The ἐν ἑαυτῷ, &c. is sometimes omitted, as Mat. vi. 31. xii. 44.

<sup>1</sup> [Schleusner translates this word in Mat. iii. 17. to declare; and since ὤψ the voice signifies thunder, he takes φωνὴ ἐν τῷ οὐρανῷ for thunder also, (see the origin of this under φωνή), and translates the thunder heard from heaven declared Jesus the Son of God. It is almost needless to expose the futility of this supposition; for if articulate words were heard, λέγοντα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If he means that no uttered words were heard, only a stroke of thunder, which was to be understood as "declaring that Jesus," &c. reasoning is idle; for language could hardly have been used less appropriate to convey this idea, and such a method of interpretation would explain away one half of Scripture, and leave the meaning of the other quite uncertain.]

Luke i. 16. v. 39. xvii. 10. Mark v. 28. (So τῷ 2 Chron. xxviii. 10.) Hence, or perhaps because by what we say, our sentiments are known, λέγω is used for to think, hold, or pronounce as our opinion. See John ix. 17. Acts iv. 32. x. 28. So τὸ αὐτὸ λέγειν to agree, 1 Cor. i. 10.] For the reason of this phrase, which appears to have been sometimes used by the Greeks, (see Wetstein on Mat.) compare under ἐρω II.

[VIII. *To order any thing to be said, to say by means of messengers.* See Mat. viii. 6. comparing Luke vii. 8. Mat. xxvii. 19. Luke vii. 6, 20. xix. 14. John xi. 3. Acts xvi. 35. Judg. xi. 14, 15, 19. 2 Sam. x. 5. Judith iii. 1.]

[IX. *To choose.* Hesych. λέγεισθαι ἐκλέγεισθαι. This sense is given to it in Heb. vii. 11. by Wahl, Schleusn., and Bretschn., the latter of whom considers that the primary meaning of the verb is to collect, and quotes for this sense the Test. xii. Patriarch. p. 764. It may however be rendered, to be called or named, in the passages from Heb. vii. in allusion to the passages where our Saviour is called a priest after the order of Melchisedech, and so takes not his name of priest from the Levitical priesthood; for our Saviour belonged to another tribe, namely, that of Judah. (See verse 13, 14.) Comp. v. 6, 10. vii. 17, 21. In Heb. xi. 24. Schleusn. unnecessarily takes λέγεισθαι by metonymy for to be. Moses refused to be called any longer the son of Pharaoh's daughter, as he had been by adoption heretofore.]

ΑΕΤΩ.—*To gather, collect, choose, or take out.* The V. in this view seems a plain derivative from the Heb. נָחַץ to take, and though not used in the N. T. it is here inserted on account of its derivatives.

Λείμμα, αρος, τό, from λείμμαι perf. pass. of λείπω to leave.—*A remnant, residue, remainder.* occ. Rom. xi. 5. [The same as κατάλειμμα. Comp. Rom. ix. 27. LXX, 2 Kings xix. 4. Aquila, Deut. ii. 34. iii. 3.]

ΑΕΓΩΣ, α, ον, from the Heb. נָחַץ smooth. ††—*Smooth, even, level, plain.* occ. Luke iii. 5. (So Homer, Odys. iii. 103. ΑΕΓΩΝ ὁδόν.) [Comp. Is. xl. 4. Gen. xxvii. 11. 1 Sam. xvii. 40. Prov. ii. 20. xii. 13. Aristot. H. A. ix. 37.]

ΑΕΙΠΩ.

1. *To fail, be wanting, desum, deficio.* Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamne, Ant. xv. 7. § 6. τὸ δ' ἐπιεικὲς ΕΒΕΙΠΗΝ ΑΥΤῇ, but meekness was wanting to her. [See Apocrypha, Wisd. xix. 4.]

II. Αεῖρωμαι, pass. to be deficient in, or destitute of. In the N. T. it either governs a genitive of the thing, or is followed by the preposition ἐν. James i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers<sup>2</sup>. See Raphaelius and Wolfius on James i. 4. and Wetstein on James i. 5. [Krebs, Obs. Flav. p. 394. says that λείρεσθαι and ἀπολ. are properly said of runners who, deserted by their strength and swiftness, are left behind in the race, but that it is also applied to those who lose their cause. In Prov. xix. 4. it means, to be deserted.]

III. Αεῖρω, to leave. It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives.

<sup>2</sup> [See Soph. El. 474.]

**Λειτουργία**, ᾧ, from λειτουργός, which see.—*To minister publicly*, in sacred offices. Acts xiii. 2. Heb. x. 11. [It is used by the LXX, of the Levitical service of the priests, (as in Heb. x.) Exod. xxviii. 35, 43. xxix. 30. Num. iv. 12, 14. Deut. x. 8. Ezek. xl. 46 (or 48). Joel i. 9. et al. freq. It most commonly translates ἱερεῖς or ἱερῶν.] So Josephus de Bel. ii. 17. § 2. mentions τοὺς κατὰ τὴν λατρίαν ΑΙΤΟΥΡΓΟΥΝΤΑΣ, those who ministered publicly according to the (Jewish) service.—in works of charity, Rom. xv. 27. [Comp. 2 Cor. ix. 12. Test. xii. Patr. p. 689. οὐκ οἰκτερεῖ τὸν λειτουργοῦντα αὐτῷ ἐν κακῷ. So in Xen. Mem. ii. 7, 6. of those who alleviate public want.]

**Λειτουργία**, ας, ἡ, from λειτουργός.—*A public ministration, ministry, or service*, whether in sacred offices, in which sense it is often used by Josephus, see Wetstein. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Is. lxvi. 19, 20.—or in works of charity. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy, liturgical*. [See LXX, Exod. xxxviii. 21. Num. viii. 22. xvi. 9. xviii. 4. 2 Chron. xxxi. 2. &c.]

**Λειτουργικός**, ἡ, ὄν, from λειτουργός.—*Performing public service, ministering publicly*. occ. Heb. i. 14. [On the services of angels, see Ps. xxxiv. 7. xci. 11. Mat. xiii. 4, 49. xvi. 27. Philo de Gigant. p. 286. The word is applied in the LXX to instruments, &c. and means, belonging to the Levitical service. Num. iv. 12—26. Exod. xxxix. 26.]

**Λειτουργός**, οὗ, ὁ, from λείρος<sup>1</sup> *public* (which from λαός, Attic λαῖς, a people), and ἔργον a work, office.—[Λειτουργοί, at Athens, were persons of substance, who were obliged to take certain burdensome and expensive offices at the appointment of the state or their own tribe, under certain regulations, which the reader may see at length in Potter's Grecian Antiquities, book i. ch. 15. They were also sometimes obliged to pay heavy contributions.]—*A public officer or minister*. It is spoken of magistrates, Rom. xiii. 6.—of ministers in sacred offices, xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, Phil. ii. 25.—of the fire as ministering to Jehovah, Heb. i. 7. The correspondent Hebrew word to λειτουργός in Ps. civ. 4. is ἱερεῖς *ministers*; and in the LXX this N. often answers to the Heb. ἱερεῖς *waiting or attending upon*, from the V. ἱερεῖς. Comp. under ἀγγελος V. [LXX, Josh. i. 1. (where others read ὑπουργῶν) 1 Kings x. 5. et al.]

**ΛΕΙΤΙΟΝ**, ου, τό.—*A towel, a napkin*. It is formed from the Latin *linteum*, which denotes any *linen cloth*, from linum, *flax, linen*, which see under λίνον. *Λειτίον*, however, is used both by Galen and Arrian, as may be seen in Wetstein. occ. John xiii. 4, 5.

**ΛΕΙΠΙΣ**, ἱός, ἡ. The Greek etymologists derive it from λείπω to take off the bark, scales, &c.—*A scale*. occ. Acts ix. 18. [See Tobit ii. 9. vi. 8. xi. 13. (where an obstruction of the sight is called λεύκωμα or λευκώματα, and is said to have been

peeled away, ἀλεπίσθη.) The word is used in LXX, Lev. xi. 9—12. Deut. xiv. 9, 10. of the scales of fishes, and Num. xvi. 38. of metal plates, or laminae. See Valck. on Herod. vii. 61. and Joseph. A. J. iii. 6, 3.]

**Λίπρα**, ας, ἡ, from λείψα a scale, which see.—*The leprosy*. A foul cutaneous disease, appearing in dry, white, thin, scurfy scales or scabs, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. The eastern leprosy was a most filthy and loathsome distemper, (Num. xiii. 10, 12) highly contagious, so as to infect and seize even garments, (Lev. xiii. 47. &c.) and houses, (xiv. 34. &c.) and by human means incurable, at least so deemed by the Jews. (See 2 Kings v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of sin both original and actual, may be seen in Lev. xiii. xiv. where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how odious sin is to God, so on the other they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying and healing influences of the Holy Spirit on all our powers and faculties. (See Lev. xiv. 1—32.) The Greek name Λίπρα seems to have been given to this distemper on account of those thin white scales (λεπίδες) which usually appeared on the bodies of the leprosy, and with which they were sometimes so overspread as to look like snow. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for white, yet I am persuaded that it was designed to compare the leprosy to snow, as well on account of the whiteness as the flakiness of its scales. Herodotus, i. 138. mentions the λίπραν as a disease among the Persians in his time, and calls it also λέκην the white scab. The passage deserves to be transcribed: ὅς ἂν δὲ τῶν ἀσθενῶν ΑΕΪΠΗΝ ἢ ΑΕΪΚΗΝ ἔχοι, ἐς πόλιν εὐτος οὐ κατήρχεται, οὐδὲ συμμίσγεται τοῖσι ἄλλοις Πέρσας· φασὶ δὲ μὴ ἐς τὸν ἥλιον ἀμαρτάνοντά τι ταῦτ' ἔχειν, 'whoever of the citizens has the leprosy or white scab does not enter into the city, nor keep company with the other Persians. And they say he is afflicted with this disease for some offence against the sun.' Hippocrates<sup>2</sup> calls the λέκη, or white leprosy, φαεινὴν νόσος the Phoenician disease; and Celsus<sup>3</sup> mentions two kinds of leprosy by the names of Ἀλφός and Δεύκη, both which appellations import whiteness, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in Turkey in Asia, that he has seen several leprosy persons in those parts whose faces looked quite white, or, to use his own comparison, like the hoar-frost. See more in Heb. and Eng. Lexicon under ὤϊ I. [We must however observe, that there were various kinds of leprosy, (see Leviticus xiii. xiv.) differing in colour, virulence, &c. The reader who wishes to see this part of Leviticus elucidated, will find an elaborate discussion of the subject in Dr. J. M. Good's Study of Medicine,

<sup>1</sup> Λείρος ἀπὸ λαῶν οἱ παλαιοὶ τὸ δημόσιον. The ancients called what was public λείρος, says Ulpian cited by Wetstein on Luke i. 63. [See Valck. on Herod. vii. 19, 7.]

<sup>2</sup> Prorrhetic. lib. ii. sub fin. Galen. Explicat. Ling. Hippocrat. See Scheuchzer, Phys. Sacra. on Lev. xiii.

<sup>3</sup> De Medicina. lib. v. cap. 28. § 19.

London, 1822, vol. iv. p. 574. under the head *Lepidosis Lepriasis*, (Class. vi. ord. iii. Gen. iv. Spec. 2. in the Index.) See also Winer, *Biblisches Realwört.* p. 70. Celsus iii. 25. v. 19. Murray de Vermibus in *Lepra Obviti*, 8vo. Gött. 1749, and Schilling, *Commentatio de Lepra*, 8vo. Lug. B. 1778.]

**Λεπρός**, *ὁ*, from *λέπρα*.—*A leper, a person diseased with the leprosy.* Mat. viii. 2. x. 8. [xi. 5. Mark i. 40. Luke iv. 27. vii. 22. xvii. 12. In Mat. xxvi. 6. Mark xiv. 3. Simon is so called, as *having been a leper and cured.* Levit. xiii. 44. xiv. 3. 2 Sam. iii. 29. 2 Kings v. 5. et al.]

**Λεπρόν**, *ὄν*, *ρό*, from *λεπρός* *small*, which from *λεῖπω* to *fail*. [Schleusner, Wahl, &c. take *λεπρόν* as an adjective neut., and supply *κίρμα*, (as in Alciphr. i. ep. 9.) or *νόμισμα* (as Poll. Onom. ix. 92). It occ. as an adjective in LXX, Gen. xli. 4. (meaning *thin*), et al.]—*A mite*, the smallest coin in use among the Jews, in our Saviour's time, equal to half a *κοδράντης* or Roman quadrans, and consequently to about  $\frac{1}{2}$  of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under *κοδράντης*. [Schl., Wahl, &c., after Fischer, (Prolus. xix. de Vit. Lex. N. T.) consider the *κοδράντης* of the N. T. (of which the *λεπρόν* was one half) not to have equalled the *Roman quadrans*, but to be the 4th part of the Jewish *as*. They make<sup>1</sup> the *Jewish quadrans* =  $\frac{1}{4}$  Attic chalcus, of which chalci, 48 made a drachma. Schleusner refers to the following writers, Poll. Onom. ix. 6. Eisen-schmid, de Ponderibus et Mensuris, p. 50. J. H. Maii Obs. SS. book iv. p. 134. Gronovius, de Pecunia Vetere, p. 437. Salmasius, de Fœnore Trapezitica, p. 481.]

**Λευίτης**, *οὗ*, *ὅς*, from *Λεὺ*, Heb. *לֵוִי* *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.—*A Levite, one of the tribe of Levi*, and so by birth a *minister of the temple*. occ. Luke x. 32. John i. 19. Acts iv. 36.

**Λευιτικός**, *ἡ*, *ὅν*, from *Λευίτης*.—*Levitical, of the Levites, or of the tribe of Levi*. occ. Heb. vii. 11.

**Λευκαίνω**, from *λευκός*.—*To whiten, make white*. occ. Mark ix. 3. Rev. vii. 14. [Ps. li. 7. Is. i. 18. Joel i. 7. See Hom. Od. xii. 72. Eur. Iph. Aul. 187.]

**Λευκός**, *ἡ*, *ὅν*, according to Eustathius and the etymologist, from *λεύσσω* to *see, look*, because things of a *white* colour are *conspicuous* or *easily seen*.—*White.* Mat. v. 36; as the light, Mat. xvii. 2. So Homer, Il. xiv. 185. ΑΕΥΚΟΝ δ' ἦν ἩΕΑΙΟΣ ὥς; as snow, Mat. xxviii. 3; as wool, Rev. i. 14; as fields a little before harvest, John iv. 35. So Ovid, Metam. i. 110.

Nec renovatus ager gravidis canebat aristis.

The field untill'd look'd white with bending corn.

[[Comp. Virg. Ecl. iv. 25. Georg. i. 396. Theophrast. Hist. Plant. viii. 4. Homer, Od. iv. 104.] occ. also Mark ix. 3. xvi. 5. (comp. Luke xxiv. 4.) Luke ix. 29. John xx. 12. Acts i. 10. Rev. ii. 17. iii. 4, 5, 18. iv. 4. vi. 2. (See Herod. ii. 62. and

Servius on Virg. *Æn.* iii. 537. Wetstein, N. T. vol. ii. p. 770.) verse 11. vii. 9, 13. xiv. 14. xix. 11, 14. xx. 11. Gen. xxx. 35. xlix. 12. Lev. xiii. 3, 4. Dan. vii. 9. Zech. i. 8. vi. 3.]

**Λέων**, *ὄν*, *ος*. The ancient grammarians, with whom the learned Bochart, vol. ii. 715. concurs, derive it from *λεύσσω* to *see*, or from *λάω* to *behold* or *view attentively*; whence *δλαός* *blind*. [ῥῥῥ one of the Heb. names for a lion, is by many in like manner deduced from *ῥῥῥ* to *see*.]—*A lion*, so called from his *sharp sight*; for he is, say Bochart and Manetho, *δευδερκίστατον θηρίον*, a *most sharp-sighted* beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that the *roaring of the lion* is in itself one of the most terrible sounds<sup>2</sup> in nature; but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in the prophet Amos, iii. 8. *the lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. This appears from Amos iii. 4. Is. v. 29. Ezek. xxii. 25. Comp. Ps. civ. 21. Jer. ii. 15. and see Bochart, vol. ii. 729.

II. Figuratively, a *very powerful and cruel man, a tyrant*. 2 Tim. iv. 17. In which passage St. Paul seems particularly to allude to the prophet Daniel's miraculous deliverance. Compare also Ps. xxii. 21 or 22. xxxv. 17. lvi. 5. [Prov. xxviii. 15. Nahum ii. 12.]<sup>3</sup> Eusebius, Chrysostom, Theodoret, Ecumenius, Theophylact, and the ancient Christian writers in general, interpret the *lion* mentioned by the apostle to mean that monster of *cruelty*, Nero, the Roman emperor. But Clemens Romanus, who must be allowed to be a more early and better authority than any of the authors just mentioned, having in his first Epistle to the Corinthians, § 5. said, concerning St. Paul, that *μαρτυρήσας ἐπὶ τῶν ῥΗΟΥΜΕΝΩΝ οὐτως ἀπληγάς ἀπὸ τοῦ κόσμου*, 'having suffered martyrdom under the *governors*, he thus departed out of the world,' our learned Bp. Pearson<sup>4</sup> was of opinion, that by the *τῶν ἡγουμένων* there mentioned, were meant the two prefects of the prætorian guards, Tigellinus and Sabinus, who, during Nero's absence in Greece, were *governors* of the city under Helius, whom Nero had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerons ipso neronior*, and consequently that by the *lion* in 2 Tim. iv. 17. the apostle intended this Helius. The accurate Dr. Lardner, however, has very ably and at large defended the ancient opinion, that by the *lion* St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his History of the Apostles and Evangelists, ch. xviii. § 7. which he may also find in the 2nd vol. of Theological Tracts published by Bp. Watson, p. 432. Comp. p. 272, 277, 285; and I shall only

<sup>1</sup> [It seems clear that the *λεπρόν* or prutah (see *κοδράντης*) was  $\frac{1}{4}$  the Jewish quadrans, but the value of the latter does not seem so clearly ascertained from Fischer's calculations, to which I must refer the reader who wishes to pursue this subject.]

<sup>2</sup> This is particularly remarked by Colben, Nat. Hist. of the Cape, who says he had often heard it.

<sup>3</sup> See Bochart, vol. ii. 771. and Suicer, Thesaur. in λέων III.

<sup>4</sup> De Serie et Success. Romæ Episc. Diss. i. cap. 8. § 9.

further observe, that as St. Paul calls Nero *the lion*, so Marsyas, Agrippa's freedman, in Josephus, Ant. xviii. 7, 10. gives Tiberius the same appellation, and informs his master of that emperor's death by telling him, *τίθνηται ὁ ἈΕΓΩΝ*, 'the lion is dead.' Comp. Apocryphal Esth. ch. xiv. 13.

III. In Rev. v. 5. Christ, on account of his *glorious resurrection* from death, is called the *Lion of the Tribe of Judah*, in allusion to Jacob's prophecy, Gen. xlix. 9. [Chrysostom, Hom. 97. vol. v. p. 644. says, "that Christ is so called, as being of the royal tribe, namely, that of Judah, which had dominion over the Jews, as the lion has over the beasts."]

*Λήθη, ης, ἡ*, from *λήθομαι* to forget, (in Homer,) mid. of *λήθω* to lie hid. See *λανθάνω*.—*Forgetfulness, oblivion.* occ. 2 Pet. i. 9. *λήθην λαμβάνειν*, or *λαβῆναι τινός*, to forget a person or thing. This phrase is used in the same sense by Josephus, and frequently by *Ælian*. See Wetstein and Kypke. [Æl. V. H. iii. 18. H. A. iv. 35. Joseph. A. J. ii. 9, 1. and see Krebs, Obs. Flav. p. 404. LXX, Deut. viii. 19. Job vii. 21. Wisd. xvi. 11. xvii. 3.]

*ΑΗΝΟΣ, οὔ, ὁ, ἡ*.

I. *The large vessel in which the ancients used to tread their grapes, a wine-press.* The LXX frequently use *ληνός* for the Heb. *נַחַל* or *רִנְיָה* properly the *wine-press*, or *vessel where the grapes were pressed by treading*. [e. g. Judg. vi. 11. Nehem. xiii. 15.] And it occurs figuratively, Rev. xiv. 19, 20. xix. 15. [Comp. Joel iv. 13. and Is. lxiii. 3. In Gen. xxx. 38, 41. it is used for the *gutters of watering-troughs*. Hesych. *ληνός* ὅπου σταφυλή παύεται. v. Poll. Onom. vii. ch. 32. § 151. Theoc. Idyll. vii. 26. xiv. 16.]

II. "*The cavity under the wine-press*<sup>1</sup>, in which the vessel was fixed, and which received the liquor pressed from the grapes," *the lake, lacus*. For the correspondent word in Mark xii. 1. is *ὄβολημιον*. occ. Mat. xxi. 33. In this sense *ληνός* in the LXX often answers to the Heb. *קֶדֶן* [as Deut. xvi. 13. Prov. iii. 10. Hos. ix. 2. but in Is. v. 2. *προλήμιον*, and Is. xvi. 10. *ὄβολημιον* is used to translate it. See Columel. de R. R. xii. 18. Ovid, Fast. iv. 888. Tac. Ann. xi. 31. Schneid. on Xen. An. iv. 2, 22. and Lowth on Is. v. 2.]

III. *ἄηρος, ου, ὁ*. Eustathius derives *ἄηρος* from *λα* very much, and *πίω*, πῶ to speak.—*An idle tale.* occ. Luke xxiv. 11. [It is used in Greek sometimes, for *things of no value*, as well as words. Arist. Plut. 589. *λήροις ἀναδῶν τοὺς νικῶντας* crowning the victors with *worthless things*, as olive-leaves, &c. So Xen. An. vii. 2, 41. In Aristoph. Plut. 517. *λήρον ληρείς* you are talking idly, nonsense! Plato, Phæd. 19. *an idle tale*. *Ἀηρώδης*, *absurd*, (vain, Eng. Translation,) occ. 4 Mac. v. 11.]

*Ληστής, οὔ, ὁ*, from *λαλήσθαι*, 3 pers. perf. pass. of *ληίζω* to prey, which the Greek grammarians derive from *ληίς* or *λεία* prey.—*A robber.* See Mat. xxi. 33. xxvi. 55. xxvii. 38. John x. 1. and Campbell's Prelim. Dissertat. p. 574. and Elsner and Wolfson on Mat. xxi. 13. [Mark xiv.

48. xv. 27. Luke x. 30, 36. xxi. 52. John xviii. 40. 2 Cor. xi. 26. LXX, Obad. 5. Ezek. xxii. 9. Epist. Jer. 18. Eccles. xxxvi. 36. See Buxtorf, Lex. Talmud. et Chald. in שָׁרָף. It is sometimes applied to *predatory leaders or bands*; and hence, perhaps, translates *τῆς* a troop, in Jer. xviii. 22. Comp. Procop. de B. V. ii. 18. and Epist. Jer. 16. In Mat. xxi. 13. we have *οὐκ ἔστιν ἔσθιον ἀποσῶν*, where some take it metaphorically to denote a man of evil gains; and Schleusner proposes the sense of a *retail-dealer*, that it may agree with *ὁλεος ἡμπορίου*, John ii. 16. and Fischer, in his edition of Pasor. Lex. says *ἀποσῶν* are *dealers who chaffer after dirty gains*: observe, however, that in Jer. vii. 11. (the parallel passage,) the word is *ῥῆμα*, a word denoting *violence*.]

IV. *Λήψις, εως, ἡ*, from *λήψαι*, 2 pers. perf. pass. of *λαμβάνω* or *λήβω* to receive.—*A receiving.* occ. Phil. iv. 15. [Eccles. xlii. 7. See Paley's Hor. Paul. ch. vii. 1—3. x. 2.]

*ΑΪ'ΑΝ*, adv. from *λα*, the same, or immediately from the Heb. *עַל* to join, add.—*Very much, exceedingly*, *very*. Mat. ii. 16. iv. 8. et al. *ὑπερλίαν* very exceedingly; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, *τῶν ὑπερλίαν ἀποστόλων*, the very chiefest apostles, as our Eng. Translation well renders it. occ. 2 Cor. xi. 5. xii. 11. So Longinus, de Sublim. sect. xxxiii. uses *τοῖς ἄγαν πλούτοις* for *most riches*. [In LXX for *very greatly*. Gen. i. 31. iv. 5. 1 Sam. xi. 15. In N. T. with a verb, Mat. ii. 16. xxvii. 14. Luke xxiii. 8. 2 Tim. iv. 15. 2 John 4. 3 John 3. with an adjective, Mat. iv. 8. viii. 28. Mark xi. 3. with adverbs, Mark i. 35. vi. 51. xvi. 2.]

*ΑΪ'ΒΑΝΟΣ, ου, ὁ*, from the Heb. *קֶדֶן* the same, which from *קָדָה* white. [It appears from authors quoted by Schleusner, as Hesych., Suid., Phavorin., Phryn., Schol. Aristoph. Plut. 703. that *λιβανός* is properly the *tree*? (*λιβανουτὸν δένδρον*, Diod. Sic. v. 41.) and *λιβανωτός* the *fruit*; but the later Greek writers and the writers of the N. T. use *λιβανός* for the *fruit* also<sup>2</sup>. See Foes. Econ. Hipp. p. 233. Cels. Hierobot. vol. i. p. 231. Alberti, Obs. Philol. p. 9. Thom. Mag. It occ. for *frankincense* in LXX, Lev. ii. 1, 2, 16. Neh. xiii. 5, 9. Song of Sol. iv. 11. and in verse 14. for *Mount Libanus*. See Hesych. Is. ix. 6. Jer. vi. 20. Eccles. xxiv. 15. Baruch i. 10.]—*Frankincense*, *olibanum*, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of a *whitish* colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See Wetstein on Mat. ii. 11.

*Λιβανωτός, οὔ, ὁ*, or *λιβανωτόν, οὔ, τό*, from *λιβανός*.—*A vessel to fume incense* in, an *incense-vessel*, a *censer*. occ. Rev. viii. 3, 5. Comp. *θυμιατήριον*. I do not find that the Greek writers ever use this word for any thing but the *frankincense* itself, in which sense the LXX also apply it, 1 Chron. ix. 29. for the Heb. *קֶדֶן*. [Schleusner says that it is sometimes used for the *tree* itself,

<sup>2</sup> [Wahl, however, refers to Eur. Bacch. 144. where, if the passage is sound, *λιβανός* seems used for the fruit, i. e. *frankincense*.]

<sup>1</sup> See Doddridge.

and refers to Foes. *Geon. Hipp.* p. 233. and the notes on Thom. M. p. 577.]

ΑΙΒΕΡΤΙΝΟΙ, *ov, ol.* This has been supposed to be a name formed from the Latin *libertini*, which denotes the sons of freed-men, or of those who were once slaves, but afterwards set free; though in the later writers *libertinus* is used for a freed-man, i. e. for one who had been himself a slave, but was afterwards made free. That there were a great number of Jews who came under the one or the other of these denominations, and who are by Tacitus, *Annal.* ii. 85. expressly called *Libertini generis*, of the *Libertine* race, may be seen proved in Doddridge's note, and more fully in Lardner's *Credibility*, &c. vol. i. book i. chap. 3. § 4. *occ. Acts* v. 9. where see also Wolfius. But it is to be observed, says Bp. Pearce, (whom I abridge,) that with these *Libertines* the Cyrenians and Alexandrians are here joined, as having one and the same synagogue for their public worship. And it being known that the Cyrenians (ii. 10.) lived in Libya, and the Alexandrians in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find Suidas in his *Lexicon*, saying upon the word *Αιβερτινοι*, that it is *ὄνομα τοῦ ἱδνους, the name of a people*; and in a Latin Tract published with Optatus's Works, mention is made of Victor, *Episcopus Ecclesiae Catholicae Libertinensis*. From these two passages it appears that there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Αιβερτινοι, Libertines*, when Christianity prevailed there, in the reign of the Roman emperor Honorius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. [Schleusner agrees with Pearce, but mentions with praise the other opinions, namely, 1. That they were *libertini* of Roman origin, attached to the Jewish religion (see Tac. as above). 2ndly, That they were the freed descendants of such Jews as had been carried away captive by Pompey to Rome, (see Philo, *Legat. ad Caium*, vol. ii. p. 568.) or of those forcibly transplanted into Libya by Ptolemy the First, (v. Joseph. A. J. xii. 1. and contra Apion. ii. 4.) and that they had a synagogue at Jerusalem. From the fact mentioned by Josephus, some, as Beza, Le Clerc, Spanheim, *Misc.* ii. 2, 17. vol. ii. p. 320. have wished to read *Αιβερτινῶν*. v. Wetstein, N. T. vol. ii. p. 492. Bretschneider inclines to the opinion that they were descended from Pompey's captives. More on this subject may be seen in Deyling, *Obs. Sacr.* pt. ii. obs. 35. and J. Floder, *Dissert. de Synagoga Libertin.* Upsal, 1767. 4to. Bp. Marsh (Lecture, pt. vi. p. 69.) thinks them those banished from Rome for Judaism, and established at Jerusalem.]

Αἰθάζω, from *λιθος* a stone.—To stone, “to pelt, beat, or kill with stones.” [John x. 31—33. xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37. LXX, 2 Sam. xvi. 6, 13.]

<sup>1</sup> See Suetonius, in Claudio, cap. 24. Ainsworth's Dictionary in *Libertinus*, and Francis's note on Horace's Sat. i. 6. l.

<sup>2</sup> Johnson.

Αἰθίος, *η, ov*, from *λιθος*.—Stone, made of stone. *occ. John* ii. 6. 2 Cor. iii. 3. Rev. ix. 20. [Gen. xxxv. 14. Exod. xxiv. 12. et al. *Eccles.* xvii. 16. (omitted in some editions,) καρδία λιθίνη. Comp. Ezek. xxxvi. 26. Fischer shows that *λιθος* and *λιθινος* are used of marble.]

Αἰθοβολίω, *ω*, from *λιθος* a stone, and *βίβολα* perf. mid. of *βάλλω* to cast.—To stone, i. e. either to pelt or kill with stones. Mat. xxiii. 37. xxvi. 35. Mark xii. 4. [Luke xiii. 34. John viii. 5. Acts vii. 58, 59. xiv. 5. Heb. xii. 20. Exod. viii. 26. xvii. 4. xix. 13. Lev. xx. 2, 27. Num. xv. 35, 36. Josh. vii. 25. 2 Chron. x. 18. Ezek. xvi. 40.]

Αἶθος, *ov, ο, η*.

1. A stone. Mat. ix. 3. vii. 9. et al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere believers in Him. 1 Cor. iii. 12. 1 Pet. ii. 5. [Comp. Mark xii. 20. Luke xx. 17. Ephes. ii. 20—22. On the *λίθοι καλοί of the temple*, Luke xxi. 5. comp. Joseph. A. J. xv. 11, 3. 1 Kings v. 17. Ezra v. 8. In Luke xix. 40. οἱ *λίθοι κεκράζοντες* is a proverbial phrase. Comp. Hab. ii. 11. and *κράζω* above. (Altman. Bibl. Brem. cl. vii. p. 261. contends that by *λίθοι* are meant metaphorically “the common people, plebeians, as being senseless.” Comp. Aristoph. Nub. 1205. Plaut. Mercat. iii. 4. Terence, Heaut. iv. 7. but this seems very far-fetched.) Αἶθος *μυλικός* a mill-stone. *occ. Mark* ix. 42. See Rev. xviii. 21. and *μύλος* and *ὄνος*. Αἶθος is used of large blocks of stone, in Gen. xxviii. 18—22. xxix. 2—10. Mat. xxvii. 60, 66. xxviii. 2. On Rom. ix. 27. see *πρόσκομμα*. Αἶθος is applied to stone tablets, 2 Cor. iii. 7. to images, Acts xvii. 29. Comp. Deut. iv. 28, 36, 64. Ezek. xx. 32.]

11. A precious stone, Rev. iv. 3. It is joined with *ρίμιος* precious, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. verse 11. [Exod. xxviii. 12. xxxv. 27. 2 Sam. xii. 30. 1 Kings x. 2, 11. Ezek. x. 1. et al.]

Αἰθόστρωτος, *ov, ο, η*, from *λιθος* a stone, and *στρώννυμι* to strow.—This word is properly an adjective, paved with stone, and is thus generally used by the Greek writers (see many instances in Wetstein); but they sometimes apply it substantively, as in the Evangelist, for a pavement of stone, a stone pavement. *occ. John* xix. 13. In the LXX it answers to the Heb. *פָּתָח* a pavement, 2 Chron. vii. 3. Esth. i. 6; and to *הַרְצָה* paved, Cant. iii. 10. Comp. *Γάββαθα*. [(“*Ἐδαφος* is probably to be supplied.) Schleusner understands a sort of elevated Mosaic pavement on which the *βῆμα* or tribunal of Pilate stood, before his praetorium. It seems that Roman governors were in the habit of carrying the materials to form such a pavement with them. See Plin. H. N. xxxvi. 64. Casaub. and Ernesti on Sueton. J. Caesar. 46. Salmas. on Solin. i. p. 854. Krebs, de Usu et Praest. Rom. Hist. p. 43. Seelen Meditt. Exeg. pt. i. p. 643. Others suppose the *αἰθόστρωτον* here to be that mentioned by Josephus as in the temple, (B. Jud. vi. 1, 8. vi. 3, 2.) “and that Pilate gave judgment there to accommodate himself to the prejudices of the Jews.” See Lightfoot.]

Αἰκμάω, *ω*, from *λιαν* καμῖν toiling much: †from *λεμῶς* a winnowing-fan. †

1. To winnow corn, separate it by the wind from

*its husks and chaff.* Thus Homer uses the word, Il. v. 500. So Xenophon, Œcon. cited by Raphaelius on Mat. iii. 12. *ἐκ τούτου δὲ καθαροῦμεν τὸν σίτον ΑΙΚΜΩΝΤΕΣ*, 'after this we will cleanse the corn by winnowing.' And thus the LXX use it, Is. xli. 16. for the Heb. *תָּרַן*; but in Ruth iii. 2, it is applied for the same Heb. word, not to the corn, but to the *threshing-floor*. Comp. Ecclus. v. 9; and as to the ancient method of winnowing, see below under *πύρον* and Heb. and Eng. Lexicon in *תָּרַן* VI. and *תָּרַן* IX. [Is. xxx. 24. Ezek. xxvii. 4. Amos ix. 9. Wisd. xi. 18. In Job xxvii. 21. it translates *רָפוּ* to remove, quasi *whirl away*. In Ecclus. v. 9. (*μὴ λίξμα ἐν παντὶ ἀνιμῷ*) it is usually taken as a middle verb, (*se ventilaré* or *huc illuc agitari*), the same as *περιερέσθαι*, Ephes. iv. 14, *be not carried away with every wind*, i. e. "be not inconstant." The English translation is, 'winnow not with every wind,' i. e. "use not all means, good or bad, which are offered to you."]

II. *To grind to powder, and dissipate, to shatter*, "facio ut in minutissimas partes dissiliat, contero et comminuo, ut instar palearum particulae minutissimae dispergantur, contritum in minutissimas partes seu paleas dispergo!" Thus also the word is used by Theodotion, Dan. ii. 44. to which the texts in the Evangelists refer<sup>1</sup> for the Chald. *תִּרְפוּ* to consume, destroy. occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

*Ὅφει θεοῦ ἀλέουσι μέλοι, ἀλέουσι δὲ λεπτά.*

The mill of God grinds late, but grinds to dust.

A sentiment, by the way, very agreeable to the Christian doctrine, (Pa. l. 21, 22. Eccles. viii. 11. Rom. ii. 4-6.) and, as such, well worthy the reader's serious consideration.

*Λιμὴν, ἑνός, δ.—A port, haven.* occ. Acts xxvii. 8, 12. Eustathius, in Scapula, deduces it *παρὰ τὸ λιαν μένιν, from remaining very quiet*. [Pa. cvii. 30. 1 Mac. xiv. 5. 2 Mac. xii. 6, 9.]

*Λίμνη, ἡς, ἡ.*

I. *A lake of standing water*, as opposed to a running stream, so called from *λιαν μένιν* remaining very quiet; so Lat. stagnum, a pool, may be from Heb. *רָפוּ* to be still. Comp. *λιμὴν*. occ. Luke v. 1, 2. viii. 22, 23, 33. [Comp. Mat. iv. 18. John xxi. 1. See Schol. on Appian, Halient. i. 47. Arist. Av. 1339.]—In all which passages it is applied to the lake of Gennesaret, which is generally in the Gospels called a sea. In like manner Homer uses *λίμνη* for the sea, Il. xiii. 21, 32, et al. [Pa. cvii. 35. cxiv. 8. Song of Sol. vii. 4.]

II. *A lake, large collection, of fire.* Rev. xix. 20. [xx. 10, 14. xxi. 8. Bretechn. and Schleus. suppose the *mare mortuum* to have given rise to this description.]

*Λιμός, οὗ, δ.*, from *λείπειν* perf. pass. of *λείπω* to fail.

[I. *Hunger.* Luke xv. 17. Rom. viii. 35. (Eng. trans. *famine*), 2 Cor. xi. 27.]

[II. *Famine, dearth, want of food.* Mat. xxiv. 7.

Mark xiii. 8. Luke iv. 25. xv. 14. xxi. 11. Acts vii. 11. xi. 28. Rev. vi. 8. xviii. 8. Gen. xii. 10. xxvi. 1. 2 Chron. xx. 8. et al. Since in the Doric dialect (see Lobeck on Phryn. p. 188.) *λιμός* was feminine, and many Dorisms had passed into common Greek, Schleus. and Fischer after Valckenaer (in his Spec. Annot. Crit. in loc. quod. N. T. p. 363.) approve of the reading of some MSS. of *ἰσχυρός* in Luke xv. 14. for *ἰσχυρός*, and also *μεγάλην* for *μὲγαν* in Acts xi. 28. In these two passages Griesbach hesitates which reading to prefer, but in Luke iv. 25. (which Fischer classes with the others, as having the fem. adjunct. supported by MSS.) only two MSS. have the fem. adjunct., and Griesbach has not admitted it into his margin. *Λιμός* is feminine in Is. viii. 21. 1 Kings xviii. 2. in many MSS., and edd. See Fischer, Prol. de Vit. N. T. p. 671.]

*ΛΙΝΟΝ, οὗ, τό.*

I. *Flax*, a well-known species of plant. [LXX, Exod. ix. 31. of the plant growing, and in Prov. xxxi. 13. of its produce.]

II. *A wick of a lamp made of flaxen threads.* *Λίον* τυφόμενον, smoking or dimly burning flax, is used figuratively for a weak and almost extinguished faith. Mat. xii. 20. Comp. Prov. xx. 27. Is. xlii. 3. where *λίον* in the LXX answers to the Heb. *נֶפֶשׁ* flax. [Comp. Is. xliii. 17.]

III. *Linens, cloth made of flax.* Rev. xv. 6. [See Is. xix. 9. and Hom. Od. v. 73, 117. and the Schol. Min. and Eustath. p. 508, 61.]

*Λιπαρός, ὁ, ὄν*, from *λίπος* the fat.—*Abounding with fat, fat, dainty.* occ. Rev. xviii. 14. [Schl. here takes it for splendid things, and so Wahl; but Bretsch. and Eichhorn understand luscious food, dainties, as *εἶρη* in Is. xxv. 6. and LXX, Is. xxx. 23. *ἀπὸς λιπαρός*. In Nehem. ix. it signifies fertile.]

*ΛΙΤΡΑ, ας, ἡ.—A pound weight.* Vulg. *libra*. Pollux in Scapula says *λίτρα* is used by the old Greek writers; and Wetstein on John xii. cites Eustathius on Il. xxii. affirming that it is found in Epicharmus, who flourished in the fifth century before Christ. *Λίτρα* was also used by the Sicilians for the obolus, or weight of twelve ounces<sup>2</sup>. If it be a Greek word, it may be derived from *λίτός* small, slender, as denoting a smaller kind of weight. But if, as Galen<sup>3</sup> asserts, *λίτρα* be a Roman word, it must be put for the Latin *libra*, which signifies both a pair of scales and a pound weight. The change, however, of *l* into *t*, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman *libra* or pound equalled twelve ounces avoirdupois. occ. John xii. 3. xix. 39. where see Bowyer's Conject. [Schleusner (referring to Poll. Onom. iv. 24, 2. and ix. 6.) says, that *λίτρα* means "a heavy copper coin used in Sicily and at Tarentum, called the Æginetan obolus," and that it is usually so interpreted in John xix. 39. but that it is doubtful whether it applies "to the price of the mixture or the quantity." Suid. says *λίτρα* ὁ σταθμός. Hesych. *λίτρα* ὁβολός, οἱ δὲ νόμισμα παρὰ Σικελίους, οἱ δὲ ἐπὶ σταθμῶν, οἱ δὲ Ῥωμαῖοι διὰ τοῦ β' λίβρα. Pollux (ubi supr.)

<sup>2</sup> See Voss. Etymol. Latin. in *LIBRA*. Encyclopæd. Britan. in *ΜΕΤΡΑ*, No. 45. Wetstein on John xii. 3.

<sup>3</sup> Comp. Dan. ii. 34, 35. and see Bp. Chandler's Defence of Christianity, chap. ii. sect. i. p. 126. &c. 1st edit., and Bp. Newton on the Prophecies, vol. i. p. 428. &c. 8vo.

says the word is of Greek origin. Buxtorf tells us, that the Rabbis always used *קטורת* (which is taken from this) of *weight*, not *money*. Lex. Tal. p. 1138. See Er. Schmid. notes on John xix. Salmas. de Usur. p. 577. and de Mod. Usur. p. 242. Bynæus de Morte Chr. t. i. p. 249. and J. D. Michaelis, Hist. Resur. J. C. illust. p. 68.] "I think," says Kypke, "that this mixture of *myrrh* and *aloes*, which they used in the *επιταφιασμός* of Jesus, was perhaps reduced to powder; which I conjecture, because, ver. 40. the body is said to be wound in *linen clothes* with the spices, whereas, if the spices had been *liquid*, it should have been said that the body of Christ was anointed with them, as *ἀλείφειν* is used Mark xvi. 1. And thus, to those who rashly object that so great a quantity of spices was unnecessary, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Talmudists call *תב*, and the Hebrews *מזנה*, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2ndly, that part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.

*Αἶψ*, *λιβός*, ὁ, from *λείβω* to pour out.—The south-west, properly the wind, so called from his pouring-out, as it were, or producing rain. So Virgil, *Æn.* i. 89. *creberque procelis Africus*. occ. Acts xxvii. 12. [See Cellarii Geogr. book i. ch. 8. § 4. Salmas. Ex. Plin. p. 879. Polyb. x. 1, 3. It is the same as the *ventus Africus*. The reader will find a table of different winds, according to the ancient division of the compass, in Larcher's Herodotus, vol. v. p. 408. *Αἶψ* occurs in the south-west wind, Pa. lxxviii. 26. The LXX use it for *ἄπ* the south. Gen. xiii. 14. xx. 1. xxiv. 62. et al. See also Num. ii. 10. iii. 29. Deut. xxxiii. 23.]

*Λογία*, ας, ἡ, from *λέλογα* perf. mid. of *λέγω* to gather, collect.—A gathering, collection. occ. 1 Cor. xvi. 1, 2. [Phavorin. *λογία* ἡ συλλογή παρὰ τῷ Ἀποστόλῳ καὶ τὸ ἐκ πολλῶν συνισφερόμενον. λέγει δὲ τὴν ἐλεημοσύνην. (See Alberti, Gloss. Gr. N. T. p. 137. and Suicer. Thes. in voc. Zonar. Lex. col. 1317.) The apostle uses *logia* for a charitable contribution.]

*Λογίζομαι*, depon. from *λόγος*. [The proper meaning of this word is, to add up numbers, to number or reckon arithmetically; in which sense it occurs 2 Chron. v. 6. and in profane authors, e. g. Xen. Cyrop. viii. 2, 18. Theophr. Char. xiv. See sense II. and IV. It occurs of reckoning money, Lev. xxvii. 23. and 2 Kings xii. 15. οὐκ ἠλογίσαντο τοὺς ἀνδράς, they called not to a reckoning those men, &c. Biel. Our word *reckon* is vulgarly used, as *λογίζ.*, in the sense to conclude, &c. The 1st aor., 1st fut., and perf. are used in pass. sense, (see Matthiæ, Gr. Gr. § 495—497.) and the pres. also. See Rom. ix. 8. &c.]

I. To reason, argue rationally, to discourse. Mark xi. 31. 1 Cor. xiii. 11. [Wisd. ii. 1, 21.]

II. To infer, conclude, after stating the reasons on both sides, and balancing the account, as it were; for this word is in the profane writers applied to arithmetical calculations. See Rom. iii. 28. viii.

18. Heb. xi. 19. Raphelius shows, that Xenophon uses the V. in the same sense. [Hence also (says Schleusner) to be firmly persuaded of any thing, as 2 Cor. x. 11. and in ver. 7. he interprets τοῦτο λογίσθω πάλιν ἀπ' ἑαυτοῦ, let him conclude also this, using himself as an example.]

III. To think. Rom. ii. 3.

IV. To reckon, account, 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. To esteem, Rom. xiv. 14. [In a pass. sense, to be reckoned, esteemed, as μετὰ ἀνθρώπων ἠλογίσθη he was reckoned with the transgressors, i. e. accounted as one of them. (Comp. Is. liii. 12. Luke xxii. 37.) So in Rom. ii. 26. viii. 36. ix. 8. Hence εἰς ὁδὸν λογισθῆναι to be set at nought, despised, occ. Acts xix. 27. (and in the LXX, Is. xl. 17. Wisd. ix. 6. or with οὐκ instead of εἰς ὁδὸν, Is. liii. 3. 1 Kings x. 21. 2 Chron. ix. 20.) For this sense (both mid. and pass.) see Gen. xxxi. 15. Lev. xxv. 31. 1 Sam. i. 13. Job xli. 23. (or 31.) Wisd. ii. 16. Schl., in 2 Cor. iii. 5, understands, to think out, or find out by thinking.]

V. To impute, reckon. Rom. iv. 6. 2 Cor. v. 19. In a passive sense, to be imputed, reckoned. Rom. iv. 3—5, 8—10. 2 Tim. iv. 16. et al. [Gal. iii. 6. James ii. 23. and Gen. xv. 6. Lev. xvii. 4. Num. xviii. 27. Job xxxiv. 37. Ps. cvi. 31. Test. xii. Patr. p. 644. To this sense also Bretschn. refers Rom. ii. 26.]

VI. To think, imagine. Rom. ii. 3. [2 Cor. x. 2. and LXX, 1 Sam. xviii. 25. 2 Sam. xiv. 13.]

VII. To think, consider. 2 Cor. x. 7. By the apostle's thus repeating the word *λογίζομαι* again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, like most of their brethren in modern times, great pretenders to reason and argument. Comp. ver. 5.

VIII. To think, intend. 2 Cor. x. 2. 1 Cor. xiii. 5. "οὐ λογίζεσθαι τὸ κακόν, it meditate not mischief, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so *λογίζεσθαι κακόν* is used by the LXX, Pa. xxxv. 4. and xli. 7. Diodati agrees with me, when he translates it *non divitia i male*." Bp. Pearce. [Schleusner translates it, *imputat not injuries to others, i. e. taketh not account of or avengeth not injuries done to it*. It frequently occurs in LXX, for devising or contriving, e. g. Neh. vi. 2, 6. Jer. xi. 16. Hos. vii. 15. &c.]

*Λογικός*, ἡ, ὄν, from *λόγος* reason, a word. I. Rational, reasonable, spiritual. occ. Rom. xii.

1. τὴν λογικὴν λατρίαν ὑμῶν, your reasonable service, "i. e. your spiritual worship consisting in the offering up of reasonable creatures, (viz. yourselves endued with reasonable souls,) instead of brute beasts under the law. 1 Pet. ii. 5." Mr. Clark's note: so that the *λογικὴ λατρεία* here mentioned is properly opposed to the outward offering of *ἀλογα ζῶα* irrational animals. See 2 Pet. ii. 42. Jude 10. [Chrysostom interprets it τὴν πνευματικὴν διακονίαν, a service performed with the heart and spirit. So Porphyry. de Abst. ii. 45. τὴν νοεράν θυσίαν. Comp. John iv. 24. Test. xii. Patr. p. 547. προσφέρουσι (the angels) Κυρίῳ ὁσμὴν εὐδοκίας, λογικὴν καὶ ἀναιμακτον προσφοράν, a spiritual and bloodless offering. In 1 Pet. ii. 2. λογικὸν γάλα seems used of the elements of the Christian religion as the food of the soul: others, in both places, interpret it agreeable to reason.]

II. *Of or belonging to the word, of God, namely; or, rational, spiritual.* occ. 1 Pet. ii. 2; where see Wolfius, and on Rom. xii. 1.

Λόγιον, ου, τό, from λόγος.—In Herodotus, Thucydides, Aristophanes, and others of the Greek writers, (whom see in Wetstein on Rom. iii. 2.) it is used for a *divine speech or answer, an oracle.* [v. *Æl.* V. H. ii. 41. The Schol. Thucyd. ii. 8. distinguishes *λόγια* *pross oracles*, from *χρησμοί* *oracles in verse*; but *λόγιον* seems rather the generic term, (see Arist. *Equit.* 194. ed. Br.) and is perhaps a dim. from λόγος, as oracles are usually short. Hesych. *λόγια* *θεσφατα, μαντεύματα—φήμαι, χρησμοί.* Λόγιον τῶν κρίσεων (or *λογίων*, according to some) occ. Exod. xxviii. 15. for the *breastplate of judgment*, in which were the Urim and Thummim. Comp. verse 23—26. xxix. 5, 20. Lev. viii. 8. Ecclus. xlv. 10, 12. Joseph. A. J. iii. 7, 8. viii. 3, 8. Test. xii. Patr. p. 565. τὸ *λόγιον τῆς συνέσεως* v. Spencer. de Leg. Heb. Ritual. iii. vii. ch. i. § 1. p. 922. and Suid. in voc.] And in the N. T. it is applied to, 1. *The law given to Moses.* Acts vii. 38. where see Wolfius.

II. *The Old Testament in general.* Rom. iii. 2. Heb. v. 12.

III. *Divine revelation in general.* 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ' ΑΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, *the oracles of the Lord.* Epist. ad Philip. § 7. [It is used only in the plural in the N. T. and so in the LXX. Num. xxiv. 4, 16. Ps. xii. 6. xviii. 30. cvii. 11. Wisd. xvi. 11. of the *words, promises, &c.* of God, and in the singular number in Ps. cxix. 38, 68. cxlvii. 19. See Philo, de Vit. Mos. iii. p. 456.]

Λόγιος, ου, ό, ή, from λόγος *speech.*—*Eloquent.* It implies both *eloquence and learning, or sense.* occ. Acts xviii. 24. See Elsner, Wolfius, Wetstein, and Kypke. [Athenæus i. 9. Herodian i. 6, 4. Hesych. *λόγιος* *ό της ιστορίας ἐμπειρος, one skilled in history.* Comp. Gron. on Herod. ii. 3. Wessel. Diod. Sic. ii. 4. and Larcher's note on Herod. i. 1. Thom. Mag. *λογίους, τούς πολυ-ιστορας, οι άρχαιοις άπτικίζοντες, ως και 'Ερόδοτος—τούς διαλεκτικούς, οι ύπετερον' έστι δι και λόγιος* *ό λόγον εύφορος*—'*Λόγιος* is also one gifted with a flow of words.']

Λογισμός, ου, ό, from *λελόγισμαι* perf. of *λογίζομαι.*—*A reasoning.* [It is applied also to *computation*, as Schleusner observes, referring<sup>1</sup> to Suidas, Hesych., Phavorin., Thucyd. v. 68. Philostr. Vit. Soph. i. 25, 7. In the N. T. it is used for the *conscience, man's natural sense of right and wrong*, Rom. ii. 15. In 2 Cor. x. 5. Schleusn. understands *false opinions*; Bretschneid., *the devices of our enemies.* It may perhaps rather mean, *cain reasonings*: see Pole's Syn. It is applied in LXX to *devices, counsels.* Ps. xxxiii. 10, 11. Prov. vi. 18. xii. 5. Jer. xi. 19. Nah. i. 11. Wied. i. 3. et al. In Ecclus. xxvii. 4. Schleusn. (Thes. Vet. Test.) *omitting αὐτοῦ*, translates *ἐν λογισμῷ* by *sound reason*, which does not suit the context *διαμένει.* Bretschn. (in his edition of Ecclus. Ratisbon. 1806) agrees with the English version, in his talk. Comp. ver. 7. In Ecclus. xliii. 23. we

have *ἐν λογισμῷ αὐτοῦ*, by his will or command; "the same as λόγῳ." Bretsch.]

Λογομαχίω, ω, from λόγος a word, and μάχομαι to fight, contend.—*To contend or debate about words.* occ. 2 Tim. ii. 14.

Λογομαχία, ας, ή. See *λογομαχίω.*—*A contention or debate about words.* occ. 1 Tim. vi. 4. [It is used of trifling disputes.]

Λόγος, ου, ό, from *λέλωγα* perf. mid. of *λέγω* to speak.

I. *A word.* Mat. viii. 8, 16. Luke vii. 7.—*Word*, as opposed to *deed and truth*, 1 John iii. 18. So Isocrates in Nicocl. τοῦ βασιλέως τῷ μὲν ΑΟΓΩι διηλλαγμένον, τῷ δ' ΑΑΗΘΕΙ'Αι τραχέως έχοντος, 'the king being reconciled in word, but in truth resenting.' Comp. under *ἔργον* II. [ἐν ἔργῳ και λόγῳ in word and deed. Luke xxiv. 19. comp. Acts vii. 22. 2 Cor. x. 11. Rom. xv. 18. Col. iii. 17. 2 Thess. ii. 17. According to the context, λόγος and λόγοι are, like the English word or words, often applied to whatever is composed of words or sayings, or delivered in words: as,]

[(1.) *Commands or precepts.* Mat. xix. 22. John viii. 55. Rom. xiii. 9. comp. Gal. v. 14. 1 Thess. iv. 15. (comp. 1 Kings xiii. 32.) 2 Thess. iii. 14. Esth. ix. 32. Prov. vii. 2. Ecclus. xliii. 5. 1 Mac. ii. 34, 55. In Deut. x. 4. we have τούς *όσα λόγους.*]

[(2.) *Prophecies.* Luke iii. 4. John ii. 22. xiii. 38. xv. 25. Acts xv. 15. 2 Chron. ix. 29. To this sense Schleusn. refers Mat. xxiv. 35. none of my predictions concerning Jerusalem shall be unfulfilled.]

[(3.) *Promises.* Rom. ix. 6. comp. ver. 9. Heb. iv. 2. vii. 28. ό λόγος τῆς όρκωμοσίας the promise confirmed by an oath. In Ecclus. xiii. 15. ό μη συντηρών λόγους he that keepeth not his promises. See Ps. cvi. 12. cxix. 25.]

[(4.) *Threats or curses.* Heb. iv. 12. 2 Chron. xxxiv. 24. Eadras i. 47. Baruch ii. 1.]

[(5.) *Questions.* Mat. xxxi. 24. (according to some, but see sense X.) Luke xxiii. 9. according to Bretschn. Schl. translates, *ἐν λόγοις ικανοίς* about various matters; namely, *the accusations against him.* But Bretsch. or the English translation, in many words, seems better. Also Acts xv. 6.]

[(6.) Followed by κατά, it is used of *calumnies or blaspheming.* Mat. xii. 32. (Comp. Luke xii. 10.) Λόγος is used in a bad sense in Ps. cxxxix. 4.]

[(7.) *Arguments or exhortations.* See Acts ii. 40. xv. 32. xx. 2. Eph. v. 6. In Acts vi. 5. it seems used for a plan or proposal.]

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John ix. 39. Acts v. 24. Comp. Mat. v. 37.—*Λόγος* *κολακίας, speech of flattery, i. e. flattering speech.* 1 Thess. ii. 5. Compare 2 Cor. vi. 7. and see Wolfius.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 17. [John xxi. 23. Acts xv. 22. 1 Kings x. 6. Joseph. A. J. xv. 3, 7. In Mat. xxviii. 15. Schleusn. says *this rumour*, namely, *that the Sanhedrim was guilty of this fraud.* He adds that others refer λόγος to the story told by the watch, as instructed by the Sanhedrim, which seems preferable; and so Fritzsche takes it in his Commentary on St. Matthew. (Lipsæ, 1826.)]

<sup>1</sup> [He adds Xen. Mem. iv. 7, 8. where it is in the plural number, and Schneider, in his Index, gives it the sense of "sylogism."]



IV. *A saying, a common saying, a proverb.* John iv. 37. [So *verbum*, Ter. Adelphi. act v. sc. iii. v. 17. Comp. also Prov. v. 1. Wisd. vii. 16.]

V. *The word of God, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19—23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. et al. freq.* It sometimes also implies the *profession and practice of the gospel*. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4. [It is the doctrine which is delivered, as John iv. 41. Acts xviii. 18. Heb. ii. 2. and especially the *Christian doctrine*, Luke i. 2. Mark ii. 2. which is elsewhere called *ὁ λόγος τοῦ Θεοῦ*, as Luke v. i. viii. 11. Acts iv. 29. vi. 2. 7. viii. 14. xiii. 48, 49. xiv. 3.—and *ὁ λόγος τῆς ἀληθείας*, Ephes. i. 13. Col. i. 5. and *ὁ λόγ. ζωῆς*, Phil. ii. 16.—*τῆς σωτηρίας*, Acts xiii. 26.—*τῆς βασιλείας*, Mat. xiii. 19.—*τοῦ σταυροῦ*, 1 Cor. i. 18.—*τῆς καταλλαγῆς*, 2 Cor. v. 19. It is used also of *single sayings or doctrines*. 1 Tim. i. 15. iii. 1. iv. 9. (the same as *διδασκαλία*, ver. 6.) vi. 3. 2 Tim. i. 13. ii. 11. Tit. iii. 8. Heb. vi. 1. It is used for *teaching*. John xvii. 20. and in 1 Cor. i. 17. Schleusn. takes *σοφία λόγος* for a *learned and subtle method of teaching*. See ii. 4. xv. 2. 1 Thess. i. 5. 2 Thess. ii. 2, 15.]

VI. *Speech, eloquence.* 1 Cor. ii. 1, [14.] 2 Cor. xi. 6. [In 1 Cor. xii. 8. Schl. interprets *λόγος σοφίας* the power of instructing better-informed Christians with learning and subtility; and *λόγος γνώσεως*, that of teaching the elements of Christian doctrine popularly<sup>1</sup>. He also refers Ephes. vi. 19. to ability in expounding Christianity, and he translates it, 'ut mihi Deus facultatem largiatur, libere tradendi religionem Christianam.' Add Luke xxiv. 19. Ecclus. xvii. 6. (where Schl. reads *ἰμηνείας* or *—an for ἰμηνεία*.) See Philo de Mundi Opificio, vol. i. p. 4. ed. Pfeifer.]

VII. *Ability to speak, utterance.* Eph. vi. 19. But in this text Kypke (whom see) interprets *ἵνα μοι<sup>2</sup> δοθῇ λόγος*, 'that liberty of speaking may be granted me;' in which sense it is certain that *λόγον διδόναι* is often used in the Greek writers, and for which he cites Demosthenes, Josephus, Dionysius Halicarn., and Polybius. Kypke moreover puts a comma after *λόγος*, and refers *ἐν ἀνοίῳ τοῦ στόματος* to the following V. *γνωρίζαι*. The apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning or discoursing.* Κατὰ λόγον, agreeably to reason. Acts xviii. 14. This sense of *λόγος* is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T.; and in Acts xviii. 14. it should be observed, that a heathen is the speaker. Comp. *ἄλογος* and *λογικός*. [In consideration of my office and duty, says Schl., adding, that the Syriac translates it, as is reasonable.] The phrase *κατὰ λόγον* itself is usual in the best Greek writers, as may be seen in Wetstein.

IX. *An account, i. e. of one's actions or proceedings, given to a superior; hence the phrase δοῦναι λόγον to give an account, Rom. xiv. 12. So Xenophon, Cyrop. lib. i. cited by Raphelius, ἡναγκαζέτο ὑπὸ τοῦ διδασκάλου ΔΙΔΟΝΑΙ ΛΟΓΟΝ ὡν ἔποιε*, 'he was obliged by his preceptor

to give an account of what he did.' Ἀποδοῦναι λόγον to give or render an account, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. Plato has the same expression in his Phædon, § 8. p. 171. ed. Forster: ἀλλ' ὑμῖν δὲ τοῖς δικασταῖς βούλομαι τὸν ΛΟΓΟΝ ἈΠΟΔΟΥΝΑΙ, ὡς κ. τ. λ. 'but I will give an account to you as to my judges, how,' &c. So Dionysius Halicarn. Ant. lib. i. towards the beginning, ἈΠΟΔΙΔΩΣΘΑΙ ΛΟΓΟΥΣ, and ἈΠΟΔΙΔΟΥΣ ΛΟΓΟΥΣ. [To this sense Schleusn. and Bretschn. doubtfully refer Heb. iv. 13. (v. sense XV.) See 1 Pet. iii. 15.]

X. *A discourse in writing, a treatise, particularly of the historical kind.* Acts i. 1. So Xenophon at the beginning of his 2nd, 3rd, 4th, 5th, and 7th books of Cyrus's Expedition, refers to the preceding part of that history by the name of ΤΟΥ ΠΡΟΨΕΘΕΝ, or ἘΜΠΡΟΨΕΘΕΝ, ΛΟΓΩ. St. Luke's phrase ΛΟΓΟΝ ΠΟΙΕΙΤ'ΕΘΑΙ is used by Polybius for composing an historical narration. See more in Raphelius, Wetstein, and Kypke. [Schleusn. adduces 1 Kings xvi. 5. (but it seems there and in many other places to mean rather acts, ἐν βασιλίῳ λόγων τῶν ἡμερῶν βασιλέων Ἰσραὴλ, as in the former part of the verse τὰ λοιπὰ τῶν λόγων Βαάσα, the rest of the acts of Baasha) 1 Chron. xxix. 29. 2 Mac. ii. 30. xv. 37. Herod. i. 184. v. 36. &c. Hence *λόγιος*, which see. In Polyb. ii. 50. λόγοι ἐνδεχόμενοι are tales feigned with probability. So *λογιοποιός* is an historian or fabulist, Herod. ii. 134. Λόγος is used for a narration, story. John iv. 28—39. Acts v. 22—24. v. Maii Obses. Sac. iii. p. 120.]

XI. *An account, "a computation of debts or expenses."* Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See Wolfius and Wetstein on ver. 15. and comp. συναίρω. [Dan. vi. 2. Biel refers hither Mat. xii. 36. and Luke xvi. 2. (see sense IX.) and Schleusner says the word may be so taken in the latter passage, or ἀπόδος τὸν λόγον τῆς οἰκονομίας σου may mean, give up the account-book of your stewardship.]

XII. *Account, value, regard.* Acts xx. 24. ἀλλ' οὐδέτις λόγον ποιῶμαι, but I make account of, or regard, none of these things, namely. The phrase ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΙΤ'ΕΘΑΙ τίνος, to make no account of a thing, is very common, in Herodotus, as may be seen in Raphelius and Wetstein; the latter of whom cites from Dionysius Halicarn. the expression of the apostle, ΛΟΓΟΝ ΟΥΔΕΝΟΣ Αὐτῶν ΠΟΙΗΣΑΜΕΝΟΣ. [Job xiv. 3. xxii. 4. In Jer. xxxviii. 19. λόγον ἔχειν to make account of, seems to be used in the sense of fearing. Comp. xlii. 16. and Tobit v. 20. vi. 15. x. 6.]

XIII. *An account, cause.* Mat. v. 32. παρεργὸς λόγον πορνείας, except on account of whoredom. Acts x. 29. τίνι λόγῳ; for what account? wherefore? These expressions may at first sight seem to be used merely in conformity to the Hebrew phrase וְעַתָּה, upon account of, Gen. xii. 17. Exod. viii. 8. et al. But in Herodotus ἐκ τούτου τοῦ ΛΟΓΟΥ means on this account, or for this reason; and in Polybius πρὸς ΤΙΝΑ ΛΟΓΟΝ, on what account, for what reason. See Raphelius on Acts x. 29. Wetstein on σκύβαλα, Phil. iii. 8. cites from Alexander Aphrodis. διὰ τούτων τὸν

<sup>1</sup> [Macknight makes the first to be, the doctrine of the gospel communicated by inspiration, so that they who possessed it could direct the faith and practice of mankind infallibly (and so Whitby); the second he thinks is a full knowledge of the ancient revelations made by Moses and the Prophets, also given by inspiration.]

<sup>2</sup> See Wetstein and Griesbach.

<sup>3</sup> Johnson.

ΑΟΤΟΝ ΤΗΣ 'ΑΣΘΕΝΕΙΑΣ—on this account of weakness—; and Kypke on Acts says, that *τινι λόγῳ* is a common expression, for which he quotes Euripides and Plutarch, and observes, that *ἐπὶ* is understood, which is supplied by Thucydides. [So *εἰς φέρωνος λόγον* under the name of a dowry. 2 Mac. i. 14. *ἐπὶ λόγῳ κατηχήσεως* under the name or pretence of instruction. Test. xii. Patr. p. 703. (See the next sense.) In LXX, 2 Sam. xiii. 22. *ἐπὶ λόγον οὐ*, &c. because. Schleusn. after interpreting Mat. v. 32. as above, says, that most commentators consider *λόγον* redundant. Fritzsche denies that it is so, and translates *præter causam* (id est, ad sensum crimen), &c. which is better. Schleusner quotes as instances of *λόγος* redundant 1 Acts xiii. 15. Mat. xv. 23. xxi. 24. xxii. 46. and refers to 2 Kings xviii. 36. Eccles. xxiii. 13. 2 Mac. iii. 6. and Vorst. Philol. Sac. c. 14.]

XIV. *Show, appearance, pretence.* Col. ii. 23. *ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας*, which things have indeed a show or appearance of wisdom; where Chrysostom remarks, *λόγον, φησιν, οὐ δύναμιν, ἀρα, οὐκ ἀλήθειαν*, the apostle says *λόγον*, 'not the power, and therefore not the reality.' Wetstein cites several passages from the Greek writers where the phrase *λόγον ἔχειν* is applied in a similar view, particularly from Demosthenes cont. Leptin. 'Ἐστὶ δὲ τοῦτο, οὕτως μὲν ἀκούσαι, ΑΟΤΟΝ τινὰ ἔΧΟΝ· εἰ δὲ τις ἀκριβῶς ἑξετάσαι, ψεῦδος ἂν ὄν φανείν, 'the having heard so carries with it some appearance (of truth); but if one examines accurately into the matter, it will appear false.' Comp. also Kypke. [Schol. Soph. Electr. v. 225. Dion. Halic. ix. 20. and *verbum* in Cic. Verr. iii. 13. Nep. Phoc. c. 3.]

XV. *An affair, matter, thing*, which may be the subject of discourse. Luke i. 4. Acts viii. 21. xv. 6. [Comp. Mat. xxi. 24. (but see sense I.) Mark i. 45. xi. 29. Luke iv. 36. (LXX, 2 Sam. i. 4.) xx. 3. On Mat. xxii. 46. comp. Is. xxxvi. 21.] It is certain that the Heb. *דבר* a word, is often thus applied in the O. T. and that *λόγος* in the LXX frequently answers to it in this sense, (see inter al. Lev. viii. 36. Deut. iv. 9, 30. xiii. 14.) yet it would be rash to affirm, that the like application of *λόγος* in the N. T. is a mere *Hebraism*, or not pure Greek; for the best Greek writers use it in the same manner. Thus Sophocles, Trach. 254.

— Τῷ ΑΟΤΟΥ δ' οὐ χρή φθόνον,  
Γίναται, προσείναι, Ζεὺς ὅτον ΠΡΑΚΤΩΡ φαῖν.

— We may not grudge at that affair  
Of which Jove seems the doer.—

So Herod. i. 189. *καὶ δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα ΑΟΤΟΝ θράπποντος*, 'and on the road I hear all the affair from the servant;' and Lucian, de Syr. Deá, t. ii. p. 893. *πάντα οἱ ΑΟΤΟΝ ἐξέφηνε*, 'he discovered to her the whole affair.' [See Stanley on Æsch. Pers. 313. Brunck, Soph. (Ed. Col. 1150. CEd. Tyr. 1144. Palaeoph. de Incredib. c. 13. Palaiseur, Obs. Philol. p. 61.]—Heb. iv. 13. *πρὸς ὃν ἡμῖν ὁ λόγος*, with whom is our affair or business, or, as our English translation better renders it,

with whom we have to do. "Cum quo nobis res est." Wetstein, who cites a parallel expression from Plutarch, *ἐάν με πάλιν λουδοῖητε, ΠΡΟΣ ΤΟΥΤΕ ΚΥΡΙΟΥΣ ὑμῶν ἔσται ΜΟΙ ΑΟΤΟΣ*, 'If you rail at me again, my business will be with your masters.' [(See sense IX.) Beza states it as above; others, to whom we address ourselves, i. e. in prayer; and others again, of whom is our present discourse.]—Phil. iv. 15. *εἰς λόγον δόσεως καὶ λήψεως*, in the affair or in respect of giving and receiving. So Polybius, cited by Raphaelius and Wetstein, *Εἰς ἀργυρίου ΑΟΤΟΝ*, in the affair or respect of money. See more in Wetstein. [Schleusn. refers this to sense XI.]—"Ἐχὲν λόγον πρὸς τινά, to have a matter against any one. Acts xix. 38. Comp. xxiv. 19. Mat. v. 23. On Acts xix. 38. Kypke shows that the Greek writers use *λόγος* in like manner for a matter or subject of dispute or contention.

XVI. *The divine and substantial Word of God*, i. e. the second Person of the ever-blessed Trinity. The title is not taken, as some have imagined, either from Plato or from Philo<sup>2</sup>, (with whose writings there is no sufficient reason to think that the evangelists were acquainted,) but from the Scriptures of the O. T. and from the subsequent style of the ancient Jews in conformity thereto. Christ is called *יהוה דבר*, the Word of the Lord, (inter al.) Gen. xv. 1, 4. (comp. ver. 7—9, 13.) 1 Sam. iii. 7, 21. xv. 10. (comp. ver. 11. &c.) 1 Kings xiii. 9, 17. xix. 9, 15. Ps. cvii. 20; and the Targums or Chaldee paraphrases frequently substitute *דבר יהוה*, the Word of Jehovah, for the Heb. *דבר יהוה*. Thus doth the Jerusalem Targum in Gen. iii. 22. and both that and the Targum of Jonathan Ben Uziel in Gen. xix. 24. And Onkelos on Gen. iii. 8. for the voice of *דבר יהוה*, Jehovah Aleim, has the voice *דבר יהוה* of the word of Jehovah. The Jerusalem on Gen. i. 27. for the Heb. *דבר יהוה*, the Aleim created man, &c. has *דבר יהוה* *יהוה*, the Word of Jehovah created; comp. Targum Jonathan on Is. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14. that of Jerusalem says, *Abraham worshipped and prayed דבר יהוה* *עשר* in the name of the Word of Jehovah, and said, Thou art Jehovah. So Onkelos, Gen. xxviii. 20, 21. *If דבר יהוה* the Word of Jehovah will be my help,—then *דבר יהוה* the Word of Jehovah shall be my God. And both Onkelos and Jonathan Ben Uziel, in Deut. xviii. 19. instead of *I* (i. e. Jehovah) will require it of him, substitute *דבר יהוה* my Word will require it of him; but vengeance is the peculiar attribute of Jehovah. See Deut. xxxii. 35. Many other instances of the like kind might be produced from the Targums<sup>3</sup>; but the preceding passages are abundantly sufficient to prove, that not only

<sup>1</sup> [But it would be easy to show that it is not strictly redundant in these instances.]

personal<sup>1</sup> but divine characters are ascribed to the Word of the Lord, by the Chaldees paraphrasts.—The Grecizing Jews speak in the same style. Thus Wisd. ix. 1. *O God, who hast made all things* ὁ Αὐτὸς σου by thy Word; and ch. xviii. 15, 16. the Almighty Αὐτοῦς is described as a person leaping down from heaven, and executing vengeance on the Egyptians. Comp. Wisd. xvi. 16. Eccles. xliii. 28. or 26.—If it be asked why the second Person of the eternal Trinity is thus called the Word of God, the easiest and most natural answer seems to be, because HE hath always been the great Revealers to mankind of Jehovah's attributes and will, or because, as He himself speaketh, Mat. xi. 27. *no one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.* Comp. John i. 18. "The Divine Person who has accomplished the salvation of mankind is called the Word, and the Word of God, Rev. xix. 13. not only because God at first created and still governs all things by Him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men. All the various manifestations which He makes of Himself in the works of creation, providence, and redemption, all the revelations He has been pleased to give of his will, are conveyed to us through Him; and therefore He is by way of eminence fitly styled THE WORD OF GOD." Macknight on John i. 1—5. occ. John i. 1. (thrice) 14. 1 John i. 1. v. 7. Rev. xix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2. where see Wolfius, Kypke, and Campbell. [Schl. says that λόγος, in John i. 1. may be rendered of Christ in his capacity of teacher, without impugning the interpretation of those who prefer the phrases "the substantial, hypostatical, and eternal word." He refers for other interpretations of the passage to Cramer. Symbol. Kiloniens. part i. p. 213. Tittmann, de Vest. Gnoet. in N. T. frustra quæsit, p. 163. and other works referred to in Wolf on the passage, Deyling, Obs. Sacr. pt. i. obs. 49. See also Lampe and Tittmann ad loc. If the reader wishes to see the utter failure of attempts to explain away this place of St. John on the part of the Unitarians, he need only consult their own "improved version of the N. T." without referring to the works of Magee, Nares, Laurence, &c.; in which the errors and the unfairness of that work have been exposed in so masterly a manner.]

Λόγχη, ης, ἡ, from λείλογχα perf. mid. of λαγάνω to obtain, reach. The α appears in the Latin derivative lancea, and in the Eng. lance.

I. Properly, the iron head of a lance or spear, which reaches an enemy, &c. [See Herod. i. 52. Xen. An. iv. 7, 11. v. 4, 6. Poll. Onom. x. 2.]

II. The lance or spear itself. occ. John xix. 34. [Xen. Cyr. vi. 2, 11. The LXX use it for πηλὴ α lance, or sword resembling a lance. Judg. v. 8. Neh. iv. 13, 16. Ezek. xxxix. 9. πηλὴ α spear,

1 Sam. xvii. 7. Job xli. 18. (2 Mac. v. 2. xv. 11.)]

Λοιδόριον, ὁ. See λοιδόρος.—To revile, reproach. occ. John ix. 28. Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23. [It occ. in the N. T. with the accus., as in Greek authors, v. Reitz on Lucian, Op. vol. ii. p. 787. Sallier on Thom. M. voc. διαλοιδόρειναι. The LXX use it for chiding or contending with a person, with πρός, Exod. xvii. 2. v. Num. xx. 3; with εἰς, Gen. xlix. 23; with acc. Deut. xxxiii. 8; dat. Exod. xvii. 2. See 2 Mac. xii. 14. Wetst. N. T. vol. i. p. 906. Hemsterhus. on Arist. Plut. p. 131. It also occ. Exod. xxi. 18. in middle voice.]

Λοιδόρια, ας, ἡ, from λοιδόρος, which see.—A reviling, railing. occ. 1 Tim. v. 14. 1 Pet. iii. 9. [It is opposed in Xen. Hier. i. 14. to ἔπαινος. In the LXX, Prov. x. 18. it is used of slander, of chiding and contention, Exod. xvii. 7. Prov. xx. 3. Eccles. xxii. 24.]

Λοιδόρος, ου, ὁ, a railer, one who useth reproachful language, or in the style of Solomon, Prov. xii. 18. who speaketh like the piercings of a sword. occ. 1 Cor. v. 11. vi. 10. [The LXX, Prov. xxvi. 21. of a contentious man. Comp. xxv. 24. xxvii. 16. Eccles. xxiii. 7. Hesych. λοιδόρος· κακολόγος, ὀβρισητής. So Alberti, Gloss. Gr. p. 125.] Λοιδόρια is by Eustathius derived from λόγος α word, and δόρυ α spear; λοιδόρια, λόγος ὡς δόρυ πλήττων, 'a word striking like a spear,' says he. Thus the Psalmist speaks of words that are drawn swords. Ps. lv. 21. Comp. lvii. 4. lix. 7. lxi. 3. So in Homer we have κερτομίοις ἐπίεσσι, heart-cutting words, Il. v. 419. and absolutely κερτομίοις, Il. i. 539. for reproaches.

ΔΟΙΜΟΨ, οὔ, ὁ, from λείψω perf. pass. of λείπω to fail, the diphthong εἰ being, for the sake of sound, changed into οἰ: [or from λύμη.]

I. A plague, pestilence. Mat. xxiv. 7. Luke xxi. 11.

II. A pestilent, mischievous fellow. Acts xxiv. 5. So Demosthenes, cont. Aristogiton. ὁ φαρμακός, ὁ ΔΟΙΜΟΨ, 'that villain, that pestilent fellow.' See more in Wetstein and Kypke. Pestis in the Latin writers is in like manner often applied to a person, (see Wetstein and Suicer,) as plague or pest are sometimes in English. The LXX use λοιμός in this latter sense for the Heb. γז a scorpion, Ps. i. 1. Prov. xix. 25. et al. γρξ α robber, Ezek. xviii. 10. for γρξ α violent man. Jer. xv. 21. et al. comp. also 1 Mac. x. 61. xv. 3, 21. [Ezek. vii. 21. Ἄλιαν, V. H. xiv. 11. Triller, Obs. Crit. p. 375. Palaiet, Obs. Philol. p. 336. and notes on Thom. M. p. 582. The LXX also use λοιμός as an adjective, and decline it, e. g. 1 Sam. i. 16. θυγατέρα λοιμήν an evil woman. comp. ii. 12. x. 27. xxx. 22. and Suid. in voc.]

Λοιπός, ἡ, ὅν, from λείπω perf. mid. of λείπω to leave.

I. Remaining, the rest. Thus the plural (with the article) is in the N. T. applied both to persons and things, the rest. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xli. 26. [xviii. 9. Acts v. 13. (opp. to ὁ λαός, and meaning the upper orders.) Rom. xi. 7. Ephes. ii. 3. (Comp. iv. 17. and 1 Thess. iv. 13.) LXX, Lev. ii. 3. Neh. xi. 20. Is. xvii. 3. xlv. 15, 17. Ezek. xli. 9.]

<sup>1</sup> See Scott's Christian Life, vol. iii. p. 35. note (a), 12mo edit. And observe, that in the Jerusalem Targum on Gen. xlix. 18. by אֱלֹהֶיךָ thy word (i. e. of the Lord) is plainly meant the Messiah.

<sup>2</sup> If indeed this much-controverted text of 1 John v. 7. be genuine; of which let the learned reader consult the critical writers on both sides, and then judge for himself.

II. Λοιπὸν, or τὸ λοιπὸν<sup>1</sup>, neut. for κατὰ τὸ λοιπὸν, as for the rest, or as for what remains, μέρος part, or χρῆμα thing, matter, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10. [In 1 Cor. iv. 2. 3 δι' λοιπὸν and for the rest, moreover: the same as λοιπὸν δέ.]

III. Besides, as to the rest. 1 Cor. i. 16.

IV. It sometimes refers to time, and may be rendered henceforth, for the future, now. Mat. xxv. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29. ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἵσται, the time henceforth is short, where see Wetstein. [In Mat. xxvi. and Mark xiv. 41<sup>2</sup>. Schleusner and others render it interrogatively do you sleep now? i. e. at such a time as this. He refers to Diog. L. vi. 2, 11. Joseph. A. J. xi. 6, 11. Wahl and Bretsch. say, "posthac, alio tempore, sleep hereafter, not now," and perhaps this is the least objectionable version, though not quite satisfactory. In Acts xxvii. 20. Schll., Wahl, and Bretsch. render it at length, and so Bretsch. in other passages.]

V. Τοῦ λοιποῦ for ἐκ or ἀπὸ τοῦ λοιποῦ χρόνον, from the time remaining, i. e. from henceforth, Gal. vi. 17. The best Greek writers, Herodotus, Xenophon, Demosthenes, &c. apply τοῦ λοιποῦ in the same sense, as may be seen in Wetstein. [Herod. i. 11. iii. 61. Aristoph. Ran. 594. In 2 Mac. xi. 19. εἰς τὸ λοιπὸν.]

Λουτρόν, οὗ, τό, from λούω to wash.—A laver, a vessel to wash in. So Leigh, Mintert, and Stockius; and thus also the learned Dupont on Theophrastus, Eth. Char. p. 281. who confirms this interpretation by remarking, that almost all nouns in τρον denote instruments, as ἀροτρον, ἱσοπτρον, κάτοπτρον, σκῆπτρον, &c. &c. Josephus, however, uses λουτρόν for a bath, i. e. for the fluid itself in which one bathes, de Bel. vii. 6, 3. where he speaks of the hot and cold springs of water, near the castle of Macherus, αἱ μισγόμεναι ποταῖσι ΛΟΥΤΡΟΝ ἡδιστον, 'which being mixed,' says he, 'make a most agreeable bath.' And our translation of the N. T. renders it washing; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. תַּרְוּן. It is certain that these translators generally use a different word, λουτήρ, for a laver. Exod. xxx. 18, 28. xxxi. 8. et al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the baptismal washing. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26. there seems a further allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water before they approached

their husbands. See Elaner, Wolfius, and Wetstein. [In Eccles. xxxi. 25. (or xxxiv.) it is used for washing, and in the Act. Sancti Thomæ, of baptism, καθάρισας αὐτοὺς τῇ ᾧ λουτρῷ.]

Λούω, from λύω to loosen, namely, the filth, which before adhered; so Homer uses the N. λύματα for ablutions, filth washed off, Il. i. 314.—To wash, occ. John xiii. 10. Acts ix. 37. (where see Wetstein,) xvi. 33. "washed from their stripes, i. e. the blood from them." Bp. Pearce. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The grammarians," says the learned Dupont<sup>3</sup>, "remark a difference between λούειν, and πλύνειν, and νίπτειν; that λούειν is spoken of the whole body, πλύνειν of garments and clothes, and νίπτειν of the hands." See νίπτω. [In John xiii. ὁ λελουμένος, "he whose body (or hands) is washed," Schl.: "he who is washed in the water of baptism," Bretsch. (v. Cyprian in Pole's Synops.) but baptism is not mentioned here. In Acts xi. 37. λούσαντες by a kind of Atticism (v. Valcken. Eur. Hipp. p. 205.) is put for λούσασαι (for women washed the dead bodies of women. v. Markland's Suppl. p. 281). In Rev. i. some MSS. read λούσαντι, but Griesbach does not admit it into his margin, and therefore considers the weight of evidence clearly against it. LXX, Exod. ii. 5. xl. 12. Lev. xi. 40. 2 Sam. xii. 20. Song of Sol. v. 12. Ezek. xvi. 9.]

Λύκος, ου, ὁ.

I. A wolf. Mat. x. 16. Luke x. 3. So in Homer, Il. xxii. 263.

Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν—

As wolves and lambs can ne'er in concord meet—

II. By wolves are figuratively denoted men of wolfish dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. Mat. vii. 15. John x. 12. Acts xx. 29. So Epictet. in Arrian, i. 3. says that some men, by reason of their animal relation, deviating towards it, become ΔΥΚΟΙΣ ὅμοιοι—ἄπιστοι, καὶ ἐπιβουλοὶ καὶ βλαβεροί, 'like wolves, faithless, and insidious, and hurtful.' [Comp. LXX, Gen. xlix. 27. Jerem. v. 6. Hab. i. 8. Zeph. iii. 3. Glassii Philol. Sac. p. 1137. ed. Dathe, Bochart, Hieroz. v. ii. p. 823. Æl. H. A. x. 26. Plin. H. N. xi. 37. Parkhurst has here inserted a long and curious passage from Macrobius, on the word λύκος, as formerly designating Apollo, and the names λυκάβας a year, and λυκόφως the morning twilight, as derived from this. (See Macrobius Saturnalia, i. 17.) To those who wish to pursue this notion, the following references may be useful. Blomf. Gloss. ad Sept. c. Theb. 133. Clarke, &c. on Hom. Il. δ'. 101. and Od. ζ'. 161. Erfurdt, Elmsley, and the Schol. on Soph. Ed. Tyr. 203. 919. Strabo, lib. xiv. Thucyd. (Bipont. ed. vol. iv. p. 392. note on vi. 36.) Horat. Carm. iii. 4, 68. Soph. Electr. 7.]

ΑΥΜΑΙΝΩ, ουαι, mid. from λύω destruction. —To ravage, waste, make havoc of. It is frequently applied to savage beasts destroying the sheep, and ravaging the fruits of the earth. (See Alberti, Wolfius, and Wetstein.) [Xen. Æcon. v. 6. Callim. Hym. in Dian. 155. οὐς ἴργα, σὺς ἐντὶ λυμαίνοντα. Æl. V. H. iv. 5. Joseph. de Bell. iv. 9, 7.] It is, therefore, with great propriety

<sup>3</sup> In Theophrast. Eth. Char. p. 454.

<sup>1</sup> [We must observe, that in the only two places where the article is omitted, 2 Cor. xiii. 11. and 1 Thess. iv. 1. several MSS. have it.]

<sup>2</sup> [The Eng. Tr. "Sleep on now and take your rest," seems objectionable, as our Lord calls on his disciples to arise in the very next verse. Fritzsche (after Euthymius Zigabenus) takes it ironically: "Sleep on," that is, "if you can," whereas our Saviour knew that they must arise immediately. Notwithstanding Fritzsche's arguments, surely irony is a tone at variance with the rest of our Saviour's conduct on this affecting occasion. The tone of verse 40 (to which Fritzsche appeals) is rather that of calm expostulation and of pity for human weakness, than reproach. The notion of Theophylact, quoted by Fritzsche, deserves consideration: "jam vobis dormire et quiescere licet, non impedit," that is, "I ask you not on any account any longer to watch."]

spoken of the *persecuting* Saul. occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13. Ecclus. xxviii. 23 or 26. [See Prov. xviii. 9. xxvii. 13. 2 Chron. xvi. 10. και ἐλυμῆντο Ἀσά ἐν τῇ λαφύ, &c. ('And Asa oppressed some of the people,' Heb. and Eng. Transl.) Biel supplies τινάς. Is. lxxv. 25. et al. (In Exod. xxiii. 8. it is *to persecute*.) Polyb. iv. 87. Xen. H. G. ii. 3, 16. vii. 5, 18. with dat.]

Αυτίω, ὦ, from λύπη.—Transitively, to *grieve, cause to grieve, make sorrowful*. 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. where Bretschn. (comp. Is. lxiii. 10.) gives it the sense of "*protoking to wrath*." Schl. prefers rendering it, "do not resist God, to whom you owe all your Christian benefits;" or, "do not abuse these benefits;" but the other interpretation is preferable.] Αυτίομαι, -οῦμαι, to be *grieved, sorrowful*, Mat. xiv. 9. xvii. 23. xxvi. 37. [ix. 22. Mark x. 22. xiv. 19. John xvi. 20. xxi. 17.] Rom. xv. 15. "*hurt*," Macknight, whom see: [where Bretschn. renders it is *angered*. Schleusner, *if by thy promissious use of meats thy brother is made to sin*, comparing ver. 21. (see σκανδαλίζω.) Schl. refers for Αυτεῖν, "to injure or hurt," to Ael. V. H. i. 8. H. A. iv. 23. and τὰ λυπήσοντα, "*evils*," Aesch. Socr. Dial. iii. 16; and hence he takes λυπούμενοι for *afflicted with evils*, in 2 Cor. vi. 10.] 1 Thess. iv. 13. where observe that Lucian, de Luct. tom. ii. p. 431. thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2nd century, οἰμωγμοὶ—καὶ κεκυτὸς γυναικῶν, καὶ παρὰ πάντων δάκρυα, καὶ στέρνα γυμνώμενα, καὶ σπαρττομένη κόμη, καὶ φοινισσόμεναι παρμιαί· καὶ πον καὶ ἰσθὺς καταβρῆγγυνται, καὶ κόνης ἐπὶ τῇ κεφαλῇ πάσσειται· καὶ οὐ ζώντες οἰκτερότεροι τοῦ νεκροῦ· οὐ μὲν γὰρ χαμαὶ ἐκλινδοῦνται πολλάκις, καὶ τὰς κεφαλὰς ἀράττονσι πρὸς τὸ ἰδαφος: 'the shrieks and wailing of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head; so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground.' [Some give this word the sense of *anger*, in Gen. iv. 5. 1 Sam. xxix. 4. 2 Kings xiii. 19. Neh. v. 6. Esth. i. 12. ii. 12. Is. viii. 21. Jonah iv. 1, 4, 9. and Wahl and Bretschneider give it this sense in Mat. xiv. 9; but Fritzsche denies that it can be so taken, and considers the LXX translation *carelessly* executed in the passages appealed to. We say to be *axed*, either of *anger* or *grief*. It occ. also Gen. xiv. 5. 2 Sam. xix. 2. Jer. xv. 18.]

ΑΥΠΗ, ης, ἡ. It denotes, in general, any *uneasiness of mind*.—*Grief, sorrow*. See Luke xxii. 45. [John xvi. 6, 20, 21, (of a woman in travail, comp. Gen. iii. 16. Eur. Electr. 534.) 22. Rom. ix. 2. 2 Cor. ii. 1. (Schleusner compares 1 Cor. iv. 21. and renders it *so as to make you sorry*, and Bretschneider, *to inveigh against you*,) ibid. iii. 7. vii. 10. ix. 7. μὴ ἐκ λύπης, where Schl. says, *not unwillingly*, and Bretschneider, (comp. Ecclus. xviii. 15.) *not angrily*. Phil. ii. 27. Heb. xii. 11. 1 Pet. ii. 19. LXX, Gen. xlii. 38. Prov. x. 10, 22. Is. i. 11.]

Αύσις, εως, ἡ, from λύω to *loose*.—*A being* (367)

*loosed*. occ. 1 Cor. vii. 27. [Prov. i. 3. in a different sense.]

Αυστελεῖω, ὦ, from λύω to *pay*, and τίλος *expense, cost*.—*To be advantageous, profitable*, q. d. *to quit the cost*. Αυτελεῖ, impera. it is *profitable, it is worth while*. See Dupont on Theophr. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6. Ecclus. xxix. 11. in the Greek.

Αὔτρον, ου, τό, from λύω to *loose, ransom*.—*A ransom, a price paid for redeeming captives, loosing them from their bonds, and setting them at liberty*. Thus used by Demosthenes and Josephus. See Wetstein, and comp. below under λυτρόω. occ. Mat. xx. 28. Mark x. 45. where it is applied spiritually to the *ransom* paid by Christ for the delivery of men from the bondage of sin and death. See Vitranga on Is. i. 27. [The LXX use it of a *price to redeem*, (1) *life*, Exod. xxi. 30; (2) *captives*, Isaiah xlv. 13; (3) *slaves*, Lev. xix. 20. xxv. 51. It also occ. Lev. xxv. 24. Prov. vi. 35. xiii. 8. Lex. Cyril. MS. Brem. λύτρα· δῶρα ἐπ' ἐλευθερίᾳ αἰχμαλώτων γινόμενα, ἥτοι δίδόμενα. v. Diog. L. ii. § 10. Ael. V. H. xiii. 14. Thuc. vi. 5.]

Αυτρώω, ὦ, and -δομαι, οὔμαι, mid. from λύτρον.

I. *To ransom, redeem, deliver by paying a price*. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies *to ransom a captive from the enemy*. Thus Josephus, Ant. xiv. 14, 1. 'Herod not knowing what had happened to his brother, ἔσπευδε ἈΥΤΡΩΨΕΣΘΑΙ τῶν πολεμίων αὐτόν, ἈΥΤΡΩΝ ὑπὲρ αὐτοῦ καταβαλὼν νόμισμα, ἕως τριακοσίων τάλαντων, hastened to *redeem* him from the enemy, and was willing to pay for his *ransom* a sum of money to the amount of three hundred talents.' [LXX, Lev. xix. 20. xxv. 30. xxvii. 33. Num. xviii. 15, 17. Is. lii. 3. &c. Polyb. xvii. 16, 1.]

II. *To deliver*. Luke xxiv. 21. [Deut. xiii. 5. Ps. cxxx. 8. Is. xlv. 23, 24. Hos. xiii. 14. &c.]

Αὔτρωσις, εως, ἡ, from λυτρόω, which see.

*Redemption* [properly, *deliverance by paying a price, deliverance by ransom from captivity*, and hence from *other evils*. occ. Luke i. 68. ii. 38. (where Schleusner and Wahl take it by meton. for λυτρωτής, but this is unnecessary). Heb. ix. 12. the *deliverance* from sin and its penalties effected for us by Christ. occ. LXX, Ps. cxi. 9. cxxx. 7. Comp. xxv. 22.]

Αυτρωτής, ου, ὁ, from λυτρόω.—*A deliverer*. occ. Acts vii. 35. Comp. Mic. vi. 4. [occ. LXX, Ps. xix. 15. lxxviii. 35. for ἄνθρωπος a *redeemer*, (according to Biel, Schleusner, and Bretschneider <sup>1</sup>), in Lev. xxv. 31, 32.]

Αυχρία, ας, ἡ, from λύχνος.—*A candlestick, a lamp-socket or stand*. Mat. v. 15. [Mark iv. 21. Luke viii. 16. xi. 33. Comp. Ecclus. xxvi. 17. In Rev. i. 12, 13, 20. ii. 1. the *candlesticks* of the *vision* are *Churches*, (probably because the Spirit of God shines through them to the world,) comp. ii. 5. xi. 4.]—This word in the LXX answers con-

<sup>1</sup> [It is probably from λυτρωτός, a verbal in τός. The words are λυτρωταὶ διαπαντός ἔσονται, '(the houses) shall be *redeemable* at any time,' i. e. not limited to a year, as houses in walled towns. The Heb. is הָיָה לְפָדוֹתָם, 'there shall be *redemption* (i. e. the right of redeeming).' Simon.]

stantly, except in one passage, to the Heb. *תָּיִט*, which is used for the golden *candelsticks* or *lamp-stands* in the Mosaic tabernacle and in Solomon's Temple. [See Exod. xxv. 31—35. Lev. xxiv. 4. 1 Chron. xxviii. 15. et al.; it is so used in Heb. ix. 2. On which see Joseph. A. J. iii. 6, 7. *Λυχνιον* was the other and preferable Greek form, v. Lobeck on Phryn. p. 314. Poll. Onom. x. p. 1294. ed. Hemsterhuis.]

*Λύχνος*, ου, ὁ. This word is generally deduced from *λύω* to *dissipate*, and *νύχος* the same as *νύξ* the *night*; but may it not be as well derived from the old N. *λύη* *light*?

I. *A lamp, an instrument of giving light*; hence English a *LAMP*. Mat. v. 15. [Schl. and Bretschn. here and in some other places understand a *candle* of *wax* or *tallow*.] Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23. comp. Jer. xxv. 10. and Heb. and English Lexicon in *ν* II. *Λύχνον ἄψας*, *lighting a lamp*. Luke viii. 16. xi. 33. Theophrastus, Eth. Char. xviii. has the same phrase, τὸν ΑΥΧΝΟΝ ἈΨΑΣ. Comp. Arrian. Epictet. ii. 17. towards the end, and Aristophanes, Nub. 18. And to illustrate the sense of *λύχνος*, I cite from the same comedy, 56, 7.

ΘΕ. Ἐλαίον ἦν οὐκ ἔνεον ἐν τῇ ΑΥΧΝΩ.

ΣΤ. Οἱ μοι, τί γάρ μοι τὸν πότνον ἤΠΕΣ ΑΥΧΝΟΝ;

SEB. We have no oil in the LAMP.

STREPSIADES. Ah me! Why didst thou *light* such a soaking lamp?

[Exod. xxv. 37. xxvii. 20. Lev. xxiv. 4. et al.]

II. It is spoken of the *eye*, as being that part of the body which alone is capable of *receiving light*, and so directing the whole body. The Latin poets frequently use *lumina* *lights* for the *eyes*. Mat. vi. 22. (where see Wetstein); of the Lamb, who is the *Light* of the New Jerusalem. Rev. xxi. 23; of John Baptist, who was like a *burning* and *shining* lamp in his *bright knowledge* of divine truths, and in his *fervent zeal* of communicating them to others. John v. 35. So in the *Martyrdom* of Ignatius, § 2. that holy bishop is said to have been ΑΥΧΝΟΥ *διχην* *θεικοῦ* *τὴν* *ἐκάστου* *φωρίζων* *διάνοιαν* *διὰ* *τῆς* *τῶν* *θεῶν* *γραφῶν* *ἐξηγήσειω*, 'after the manner of a divine lamp, illuminating every man's heart by the exposition of the Holy Scriptures.' Wake. Comp. Ecclus. xlviii. 1. [Also Ps. cxix. 105. (where it is used of the law of God).] Prov. vi. 23. In 2 Sam. xxi. 17. David is called ὁ λύχνος *Ἰσραήλ*, the *light* of *Israel*.]

ΛΥΩ, perhaps from the Heb. *לָחַל* to *faint*, *fail*, or from *לָחַץ* to be *tired*, *spent* with *fatigue*. Homer, speaking of the Grecian ships, uses this V. in the passive for *being worn out* or *decayed*, II. ii. 135.

Καὶ δὴ δοῦρα σέσπηκε νέον, καὶ σπάρτα ΔΕ' ΑΥΝΤΑΙ.

The planks are rotted, and the threads *decay*'d.

I. To *loose* somewhat *tied* or *bound*, [as (1.) *Animals*. Mat. xxi. 2. Mark xi. 2, 4, 5. Luke xiii. 15. (2.) *Men* or *angels*, (sometimes perhaps

with a sense of *letting go free* after *unbinding*, to *let loose*.] John xi. 44. Acts xxii. 30. xxiv. 26. Rev. ix. 14, 15. xx. 3, 7. LXX, Pa. cii. 21. Jer. xl. 4. Hesych. *λύσαι* ἀπελύτρωσεν. v. Demosth. p. 764. ed. Reiske. Hence *λύομαι* in middle voice means "to get a *captivity* *liberated*, to *ransom* him." Hom. II. xxiv. 118. 195. &c. Kuster de Verb. Med. and Schol. on Hom. II. a'. 13. (3.) To *loose* or *untie* *sandals*. Mark i. 7. Luke iii. 16. John i. 27. Acts vii. 33. xiii. 25. So Exod. iii. 5. Josh. v. 16. for *ῥῆξ* to *put off*, and Gen. xlii. 27. of *untying* a *sack*. It is used metaphorically of *loosing* the *bands*, of the *tongue*, Mark vii. 35; of *disease*, Luke xiii. 16. (see *δῖω*); of *death*, Acts ii. 24. (see Job xxxix. 1—7. and *ᾠδῖν* below); of *matrimony*, 1 Cor. vii. 27. *ἀλυταὶ ἀπὸ γυναικός*; (art thou *loosed* from a wife? Eng. trans.) but observe that this only means art thou *free* from a wife? and will apply to those who have never been married. We say, the *tie* of *matrimony*. It is used in Rev. v. 2, 5. of *breaking* *seals*, so as to open a sealed book. Thus Chariton. Aphrod. p. 97. ed. Reiske, *λύειν* τὰ *γράμματα*, of *opening* or *unrolling* *letters*; and in this sense Biel and Bretschn. (referring to Neh. viii. 5.) take *λύσαι* in Ezr. ix. 46. which Schl. translates, "to *explain*." See sense III.]

II. To *loose*, *pronounce*, or *determine* not to be *binding*. occ. Mat. xvi. 19. xviii. 18. (Comp. *δῖω* IV.) [Schleusner says that all the ancient teachers of the Church (v. Launoi Epist. viii. part. v. p. 658. &c.) understand this "of the power given to the apostles," John xx. 22, 23. of *remitting* or *retaining* *sins*, which is agreeable to the usage of the Greek language, (v. Aristophan. Ran. 703.<sup>2</sup> or 691. ed. Bruck. *λύσαι* τὰς *πρότερον* *ἀμαρτίας*), and of the LXX, (v. Isaiah xl. 2. Ecclus. xxviii. 2. both of which passages are very strong, and deserve to be consulted,) and of the Jewish doctors, (v. Seb. Schmidt. Fascic. Disput. Theol. p. 676. and Hackspan. de Usu Script. Jud. p. 458). "Many others," says Schleusner, "rejecting this, interpret it of *declaring* *lawful*, or *commanding*, *permitting*, from the Heb. *לָחַץ* and *לָחַץ* (v. Buxtorf. Lex. Talm. col. 1410. and 2524. Comp. also *לָחַץ*, p. 174. and Lightfoot, Hor. Heb., on this passage), so that it may mean *whatsoever ye declare* *lawful* and *enjoin*, *shall be ratified* *by God*." Fritzsche and Wahl are decidedly for this sense. Bretschn. referring to Mat. xviii. 15—17. supposes it to mean "*ejecting* *from their society*, *like* *publicans* *and* *sinners*," and quotes Ezr. ix. 13. *λύσαι* τὴν *οὐρίην* *Κυρίου* *ἀπ'* *ἡμῶν* to *remove* or *avert*, which hardly applies.]

III. To *break* or *violate* a *commandment* or *law*, Mat. v. 19. (where see Wolfius, Kypke, and Campbell.) [Here Bretschn. and Schleusn. both prefer the sense of *explaining*, (as *ἐπιλύω*, Mark iv. 34. Acts xix. 39. according to some, but this is doubtful. Comp. Arrian. Epict. iii. 21. 7.) So *λύσις* is *interpretation* in Eccl. vii. 30. (viii. 1. Eng. Tr.) Wisd. viii. 9. v. Joseph. c. Ap. i. § 17. A. J. viii. 6, 5. Liban. Epist. 34. Observe, however, with Fritzsche, that the opposition in Mat. v. is between *λύειν* and *ποιεῖν*, which plainly

\* [This quotation is not quite in point. It is there used of a person *wiping away* or *correcting* his former errors. A passage is required where it means *remitting* the penalties of another person's transgressions.]

<sup>1</sup> Σπάρτα. "Not the cordage, but the threads or *things* with which the ships were *sewed* *together*, τὰ *ῥάμματα* τῶν νέων. Salmas. The Liburnians *sewed* most of their ships with *things*; the Greeks more commonly with *hemp* or *low*, or *threads* made of other *plants* (sativis rebus), whence they were called *σπάρτα* (from *σπείρω* to *sow* namely). Varro in Gellius, xvii. 3." Dr. Clarke's note. Comp. Niebuhr, Voyage en Arabie, t. i. pp. 228, 230.

supports Parkhurst's interpretation.]] John vii. 23. (where see Raphaelius and Wetstein); the Sabbath, John v. 18; the Scripture, John x. 35. [Bretnachn. adds that, in the sense of *violating*, it only occurs in St. John's writings in the New Testament.]

IV. *To dissolve, destroy.* John ii. 19. [Schleusn. understands here an allusion to the *body as a prison*, and interprets the saying of our Saviour thus, "You will sometime release me from *this body of mine*," (comp. Mat. xxvi. 61. xxvii. 40.) considering it to possess a certain "*elegant ambiguity*." On the notion of the body as a prison, v. Artemid. Oneiro-Crit. iii. 61. *Æl. V. H. v. 6.* Gataker on M. Antonin. ii. 17. and Barth. on Claudian, p. 1263.] Eph. ii. 14. [Schleusner says that Wetstein here appears to have joined *λύσας* with *τὴν ἰχθῶν*, which is a Greek phrase, (v. Plut. Coriol. p. 235. Eur. Troad. 50.) and so with compounds of *λύω*. The difficulty is

then the government of *τὸ μέσσοιρον*.] 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19. Elsner cites from Herodian, vii. 2. ed. Oxon. *ΛΥΕΙΝ γίγνεται* to demolish a bridge; and from the Apocryphal 1 Esdras i. 55. "ΕΑΥΤΑΝ τὰ τεῖχη ἱερουσαλήμ. Comp. Homer, II. ii. 117, 118. xvi. 100. and see Kypke. [Test. xii. Patriarch. p. 684. *ἵνα λυθῶσι δύο στήπτρα* in Ἰσραήλ, *that two tribes of Israel might be destroyed.*]

V. *To break or beat to pieces*, as a ship. occ. Acts xxvii. 41. So Wetstein cites from Eustathius τὰς νῆας ΛΥΕΙΝ, from Achilles Tatius τὸ πλοῖον ΔΙΕΛΥΘΗ, and from Lucian τὸ σκάφος—ΔΙΕΛΥΣΕΝ.

VI. *To dissolve, break up*, as a congregation or synagogue. Acts xiii. 43. where Kypke cites from Lucian, *ἰπιδὲν ΑΥΘΗ' τὸ συμπόσιον*, 'after the feast was broken up;' and from Diod. Sic. *τότε μὲν ΕΑΥΤΕ τὴν ἐκκλησίαν*, 'then he dissolved the assembly.'

## M.

M, *μ*, *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering *μ* is used for the fourth decade, or *forty*. In the Cadmean alphabet it answered to the Hebrew and Phœnician *Mem* in name, order, and power; but in both its forms, *M* and *μ*, it has a much greater resemblance to the Phœnician than to the Hebrew letter.

☞ *Μαγεία*, ας, ῆ, from *μαγεύω*.—*Magic, magical art.* occ. Acts viii. 11. [Joseph. A. J. ii. 13, 3. Phavorinus from Suidas says *μαγεία ἐπιστήσις δαιμόνων*.]

☞ *Μαγεύω*, from *μάγος*.—*To use magical arts*, as incantations, &c., pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9. where see Doddridge.

ΜΑΓΟΣ, ου, ὁ.—*A Mage, a Gentile philosopher or sage of the Magian religion.* occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said Mat. ii. 16. it seems much more probable that the *Magi*, who arrived at Jerusalem some *considerable time* after our Saviour's birth, should come from the distant part of Persia, or Parthia<sup>1</sup>, than from the neighbouring region of Arabia. Suetonius, not to mention other historians<sup>2</sup>, expressly tells us, that 'an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed by the *Fates*, that at that time (namely, at the beginning of the last Jewish war) some coming out of Judea should obtain the dominion<sup>3</sup>.' No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the Eastern countries. In the reign of Ahasuerus or Artaxerxes Longimanus<sup>4</sup>,

the Jews were dispersed throughout all the provinces of the vast Persian empire, *Esth. iii. 8.* and that in numbers sufficient to defend themselves against their enemies in those provinces, *Esth. ix. 2, 16*; and many of the people of the land also became Jews, *Esth. viii. 17*. After the Babylonish captivity the Jews increased so mightily, that<sup>5</sup> we find them not only throughout Asia, but in Africa, particularly in Egypt<sup>6</sup>, in great numbers, and in many cities and islands of Europe, (comp. Acts ii. 5—11. and Philo, Legat. ad Caium, p. 16.) and wherever<sup>7</sup> they dwelt, they made many proselytes to their religion; and in their attempts to this purpose, no doubt, they must have very much spread the expectation of the Messiah's coming—an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching advent of the *Great King*, the Magians of Persia had in common with many other people. Add to which, that Zoroaster, the famous reformer of the Magian sect, had in all probability been a servant to the prophet Daniel<sup>8</sup>; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think he

<sup>1</sup> See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 3. § 1. and Leland's Advantage and Necessity of Revelation, pt. i. ch. 19. p. 446.

<sup>2</sup> See the 3rd Book of the Maccabees, ch. iii. iv. Vitringa on Is. tom. i. p. 582.

<sup>3</sup> Thus Strabo in Josephus, Ant. xiv. 7, 2. whom see, speaking of the Jewish people in the time when Sylla was sent against Mithridates, about 87 years before Christ: *Αὕτη δ' εἰς πᾶσαν πόλιν ᾗδον παρεληλυθῆαι, καὶ τόπον οὐκ ἔστι ρόδιον εὐρεῖν τῆς οἰκουμένης, ὅς οὐ παραδίδεσθαι τοῦτο τὸ φύλον, μηδ' ἐπικρατεῖται ὑπ' αὐτοῦ. Τὴν τε Αἴγυπτον καὶ Κερνησίαν, ἅτε τῶν αὐτῶν ἡγεμόνων τεχούσας, τὴν τε ἄλλην ἀναχὴν, ἡλῶσαι συνέβη καὶ διὰ τὰ συντάγματα τῶν Ἰουδαίων θρόνοι διαφέροντες, καὶ συναρτῆσαι, χρεμμένα τοῖς πατρίσι τῶν Ἰουδαίων νόμοις.* 'This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that Egypt and the country of Cyrene, (comp. Acts ii. 10.) as being subject to the same princes, and many others, imitated this people, and were exceedingly favourable to their rites, and increased their numbers by adopting the Jewish laws.' Comp. also under προσήλυτος III.

<sup>4</sup> See Hyde, Reliq. Vet. Pers. cap. 24. Pridesaux, Connex. part i. book 4. anno 486.

<sup>1</sup> See Doddridge's note (m) on Mat. ii. 11. and note (f) on Mat. ii. 16. Bishop Chandler's Vindication of Defence of Christianity, book ii. p. 455. and Univ. Hist. vol. v. p. 408. Note P. 8vo.

<sup>2</sup> See Wetstein's notes on Mat. ii. 1.

<sup>3</sup> As Josephus and Tacitus, whose testimonies are cited by Bishop Chandler with pertinent remarks, in his Defence of Christianity, chap. i. sect. i. p. 26. &c.

<sup>4</sup> "Petræburra oriente toto vetus et constantis opinio, esse in satis ut eo tempore Judææ profecti rerum potuerunt." Suetonius in Vespas. cap. 4.

<sup>5</sup> See Whitby's note (c) on Mat. ii. 2. and note (c) on James i. 1. and note (e) on 1 Pet. i. 1.

would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his master. Dan. ix. 24—27. Accordingly the writers of the Univ. Hist. observe, that "Zoroaster is said by credible authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." Univ. Hist. vol. v. p. 407. 1st edit. 8vo, where, in the notes, the reader may find the testimonies here referred to. It seems a groundless conjecture to suppose that the Magi knew the signification of the *star* by some tradition of Balaam's prophecy, Num. xxiv. 17. "It is much more probable," as Doddridge has remarked, "that they learned it by (*immediate*) divine revelation, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else we may observe with Bishop Chandler<sup>1</sup>, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: that the Magi being constant in the same belief, and being acquainted with the tradition or report, that about this time a great prince was to be born in Judea, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that He was then born, and his birth was in this manner notified to the world; and that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it." Comp. Wetstein on Mat. ii. 2. For a more particular account of the principles and doctrines of the Magian religion, and of Zoroaster or Zerdusht, the great reformer of it, I refer the reader to Hyde's *Religio Veterum Persarum*, cap. 31. and cap. 24. et seq.; to Prideaux's *Connexion*, vol. i. pt. 1. book 3. anno 522. p. 179. &c. and book 4. anno 486. p. 211. &c. 1st edit. 8vo; and to the *Universal History*, vol. v. p. 143. &c. See also Wetstein on Mat. ii. 1. I proceed to observe, that as the Greek Σοφός a *Sage* seems plainly derived from the Heb. נָחֵם *to speculate*, so the Persian *Mog*<sup>2</sup>, or *Mag*, and with a Greek termination *Máyos*, may very probably<sup>3</sup> be deduced from the Heb. נָחַם *to meditate, mutter*, with the formative נ prefixed, as it is in the plural נִחְמָה, Is. viii. 19. [We learn from ancient authors that the Magi were the priests of the Persian religion; that they were thought preeminently skilled and learned in human and divine matters; that they were held in so great honour, that the kings took them as friends and

counsellors; and that public measures seemed to require their sanction, in order to become quite legitimate acts. See Justin i. 9. 7. xii. 13. Curtius v. 1. Xen. Cyr. iv. 5, 16, and 6, 6. Herod. i. 132. Cic. de Div. i. 23. Diog. Laert. i. 1—9. (and Menagii Not.) Æl. V. H. ii. 17. iv. 20. (and Perizonii Not.) Porphyr. de Abst. Anim. iv. 16. p. 168. says, *παρά γε μὴν τοῖς Πέρσαις οἱ περὶ τὸ θεῖον σοφοὶ καὶ τοῦτον θεράποντες, ΜΑΤΟΙ μὲν προσαγορεύονται. Τούτο γὰρ ἑλλοῖ κατὰ τὴν ἐπιχώριον διάλεκτον ὁ Μάγος.* Strabo i. p. 43. xv. p. 1045. Joseph. A. J. xi. 3, 1. Plin. xxiv. 29. Suid. Hesych. Ammon. and the Scholion in the London edit. of LXX, on Dan. iv. 7. Brissou. de R. Persar. lib. ii. p. 179. In Mat. ii. 1. Schlusner and Bretsch. (after a writer quoted in Wetstein,) construe *ἀνταρῶν* after *μάγους*, and not after *καρτεῖοντο*, so as to make it *Eastern Magi*; but Fritzsche denies that it can be so taken, on account of the absence of the article *οἱ*. On the time at which the Magi came to Bethlehem, see Townshend's *New Test.* and Benson's "*Chronology of our Saviour's Life.*" ]

II. We may remark with Prideaux, *Connex.* vol. i. p. 221. 1st edit. 8vo, that as the Magi had great skill in mathematics, astronomy, and natural philosophy, "a learned man and a magician became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions, (as were Friar Bacon, Dr. Faustus, and Cornelius Agrippa,) the name of conjurors: and from hence, those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *Magician* bears among us:" "whereas the true and ancient *Magians*," adds the Doctor, "were the great mathematicians, philosophers, and divines of the ages in which they lived." Dio Chrysostom, as cited in the *Universal History*, vol. v. p. 393. note, observes, that "the Persians called those Magi who were employed in the service of the gods; but the Greeks, being ignorant of the meaning of that word, applied it to such as were skilled in magic, a science unknown to the Persians." In the N. T. however, *Máyos* is used in the bad sense also. occ. Acts xiii. 6, 8. [Comp. Test. xii. Patr. p. 522. *ἡ γυναὶ καὶ μάγους παρεκάλεσεν καὶ φάρμακα αὐτῇ προσέθηκε.*] Comp. *μαγεία* and *μαγεύω*. [Hesych. *μάγον τὸν ἀπαιτῶνα φαρμακευτὴν* Ammon. *μάγον φαρμάκων* v. Æschin. c. Ctesiph.]—In Theodotion's version of Daniel this word several times answers to the Heb. and Chald. *ῥῥῥῥ*, a kind of *astrologer* or *pretended conjuror* among the *Babylonians*. [Dan. i. 20. ii. 2, 10, 27.]

☞ *Μαθητεύω*, from *μαθητής*.

I. Governing a dative, to be a *disciple to*, or *follower of another's doctrine*. Mat. xxvii. 57. In this manner Plutarch, cited by Wetstein, several times applies the V. active to such as were *disciples* to others in oratory. Comp. also Kypke. [Thus Jamblich. Vit. Pythag. c. 23. p. 103. *μα-*

<sup>1</sup> Vindication of Defence of Christianity. book ii. p. 419.

<sup>2</sup> Hyde, *Relig. Vet. Pers.* cap. xxi. p. 373. 1st edit. conjectures that נָחֵם *Rab-mag*, mentioned Jer. xxxix. 3, 13. means the head or chief of the *Magians*, whom *Nebuchadnezzar* had sent for from Persia, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

<sup>3</sup> See Gale's *Court of Gent.* part ii. book 1. chap. 8. and Voestius, *Etymolog. Latin.* in *Magus*.



ἠγρέσαντες τῷ Πυθαγόρᾳ πρεσβύτῳ νόῳ and Plut. Vit. x. Or. p. 837.]

II. Governing an accusative, to make a disciple. [Mat. xxviii. 19. Acts xiv. 21. Comp. John iv. 1.]

III. To instruct. Mat. xii. 52. But μαθηγευθεὶς in this text may perhaps as well be rendered made a disciple according to sense II. [The phrase is μαθηγευθεὶς τῷ βασιλείᾳ τῶν οὐρανῶν which Bretsch. takes in a middle sense, (see Matth. Gr. Gr. § 493.) who applies himself to heavenly learning. Schleusner says who knows well my doctrine; but Fritzsche translates it, prepared or instructed for the Messiah's kingdom, i. e. so as understand its nature. Bp. Blomfield<sup>1</sup> says, disciplined into the kingdom of heaven, i. e. converted to Christianity.]

Μαθητής, οὐ, ὁ, from μαθῆω to learn.—A disciple, follower of doctrine. [Mat. x. 24, 25. Luke vi. 40. In John ix. 28. the Pharisees are called followers of Moses. (v. Joseph. c. Apion. i. § 2. and 22.) It is used in the N. T. of the followers of John the Baptist, Mat. ix. 14. Mark ii. 18. Luke v. 33. John iii. 25; of the followers of the Pharisees, Mat. xxii. 16. Mark ii. 18; of the twelve apostles κατ' ἑξοχὴν, Mat. x. 1. xi. 1. Luke vi. 13. ix. 1. &c. and of the seventy disciples, Luke x. 1, 17, 21, 23. After the death of our Saviour, it is used for any follower of Christ, a Christian. Comp. Acts vi. 1, 2. xi. 26. In John xiii. 35. xv. 8. it may refer to the imitation of our Saviour's life. Joseph. Ant. vi. 5, 4.]

Μαθήτρια, ας, ἡ, formed from μαθητής, as ποιήτρια a poetess, from ποιητής a poet.—A female disciple. occ. Acts ix. 36. [Thom. M. condemns this form (μαθητρίς ὡς ἀβληγὴς, οὐ μαθήτρια); but it occurs in Diog. Laert. iv. 2. vii. 24. Diod. Sic. ii. 52. On words in —τρια and —ρις, see Lobeck on Phryn. p. 256.]

Μαίνομαι, from μάω to be eager after, desire eagerly or ardently.—To be mad, furious. occ. John x. 20. [δαίμονιον ἔχει καὶ μαίνας, where Schleusner refers to Bos, Exerc. Philolog. on John vii. 20. and Alberti, Obs. Philol. on Mat. xi. 18. to show that μαίνας is a kind of explanation of δαίμονιον ἔχει.] Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23. [Μαίνεσθαι is applied to persons acting or speaking under the influence of extravagant enthusiasm. See Ælian, V. H. ii. 44. iii. 9, 52. Porphy. Vit. Platon. c. 15. Xen. Cyr. i. 3. 13. Diog. Laert. i. 104. &c. Jer. xxix. 26. Wind. xiv. 28.]

Μακαρίζω, from μακάριος happy.—To pronounce or call happy. occ. Luke i. 48. James v. 11. Herodotus uses the V. in this sense, vii. 45, 46. (see Wetstein,) and so likewise the LXX, Gen. xxx. 13. for Heb. נָחַם. [On Luke i. comp. Ps. lxxii. 17. (on the fut. μακαριῶ, see Matth. Gr. Gr. § 174.) In James v. 11. Schleusner and Bretsch. give it simply the sense of praising or celebrating. occ. Job xxix. 11. Song of Sol. vi. 8. Is. iii. 12. ix. 16. Eccles. xi. 28. (to pronounce happy, comp. Solon's Dialogue with Croesus, Herod. i. 32.) xxv. 7.]

Μακάριος, α, ον, from μάκαρ the same, [which some derive from μη ἐπι not subject to fate, supposing it thus applied to the gods as immortal. v.

Hom. Il. d'. 339. &c. Damm. Lex. col. 1170. Reiske's Demosth. p. 1400. 1. ἐν μακάρων νήσοις.]—Happy, blessed. See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. James i. 12, 26. Rev. xiv. 13. On 1 Tim. i. 11. see Wetstein and Suicer Thesaur. in μακάριος I. [In Acts xx. 35. μακαρίον ἔστι διδόναι μᾶλλον ἢ λαμβάνειν, Schleusner makes it mean the source of happiness, thus: "It brings eternal happiness to give more readily than to receive," joining μᾶλλον with διδόναι; but Wahl and Bretsch. join it more properly with μακάριον. (See Matth. Gr. Gr. § 458. Hermann on Viger. note 60.) Schleusner says of 1 Tim. i. 11. that God is so called as the source of happiness; Bretsch. as most worthy of praise. occ. LXX, Deut. xxxiii. 29. 2 Chron. ix. 7. Job v. 17. Dan. xii. 12.]

Μακαρισμός, οὐ, ὁ, from μακαρίζω.—A calling or pronouncing happy, felicitation: also happiness, felicity, blessedness. occ. Rom. iv. 6, 9. Gal. iv. 16. τίς οὖν ἦν ὁ μακαρισμός ὑμῶν; how great then was your felicitation of yourselves? How happy did you boast yourselves to be? See Wolfius. [Not happiness itself, says Schl., which in Greek would be μακαριότης; but rather, a pronouncing or calling happy; and he takes λίγει τὸν μακαρισμόν in Rom. iv. 6. for μακαρίζει. On words in —σμός, see Lobeck on Phryn. p. 511.]

ΜΑ'ΚΕΛΛΑΟΝ, ου, τό. Latin. [Also written ὁ μάκελλος, ἡ μακέλλη, and τὸ μακέλιον in Plut. vol. ix. p. 14. ed. Reiske.]—A word formed from the Latin macellum, which signifies "a market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-shop." occ. 1 Cor. x. 25. "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin macellum, and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name."—Μάκελλον occurs also in Plutarch. See Kypke, Obs. Sac. t. ii. p. 219. But as Plutarch thought it necessary to explain it by κρεωπώλιον, it is probable that the word was of Latin origin." Marsh's Michaelis, vol. i. p. 163. and Marsh's note 3. p. 431. [Schl. derives macellum from mactare, (v. Donat. on Ter. Eun. act. ii. sc. ii. v. 91.) and says, that besides "ordinary provisions, avaricious persons sold there even the flesh of victims." v. Theoph. Char. x. and Servius on Virg. Æn. viii. 183. Varro, de Ling. Lat. iv. 12.]

Μακράν, adv. [1. Sometimes elliptically used for κατὰ μακράν ὁδόν far, a long way off. Luke vii. 6. xv. 20. John xxi. 8. Acts xxii. 21. 2 Sam. xv. 17. 1 Kings viii. 46. (comp. 2 Chron. vi. 36. Luke xv. 13.) Arrian, Exp. Alex. iv. 3, 6. v. 3, 25. Eur. Phœn. 913. (920 Pors.) In order to reconcile Mat. viii. 30. with Mark v. 11. Luke viii. 32. Schleusner would translate it *prope* or *near*. (He refers to Thuc. i. 13. Heeych. ἱεστ' μακράν πόρρω and πῶτ' Exod. ii. 4. xxxiii. 7. Ps. xxxviii. 12; to the Latin *procul* in Liv. xl. 8. Virg. Ecl. vi. 15. Æn. vi. 10. x. 864. and Servius's note. The Vulgate translates *non longe*.) Now it cannot mean *prope*, and it is quite need-

<sup>1</sup> [Reference to Jewish Tradition, &c. p. 7.] (371)

<sup>2</sup> Ainsworth's Dictionary. b b 2

less to force this meaning on it, for the *krat* of Mark refers to the region; "there was in that part of the country;" and Matthew's *μακρὰν* means a good way off', from our Saviour and those around him, just as in Luke xv. 20. *Μακρὰν* is only a relative term, as Fritzsche justly observes, and this remark applies to the instances of *πύρ* adduced by Schl. In Num. ix. 10. Judg. xviii. 7. et al. Biel supplies the ellipsis thus, *κατὰ μακρὰν χώραν*. 2. *Μακρὰν εἶναι* is sometimes used metaphorically, as Mark xii. 34. Acts xvii. 27. which Schleusner explains to mean, *for the Divine nature may be known easily from his works*. Bretsch. *for there is intercourse between God and us, so that we may know he cares for us*. In Acts ii. 39. Schleusner understands by *πᾶσι τοῖς εἰς μακρὰν* to all the Gentiles, as dwellers afar off and aliens from the Jewish state; Bretschneider (who refers to 2 Sam. vii. 19. Comp. ver. 16. Ecclus. xxiv. 32, 33. Joseph. A. J. vi. 13, 2. Xen. Cyr. v. 4, 21.) takes it of time, "to all those in distant ages," *seca posteritas*. In Ephes. ii. 13. *ὕμεις οἱ ποτὲ ὄντες μακρὰν* ye that were once Gentiles, the same as *aliens from the commonwealth of Israel*, verse 12. Comp. 17. v. Wetstein and Schoettgen, Hor. Heb. vol. i. p. 761. Is. lvii. 19.]

*Μακρόθεν*, an adv. of place, from *μακρός far*, and *θεν* a syllabic adjection denoting *from* or *at*.

I. *From far*. Mark viii. 3. [Prov. xxv. 25. Jer. iv. 16. &c.]

II. *At a distance, afar off*. [Mark v. 6. xi. 13. xiv. 54. xv. 40. Luke xvi. 23. xviii. 13. (which Schleusn. translates *near*, but see *μακρὰν* above,) xxii. 54. xxiii. 49. Rev. xviii. 10, 15, 17. Gen. xxi. 16. xxxvii. 18. &c.] It is frequently in the N. T. construed with the preposition *ἀπό*, *ἀπὸ μακρόθεν* *afar off*, *at a distance*. Mat. xxvi. 58. xxvii. 55. et al. The LXX use it in like manner, Ps. xxxviii. 11. or 12. et al. And Wetstein, on Mat. xxvi. 58. cites several similar phrases from the ancient Greek writers, particularly 'ΑΠ' ὈΥΠΑΝΟΘΕΝ from Homer, Il. viii. 365. xx. (read xxi.) 199. Od. xii. 381. [Fritzsche compares Soph. Phil. 550. *ἀπὸ συνίκεα*. v. Hermann's note, and Achill. Tat. v. 26. *βορᾶν ὠν ἔνικεν χάριν*. v. Schaefer on Greg. Cor. p. 32.]

*Μακροθυμῶ*, *ω*, from *μακρόθυμος*, which see under *μακροθύμως*.

I. *To have patience, suffer long, be long-suffering*, as opposed to hasty anger or punishment. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9. [See Prov. xix. 11. Aquila in Job vi. 11. Ecclus. xviii. 11. xxii. 18.]

II. *To have patience, forbear*. Mat. xviii. 26, 29.

III. *To have patience, endure or wait patiently*, as opposed to despondency or impatience. Heb. vi. 15. James v. 7, 8. [Baruch iv. 25. Ecclus. ii. 4.]

IV. *To tarry, delay*. Luke xviii. 7. *καὶ μακροθυμῶν ἐν αὐτοῖς*, *though he linger* (i. e. seem to delay, comp. 2 Pet. iii. 9.) *with regard to them*, the elect namely. We have an exactly parallel expression Ecclus. xxxii. 22. or xxxv. 18. *καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ ΜΑΚΡΟΘΥΜΗΣῃ ἐν αὐτοῖς*, and the Lord will not delay, neither will he linger with regard to them, i. e. the

humble, mentioned ver. 17. So Martin's French transl. (ver. 20.)—*à usera point de long délai envers eux*. See more in Suicer, Thesaur., under *μακροθύμως*, and comp. Campbell's note on Luke.

*Μακροθυμία*, *ας, ή*, from *μακρόθυμος*, which see under *μακροθύμως*.

I. *Forbearance, long-suffering*. Rom. ii. 4. [ix. 22. 2 Cor. vi. 6. Gal. v. 22. Ephes. iv. 2. Col. iii. 12. 1 Tim. i. 16. 1 Pet. iii. 20. 2 Pet. iii. 15. Prov. xxv. 15. Jerem. xvi. 15. Aquila and Theodot. in Prov. xix. 11.]

II. *Patience under trials and afflictions*. Heb. vi. 12. James v. 10. Comp. Col. i. 11. [2 Tim. iii. 10. iv. 2. Is. lvii. 15. Plut. in Lucullo, p. 514.]

*μακροθύμως*, adv. from *μακρόθυμος long-suffering*, a N. often used in the LXX, and derived from *μακρός long*, and *θυμός the mind, anger*.—*Patiently*. occ. Acts xxvi. 3.

*ΜΑΚΡΟΣ*, *ά, όν*.

I. *Far, distant*. Luke xv. 13. xix. 12. *εἰς χώραν μακράν*, *into a far country*. [See under *μακρὰν*, which is acc. sing. taken adverbially. 1 Chron. xvii. 17. 2 Chron. vi. 36. Ezek. xii. 27. *εἰς καιροὺς μακροῦς times (that are) far off*. Eng. transl. in Ecclus. x. 10. *μακρὸν ἀρρώστημα a protracted illness*, if the passage be genuine, on which see Bretschneider's note in his edition of Ecclus.]

II. *Long, prolix*. *Μακρὰ προσέχεσθαι*, *to make long prayers*, q. d. *to pray long*. Mat. xxiii. 14. (where see Wetstein.) Mark xiii. 40. Luke xx. 47. So Homer, Il. i. 35. ΠΟΛΛὰ δ' ἤΡΑΘ', *he prayed many things or much*. Compare 351. [Theophr. Char. iii. 1. Callim. Epig. 5. οὐκ ἐτι μακρὰ λέγω. Joseph. A. J. vi. 11, 10. Aristoph. Plut. 612. *μακρὰ κλαίειν*. Hom. Il. γ. 22. *μακρὰ* Schol. *μεγάλως*. LXX, Prov. xxviii. 16. Poll. Onom. vi. 1, 12. i. 9.]

*Μακροχρόνιος*, *ον, ό, ή*, from *μακρός long*, and *χρόνος time*.—*Enduring a long time*. occ. Eph. vi. 3.—In the LXX of Exod. x. 12. Deut. v. 16. *μακροχρόνιος γίνεσθαι* answers to the Heb. *וַיִּפְּחֵן* *to prolong the days*. [Comp. also Deut. xxii. 7. iv. 40. and *μακροχρονίζω*, Deut. xvii. 20. Symm. in Job xii. 12.]

*Μαλακία*, *ας, ή*, from *μαλακός tender*.—*A soft indispotion, infirmity*. occ. Mat. iv. 23. ix. 35. x. 1. Comp. *νόσος*. [Schleusner gives as its primary sense, *weakness or softness*, chiefly of mind, *laxness*. Suid. *μαλακία* ῥαθυμία. v. Polyb. iii. 79. Joseph. A. J. ii. 10, 1. Xen. de Venat. iii. 8. It is used in the LXX for *any bodily weakness or infirmity*. Deut. vii. 15. 2 Chron. xxi. 15—19. Is. xxxviii. 9. Comp. Exod. xxiii. 25. 2 Chron. xxiv. 25. Suid. and Hesychius, *μαλακία νόσος*. Poll. Onom. iii. c. 21. Thus *μαλακίαν* or *μακακίζεσθαι* *to be sick*. Is. xxxvii. 9. xxxix. 1. &c. Test. xii. Patr. p. 420. Ἄλιαν, V. H. iii. 9. Xen. de Ven. viii. 4. Dupont on Theophr. Char. c. i. p. 189. Hence, says Schl., Salmasius is erroneous in referring this use of the word to a peculiar idiom. (Ossileg. Hellen. p. 291.)]

*Μαλακός, ή, όν*, from *μαλάσσω to soften*, which from the Heb. *יָמַךְ* *to soothe*.

I. *Soft, delicate*, spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So Lucian, de Salt. t. i. p. 908. *ἱσθησι ΜΑΛΑΚΑΙ΄Σ*, *in soft garments*; and

Homer, II. ii. 42. ΜΑΑΚΟΝ χιτῶνα, a soft or fine vest; xiv. 796. πῖπλοις ΜΑΑΚΟΓ΄ΣΙ, soft veils; Od. xiii. 290. ἱσθητός ΜΑΑΚΗΣ, a soft coverlet for a bed. See more in Wetstein and Kypke. [So in Demosth. p. 1155, 4. ed. Reiske, πρόσβατα μαλακά woolly sheep, and therefore soft to the touch. LXX, Prov. xxvi. 22. λόγοι μαλακοί, soft, honeyed words. Comp. xiv. 15. In Mat. xi. 8. it is better to take it of delicate raiment in general, and not specifically of silk, (as Elsner,) which was extravagantly dear—perhaps of fine linen. v. Forster de Byssos, p. 79. Elsner, Obs. Sacr. vol. i. p. 57. Alberti, Obs. Philol. p. 82. Olear. ad Philostr. Vit. Apollon. c. 27. p. 167.]

II. A man who suffers himself to be abused contrary to nature, a catamite, a pæthio, (so Theophylact, τοὺς αἰσχροπαθοῦντας,) hence μαλακοί are by the apostle joined with Ἀρσενικοῦται Sodomites. These wretches affected the dress and behaviour of women<sup>1</sup>. [It appears (v. Wetstein and Kypke) that the Greeks themselves applied the term μαλακός to these monsters. v. Dion. Hal. Ant. vii. p. 418. Diog. Laert. vii. 5, 4. The Romans also used the term *malacus* in the same sense. (v. Plaut. Miles Glorios. iii. 1, 73.) and also *molles*, (Ovid, Fast. iv. 342. Mart. iii. 73.)—Hesych. μαλακός: μαλθακός ἑλνυτός, γυναικοθήης.] occ. 1 Cor. vi. 9.

III. Μάλιστα, adv. of the superlative degree, from μάλα, which see under μάλλον.—Most of all, chiefly, especially. Acts xx. 38. xxv. 26. xxvi. 3. [Gal. vi. 10. Phil. iv. 22. 1 Tim. iv. 10. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10. Hesychius, μάλιστα: λίαν, πάνυ, πλιν, σφόδρα, μάλλον.]

Μάλλον, an adv. of the comparative degree, from μάλα much.

I. More. [See Mat. vi. 30. (πολλῶ μάλλον.) vii. 11. (πόσω μάλλον;) x. 25. xiii. 13. Mark ix. 42. xiv. 31. Luke v. 15. xi. 13. 1 Cor. xiv. 18. In Mark x. 48. πολλῶ μάλλον the more a great deal, as the E. T. has it, comp. Luke xviii. 39. John v. 18. The LXX use πολὺ μάλλον, Num. xiv. 12. Deut. ix. 14. Is. liv. 1.] It is emphatically joined with nouns or verbs expressing a comparison. See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23. where Wetstein cites many instances from the best Greek writers, of the like use of μάλλον with comparative adjectives. Thus from Isocrates, πολὺ γὰρ ΜΑΛΛΑΟΝ ΚΡΕΙΤΤΟΝ, and from Isæus, πολὺ ΜΑΛΛΑΟΝ ἘΤΟΙΜΟΤΕΡΟΝ. He further shows, that in the Latin writers *magis*, *more*, is sometimes likewise added to comparatives. [See Eur. Hec. 377. Aristoph. Concion. 1131. Herod. i. 23. Æl. v. H. x. 9. H. A. iv. 34. and for *magis* see Hirtii P. de Bello Africano, 54. Plaut. Menæchm. Prolog. 55. Vechn. Hellenolexia, p. 76. Bergler on Alciphron. p. 228. Abresch on Æsch. i. 20. and the notes on Thom. M. p. 596.]

II. Rather. [Mat. x. 6, 28. xxv. 9. Mark xv. 11. Luke x. 20. Rom. xiv. 13. 1 Cor. v. 2.] Μάλλον ἐλόμενος, choosing rather. Heb. xi. 25. This phrase is agreeable to the style of the best

Greek writers, as Wetstein has abundantly shown. [Schleusner gives the following list of passages where this *deative* sense is joined with the first, and μάλλον is to be rendered *magis et potius*. Mat. xxvii. 24. John iii. 19. xii. 43. Acts iv. 19. v. 29. xxvii. 11. 1 Cor. ix. 12. xiv. 1, 5. 2 Cor. v. 8. xii. 9. 2 Tim. iii. 4; but in some of them this seems rather fanciful.]

III. Μάλλον δέ, or rather, yea rather, in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See Vig. Idiot. sect. viii. reg. 1. and Hoogveen's note. [v. Gal. iv. 9. and Raphael. Obs. Polyb. on that passage, and Palairer, Obs. Philol. p. 432.]

IV. Ἐτι μάλλον καὶ μάλλον, more and more, occ. Phil. i. 9. That the phraseology may not be suspected as a Hebraism or Latinism, Kypke cites (inter al.) from Polybius, ΜΑΛΛΑΟΝ ἈΕΙ ΚΑΙ ΜΑΛΛΑΟΝ ἔξενυφόρο, 'he was continually puffed up more and more;' and from Diog. Laert. πρὶς αὖτε ΜΑΛΛΑΟΝ ἘΤΙ ΚΑΙ ΜΑΛΛΑΟΝ, 'pound yet more and more.' [So *magis magisque* in Latin, e. g. Cic. Epist. ad Fam. ii. 18. v. Tursellin. de Particul. Ling. Lat. Μάλλον (as well as the Latin *magis*, v. Vechneri Hellenol. lib. i. pt. ii. c. 5. p. 138.) is often omitted, according to Schleusner<sup>2</sup> and some other critics; as in Mat. xviii. 8. καλὸν σοι ἐστὶν . . . ἤ, &c. for μάλλον καλὸν . . . ἤ, &c. (comp. Eccles. xx. 1.) See Luke xv. 7. xvii. 2. 1 Cor. xiv. 19. Herod. ix. 26. Hom. II. α'. 117. βούλομαι ἰγὺ λαὸν σὸν ἔμμεναι ἢ ἀπολίσθαι, (v. Schol.) and in LXX, Gen. xlix. 12. 2 Mac. xiv. 42. Tobit iii. 6. xii. 8. Andoc. de Myst. p. 60. ed. Reiske. Wesseling on Diod. Sic. xi. p. 412. Duker on Thuc. vi. p. 436.]

Μάμμη, ἡς, ἡ, from the Heb. מֵם a mother.

I. Anciently, an infantile name for a mother, a mamma, as we likewise speak.

II. A grandmother. occ. 2 Tim. i. 5. where see Wetstein and Wolfius. [It means here the maternal grandmother. v. Schol. on Arist. Acharn. 39. Spanh. on Arist. Nub. 1386. and Wetstein, N. T. vol. ii. p. 354. Phavorinus says, that μάμη ought not to be used for grandmother, (which is ῥιθή,) but mother, and derives it from μαμῶν a child's word for φαγίτιν. "It occ. for a grandmother, 4 Mac. xvi. 9." Biel.]

ΜΑΜΜΟΝΑΣ, or ΜΑΜΟΝΑΣ, ᾧ, ὁ.—Mammon. γινώσκ is used for money in the Chaldeæ Targum of Onkelos, Exod. xviii. 21. et al., and of Jonathan, Judg. v. 19. 1 Sam. viii. 3. So the Syriac ܡܡܢܐ Exod. xxi. 30. Mat. vi. 24.

Luke xvi. 9. Castell deduces these words from the Heb. נָמַן to trust, confide, because men are apt to trust in riches, q. d. נָמַן what is confided in. And Austin observes, that mammon in the Punic or Carthaginian language signified gain<sup>3</sup>.

<sup>1</sup> [Fritzsche entirely rejects this explanation, and also that which takes καλὸν as positive put for comparative. His own theory is, that there is a change of design in the speaker, who first intends to enunciate the matter fully and absolutely, but then changes his intention and enunciates it comparatively. He supplies the comparative before ἢ. "It is good for thee," &c. (and better) than, &c. Hermann on Vig. p. 384. gives a different theory. It is worth observing, that the Heb. has no comparative form, but uses the positive with ὡ following it.]

<sup>2</sup> "Mammona apud Hebræos divitiæ appellari dicuntur Conventit et Punicum nomen: nam Isacum Punicè Mammon dicitur." Augustin. de Serm. Dom. lib. ii.

<sup>1</sup> The reader may find a remarkable description of such in Josephus, de Bel. iv. 9, 10.

The word plainly denotes *riches*, Luke xvi. 9, 11. in which latter verse mention is made not only of the *deceitful mammon*, but of *τὸ ἀληθινόν* the true. St. Luke's phrase *μαμωνά ἀδικίας* very exactly answers to the Chaldee *ܡܡܢܐ ܕܥܕܝܩܐ* which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13. *Mammon* is beautifully represented by our Saviour as a person, which has made some suppose it was the name of an idol or god of riches worshipped in Syria: but I find no sufficient proof of this. [Schleusner appeals for a proof of it to Tertullian; to Wetstein on the Dialogue against the Marcionites, attributed to Origen, p. 36; to Barthi<sup>1</sup> Advers. lib. iv. c. 4. and lx. p. 2978. (I find no mention of this sense in Buxtorf, Lex. Talmud. in voc. p. 1216.) In Luke xvi. 9, 11. he takes it for *perishable*, i. e. *uncertain and deceitful wealth*, and not *wealth unjustly acquired*. Fritzsche on Mat. takes it for a personification of riches.] The above-cited are all the passages of the N. T. wherein the word occurs.

#### Μαθήσας.

I. *To learn*. [See Mat. ix. 13. xi. 29. xxiv. 32. Mark xiii. 28. John vi. 45. (where it is distinguished from *ἀκούειν*, and means *to profit by hearing, to understand*.) vii. 15. (where *μη μαθησίων* means *not having frequented the schools of Jewish doctors, having had no learned instruction*.) Rom. xvi. 17. 1 Cor. iv. 6. xiv. 31, 35. Gal. iii. 2. (to be informed, as also in Acts xxiii. 27.) Ephes. iv. 20. Phil. iv. 9. Col. i. 7. 1 Tim. ii. 11. (where *μαθήσας* seems to mean, *to learn by hearing public discourses*, comp. 1 Cor. xiv. 34. and is opposed to *διδάσκων*.) 2 Tim. iii. 7, 14. Rev. xiv. 3. which some take in the sense of *learning by heart*, others of *understanding*.]

II. *To learn, acquire a custom or habit*. Tit. iii. 14. 1 Tim. v. 13. where observe, that *μαθήσασιν* may be either joined with *ἀργαί*, and considered as a Greek idiom for *ἀργαί εἶναι μαθήσασιν*, they learn to be idle, (so Priscus in Pole, Synops. cites from Eurip. Med. 295. *ἐκδιδάσκεισθαι σοφούς* for *ἐκδιδάσκεισθαι σοφούς εἶναι*, to teach to be wise); or, according to Wolfius and others, *μαθήσασιν* may be construed with the participle *περιτρέχουσιν*, used for the infinitive *περιτρέχουσαι*, 'being idle they learn to go about from house to house.' A very similar construction is produced from Aristotle's Politic. viii. 6. *πόρερον δὲ δᾷ ΜΑΝΘΑΝΕΙΝ αὐτοὺς ᾧ ΔΙΔΟΝΤΑΣ καὶ ΧΕΙΡΟΤΥΡΟΥΝΤΑΣ*, 'but whether they ought to learn to sing, and to perform on musical instruments.' See more in Pole, Synops. and Wolfius on the place. But does not the following part of the verse in 1 Tim. v. show the former interpretation to be preferable? [Comp. Phil. iv. 11. 1 Tim. v. 4. Heb. v. 8. and the LXX. in Deut. iv. 10. xviii. 9. Is. i. 17. ii. 4. Jer. ix. 5. Xen. Anab. iii. 3, 25. *μάθωμεν ἀργοί ᾤγειν*, occ. LXX. for *τοῦ ἡεῖν* *he learnt*. Deut. v. 1. xviii. 19. for *ᾤγειν*. Prov. xxii. 25. and *ᾤγειν* *he knew or understood*. Exod. ii. 4. Esth. iv. 5. et al. In the passage which Parkhurst quotes from the Medea *ἐκδιδάσκεισθαι* rather means, to

get them taught, by the force of the middle voice. v. Porson's note.]

*Μανία*, αἰ, ῆ, from *μαίνωμαι* to be mad.—*Madness, distraction*. occ. Acts xxvi. 24. [LXX, Hos. ix. 7, 8.]

*ΜΑ'ΝΝΑ*, ῥό. Indeclinable. Heb. *Manna*, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. *מן* a species. "At its first falling, Exod. xvi. 15. the children of Israel said *מן* *מן* this (is) a particular species, a peculiar thing, for they knew not what it (was). Comp. ver. 31. Deut. viii. 3. who fed thee with *מן* that peculiar thing which thou knewest not, neither did thy fathers know?" [Schleusner makes *מן* the same as *מן* what? as in Chaldee and Syriac; and hence *מן* *מן* would be, (as the LXX take it,) what (is) this? Others deduce it from *מן* *he measured*, (as there was an appointed portion for each Israelite, or in Piel *he prepared*, so called as being food prepared by the Deity. Comp. Wisd. xvi. 20. v. Drusus on John vi. 31. and Ottii Obs. Flav. p. 198. Schleusner further adds, that it cannot be ascertained whether this manna was produced by a divine miracle, or was like that which still bedews the ground in the east, and particularly in the deserts of Arabia, (v. Niebuhr's Descript. Arab. p. 146.) and is collected in the morning, and made into a sort of cake. Vander Hardt (Ephem. Philol. c. 7.) supports the affirmative, but is opposed by Deyling<sup>2</sup>, Obs. Sacr. iii. 7.] To account for its being called in the N. T. not *μάν* but *μάννα*, we may observe that the Heb. *מן* is several times in Scripture applied to a portion, and that too of food, as 1 Sam. iv. 5. Neh. viii. 10, 12. et al. and that the LXX almost constantly use *μάννα* for *מן*, as Num. xi. 6, 7, 9. et al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17. where comp. *ἐπὶ τῷ* II. [Schleusner takes the hidden manna for the rewards of Christians in a future state. There is probably an allusion to a tradition of the ark of the covenant and the vessel of manna kept in it, having been hidden by Jeremiah from fear of Nebuchadnezzar, and the expectation that it would re-appear in the time of the Messiah. See Eichhorn on the passage.]

*Μαντιοί*, to prophesy, divine. occ. Acts xvi. 16. This V. is plainly from *μάντις* a soothsayer, a diviner, which we may, with Eustathius, very properly deduce from *μαίνωμαι* to be mad, distracted, beside oneself, on account of the mad extravagant behaviour of such persons among the heathen. To justify this derivation, the reader may consider the picture of one of these frantic prophets<sup>3</sup>, as drawn by the masterly hand of Virgil, Æn. vi. 46. &c. Comp. 76. &c. and 100—102. "Few that pretended to inspiration (says Arch-

<sup>1</sup> Heb. and Eng. Lexicon in *מן* III.

<sup>1</sup> [On consulting Barthius as above, I find very little towards proving the point in question; and Barthius himself does not seem of the opinion that it means a Syrian idol.]

<sup>2</sup> [Deyling states, after Le Clerc and others, several material differences between the manna of the Israelites and common manna. The manna of the Jews, too, putrified in the course of the night, except on the 6th day, and on the 7th none was found. This must clearly establish the miraculous nature of the transaction with those who give credit to Moses. Schleusner's doubt, therefore, is unreasonable and improper. See Graves on the Pentateuch, App. § 2. p. 407.]

<sup>3</sup> *Insanum vatem*, as she is called, Æn. iii. 443.

bishop Potter<sup>1</sup>, after citing the former of these passages) but *raged* after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand antic motions." In confirmation of these assertions I shall subjoin a passage or two from Plato<sup>2</sup>, where speaking of those who are under the dominion of what he elsewhere calls ἀνὸρ Μουσῶν κατοχὴ καὶ ΜΑΝΙΑ, 'a possession and madness from the Muses,' which excites and inspires the mind into enthusiastic songs and poems, he says, (in *Io*.) Βαχχέουσι καὶ κατεχόμενοι, ὥσπερ αἱ Βάρχα, 'they who are possessed *rage* like the priestesses of Bacchus;' and that this his diviner was ἐνθεὸς καὶ ἱερῶν, καὶ ὁ νοῦς μνηστὴρ ἐν αὐτῷ ἔνῃ, &c. 'rapt into a divine ecstasy and mad, neither did his understanding remain in him, being moved θεῶι μοῖρᾳ by a divine fate;' and in his *Timæus*, ἱκανὸν δὲ σημεῖον ὡς μαντικὴν ἀφροσύνην θεὸς δέδωκεν. "This circumstance, namely, that οὐδὲις ἔννοος ἱδάνπτεται μαντικῆς ἐνθίου καὶ ἀληθοῦς, no one in his right senses is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human madness;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the eastern nations in general, that madmen are inspired. Comp. Πιθῶν. And although in those frantic fits of the heathen diviners there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. "Herein also," says the learned Gale, "the devil played the ape, and imitated the divine mode of prophetic, which for the most part was by *ecstatic raptures and visions*." Comp. 2 Kings ix. 11. Jer. xliii. 9. xxix. 26. Hos. ix. 7. Ezek. iii. 14, 15. [Μαντεύομαι for ἐκτ. he *divined*. Deut. xviii. 10. 1 Sam. xxviii. 8. Ezek. xii. 24. Ael. V. H. i. 29. ii. 17. Apollodor. iii. 6, 7. Græv. on Lucian, Solœc. c. 9. p. 755. Sometimes it is to ask an oracle (Lucian, as above). Sometimes it is found passively, Ael. V. H. iii. 25.]

ΜΑΡΑΙΝΩ, from the Heb. מָרַץ to fret, corrode. —To cause to decay or fade. So Isocrates ad Demon. cap. 4. κάλλος μὲν γὰρ ἡ χρόνος ἀνάλυσεν ἡ νόσος ΕΜΑΡΑΝΕ, 'as for beauty, either time consumes, or disease withers it.' Hence μαραινομαι, pass. to be decayed or faded, to fade, fade away. occ. Jam. i. 11. Wetstein has shown in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced, I add from Lucian, de Syr. Dea, t. ii. p. 887. τὸ σῶμα δι' ἡμῶν ΕΜΑΡΑΙΝΕΤΟ, 'his body wasted away daily.' [LXX, Job xv. 30. xxiv. 24. Wisd. ii. 8. xix. 21. Phavorin. μαραινομαι ἀπανθῶ ταπεινῶι Λατρίω.]

ΜΑΡΑΝ 'ΑΘΑ'. Heb., Chald., or Syr. —MARAN ATHA. It denotes a solemn curse. occ. 1 Cor. xvi. 22. where the Syriac version,

ܡܪܢܐ ܐܬܗܐ which signifies *the or our Lord cometh*.

ܡܪܢܐ is a pure Hebrew, as well as that or ܡܪܢܐ are Syriac and Chaldean words. [Chetivomæus (Græco-barbar. N. T. p. 104.) gives nearly this derivation, and Hesychius says, μαρνασθῆ ὁ Κύριος ἄλλως ἢ εἶδον τὸν Κύριον] ܡܪܢܐ is used in Chald. for a sovereign or supreme lord, Dan. ii. 47. et al. So ܡܪܢܐ may be regarded either as a simple N. of the same root with the formative ܡ postfixed, (see Castell in ܡܪ.) or else as compounded of ܡܪ a lord, and the Syriac suffix ܢܐ our. If this<sup>2</sup> interpretation of ΜΑΡΑΝ 'ΑΘΑ, which is not only favoured by the Syriac version, but also given by Theodoret and several of the Greek Scholia cited by Wetstein, be right, the expression will refer either to the miraculous<sup>3</sup> interposition, or to the final coming of the Lord to take vengeance on the man lying under this most grievous curse. Comp. Jude 14, 15. and Macknight there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a foreign, whether Chaldean or Syriac, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. מָרַץ cursed art thou, which might be the form of the anathema or curse, called in Heb. מָרַץ. As for the substitution of the ν for ρ in μαράν we may observe with the learned Montfaucon<sup>4</sup>, that at the end of words the Greeks do very frequently put their ν for the Heb. ρ, because the latter termination is very disagreeable to the Greek language; and probably the Grecizing Jews might in common conversation pronounce ܡܪܢܐ ܐܬܗܐ ΜΑΡΑΝ 'ΑΘΑ. But let the reader consider, and judge for himself.

Μάρμαρις, ου, ὁ, a pearl, so called from μαργαρον the same. (Mat. xiii. 45, 46. 1 Tim. ii. 9. (where see Wetstein.) Rev. xvii. 4. xviii. 12, 16. xxi. 21. which last passage some interpret of marble as white and bright as pearls. Schleusner, of precious stones in general. It is used metaphorically for any thing of great value and price, as Mat. vii. 6. μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, of offering Christian doctrine to those who would reject it with contempt. v. Vorst. de Adagiis N. T. c. 4. p. 779. (ed. Fischer.) In Arabic wise sayings are called pearls, v. Schultens on Hariri Consens. i. p. 12. ii. p. 102. and Hist. Timur. c. 52.]

Μάρμαρος, ου, ὁ, ἡ, from μαρμαίρω to glister, shine. [Schleusner and Wahl give μάρμαρον, ου, ρό, a substantive from the adjective. Bretschneider is with Parkhurst. Μάρμαρον πύργον occ. Eur. Phœn. 1416. ed. Pora. See also 674. and Schol. on Hom. Il. π'. 735. 'H μάρμαρος, Epist. Jerem. 72. and μαρμαρίνος, Song of Sol. v. 15.]

I. Properly, an adjective, bright, shining, white.

II. Αἶθος being understood, a white kind of stone, marble, marmor. So Hesychius explains

<sup>2</sup> Of which see more in Whitty on 1 Cor. xvi. 22. and in Vitringa on Rev. iii. 11.

<sup>3</sup> See Doddridge.

<sup>4</sup> "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) ρ per M exprimunt, præterquam in hoc vocum, ubi N pro M frequentissimè ponunt Græci, quia nempe à terminatione μ abhorret Græca lingua." Hexapla, vol. ii. Prævia Disquisitio, p. 396.

<sup>1</sup> Antiquities of Greece, book ii. ch. 12.

<sup>2</sup> For further satisfaction the reader may consult the learned Gale's Court of the Gentiles, vol. ii. part 3. book i. ch. 3. § 7. to whom I am indebted for the testimonies from Plato.

μάρμαρος by λευκή λίθος a *white stone*, occ. Rev. xviii. 12.

MA'PTTP, *υρος*, *ὁ*, *ἡ*. It is generally derived from *μεῖρω* to *divide*, *decide*, because a witness *decides* controversies (comp. Heb. vi. 16); but the learned Damm, in Lex. col. 1495. deduces it from the old word *μάρη* the *hand*, because witnesses anciently used to hold up their *hands* in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks<sup>1</sup>, Apollo in Pindar, Olymp. vii. 119, 120. orders Lachesis, one of the *Fates*, *χεῖρας ἀντίνειαι θεῶν δ' ὄρκον μίγαν μὴ παρφάμεν*, 'to lift up her hands, and not violate the great oath of the gods.'

I. *A person witnessing, a witness.* [Mat. xviii. 16. xxiv. 65. Mark xiv. 63. Luke xxiv. 48. Acts i. 8, 22. ii. 32. iii. 15. v. 32. vi. 13. vii. 58. x. 39. xiii. 31. xxvi. 16. 2 Cor. i. 23. *ἰσὺ δὲ μάρτυρα τὸν θεὸν ἱκεταλοῦμαι*. (comp. Thuc. i. 78. ii. 71.) 2 Cor. xiii. 1. 1 Thess. ii. 10. 1 Tim. v. 19. vi. 12. Heb. xii. 1.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Diss. p. 442. [Schleusner gives Heb. xii. 1. under this sense, "a multitude of men who have suffered evil for the true worship of God," comparing chap. xi. See Suicer, Thes. Eccles. vol. ii. p. 310. In 2 Tim. ii. 2. he takes this word (by metonymy of concrete for abstract) for "a testimony or argument adduced for the truth of any thing," a *proof*. Wahl says it is a *witness*; and so Bretschneider, who however suggests that it may mean the *books of the Old Testament, as affording testimony to Christianity*; but this is very far-fetched. He quotes Joseph. contr. Apion. i. 7. as using it of the testimony of genealogies, πολλοὺς παρασχόμενον μάρτυρας.]

Μαρτυρίω, *ω*, from *μάρτυρ*.

I. *To witness, bear witness, testify.* [See John i. 7. (where, and in xv. 26. xviii. 23. Schleusner gives the sense of *teaching* or *explaining*.) iii. 26, 28. v. 31—33. *μαρτυρήσας τῇ ἀληθείᾳ*. x. 25. xii. 17. Acts xxii. 5. xxvi. 5. Heb. xi. 5. (pass. voice.) 1 John v. 6—10. et al. In LXX it translates *τῇ* *he gave witness*, Gen. xliii. 3. Hence]

[II. *To declare, profess.* John iv. 44. vii. 7. 1 Tim. vi. 13. *τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν* *who freely and openly put forth a profession*, Schl.; and the word is used of *declaring prophetically*, Acts x. 43. Rom. iii. 21. *μαρτυρομένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν* *which Moses and the prophets have prophesied and promised*, as Schl. translates the place.]

III. With a dative following, *to bear witness to* or *concerning*. Mat. xxiii. 31. Implying *praise* or *commendation*, Luke iv. 22. [See John iii. 26. In Luke xi. 48. Schleusn.<sup>2</sup> translates "ye approve

of the deeds of your forefathers," and he gives this sense also to Rom. x. 2. See Xen. Mem. i. 2, 21. Aesch. Socr. Dial. iii. 6. Krebs, Comm. ad Decr. Athen. p. 72.] So Josephus, Ant. xiv. 10, 2. ΑΥΤΩ<sup>3</sup> πολλοὶ ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in Elsner and Kypke on Luke. So *μαρτυρομαι, οὔμαι*, pass. *to be of good report, have a good character*. Acts vi. 3. x. 22. [xvi. 2.] xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5. [add 1 Tim. v. 10. comp. 3 John 6, 12.]

IV. *To bear witness to*, denoting *assent* or *confirmation*. Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe, that *μαρτυρίω* is applied in the same manner by the profane writers. See also Elsner on Luke iv. 22.

V. *Μαρτυρομαι, οὔμαι*, *to implore, beseech*, or as our English translators, *to charge*. 1 Thess. ii. 12. [So *μαρτύρομαι* Thuc. vi. 80. Comp. Deut. xxxii. 46.]

Μαρτυρία, *ας*, *ἡ*, from *μάρτυρ*.

I. *A bearing witness, testification.* John i. 7. [Testimony, evidence, witness borne or to be borne, Mark xiv. 55. (where Schleusner takes it for *μάρτυρ*, the abstract for the concrete,) 56, 59. Luke xxii. 71. John i. 7, 19. iii. 11, 32. (where Schleusner understands *doctrine, the thing professed*.) v. 32. 36. (where Schleusner, as in John v. 9. understands *the proofs* given by God to our Saviour's divine mission.) viii. 13, 14, (Schl. and Bretschn. give it the sense of *confirmation* or *praise*), 17. (comp. Mat. xviii. 16.) xix. 35. xxi. 24. Acts xxii. 18. (where Schl. translates it *teaching* or *instruction*.) Titus i. 13. 1 John v. 9. In Rev. i. 9. *ἡ μαρτυρία Ἰησοῦ Χριστοῦ* seems the *constant profession of Christianity*, testimony to the truth of Christ and his religion. comp. i. 2. vi. 9. xii. 11, 17. xix. 10. xx. 4. In 1 Tim. iii. 7. *μαρτυρίαν καλὴν* *a good report* or *character*. Comp. *μαρτυρίω* III. and 3 John 12. Eccles. xxiv. 23. for *testimony* or *evidence* in Exod. xx. 16. Deut. v. 20. Prov. xxv. 18.—and in Ps. xviii. 8. of the *ordinances of God*.]

Μαρτύριον, *ον*, *τό*, from *μάρτυρ*.

I. *A witness, testimony.* [See Mat.<sup>3</sup> viii. 4. (comp. Mark i. 44. Luke v. 14.) xxiv. 14. Mark vi. 11. (comp. Luke ix. 5.) xiii. 9. Acts iv. 33. 2 Cor. i. 12. where Schl. takes it for *commendation*, James v. 3. In Mark xiii. 9. *εἰς μαρτύριον ἀντις*, *so that ye may testify to them, boldly profess Christianity before them*; others, as Bretschn. for *a testimony against them*, but comp. Mat. x. 18. Luke xxi. 13.] 1 Tim. ii. 6. *τὸ μαρτύριον καιροῖς ἰδιούς*. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that *Christ gave himself a ransom for all to be testified*, i. e. the *object* or *subject* of a public testimony to be borne, in *due time*: but Bengelius puts a colon after *πάντων*, and a

ye bear witness to them, record them, as it were. Our translators appear to have used the various reading *ἐν* for *καί*; but *καί* is best supported. Bretschneider translates it *laudatis atque probatis*.]

<sup>3</sup> [Fritzsche takes *εἰς μαρτύριον ἀντις* as a reflection of St. Matthew, and not part of our Saviour's speech, explaining it thus: "This he said for a *testimony to the multitude*, that he revered the law of Moses;" but this has its difficulties. He refers to Thuc. i. 87. *δεῖξαι ἑαυτοῦς ὑποκρίνους ἀντις*, and similar expressions, but all of them have a *participate agreeing with the speaker*, and are not therefore quite in point. Besides in Thuc. the *ἀντις* are the persons addressed in the speech, but not so in St. Matthew.]

<sup>1</sup> Of which see Homer, Il. vii. 412. x. 321. Comp. Virgil, Æn. xi. 196; and Heb. and Eng. Lex. under *ἴπ* v. 1.

<sup>2</sup> [Perhaps as the *approval* is expressed by *καὶ συνεδοκᾶτε* (which Schl. does not quote) we may translate it, (376)

comma only after *ἰδιότις*; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: *the testimony* (namely, that Christ gave himself a ransom for all) was to be borne *in due time, for which testimony I was appointed a preacher*, &c. Comp. Bowyer's Conject. [Gen. xxi. 30. xxxi. 44. Deut. iv. 45. xxxi. 26. Josh. xxii. 27. Ruth iv. 7. In Prov. xxix. 14. Amos i. 11. they have pointed *τῷ* differently from the common method, (which gives *perpetually* or *for ever*, *εἰς αἰῶνα* Symm. in Prov.) and they translate it *εἰς μαρτύριον*.]

II. *The testimony of Christ* is the testimony concerning Christ, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8. [In these passages Schl. and Bretsch. understand the doctrine of Christ, the Christian doctrine. In Heb. iii. 5. Schl. translates *εἰς μαρτύριον τῶν λαληθησομένων* for the promulgation of those things about to be delivered to the Jews. In Acts vii. 44. *ἡ σκηνὴ τοῦ μαρτυρίου* (comp. Rev. xv. 5.) some take for *ἡ κιβωτὸς τοῦ ματρ.* or the ark of the covenant, kept in the tabernacle of the covenant. Bretsch. says that *νόμος* and *μαρτύριον* are often the same thing, in LXX, e. g. Deut. iv. 45. vi. 17, 20. Ps. lxxviii. 5. and hence the ark of the covenant, where the tables of the Law were kept, was called *ἡ κιβωτὸς τοῦ ματρ.*, and the tables themselves *μαρτύριον* (and thus nearly Suidas). See Exod. xxv. 16. xxvi. 33. xxx. 6. xxxi. 18. comp. xvi. 34. (Heb. and Gr.) The LXX have also translated *τῷ* *ἡ* the tabernacle of the congregation, by this phrase *ἡ σκ.* *τοῦ μ.* in Num. xviii. 4, 6. Lev. iv. 4. Exod. xxix. 42, 44. et al. apparently deducing *τῷ* from *τῷ* *he witnessed*, instead of *τῷ* *he appointed*. But it may be observed, that as this is also called *ἡ σκηνὴ τῷ*, e. g. Num. i. 50. and translated by the same words in LXX, where *μαρτύριον* is an appropriate translation of *ἡ σκηνή*, they may have used their phrase indifferently, without regard to the Hebrew word used in each passage. It is called *ἡ σκηνή* simply in Exod. xvi. 34. See Iken. Ant. Heb. i. vii. 6. 32—41. Reland, Ant. Jud. i. ch. iii.]

*Μαρτύρομαι*, from *μαρτυρ*.

I. Governing a dative, to testify, bear witness to, Acts x. 26. Gal. v. 3. [Bretsch. supplies *τὸν Θεόν*, *I call God to witness to you, I declare to you by God*; and compares Eccles. xvi. 19. Schleusner translates *I declare to you*.] In the former text our translators render *μαρτύρομαι ὑμῖν* by *I take you to record*, but, I apprehend, erroneously; for *μαρτύρομαι*, in the sense of taking to record, or calling to witness, is followed not by a dative, but by an accusative of the person. Thus Plutarch in Alcibiades *χαλεπῶς φέροντα καὶ ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΥΣ καὶ ἈΝΘΡΩΠΟΥΣ*, taking it grievously, and calling gods and men to witness. So Josephus, on occasion of the horrid pollution of the Temple by the Zealots, introduces Titus thus speaking to them: *ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΥΣ ἐγὼ πατριούς—ΜΑΡΤΥΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑΝ ἡμῶν, καὶ ΤΟΥΣ παρ' ἡμῶν ἰΟΥΔΑΙΟΥΣ καὶ ΓΑΜΑΣ ΑΥΤΟΥΣ, ὧς οὐκ ἐγὼ ταῦθ' ἡμᾶς ἀναγκάζω μαινεῖν, I call to witness my country's gods—I call to witness also my army, and the Jews who are with me, and even you yourselves, that I do not force you to pollute this holy*

place. De Bel. vi. 2, 4. Comp. ii. 16, 4. ad fin. [See also Judith vii. 28.]

II. *To testify*, or rather to beseech, or charge, obtestor. Polybius, as cited by Raphaelius, uses the V. in this latter sense. Eph. iv. 17. Comp. *μαρτυρῶ* III.

ΜΑΡΤΥΣ, ὁ, ἡ, dat. plur. *μαρτυροί*. The same as *μαρτυρ*. See Grammar, sect. v. 3, 4.

I. *A witness*. [Acts x. 41. xxii. 15. Heb. x. 28. 1 Pet. v. 1. In Rom. i. 9. *μαρτυρὸς γὰρ μου ἵσθιν ὁ Θεός*, *God knows and can testify, I declare by the Almighty*, the same as the Jewish oath *הוּא עֵד*.] Comp. Phil. i. 8. 1 Thess. ii. 5. Gen. xxxi. 50. Job xvi. 19. and Augustin. ad Hilar. Epist. 89.] On Acts x. 41. the reader may do well to consult Jenkin's Reasonableness and Certainty of the Christian Religion, vol. ii. chap. 28. Bp. Pearce's Miracles of Jesus vindicated, part i. p. 10. &c. 12mo. Leland's View of Deistical Writers, vol. i. letter vii. p. 138. &c. and letter xi. p. 271. 1st edit. Randolph's Answer to Christianity not founded on Argument, p. 173. and his View of our Blessed Saviour's Ministry, p. 374. and Lardner's Collection of Testimonies, vol. ii. p. 308. [LXX, Exod. xxiii. 1. Deut. xvii. 6. Prov. xiv. 5. et al. In Num. xxiii. 18. Prov. xii. 19. they seem to have pointed with Tzere instead of Pathack.]

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood*. Rev. ii. 13. [See also xi. 3, 7. In i. 5. iii. 14. our Saviour is called *ὁ μαρτυρὸς ὁ πειραστός*, &c. Schleusner says he knows not in what sense, unless it be perhaps as the interpreter of the Divine will, and he refers to John i. 9. xiv. 6. Bretsch. gives the same sense, and says that God is so called in the O. T. as manifesting his will (in promises or threats), and executing it faithfully. Comp. Ps. lxxxix. 36. Jer. xxix. 23. Mal. iii. 5.]

ΜΑΣΣΑ'ΟΜΑΙ or ΜΑΣΑ'ΟΜΑΙ, *ῶμαι*, from the Heb. *מָסַס* to squeeze, press.—*To chew, champ*. occ. Rev. xvi. 10. [LXX, Job xxx. 4. Aristoph. Plut. 320. Equit. 717. Vesp. 780. Eccles. 554. Schl. deduces it from *μάσσω* to pound.]

Μαστιγῶν, ὧν, from *μάστιξ*, whip.

I. *To scourge*. [Mat. x. 17. xx. 19. xxiii. 34. Mark x. 34. Luke xvii. 33. John xix. 1.] On Mat. x. 17. see Doddridge's and Wetstein's notes. On Mat. xx. 19. John xix. 1. we may observe with Lardner, that it was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with Minert, that this scourging was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also Wetstein on Mat. xxvii. 26. and Josephus, de Bel. ii. 14, 9. v. 11, 1. [See also Lipsius de Cruce, ii. 3. LXX, Exod. v. 14, 16. Deut. xxv. 3. Jer. v. 3. (for *מָסַס* Hiph. from *מָסַס*.) 2 Mac. iii. 26, 34.]

II. *To correct, scourge*, in a figurative sense. Heb. xii. 6. (Comp. *μάστιξ* II.) [The passage is a quotation from the LXX version of Prov. iii. 12. which does not quite agree with the Heb. (Schl. and Bretsch. suppose them to have read *מָסַס* for *מָסַס*.) Comp. Job xv. 11. Ps. lxxiii. 4, 6. Tobit xiii. 2. Judith viii. 27. Prov. xvii. 10.]

Μαστίξω, from μαστίξ *a scourge*.—*To scourge*. occ. Acts xxii. 25. where see Wetstein. [Num. xxii. 25. Wisd. v. 11.]

ΜΑΣΤΙΞ, ἵκος, ἦ.

I. *A scourge*, or *whip*. Acts xxii. 24. Heb. xi. 36. Thus it is used in the LXX, Prov. xxvi. 3. for the Heb. עוֹר, the same. [Comp. 1 Kings xii. 11, 14. Ecclus. xxviii. 17.]

II. *A grievous distemper* considered under the notion of *a divine scourge*. (Comp. Heb. xii. 6. John v. 14. ix. 2.) Mark iii. 10. v. 29, 34. Luke vii. 21. [Comp. Apocryph. Ecclus. xxx. 14. xl. 9. 2 Mac. ix. 9, 11. It is used also by the LXX to denote any calamity or affliction, as a chastisement from God; e. g. Ps. xxxii. 11. xxxv. 15. xxxviii. 17. xxxix. 11. Jer. vi. 7. Tobit xiii. 14. In Ecclus. xxii. 6. it is put for *correction* or *discipline*. (comp. Prov. xix. 29. Ecclus. xxiii. 2.) To the gods among the Heathens were sometimes attributed *scourges*, by a like metaphor, comp. Hom. II. v. 812. διὸς μαστίγι κατῆ. v. Schwartz, Comment. Crit. Gr. Ling. p. 879. Potter on Lycophr. Cass. 436.]

ΜΑΣΤΟΣ, οὐ, ὅ, from μαζός<sup>1</sup>, the same. *The breast*, properly the *female breast*. occ. Luke xi. 27. xxiii. 29. Rev. i. 13. [On Luke, see Glass, Philolog. Sac. p. 1270. ed. Dath. In Rev. i. 13. it is used of a *man's breast*, but Schleusn. takes it there for *loins* or *navel*, from the LXX translation of Ezek. xvi. 4 or 7. but the LXX have probably confused γ and τ. Gen. xlix. 25. Job iii. 12. Song of Sol. i. 2, 5. (where, as in iv. 10. the LXX read τ from τγ, not τγ, τ††) vii. 4. Joel ii. 16. et al.]

ΜΑΤΑΙΟΛΟΓΙΑ, ας, ἦ, from ματαιολόγος *a vain talker*.—*Vain, useless talking* or *babbling*, 'vain jangling,' Eng. Translat. occ. 1 Tim. i. 6.

ΜΑΤΑΙΟΛΟΓΟΣ, ου, ὅ, from μάταιος *vain*, and λιλῶσα perf. mid. of λέγω *to speak, talk*.—*A vain talker, one idly prating what is of no use*. occ. Tit. i. 10.

ΜΑΤΑΙΟΣ, α, ου, and ὅ, ἦ, from μάτην *in vain*, which see.—*Vain, useless, unprofitable*. occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18. [In Acts xiv. 15. it is applied to *idols*, comp. in LXX, Lev. xvii. 7. 1 Kings xvi. 2. Is. ii. 20. Hos. v. 11. et al. (So the Heb. הָרָה and מָהֵן denoting *vain*, are used of *idols* as *vain* and *fruitless*, Jer. ii. 5. xviii. 15. Ps. xxxi. 7.) Some give it this sense in 1 Pet. i. 18. but Schleusn. thinks it means *perverse*, as the Hebrew words for *vain* are used of *perversity* also, and he cites Ps. lviii. 2. Prov. xiii. 11. LXX, Exod. xx. 7. xxiii. 1. Deut. v. 11. Is. xxxi. 2. xxxii. 6. xlv. 9. Ezek. xi. 2. et al. freq. In Ezek. xiii. 6—9. it is put for ἄψ *a lie, a false thing*. comp. Zeph. iii. 13.]

ΜΑΤΑΙΩΔΗΣ, ητος, ἦ, from μάταιος.

I. *Vanity, disappointing misery*. Rom. viii. 20. In this sense the word is often used by the LXX in the book of Ecclesiastes for the Heb. הָרָה. [Theodoret on this pass. explains it by φθορά (which see), comp. verse 21. So Phavorinus. Schleusner says, *miseria, calamitas*; but Bretschn. *fragilitas*, comp. Ps. xxxix. 6. lxii. 9. Eccles. i. 2, 14. where it is used to denote that *earthly things are vain and fleeting, subject to decay, mutability*,

and *corruption*, which suits with the sense of φθορά here.]

II. *Vanity, want of real wisdom, foolishness*. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18. [Some take it here in the sense of *idolatry*, Schleusner of *perversity*, comparing Ps. xxxi. 7.]

III. *Vanity, uselessness, unprofitableness, or rather falsehood*. 2 Pet. ii. 18. Comp. Ps. cxliv. 8, 11. where the Greek ματαιότητα in the LXX answers to the Heb. מָהֵן *vain, falsehood*. [Schl. and Bretschn. give it here the sense of *vain*, comp. Ps. iv. 2. where it translates מָהֵן *emptiness*. LXX, Ps. xl. 5. lii. 7. et al.]

ΜΑΤΑΙΩΣ, ὤ, from μάταιος.—*To make vain*; whence ματαιόποιαι, οὔμαι, pass. *to become vain, destitute of real wisdom*, occ. Rom. i. 21. So in the LXX this verb answers to the Heb. הָרָה *to become vain*, and in Hiph. *to make vain*, Jer. ii. 5. xxiii. 16; and to הָרָה or הָרָה *to be perverse, foolish, or to act perversely, foolishly*, from the root הָרָה *to pervert*, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Compare 2 Sam. xii. 13. [In Judith vi. 8. *to be brought to nought, to fail*.]

ΜΑΤΗΝ, adv.—*In vain*. occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Is. xxix. 13. [Ἐν μάτην Ps. lxxiii. 10. cxxvii. 1, 2. Jer. iv. 30. Sometimes μάτην is put for δω<sup>2</sup> *gratis, without a cause*, as Prov. iii. 30. Ps. xxxv. 7.—in Ps. xxxix. 7, 12. for ἔνι *in vain*.—in Ps. xli. 7. for ἡψ.]

ΜΑΧΑΙΡΑ, ας, ἦ. The Greek lexicographers deduce it from μάχομαι *to fight*, or from μάχην *αἶψιν* *to excite battle*; but it may with much greater probability be deduced from the Heb. חָרַץ *to cut*, with the formative ח prefixed, as in חָרַץ *cutting instruments, swords*. Gen. xlix. 5. from Heb. חָרַץ *to cut off*. †† [See Vitrings, Obs. Sac. i. 7. p. 79.]

I. *A sword*. Mat. xxvi. 47, 51, 52. et al. Compare Eph. vi. 17. Heb. iv. 12. In Mat. xxvi. 52. is "a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended." Campbell. Comp. under πᾶς IV. [Mark xiv. 43—48. Luke xxi. 24. xxii. 36—52. John xviii. 10, 11. Acts xii. 2. Heb. iv. 12. xi. 34. Rev. vi. 4. xiii. 10. (which ought to be compared with Mat. xxvi. 52.) and ver. 14. occ. for ἔνι, the same, in Gen. xxvii. 40. xxxi. 26. Exod. xv. 9. et al. In Gen. xxii. 6, 10. it translates the Heb. חָרַץ *a knife*. Heinsius, Aristarch. Sac. p. 483. and Feith, Ant. Hom. book i. ch. x. p. 60. bring passages to prove that it is used by Greek authors for the knife used in sacrificing (*cutter sacrificulus*). Alberti, on Mat. xxvi. 51. shows that it is used of a large kind of knife (*cutter major*) from Ælian, V. H. viii. 3. Hom. II. γ. 271. Herod. ii. 41.]

II. [The form μάχαιραν φορεῖν] imports the *authority of inflicting punishment, especially capital*. Rom. xiii. 4. *he beareth not the sword in vain*. This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus not more than twelve or thirteen years

<sup>1</sup> The old Greek grammarians distinguish between μαζός and μαστός, and tell us, that μαζός is properly spoken of a *man*, and μαστός of a *woman*.



after the date of this epistle, Vitellius, when he resigned the empire, "*assistenti consuli—exsolutum à latere pugionem velut jus necis vitæque civium, reddebat*," gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the sword of state, but this is afterwards carried before them on public occasions, as a sword is likewise before some other inferior magistrates among us. See Vitringa on Rev. vi. 4. [Seneca de Clementia, i. 11. the commentators on Aurelius Victor, Vit. Trajan. c. 13. and Schwartz, Comment. Crit. Ling. Gr. p. 881.]

III. It denotes *deadly discord*. Mat. x. 34. [Comp. 1 Mac. ix. 73. So γῆν Levit. xxvi. 6. comp. Gen. xxxi. 26. Jer. xiv. 13. In Rom. viii. 35. Schl. understands *danger of a violent death*, by μάχαιρα.]

ΜΑΧΗ, ης, ἡ, from the Heb. מָלַח *a smiting*, as of enemies in battle, Josh. x. 20. Judg. xi. 33. et al. which from the V. מָלַח *to smite*, the Hiph. of which מָלַח answers to μάχομαι of the LXX, Josh. ix. 18.

I. *A fighting, battle*. Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the *violent and hostile opposition* made by the enemies of the Gospel. So Chrysostom, ἐξωθεν μάχαι, παρὰ τῶν ἀπίστων· ἐσωθεν φόβοι, διὰ τοῦς ἀσθενεῖς τῶν πιστῶν, μὴ παρασυρῶσι, 'without were fightings, from the *unbelievers*; within were fears, on account of the weak *believers*, lest they should be perverted.'

II. *A strife, contention, dispute*. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by Arrian, Epictet. i. 22. [Thus also it is used, Jam. iv. 1. In the LXX it occ. for γῆ contention, strife. Gen. xiii. 7. Prov. xvii. 1. comp. 17. xxvi. 20. Eccus. xxvii. 14. xxviii. 11. et al. It occ. 2 Mac. x. 29. xii. 11. in its proper sense of *battle*. comp. 1 Mac. vii. 28. where Bretschn. translates it *war*.]

Μάχομαι, from μάχη.

I. *To fight, contend in fighting or battle*. Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13. [In Acts vii. it is used of *two men fighting*, as appears from Exod. ii. 13. It is also used thus in Exod. xxi. 22. Lev. xxiv. 10. Deut. xxv. 11. 2 Sam. xiv. 6; and in its proper sense, 2 Kings iii. 23. 2 Chron. xxvii. 5.]

II. *To strive, contend in words*. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that an *angry hostile manner* of disputing, as opposed to gentleness, forbearance, meekness, is the *only* thing here forbidden to Christians. [Comp. LXX, Gen. xxxi. 36. Neh. xiii. 11. Xen. Anab. iv. 5, 12. Theophr. Char. xiii.]

Μεγαλυνῶ, ὦ, from μέγας, gen. μέγalon great, and αὐξῶ *to boast*, effero cervicem, glorior. [See under καυχᾶμαι.]—*To boast great things, to boast, vaunt, brag much, magnific me effero*. occ. Jam. iii. 5. The LXX have this verb for the Heb. מָלַח *to be lofty, haughty*, Ezek. xvi. 50.

Zeph. iii. 11. It is also used by the best Greek writers. See Wetstein on Jam. [See also Pa. x. 20. Eccus. xlviii. 18. 2 Mac. xv. 32. in which Bretschneider, comparing vi. 5. takes it of *insolence against God*. v. Diod. Sic. xv. 16. Heliodor. vii. 19. Porphy. de Abst. i. 39. and notes on Thom. M. p. 601. In James iii. 5. Schleusner translates it *effects great things*.]

Μεγαλῆος, α, ον, from μέγας, gen. μέγalon, great.—*Great, magnificent, glorious, illustrious*. occ. Luke i. 49. Acts ii. 11. [Pa. lxxi. 17. of *God's mighty works or signal kindnesses*, comp. 1 Chron. xvii. 17. Tobit xi. 15. Eccus. xvii. 9, 13. xviii. 3. xxxiii. 8. xlii. 21. 2 Mac. iii. 34. vii. 17. Xen. Rep. Lac. i. 3. Mem. iv. 5, 2. Polyb. viii. 3.]

Μεγαλειότης, ητος, ἡ, from μεγαλῆος.  
I. *Majesty, magnificence*. Acts xix. 27. 2 Pet. i. 16. [Jerem. xxxiii. 9. for γὰρ ὡς ἄν ὀντισ, a glory. Esdr. i. 5. Symm. Pa. lxxi. 21. cxxx. 1.]

II. *Mighty or glorious power*. Luke ix. 43.  
Μεγαλοπρεπής, ῖος, οὗς, δ, ἡ, from μέγας, gen. μέγalon; great, and πρίπτω *to be conspicuous, excel*.—*Magnificent, glorious, very excellent*. occ. 2 Pet. i. 17. [Deut. xxxiii. 26. 2 Mac. viii. 15. xv. 15. Xen. Mem. iii. 10, 5.]

Μεγαλύνω, from μέγας, gen. μέγalon, great.  
I. *To make great or large*. Mat. xxiii. 5. Luke i. 58. Engl. Transl. *hath showed great mercy*. [Comp. Gen. xix. 19. 1 Sam. xii. 24. 2 Sam. xxii. 51. 1 Kings x. 23. In 1 Sam. ii. 21. iii. 19. the word is used in pass. voice, of a *child growing*; in Dan. iv. 30. of *being increased*.]

II. *To magnify, extol, celebrate with praises*. Luke i. 46. Acts v. 13. [x. 46. xix. 17. 2 Cor. x. 15. Phil. i. 20.] In this latter sense, as well as in the former, the V. is used by the LXX, Pa. xxxiv. 3. lxx. 30. lxx. 4. et al. for the Heb. מָלַח *to be great*, in Niph. or Hiph. Nor is this meaning peculiar to the Hellenistical style; for Elsner and Wetstein, on Luke i. 46. cite Thucydides, Diod. Sic., and Plutarch, applying the V. in the same view. See also Kypke. [See 2 Sam. vii. 26. Diod. Sic. i. 20. Xen. H. G. vii. 1, 13. Thuc. viii. 81.]

Μεγάλως, adv. from μέγας, gen. μέγalon, great.—*Greatly, very much*. occ. Phil. iv. 10. [1 Chron. xxix. 9. Nehem. xii. 42. Wisd. xi. 21. 2 Mac. x. 38. In Zech. xi. 2. Cappellus (Crit. S. p. 754.) would read μεγάλοι.]

Μεγαλωσύνη, ης, ἡ, from μέγας, gen. μέγalon.—*Majesty*. [This word, which is hardly met with in profane writings, is used by the LXX for the *might and majesty* of kings, or more especially of God. See Pa. lxxix. 11. 2 Sam. vii. 21, 23. Dan. vii. 27. Zech. xi. 3. Eccus. xviii. 5. It is used (the abstract for the concrete) for God, in Heb. i. 3. viii. 1. (perhaps, as Bretschneider suggests, with some reference to the Shechinah.) In the book of Enoch, (Fabr. Cod. Pseud. V. T. p. 187.) we have ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης. vid. Test. xii. Patr. 586. In the doxology, Jude 25. Schleusner translates it, "laus, celebratio majestatis, &c.;" but it seems rather to bear its proper sense of *might or majesty*; though, of course, when we say, *to God be glory and might*, we mean, *let them be attributed to him*. Schleusner

refers to Deut. xxxii. 3. 1 Chron. xxix. 11. Ps. cxlv. 6.]

ΜΕΤΑΣ, μεγάλη, μέγα, gen. μεγάλου, -ης, -ου, &c.

I. *Great*, in quantity, size, or capacity, *large*. See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. [Rev. xx. 1. ἄλυσιν μεγάλην, a long chain, according to Schleusner, who quotes Etyim. M. μέγα σημαίνει καὶ τὸ ἐπιμήκεα, and Hom. Il. δ. 124. (μέγα τόξον), but others explain it of the strength of the chain, a great chain. In Heb. xi. 24. (comp. Exod. ii. 10, 11.) Μωσὴς μέγας γινόμενος after he had come to manhood, i. e. was about forty years of age, comparing Acts vii. 23. In Acts viii. 10. ἀπὸ μικροῦ ἕως μεγάλου, Schl. explains it in the same sense, both young and old, that is to say, "all to a man, ad unum omnes," in imitation of the Heb. phrase הִתְקַוָּה רַבָּה in 1 Sam. v. 9. comp. Esth. i. 20. Jerem. xxxi. 34. 2 Chron. xv. 13. (where the LXX translate ἀπὸ νεωτέρου ἕως πρεσβυτέρου,) xxxiv. 30. and N. T. Acts xxvi. 22. Heb. viii. 11. Rev. xi. 18. xiii. 16. xiv. 5, 18. xx. 12. Hom. Od. β. 314. σ. 216. and Abresch on Æschyl. p. 287. Others, however, explain the phrase in the sense of persons of all ranks, both high and low; v. Fischer, on Vorst de Hebraïsmis N. T. ch. xxv. p. 512. Οἱ μεγάλοι is used for *great men*, in Mat. xx. 25. Mark x. 42. Comp. 2 Sam. vii. 9. Neh. xi. 14. Job ix. 22. Polyb. iii. 98. Herodian i. 6, 17. also Acts viii. 9.]

II. *Great* in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18. see Wetstein for instances of similar expressions in the Greek writers. [See Thuc. ii. 21. Hom. Od. f. 458. On Mat. xxvii. 50. κράτος φωνῆ μεγάλη, comp. Rev. xiv. 18. 2 Chron. xv. 14. xx. 20. Deut. xxvii. 14. and Luke xvii. 15. et al.]

III. *Great* in number, *numerous*. Mark v. 11. [Comp. Mat. viii. 30. Luke viii. 32. and Exod. i. 9. 1 Kings viii. 65. ἐκκλησία μεγάλη. 2 Chron. vii. 8. Thence, says Bretschn., οἱ μεγάλοι, Is. v. 14. means the multitude, for רַבָּה; but Schleusner takes it in the same sense as οἱ μεγ. above, in Mat. xx. 25.]

IV. *Great* in quality, dignity, excellence, or authority. Spoken of men, Mat. v. 19. xx. 25, 26. Luke i. 15. ix. 48; of Christ, God-man, Luke i. 32. et al.; of a day, John xix. 31. ἡν γὰρ μεγάλη ἡ ἡμέρα ἰκεῖνου τοῦ Σαββάτου, 'for that particular Sabbath-day was a great or high day,' i. e. a day of peculiar sacredness and solemnity, as being not only the weekly Sabbath, but the second day of the feast of unleavened bread. Comp. Mat. xxvii. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of tabernacles is called μεγάλη, John vii. 37. from the peculiar solemnities observed thereon. See Lev. xxiii. 36. Num. xxix. 35. &c. See Is. i. 13. Heb. and Greek. In Jude 6. μεγάλη ἡμέρα is used in reference to the day of judgment, and so in Acts ii. 20. of the day of the destruction of Jerusalem, as signal or terrible days.] Comp. Mal. iv. 5. Joel ii. 11, 31. Jerem. xxx. 7. Hos. i. 11. Zeph. i. 14. and see Pole's Synops. on the passage of Acts.] Οὐ μέγα, 2 Cor. xi. 15. is of the same import as (380)

οὐ θαυμαστόν, ver. 14. not wonderful, no great matter, as we say in English. Raphaelius shows, that μέγα is used in like manner by Arrian for wonderful, remarkable, extraordinary. Comp. 1 Cor. ix. 1. and Kypke. [See Hemsterhus. on Lucian, Nigrin. c. i. vol. i. p. 39. ed. Reitz. Soph. Antig. 847. In 1 Cor. ix. 11. μέγα may be rendered, it is a great thing. In Gen. xlv. 28. μέγα μοι ἔστιν, it is a great thing for me.]

[V. God is called μέγας in Scripture, as denoting his power and majesty. Rev. xix. 17. Deut. vii. 21. Comp. Exod. xviii. 11. The word is also thus used of Christ<sup>1</sup> (see sense IV.). Tit. ii. 13. Heb. iv. 14. xiii. 20. It is applied to the heathen gods, Acts xiv. 27, 34. but observe that the words are in the mouth of the heathen.]

[VI. *Great* in importance, said of a commandment. Mat. xxii. 36, 38. which Schleusner and others take as the positive put for superlative. Fritzsche denies this, but his explanation comes to the same point, "the really great commandment; so great, that the rest dwindle in comparison of it." In ver. 38. he reads, ἡ μεγάλη καὶ πρώτη. See his notes.]

[VII. *Proud* or *lofty*; thus Rev. xiii. 5. στόμα λαλοῦν μεγάλη καὶ βλασφημίας. Comp. Dan. vii. 8, 11, 20.]

Μίγεθος, εὖς, οὖς, τό, from μέγας *great*.—*Greatness*. occ. Eph. i. 19. [Applied here to the greatness of God's power. So in Exod. xv. 16. μεγέθει βραχιονός σου, 2 Mac. xv. 24. Sometimes it is used in a more proper sense of greatness of size, stature, &c. See 1 Sam. xvi. 7. 1 Kings vi. 23. Ezek. xix. 11. In Wisd. vi. 7. of greatness in station or power, &c.]

Μεγιστάνες, ὡς, οἱ, from μέγιστος.—*Persons of the highest rank, great men, lords, magnates*. occ. Mark vi. 21. Rev. vi. 15. xviii. 23. See Wetstein on Mark vi. 21. who cites Salmasius, remarking, that this word was probably introduced into Greece by the Macedonians, for that it is formed quite differently from any other Greek word, and entirely in the Persian manner. He shows not only that Josephus has several times used it, but that it is found also in the later Roman writers, Suetonius, Seneca, Tacitus, and Curtius. It is also frequently used in the LXX, in Theodotion's version of Daniel, and in Ecclesi. also in 1 Mac. ix. 37. [LXX, 2 Chron. xxxvi. 18. Prov. viii. 16. Is. xxxiv. 12. Jer. xiv. 3. Dan. v. 1—3, 9, 23. Jonah iii. 7. Nah. iii. 10. Ecclesi. iv. 7. &c. Sturzium (de Dial. Maced. p. 180—182.) considers the word as Greek in its form and termination, but says, that it probably belongs to the Macedonian or Alexandrian dialect, being a recently invented word to express a foreign notion, and used only by later writers, such as Artemidor. Oneirocrit. i. 2. iii. 9, 13. and the LXX, &c. For words similar in termination, see his work, ubi supra, and comp. Lobeck on Phryn. p. 196. Sueton. Calig. 5. Tac. Ann. xv. 27. Senec. Epist. xxi. Brisson, de Regno Pers. book i. n. 209. p. 282. Freinsheim. ad Curt. v. 13, 3. Joseph. A. J. ix. 3, 2. xx. 2, 3.]

Μεγιστος, ἡ, ὁ, superlative of μέγας *great*.—*Greatest, very great*. occ. 2 Pet. i. 4. [Job xxvi. 3. xxxi. 28.]

<sup>1</sup> [Some refer it here to God the Father; but see Pole's Synops. Schleusner, to our Saviour.]

**μεθερμηνεύω**, from *μετά* denoting *change*, and *ερμηνεύω* to *interpret*.—To *interpret*, *translate out of one language into another*, or *out of one less known into another better known*. [Mat. i. 23<sup>1</sup>. δ *ιστι μεθερμηνεύομενον*. Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36. xiii. 8. Prologue to Ecclus.] So Polybius, vi. p. 468. ed. Paris, 1616. *ἐκτραοδιοναριου*, δ *ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ*, *ἐπιλείκτους* δηλοῖ, 'extraordinary, which being interpreted, signifies chosen.' See Raphelius and Wetstein.

**ΜΕΘΗ**, ης, ἡ, *drunkenness*. occ. Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. Ps. cvii. 27. [Hagg. i. 6. Is. xviii. 7. Prov. xx. 1. Ezek. xxxix. 19. Clemens Alex. (Pæd. ii. 2.) makes *μέθῃ excess in wine*, *κραποινα the drunkenness*, &c. *consequent on it*, and *κραπίδα the headache remaining from it* (which see). In Prov. xx. 1. and some other places it translates *יָצָא a strong liquor*.]

**μεθίστανω**<sup>2</sup>, from *μετά* denoting *change of place*, and *ιστάνω* to *place*.—To *remove from its place*, to *transfer*. occ. i. Cor. xiii. 2. Comp. Mat. xvii. 20. xxi. 21. [So Judg. x. 16. Is. liv. 10. Xen. An. ii. 3, 5. H. G. iv. 1, 3. Joseph. A. J. ix. 11, 1. *μεθίστημι* in the same sense.]

**μεθίστημι**, from *μετά* denoting *change of place*, and *ιστημι* to *place*.

I. To *remove*, as from an office. Luke xvi. 4. Acts xiii. 22. Comp. Dan. ii. 21. in Theodotion's version. The profane writers apply the word in the same view, as may be seen in Raphelius and Wetstein on Luke. But on Acts xiii. 22. Raphelius and Kypke observe, that it may denote *removing Saul*, not only from his *legal office*, but from *life*; and of this latter application Kypke produces several instances from Josephus, and remarks, that Diodorus Siculus expresses himself fully, *ΜΕΤΕΣΤΗΣΕΝ ταυτὸν 'ΕΚ ΤΟΥ' ΖΗΝ*. So 3 Mac. ii. 20. iii. 1. *ΜΕΤΑΣΤΗΣΑΙ ΤΟΥ' ΖΗΝ*. [Comp. also 2 Mac. xi. 23. Diod. Sic. ii. 57. iv. 56. It is used in 1 Kings xv. 13. 2 Kings xxiii. 33. for *removing from an office*, and in Joseph. A. J. passim. Polyb. iv. 87. On the government of the genitive, see Matthiæ Gr. Gr. § 331.]

II. To *remove*, *translate into the kingdom of the Son of God*. Col. i. 13. where see Raphelius, Wolfius, and Wetstein.

III. To *turn away*, *pervert*. Acts xix. 26. where Kypke shows that both Thucydides and Plutarch use the V. for *turning or bringing over persons to other opinions or sentiments*; and Plutarch, in a bad sense, for *perverting*. [Comp. Deut. xvii. 17. xxx. 17.]

**μεθοδεία**, ας, ἡ, from *μεθοδεύω* to *contrive*, *device*, which from *μῦθος* a *way*, *method*, *device*, *artifice*, and this from *μετά* denoting *change of place*, and *ὁδός* a *way*.—A *device*, *artifice*, *art*, *artificial method*, a *wile*. occ. Eph. iv. 14. vi. 11. So Theodoret on the former text explains *μεθοδείαν* by *μηχανήν* *machination*, *artificial contrivance*; and Suidas, having his eye on the latter, expounds *μεθοδείας* by *τέχνας ἢ δόλους* *arts or*

*deceits*; and Chrysostom, Hom. xxii. in Ephes. asks, *τί ἵστι μεθοδεία*; *μεθοδεύσαι ἵστι ῥὰ παρῆσαι καὶ διὰ μηχανῆς εἰλεῖν*, *ὅπερ καὶ ἐν τῶν τεχνῶν γίνεται*, *καὶ ἐν λόγοις*, *καὶ ἐν ἔργοις*, *καὶ ἐν παλαίσμασιν ἐπὶ τῶν παραγόντων ἡμᾶς*: 'what is *μεθοδεία*? *μεθοδεύω* signifies to *deceive* and to *overcome by artifice*, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us.' So also Theophylact. See Suicer, Thesaur. in *μεθοδεία*. This N. occurs not in the LXX, but we meet with the V. *μεθοδεύω*, 2 Sam. xix. 27. for the Heb. *הָיָה* to *calumniate*, *καὶ μεθώδευσεν ἐν τῷ δούλῳ σου*, and *he hath acted deceitfully against thy servant*. St. Polycarp also, in his Epistle to the Philippians, uses the V. transitively for *artfully perverting*, § 7. *ὅς ἂν ΜΕΘΟΔΕΥῇ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας*, 'whosoever perverts the oracles of the Lord to his own lusts.' WAKE. [Aquila, in Exod. xxi. 13. translates *הָיָה* *he lay in wait*, by *μεθώδευσεν*. In 2 Mac. xiii. 18. διὰ *μεθόδων* means *by cunning*, *artifice*. Comp. Artemidor. iii. 25. For *μεθοδεύω* to *investigate*, in a good sense, see Diod. Sic. i. 16. ed. Bipont.]

**Μεθόρια**, ὧν, τὰ, from *μετά* *with*, and *ὅρος* a *bound*, *limit*. So the Latin *confinis*, *confines*, is likewise from *con* or *cum* *with*, and *finis* a *border*, *bound*.—*Borders*, *confines*, where the common bounds of two countries coincide. occ. Mark vii. 24. See Wetstein, who shows it is applied in like manner by the profane writers. To the instances he has produced I add from Josephus, de Bel. vii. 1, 3. speaking of Melitene, ἐν *ΜΕΘΟΡΓΙΟΙΣ ΤΗΣ 'ΑΡΜΗΝΙΑΣ ἵστι ΚΑΙ' ΚΑΠΠΑΔΟΚΙΑΣ*, 'it is situated in the borders of *Armenia* and *Cappadocia*.' Comp. Ant. xx. 5, 1. [Dio Cass. lib. xlvii. Herodian v. 4, 10. Thuc. ii. 18, 27. Xen. Cyr. i. 4, 16.]

**μεθύσκω**, from *μεθύω* *wine*.—To *make drunk*, *inebriate*. *μεθύσκομαι*, pass. to be *drunken*, *drunk*. occ. Luke xii. 45. Eph. v. 18. 1 Thess. v. 7. [Prov. iv. 17. xxiii. 30. and in act. voice, Jer. li. 7. Hab. ii. 15. and in the sense of *filling plentifully*, Ecclus. i. 16. (see *μεθύω* III.) Some deduce from this form the aor. 1. pass. *εμεθύσθη*, which occurs Rev. xvii. 2. *εμεθύσθησαν*, *they satiated themselves*, in a middle sense according to Bretschneider, but Schleusner would translate it rather *they were maddened*, like drunken people, who lose their senses and self-government.]

**Μιθύσος**, ου, ὁ, ἡ, from *μεθύω*.—A *drunkard*, *one given to excessive drinking*. occ. 1 Cor. v. 11. vi. 10. [Prov. xxiii. 21. xxvi. 9. Ecclus. xix. 1. xxvi. 9. *γυνὴ μέθυσο*. v. Schwarz, Comm. Crit. Gr. Ling. p. 886. and Lobeck on Phrym. p. 151.]

**Μεθύω**, from *μεθύω* *wine*. See under *μεθύσκω*. [Some have derived it from *μετά* and *θύω*, because after sacrifices the ancients indulged in feasting and wine. See Athen. Deipnos. ii. 3. Eustath. Hom. Il. p. 890. lin. 60. and Dresig. de Verb. Med. N. T. i. 82. p. 330.]—It denotes in general to *drink wine or strong drink more freely than usual*, and that *whether to drunkenness or not*.

I. To be *drunken*, *inebriated*. Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Is. dlix. 26. and see Daubuz, Vitringa, and Bp. Newton on Rev. [On the phrase *μεθύειν* *ἐκ*, Rev. xvii. 6. v. Matth. Gr. Gr

<sup>1</sup> As *ἵστι* is not merely the copula here, but rather means *δηλοῖ* or *signifies*, Fritzsche accentuates it (*ἵστιν*), both here and in similar passages. See his note.]

<sup>2</sup> [This is only another form of the following verb, but I have left them separate, to show that this form does not occur in the LXX.]

§ 401, 2. Ia. xxiv. 20. 1 Sam. i. 13. xxv. 36. and in active sense, Jerom. li. 30. (fut. μεθύσω I will make drunk.)]

II. Pass. to drink freely and to cheerfulness, though not to drunkenness. John ii. 10. And in this sense the verb is plainly used by the LXX, Gen. xliii. 34. Cant. v. 1. and also, I think, in Gen. ix. 21. for the Heb. יָצַף, which in like manner admits of a good or indifferent, as well as of a bad sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass., as in St. John. Comp. 1 Mac. xvi. 16. [Wahl in John ii. understands actual inebriation.]

III. "To be filled, plentifully fed." Macknight. 1 Cor. xi. 21. Comp. LXX in Pa. xxxvi. 8. or 9. [In Isaiah lviii. 11. κήπος μεθύων a well-watered garden. Comp. Eccles. xxxix. 22. Pa. lxxv. 9.]

Μεϊότερος, α, ον.—Greater. It is an *emphatical* comparative formed from the comparative μεῖζων. Thus Schmidius observes, that in Homer we have χειρότερος worse from χειρῶν, πλειότερος more from πλείων; in Thucydides, καλλιώτερος more beautiful from καλλίων; in Apollonius Rhod. μειότερος less from μίων; and in Aratus, χειρότερος worse from χείρων. Comp. διαχιστότερος. occ. 3 John 4. [Lobeck on Phryn. p. 136. condemns these comparatives in prose. He says, that in Thuc. iv. 118. from which καλλιώτερον is cited, the MSS. are for κάλλιον.]

Μεῖζων, ονος, ὁ, ἡ, καὶ τὸ μεῖζον. An irregular comparative from μέγας great.

I. Greater in quantity, size, or capacity, larger. Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree μεῖζων is used for the superlative μέγιστος greatest, as it is also Mat. xiii. 32. xlviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So Herod. i. 26. uses the Ionic μέζονας for μεγίστας. Comp. under ἐλεεινός. [Fritzache on Mat. xiii. 32. denies that comparatives are put for superlatives. (See μέγας V.)]

II. Greater in intenseness or degree. John xv. 13. xix. 11. James iii. 1. iv. 6.

III. Greater in number or abundance. Heb. xi. 26.

IV. Greater in quality, dignity, authority, excellence. Mat. xi. 11. xii. 6. xviii. 1. xxiii. 17, 19. et al. freq.

V. Greater in age, elder. Rom. ix. 12. which is a citation from the LXX version of Gen. xxv. 23. This sense of μεῖζων seems Hellenistical; and thus the LXX have used it not only in the passage just cited for the Heb. זָקֵן great, but also Gen. x. 21. xxix. 16. et al. for זָקֵן great, old, elder.

Μίλας, ανος, ῖο, from μίλας black; so the Latin atramentum ink, from ater black.—Ink. occ. 2 Cor. iii. 3. 2 John 12. 3 John 13.

Μίλας, αἶμα, αν.—Black, either when the sun shineth not. Rev. vi. 12. [ὁ ἥλιος ἐγένετο μίλας. Comp. Joel ii. 10.] or where his light or rays are not reflected, which circumstance constitutes blackness of colour. Mat. v. 36. Rev. vi. 5. [Song of Sol. i. 5. v. 11.]

ΜΕΛΑΙ. [Fut. μελήσει imp. ἔμελε, an impersonal verb.].—It is a care or concern, curse est. [It is followed by a dative of the person caring, (382)

with (1) A *genitive* of the thing cared for, as 1 Cor. ix. 9. See ἑλῖαν, V. H. xii. 50. Xen. Cyrop. iii. 1, 30. Matth. Gr. Gr. § 328. (2) A *nominative*, as Acts xiii. 17. οὐδὲν τούτων Γαλιλαῖνι ἐμελεν, Gallio cared for none of these things, E. T. This is given by Schl. and Wahl as an instance of μέλει with nom.; but it rather belongs to case (1), taking οὐδὲν for not at all, as Bretschneider gives it, comparing Job xxii. 3. On μέλει with nom., see Blomf. on Æsch. Prom. V. 2. and Matthiae's Greek Grammar, § 328. Obs. 2. (3) With a *genitive* governed by περί, as Mat. xxii. 16. οὐ μέλει σοι περί οὐδενός, literally there is not care to thee about any one, i. e. thou carest not for any one, in the sense of fearing (comp. Mark xii. 14); and in the sense of caring, for having a regard and care for any one, John x. 13. xii. 6. 1 Pet. v. 7. Comp. Wisd. xii. 13. (Θεός — ὃ μέλει περί πάντων) 1 Mac. xiv. 43. So with ὑπὲρ ἑλῖαν, V. H. xiv. 1. (4) With ὄντι, as Mark iv. 38. οὐ μέλει σοι ὅτι ἀπολλύμεθα; is it no concern to thee (carest thou not) that we perish? Luke x. 40. (See Matth. Gr. Gr. § 530, 531. Obs. 1.) (5) It is put absolutely, the thing cared for being supplied, as 1 Cor. vii. 21. μή σοι μελήτω λὺν (this) be a care to, let not this trouble you. Comp. Tobit x. 5. and see Drusius. Our translators have given a different sense. See Xen. Cyrop. iv. 3, 7.]

Μελεῖν, ᾶ, from μελήτη care, meditation, which from μέλει.

I. To meditate. Acts iv. 25. [Comp. Ps. ii. 1. In 1 Tim. iv. 15. ταῦτα μελήτω, it means, give your attention to these things, exercise yourself in thinking upon them. Comp. Ps. i. 2. cxix. 16, 47, 70, 148. Prov. viii. 7. xv. 28. Is. lix. 3, 13. et al. Arrian. Diss. Epict. iv. 1. On Pa. xxxv. 28. (xxxiv. 32. Biel.) see Schleusner and Biel in Thes. LXX, &c. The word is used by Greek writers of the exercises or trainings of any profession or art, whether physical or intellectual, e. g. of rhetoricians or soldiers. Vid. Xen. H. G. iii. 4, 16. Demosth. ed. Reiske, p. 328 and 1414.]

II. To premeditate. Mark xiii. 11. on which text Wetstein remarks, that μελεῖν in the Greek writers is often applied to a studied and elaborate discourse, as opposed to an extemporary one. [Comp. Luke xxi. 14. where προμελεῖν is used.]

ΜΕΛΑΙ, ιρος, τό.—Honey. occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4. Wetstein cites from Diodorus Sic. speaking of the Nabatheans, παρ' αὐτοῖς—ΜΕΛΑΙ πολὺ τὸ καλούμενον ἈΡΠΙΟΝ, 'in their country is a great deal of wild honey, as it is called.' Comp. ἄγριος I. [Bochart, Hieroz. pt. ii. book iv. ch. 11, 12. takes it of honey deposited by bees on the ground, or in clefts of trees or rocks (comp. 1 Sam. xiv. 25. et seq. Pa. lxxxii. 16. Deut. xxxii. 13); but others, as Fritzache, Kuinoel, &c. after Wesseling on Diod. Sic. xix. 94. and Suidas, (voc. ἀρκίς,) understand by it a kind of honey that exudes from the leaves of certain trees in the East, (Schleusen. says, in folia depluit,) gets hard, and is gathered. The LXX use μέλι for ὠζύ Deut. xxxii. 13. Josh. v. 6. et al. freq.]

Μελίσσιος, ὁ, ἡ, from μέλισσα a bee, which from μέλι honey.—Of or belonging to bees or honey. So μελισσιον κηρίον a bees' or honey-comb. occ. Luke xxiv. 42. [Schl. and Bretsch. suppose the

*μίσσιον* added, because there were other kinds of honey in use in the East, made from dates and grapes, &c. See Joseph. p. 1191. ed. Hudson. The passage above cited from Diod. Sic. should be consulted in Wesseling, as the sense depends on the position of *καί*, which he alters.]

ΜΕΛΙΤΗ, ης, ἡ. — *Melita*, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek *μέλι*, *ιτος*, because it abounded in *honey*; but I apprehend the name may be much more probably deduced from the Heb. *עפר* to *escape*, *take refuge*; and that the Phœnicians, who established a colony in it, called it *מלית* or *מלית* because, as Diodorus Sic. lib. v. informs us, 'when they extended their traffic to the ocean, ΚΑΤΑΦΥΤΗ'Ν εἰχον ταύτην ἐνλίμνον οὐσαν, καὶ κειμένην πελαγίαν, they made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea.' See more on this subject in the learned and entertaining Bochart, vol. i. 499, 500. occ. Acts xxviii. 1. In the Appendix to the former edition of this work, I mentioned with approbation the opinion so ably revived by Bryant, that the island *Μελίτη*, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta*, in the Mediterranean, but the Illyrian island of *Melitè*, lying in the Adriatic Gulf, near *Coreyra Nigra*. But I now revert to the more received opinion, principally for these two reasons: 1st, because it appears from two passages of Strabo, cited by Wetstein, that the name '*Ἀδρία*, or *Adria*, was, in his time, i. e. in the reign of Augustus Cæsar, extended at least as far as to the Ionian Gulf, as it certainly afterwards was to the Sicilian Sea', and even to the south of Peloponnesus. 2ndly, Because, (to borrow the words of Bp. Pearce, whom see,) "in Paul's voyage to Italy from *Melita* on board the *Alexandrian* ship, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at *Syracuse*, and from thence went to *Rhegium*: but if *Melita* had been the Illyrian isle of that name, the proper course of the ship would have been to *Rhegium* before it reached *Syracuse*, and it needed not to have gone to *Syracuse* at all: whereas, in a voyage from the present *Malta* to Italy, it was necessary to reach *Syracuse* in Sicily before the ship could arrive at *Rhegium* in Italy."

#### ΜΕΛΑΘ.

I. To *delay*. Acts xxii. 18. It is applied in this sense by the best Greek authors, who use the very phrase *Τί' ΜΕΛΑΕΙΣ*; see Wetstein and Hoogeveen's note on Vigerus, de Idiotism. cap. v. sect. 8. reg. 11. [Aristoph. Nub. 1298. *ἔπαγε, τί μῆλλεις*; Plut. 606. Schol. Eur. Hec. 726. *μῆλλιν' τὸ βραδύνειν*.]

II. With an infinitive following, to be about to do a thing, *futurus sum*. [(1.) Sometimes it refers to that which is to take place immediately, and is nearly equivalent to our phrase *to be on the point of* doing any thing, as Acts iii. 3. xvi. 27. xxi. 27. xxvii. 33. Luke vii. 2. Comp. John iv. 47. where Schleusner (referring to the Schol. on Hom. Il. β'. 316. and on Eur. Hec. 726. and

Hesych. *μῆλλει φαίνειναι, ἵσκει, &c.*) would translate *ἤμῃλε γὰρ ἀποθνήσκειν* seemed to be at death's door, much as we should say vulgarly, *was like to die*; but the English translation *was at the point of death*, is perhaps better. So elsewhere frequently. (2.) Sometimes it refers to that which is to take place at a more remote period, as Mat. xvi. 27. John vi. 71. Acts xxiv. 15. Rev. i. 19. xvii. 8. &c. (3.) In Mat. ii. 13. *μῆλλει γὰρ Ἡρώδης ζητεῖν, &c.* Schleusner and Bretsch. translate it by *cult, intends*, and so John vi. 15. et al. freq.; but *is going to or is about to seek*, gives good sense. (4.) It seems sometimes used of things ordained to happen, as Mat. xi. 14. *Ἦλλας ὁ μὲλλον ἰσχυθῆναι* which was to come. Comp. Luke xxiv. 21. Rev. iii. 10. Acts xxvi. 22. et al.] *Μέλλων*, particip. *future*, *what is to come*. Mat. iii. 7. xii. 32. [Comp. Rom. viii. 38. 1 Cor. iii. 22. 1 Tim. vi. 19.] Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25. particularly with *ἵσθαι*. So likewise in the purest Greek writers. Thus in Herod. iv. 98. *τίρας τῶν ΜΕΛΛΟΝΤΩΝ ἔΞΕΣΘΑΙ κακῶν*, a sign of *future evils*. See more instances in Wetstein on Acts xi. 28. xxiii. 30. But in Rev. iii. 16. Gal. iii. 23. the V. or participle is joined with 1st aorists; to vindicate the purity of which expressions the learned Forster, in his Notes on Plato, p. 348. cites from Lysias, *ΟΝΟΜΑΣΑΙ ΜΕΛΛΑΝ*, and from Ælian, *ΜΕΛΛΟΝΤΩΝ ἄΔΩ' ΝΑΙ*. Comp. Zeunius's note on Vigerus, de Idiotism. p. 260. ed. Lips. 1788. On Acts xxvii. 30. observe that *μελλόντων* is not governed by *προφάσι*, but is the genitive agreeing with *ἀνδρῶν* understood, put absolute. Kypke produces instances of the like construction after *ὡς* from Arrian, Josephus, and Appian. Comp. also Luke xvi. 20. xii. 86. [Lobeck on Phryn. p. 746. says that *μέλλω* resembles *θίλω, διανοοῦμαι, ἵσκει, ὀφείλω, ἔπιζω*, which, though each has its favourite tense to be coupled with (as aorist or future), are yet not immutably joined to that alone; and he shows that it takes present, future, and aorist infinitives. See his Excursus on the subject, and Porson on Orest. 929. Elmsley on Eur. Heracl. 710.]

ΜΕΛΟΣ, εος, ους, τό. [*Μίλος*, according to Hesychius, is applied to the parts of the body, from their harmonious adaptation to one another and the body. For the Greeks call every thing *congruous and harmonious*, *μέλος*, which also signifies *musical harmony, songs, &c.* whence our word *melody*. In this latter sense it occurs Eccles. xvii. 10. Comp. xl. 21. Ezek. ii. 10.]

I. A member or part of the animal or human body.

[(1.) Singly, as Mat. v. 29, 30. Rom. xii. 4. 1 Cor. xii. 14—26. James iii. 5.]

[(2.) Collectively, *τὰ μέλη* is used for the body, as Rom. vi. 13, 19. vii. 5, 23. where *ἐν τοῖς μέλεσι μου* answers to ver. 18. *ἐν τῇ σαρκί μου* in my flesh, that is, the flesh opposed to the Spirit. See *σάρξ*, and comp. Coloss. iii. 5. (where it means the *fleshy appetites*), and James iv. 1. In the LXX, *κατὰ μέλη, in pieces*, occ. in the directions given for the burnt-offering of the ram. Exod. xxix. 17. Lev. i. 6, 12. viii. 19.]

II. It denotes a member of Christ's mystical body.

<sup>1</sup> See Bp. Pearce and Wetstein on Acts xxvii. 27.

See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30. [See also 1 Cor. vi. 15. where some, however, translate *τὰ μέλη τοῦ Χριστοῦ* bodies dedicated to the service of Christ.]

MEMBPANA, *μεμβράνα*, *η*, *ς*. It is the Latin *membrana* in Greek letters, which signifies,

1. "A membrane, the upper and little thin skin of any thing," so called from *membra* the limbs or members, which it covers. [v. Plin. H. N. ix. 29. xvi. 14.]

II. *Parchment*, *vellum*, which is made of the skins of sheep, and it is said<sup>2</sup> to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our English *parchment*. In this latter sense only the word is used in the N. T. 2 Tim. iv. 13; where the *parchments* which Timothy is directed especially to bring with him, probably mean (as the learned Bp. Bull<sup>3</sup> and others have observed) St. Paul's Adversaria or Common-place-books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human *βιβλία*, whether Jewish or Heathen, just before mentioned.

ΜΙΣΦΟΜΑΙ, *depon. to find fault, blame.* occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8. where Wetstein abundantly shows that it is in like manner construed with a dative in the Greek writers. [Comp. on Heb. viii. 2 Mac. ii. 7. *μεμφάμενος ἀνθρώποις* *ἐπέειπεν*. Ecclus. xlii. 7. Arrian, Diss. Epict. ii. 23. Thucyd. iv. 61. Matth. Gr. Gr. § 383, 6.]

ΜΕΜΨΙΜΟΙΣ, *ον, ὁ, ἡ*, from *μέμψις* a finding fault, a complaining, (from *μέμφομαι*), and *μοῖρα* a portion, allotment, which from *μεῖρω* to divide, share.—A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. occ. Jude ver. 16. The word is often used in the purest Greek writers (see Wetstein); and Theophrastus has sketched the character with great elegance, Eth. Char. cap. 17. which is given us by Mr. Addison in The Lover, No. 39. as translated by Mr. Budgell.

MEN, a conjunction, plainly derived, I think, from the Heb. *מן* denoting truth. ["It occurs but rarely in the Gospels of Mark, John, and Luke, and not at all in the Epistles of St. John and the Revelations." Bretschn.] Concessive or affirmative, *truly, indeed*, in which sense it often corresponds to *δέ* but in the latter member of the sentence, as Mat. iii. 11. ix. 37. [xiii. 32. where Fritzsche's note should be consulted, xvi. 3. Mark x. 39, 40. Acts xxv. 11. Rom. viii. 17. 1 Cor. xv. 51. Jude 8. et al. freq.] though it is sometimes used without *δέ* following, as Acts i. 1. iii. 21; nor is this application of *μέν* unusual in the Greek writers. Thus Xenophon, Cyrop. iv. p. 225. edit. Hutchinson, 8vo. *πρῶτον ΜΕΝ παύσεται φοβούμενος*, "ΕΠΕΙΤΑ γνώσεται *ὅτι*, *κ. τ. λ.* "first he will cease being afraid, then he will know that," &c. for *ἔπειτα δέ*. See Hutchinson's note, and comp. Herodotus, i. 102.

Demosthenes, de Corona, at the beginning, and see Zeunius's note on Vigerus, de Idiotism. p. 636. ed. Lips. 1788. And on Acts i. 1. Kypke remarks that the particle *μέν* is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This, he says, is done by Herodian at the beginning of each of his books except the 2nd. And Wetstein cites Xenophon doing the same at the beginning of his 2nd, 3rd, 4th, 5th, and 7th books of Cyrus's Expedition. [Comp. Thuc. i. 20; and on the omission of *δέ* see Hermann on Viger, de Idiotism. p. 841. (Lips. ed. 1822.) and indeed the whole of Hermann's remarks on Vig. ch. viii. § 8. should be consulted, as correcting Viger and Zeune. See Matth. Gr. Gr. § 606. The constructions *μέν—καί*, *μέν—τε* Hermann explains as instances of *anacoluthon*, in which a transition takes place from a disjunctive scheme with *μέν* to a conjunctive with *καί*. See Acts xxvii. 21. where Wahl refers the *τε* to *μέν* and Schleusner the *καί* in verse 22. In Acts xiii. 4. which Bretschneider quotes as *μέν οὖν* followed by *τε*, the *τε* only serves to connect its own clause with *κατήλθον*, &c. and so perhaps in xxvii. 21. It is used in *divisions, distinctions*, and the like, as, for example, with the article in Mat. xxii. 5. *ὁ μὲν εἰς τὸν ἰδίον ἀγρόν*, *ὁ δέ, &c.* one to his farm, another to, &c. Comp. Phil. i. 17. et al. So also in many similar schemes, one of which deserves notice, *ὅς μὲν—ὅς δέ*, as Mat. xiii. 8. xxi. 35. 1 Cor. xi. 21. Jude 22. This construction Sturz (de Dial. Maced. &c. p. 205—209.) considers peculiar to the later and less pure Greek writers, and declares that the instances adduced from Demosthenes all require emendation, and he corrects some by the aid of MSS. For more on this subject I must refer to his work, and to Matth. Gr. Gr. § 286, 290. In Heb. x. 33. We find *τοῖτο μὲν—τοῖτο δέ* partly—partly, a common phrase in Herodotus, &c.]—*Μὲν γάρ*, for indeed. Acts xiii. 36. where Wetstein cites Homer and Thucydides joining these particles in like manner. [Also Acts xxviii. 22. Rom. iii. 2. Thuc. vii. 27. 55. Hom. Od. σ. 131.]—*Μὲν οὖν*. [This phrase is sometimes followed by *δέ* referring to *μέν*, and sometimes without it. The *οὖν* seems to connect the matter with what precedes, and often with a certain sense of conclusion, much as our *now, then, therefore*, &c. Lobeck on Phrynich. p. 342. refers to Hesych. in voc. and Sturz. de Dial. Maced. for instances from the N. T. of *μέν οὖν* and *μέν οὖν γέ* beginning a sentence. Sturz indeed (p. 203.) condemns them both, as well as the *ἀλλὰ μὲν οὖν* (with or without the *γέ*) in Phil. iii. 8. and approves of Buhle's and Harles's reading of *τὸ μὲν οὖν* in Aristotle, de Poet. xxii. 3. (see next word); but I do not find any passage quoted from N. T. which begins with *μέν οὖν* without *γέ*.] 1. And indeed, Luke iii. 18. (where see Wolfius,) John xx. 30.—2. Further, moreover. Acts i. 6, 18. viii. 4, 25. et al.] *Μενοῦν γέ*, a conjunction, from *μέν* indeed, *οὖν* therefore, and *γέ* truly. [It should be written *μέν οὖν γέ*, separately, according to Sturz as above.]

1. Yea, rather, quin imò. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me; therefore I think proper to affirm, that blessed,

<sup>1</sup> Ainsworth's Dictionary.

<sup>2</sup> See Pliny's Nat. Hist. xiii. 11. Prideaux's Connexion, part I. book 7. at the end; and Wetstein's note on 2 Tim. iv. 13.

<sup>3</sup> Sermon x. vol. ii. p. 407.

&c. It may be justly questioned whether this particle be by the more ancient and pure Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. Theophylact Simocatta, who is cited by Wetstein on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. Wolfius and Wetstein, however, quote a passage from Aristotle, which begins with *μενόν*, a construction which is also very unusual. See Vigerus, de Idiotism. cap. viii. sect. 8. reg. 15.

2. *Yea, verily*. Rom. x. 18. So ἀλλὰ μενούργε *but indeed, or yea verily*. Phil. iii. 8.

3. Used interrogatively, *nay, but?* ἰμὸν δὲ? Rom. ix. 20. q. d. Thou presumest to arraign the conduct of God, *therefore, truly* let me ask thee, who art thou, O man, &c.!

*Μέντοι*. A conjunction, from *μὲν* *indeed*, and *τοι* *truly*. [*Μέντοι*, says Hermann, first means *and, enim* *terò*, certainly, indeed, and is chiefly used thus in replying. See Plat. Phæd. § 45. where it occurs thus three times, and the last time with *ὅ*: *ὅ μὲν τοι certainly not*. He adds, that its most usual signification is *tamen*, but he doubts whether *μέντοι* and *δέ* are ever so used that the *μὲν* and *δέ* are in opposition, as Wahl and Bretschneider take them in James ii. 8, 9. Bretschneider quotes Xen. Cyrop. ii. 4, 2; but Schneider has (from MSS.) edited *μὲν* for *μέντοι*. See more in Hermann on Viger as above.] It is an affirmative and adverbative particle. *Yea indeed, yet truly*. See John iv. 27. vii. 13. [xii. 42. xx. 5. xxi. 4. 2 Tim. ii. 19. Jude 8. Prov. v. 4. Pa. xxxix. 6. *μὲν* *τοι* *ye*.] In some copies it is in several texts written in two separate words, *μὲν τοι*.

# M E N O.

I. Intrinsically, *to remain, abide, dwell*. [Mat. x. 11. Mark vi. 10. xiv. 34. Luke i. 56. viii. 27. ix. 4. x. 7. John ii. 12. iv. 40. Acts iv. 43. xviii. 3. xxi. 8. &c. See also John i. 39, 40. Luke xix. 5. xxiv. 29. where it rather bears the sense of the Latin *diverto*, *to tarry a little while*, especially on a journey, nearly like the English *to put up*. Comp. Acts xx. 15. The LXX use it for *ῥῆ* Gen. xxiv. 55. Ps. cii. 12. and for *ῥῆ* *to pass the night, to lodge*, in Judg. xix. 6, 9. in some copies. It is used to express the in-dwelling of the Spirit of God in the Christian's heart, and of the intimate union thus wrought. See John xiv. 10—17. Comp. 23. xv. 4—7. 1 John iv. 12—16. Comp. ii. 6. iii. 15, 17.]

II. *To remain, endure, last*. Mat. xi. 23. [Rev. xvii. 10. Heb. vii. 3, 24. (comp. Ps. lxxxix. 35.) x. 34. xiii. 14. Comp. xii. 27. 2 Cor. iii. 11. 1 Cor. iii. 14. xiii. 13. (see Gill.) Heb. xiii. 1. So of continuing in any one state, as opposed to change, as *πιστὸς μένει*. 2 Tim. ii. 13. 1 Cor. vii. 8, 11, 20, et al. To this sense may be referred some passages quoted under sense III. See 2 Tim. iii. 14. *μὲν ἐν οἷς ἡμαρτίαις*. Comp. 1 John iv. 16. 2 Mac. viii. 1. Eccles. viii. 15. In Acts v. 4. it is said of an estate as continuing to its owner in opposition to *παθεῖν*, though Bretschneider would translate *οὐχὶ μὲν σοι ἔμειν* (removing the comma after *μὲν*) *did not the remainder (of the price) belong to you?* but even if this agreed with the sense of the passage, it

would require *τὸ μὲν*. occ. LXX, Job xv. 29. &c. for continuing.]

III. *To persevere*. 1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31. see Kypke.

IV. *To stand firm or steadfast*. Rom. ix. 11.

V. *To remain alive*. John xxi. 22, 23. 1 Cor. xv. 6. Wolfius on John cites Arrian using it in the same sense, Epictet. iii. 24. p. 342. ed. Cantab. *μὴ οὖν διὰ τοῦ ΕΜΕΝΟΝ—I have continued in life thus long for thy sake*. See more instances in Kypke. [Comp. also John xii. 34.]

VI. Transitiuely, with an accusative, *to wait for*. Acts xx. 5. This use and construction of the V. is very common in the Greek writers. See Scapula. [LXX, Is. viii. 17. Comp. xxx. 18. v. 2, 3, 7. 2 Mac. vii. 30.]

*Μερίζω*, from *μερίς* *a part*.

I. *To divide, part, share*. Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2. where Macknight "impacted." [On Heb. vii. see below, sense III. In LXX, *μερίζω* occ. for *ῥῆ* *to divide*, Exod. xv. 9. Num. xxvi. 53. et al.]

II. *To divide, separate into parts*. 1 Cor. i. 13.

III. *To distribute*. Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. [In LXX, it sometimes answers to the Heb. *תָּרַח* *he gave to possess*, as Prov. viii. 21. Comp. xiv. 18. and in Heb. vii. 2. Schleusner renders it *to give simply*.]

IV. *Pass*. *to be divided, disunited, by discord*. Mat. xii. 25, 26. Mark iii. 24—26.

V. *To be differenced or different, to differ*. 1 Cor. vii. 34. [So Chrysostom, who renders it well, *μεσσησας*.] But see Vulg., Wolfius, and Bowyer. But Kypke renders *μεμίστραται*, *is divided, perplexed*, i. e. *by their several cares*, which are specified ver. 34; so he makes *μεμίστραται* parallel to *μεμυνη*, and produces Achilles Tatius using *ἐμμίστρο* in the like sense. Comp. Macknight.

*Μεμύνα, ης, ῆ*, from *μερίζειν τὸν νοῦν*, *dividing or distracting the mind*, according to that of Virgil, *Æn. iv. 285*.

— *Animum nunc huc celerem, nunc dividit illuc*.

A thousand ways his restless mind divides.

And of Terence in the Andria, act i. sc. 5. or 6. lin. 26.

Tot me impediunt curæ, quæ meum animum discordis trahunt.

So many cares encompass me, which draw my mind different ways.

*Anxious, distracting or perplexing care, carefulness, solicitude*. [See Mat. xiii. 22. Mark iv. 19. Luke viii. 14. xxi. 34. 1 Pet. v. 7. Comp. Ps. lv. 22. In 2 Cor. xi. 28. *the care, or taking care of*. Eccles. xxxi. 1, 2. xlii. 9. vide 1 Mac. vi. 10.]

*Μεμυνώ, ῶ*, from *μεμύνα*.—*To care, to be careful, anxious, anxiously careful or solicitous*. Our translators render it by *being careful*, Luke x. 41. Phil. iv. 6; by *caring*, 1 Cor. vii. 32—34; and by *having care*, 1 Cor. xii. 25. Phil. ii. 20; but in other texts by *taking thought*. Thus Mat. vi. 25. Luke xii. 22. *μὴ μεμυνᾶτε τῷ ψυχῇ ὑμῶν*, 'take no thought for your life.' Mat. vi. 31. *μὴ οὖν μεμυνήσητε*, 'therefore, take no thought, saying, what shall we eat?' and again, Mat. vi. 34. *μὴ οὖν μεμυνήσητε*, 'take therefore no thought for the morrow.' These, I must confess, have long appeared to me some of the most

unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious translators in the instances just cited; but am inclined to think that at the time our last translation was made (which is now above 170 years ago) the phrase *to take thought* did generally denote *to take anxious thought*, or *to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: however, in the Original Letters published by Sir John Fenn, vol. ii. p. 71. Letter 41. at the end, I find, "Also ye shall be of good cheer (*cheer*) and take no thought." Dated April 14, 1471. In Shakspeare's Julius Cæsar, act ii. sc. 1. towards the middle:

If he love Cæsar, all that he can do  
Is to himself take thought, and die for Cæsar.

And in the Life of Mr. John Fox prefixed to his Book of Martyrs, I meet with this passage, p. 11. "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by taking thought for his household affairs, be overcome or drawn aside." So our translators, 1 Sam. ix. 5. use *taking thought* for the Heb. *מָחַשׂ* which certainly denotes *solicitude* or *anxiety*, ("solicitus, anxius, anxie timuit," Robertson,) and which on the same subject, 1 Sam. x. 2. they interpret by *sorroweth*. To all this we may add, that the English translation by the divines who fled to Geneva in Queen Mary's reign, renders *μή μεριννᾶτε*, in Mat. vi. 25. *be not careful*; *τί μεριννᾶτε*; ver. 28. *why care ye?* *μή οὖν μεριννῆσητε*, ver. 34. *care not then*; but ver. 31. for these very same words it has *therefore take no thought*—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring*, *being careful*. [LXX, Ps. xxxviii. 18. for *מָחַשׂ*. See 2 Sam. vii. 10. 1 Chron. xvii. 9.]

*Μερίσις*, ἰδος, ἡ, from *μερίζω* to divide, share.—A share, part, portion, division. Luke x. 42. where see Wolfius, Wetstein, Kypke, [and Elsner, who shows that the Greeks use *μερίσις* for an office, Obs. Sacr. vol. i. p. 225. On Acts viii. 21. comp. Deut. xii. 12. Gen. xxxi. 14. Num. xviii. 20. &c. In 2 Cor. vi. 15. it seems to be synonymous with *κοινωνία* fellowship. Comp. 2 Sam. xx. 1. 1 Kings xii. 16. In Col. i. 12. *εἰς τὴν μερίδα τοῦ κλήρου* into the participation of, &c. See Macknight. It is used of a region or division of the country, Acts xv. 12. Comp. Josh. xviii. 6, 9. and *μεριδάριος*. 1 Mac. x. 65. Joseph. A. J. xii. 5, 5. In Neh. viii. 12. it occurs for *τὴν αὐτὴν μετρίαν* portion.]

*Μερισμός*, οὗ, ὁ, from *μεμερίσμαι* perf. pass. of *μερίζω*.

I. A distribution, gift distributed. Heb. ii. 4. [LXX, Josh. xi. 23. Ezra vi. 18. &c.]

II. A dividing. Heb. iv. 12.

*Μεριστής*, οὗ, ὁ, from *μερίζω*.—A divider, (386)

an umpire for dividing an estate among coheirs. occ. Luke xii. 14. where see Grotius. [This must be distinguished from *μερίτης*, a partaker, or *συμεριστής*. v. Phavorin.]

*Μίρος*, εος, οὗ, τό, from *μειρω* to divide, part.

I. A part, piece. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. [Acts v. 2. Rev. xvi. 19. Gen. xlvii. 24. Exod. xxv. 26. for *ῥῆγ* a corner. Josh. xviii. 14. &c.] Hence the following phrases.

1. *Μίρος τι* (*καρὰ* being understood) literally, as to some part, partly, in some measure. 1 Cor. xi. 18. This is a pure and Attic expression, used several times by Thucydides. See Wetstein. [Comp. Dan. ii. 33.—Thucyd. ii. 64. iv. 30.]

2. *Ἀνὰ μέρος*, by course or turn, q. d. by part or share. (Comp. below, sense II.) 1 Cor. xiv. 27.

3. *Ἀνὰ μέρος*, in part. Rom. xi. 25. 2 Cor. i. 14. In some sort or respect, Rom. xv. 15. In some degree, xv. 24. On 2 Cor. ii. 5. see Whitby, Wolfius, Bowyer, and Macknight. [occ. Dan. i. 2.]

4. *Ἐν μέρος*, with a genitive following, in respect of, Col. ii. 16. So Wolfius and Wetstein cite from Ælian, ΚΡΙΝ'ΑΝΤΕΣ ἱκαστον ἐν τῷ ΜΕΡΕΙ φόνου, and from Diogenes Laertius, ἘΝ ΜΕΡΕΙ σκόμματος in respect of a scoff. [Ælian, V. H. viii. 3.]

5. *Ἐν τῷ μέρος τοῦτω*, in this respect or behalf. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10. where Wetstein cites from Polybius τὴν πίστιν ἘΝ ΤΟΥΤῳ Τῷ ΜΕΡΕΙ διαφυλάττειν, to preserve fidelity in this respect.

6. *Ἐκ μέρος*, in part, partially, imperfectly. 1 Cor. xiii. 9, 10, 12. In particular, xii. 27.

7. *Κατὰ μέρος*, part by part, by parts, particularly, sigillatim, Heb. ix. 5. where see Wetstein. Comp. *κατὰ* II. 20. [Heracled. Alleg. Hom. p. 425. Thucyd. iv. 26.]

II. A share, portion, fellowship. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8. where see Kypke. [Rev. xxi. 8. xxii. 19. Comp. the use of *μερίσις* in Is. xvii. 14. Jerem. xiii. 25. &c.]

III. A lot, employment, occupation. Acts xix. 27. where see Wolfius and Kypke.

IV. A part, faction. Acts xxiii. 9. where Kypke cites Dionysius Halicarn. using it in the like sense.

V. *Μήρη*, τὰ, the parts, region, country. Mat. ii. 22. xv. 21. xvi. 13. [Mark viii. 10. Acts ii. 10. xix. 1. xx. 2. In Mark vii. 24. Schleusner considers it omitted in this sense, and so Matt. xxvii. 51. In Exod. xvi. 35. he translates it *finis*, boundaries.]

VI. *Μήρη*, τὰ, the parts, side. John xxi. 6.

*Μεσημβρία*, ας, ἡ, from *μῆση* the middle, and *ἡμέρη* day.

I. The middle of the day, mid-day. Acts xxii. 6.

II. The south, that part of the heavens where the sun is at mid-day. Acts viii. 26. [Gen. xviii. 1. xliii. 16, 26. 2 Sam. iv. 5. Jer. vi. 4. for *ὑπὸ τὴν μεσημβρίαν*. In Symmachus, 1 Sam. xx. 41. for *ὑπὸ τὴν μεσημβρίαν*. Eschyl. *μεσημβρία* τὰ τοῦ νότου μέρος καὶ τὸ τῆς ἡμέρας μέσον.]

*Μεσιτεύω* from *μεσίτης*. [To be between two, and hence, to act as mediator, see Diod. Sic. xix. 71. Joseph. A. J. vii. 8. 5. xvi. 4. 3.] occ. Heb. vi. 17. [ἐμεισένυσεν ὁρκῶν (God) interposed with an oath, perhaps with some allusion to the sense of witness which *μεσίτης* sometimes bears. (See below.)]



*Μεσιτης*, ου, δ, from *μίσος* the middle.—*A mediator, one who mediates between two parties.* Gal. iii. 20. This title is in the N. T. ascribed to Christ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24.—to Moses, Gal. iii. 19. Josephus uses this word for a mediator or intercessor, Ant. xvi. 2. 2. τῶν παρ' Ἀγρίππα τοῖν ἐπιχρυσούμενων ΜΕΣΙΤΗΣ ἦν, 'he (Herod) was the intercessor with Agrippa for whatever was desired.' Theodotion applies it for an umpire, Job ix. 33. where δ μεσιτης ἡμῶν answers to the Heb. *וַיָּבֵר* between us; and Josephus, in a similar sense, Ant. iv. 6. 7. ταῦτα δὲ ὁμνύντες ἔλεγον, καὶ θεὸν ΜΕΣΙΤΗΝ ὡν ὑποσχεσθῆναι ποιοῦμενοι, 'these things they confirmed with oaths, and making God the umpire or witness of what they promised.—' So Lucian, Amor. t. i. p. 1063. speaking of Pylades and Orestes, θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαβόντες, 'taking a God for a witness of their mutual affection.' (Wahl on 1 Tim. ii. 5. says, (after Lobeck on Phryn. p. 122.) that *μίσος* δικαστῆς would be purer Greek, and quotes Thuc. iv. 83; but it there means a referee, an arbitrator, and I doubt if this notion can be applied to our Saviour's mediation. They also quote μεσιδίας from Aristot. Polit. v. 6.]

*Μισοσύνειον*, ου, τό, from *μίσος* the middle, and *νύξ*, νυκτός the night.—*Midnight.* occ. Mark xiii. 35. Luke xi. 5. Acts vi. 25. xx. 7. [(On the Jewish division of the night, see *φύλαξ*.)] It occurs in LXX, for *ἡμέρας* in Judg. xvi. 3. Ruth iii. 8. Comp. Ps. cxxix. 62. and for *ἡμέρας* darkness, Is. lix. 10. On the purity of the word see Lobeck, Phryn. p. 53.] The old Greek grammarians, Thomas Magister and Phrynicius, have condemned the use of *μισοσύνειον* in prose as being a poetical word: Alberti, however, on Luke xi. 5. and Wetstein and Kypke on Mark xiii. 35. have cited instances of its being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

*ΜΕΣΟΣ*, η, ου.—*The middle, midst, of time or place.* Mat. xxv. 6. [*Μίσος δὲ νυκτός*, &c.: so in Xen. H. G. i. 6, 28. *περὶ μίσας νύκτας*, (which occ. also Exod. xi. 4.) Comp. Anab. ii. 2, 8. iii. 1, 33. Herod. iv. 181. In Acts xxvi. 13. *ἡμέρας μίσας* at mid-day, comp. Eedr. ix. 41. and Neh. viii. 3. (in some copies.)] John i. 26. *μίσος δὲ ὑμῶν ἵστηται*, there standeth one in the midst (q. d. middlemost) of you. So Mat. xiv. 24. *τὸ δὲ πλοῖον ἦν μέσον τῆς θαλάσσης ἡν*, q. d. navis autem jam media maris erat. The Latins, however, would say, in *medio maris*. [Or rather, in *medio mari*. Schleusner, Bretsch., and Wahl, take *μέσον* as the accusative case and supply *κατὰ*; but Parkhurst's construction of it is better, as may be seen from Fritzsche in loc. Observe also, that we must not take *βασανιζόμενον* in connexion with *ἡν*, (as Wahl does, who supplies *ὃν* being to *μέσον*.) but with *πλοῖον*. The *μέσον* and *ἡν* are to be construed together.] Acts i. 18. *ἐλάκησεν μέσος*, he burst in sunder in the midst or middle. So Plautus, cited by Ainsworth, *medius dirumpi*. *Μίρον*, τό, μέρος part being understood, the middle part, the midst. Acts xxvii. 27. Hence,

1. *Ἐκ μέσου*, from the midst, from among, away. Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. 14. [LXX for *ἡμέρας* Gen. xix. 29. Exod. vii. 5.

xxiv. 16. Is. lii. 11. and for *ἡμέρας* Exod. xxxi. 14. Mic. v. 10—13. In Gen. xxxv. 2. Lam. i. 15. the LXX have altered the form of the sentence, and we must not take this phrase as translating *ἡμέρας* or *ἡμέρας*.]

2. *Ἀπὸ μέσου*, in, or through, the midst, between. Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5. [LXX for *ἡμέρας* Ezek. xxii. 26. Judg. xv. 4. 1 Kings v. 12. and for *ἡμέρας* Num. xxxiii. 8. Josh. xviii. 9. Prov. viii. 20.]

3. *Διὰ μέσου*, through the midst. Luke iv. 20. xvii. 11. "through the confines," Campbell, whom see. [LXX for *ἡμέρας* Ps. cxxxvi. 14. Jer. xxxvii. 4. and for *ἡμέρας* Amos v. 17.]

4. *Ἔς τὸ μέσον*, in or into the midst. Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26. where Kypke cites from Xen. Cyrop. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑΞΕΙΣ ΤΟ ΜΕΣΟΝ. [*Ἔς μέσον* is used in LXX for *ἡμέρας* Ezek. xxxi. 10; for *ἡμέρας* Exod. xi. 4. xiv. 16. 1 Sam. ix. 14; and for *ἡμέρας* Exod. xiv. 23. Josh. iv. 5.]

5. *Ἐν μέσῳ*, in the midst, among. Mat. xviii. 20. Luke ii. 40. viii. 7. et al. freq. [It occurs for *ἡμέρας* Deut. xi. 6. Ps. xli. 5. or 6; for *ἡμέρας* Gen. i. 6. ii. 9. Neh. ix. 11. 1 Kings vi. 27. et al. Also for *ἡμέρας* Neh. vi. 10.] The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. *בֵּין* or *בְּ*; the 2nd to *בֵּין* or *בְּ*; the 3rd to *בֵּין* or *בְּ*; the 4th to *בֵּין* or *בְּ*; and the 5th to *בֵּין* or *בְּ*. They are not, however, merely Hebraical or Hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11. and Scapula's Lex. in *ΜΕΣΟΣ*.

*Μεσότοιχον*, ου, τό, from *μέσος*, middle, and *τοιχός* a wall.—*A middle wall, a wall separating between two places.* occ. Eph. ii. 14. where the apostle seems plainly to allude to the wall or *διωρακτὸς λίθινος* stone partition, as Josephus calls it, which separated the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, *τὸν τῆς ἀγνείας προσημιονοῦσαι νόμον*, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γράμμασι, μὴ εἶναι ἀλλόφυλον ἑνὸς τοῦ ἁγίου περιήται, 'inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that no alien must enter that holy place.' De Bel. v. 5. 2. Comp. vi. 2, 4. Ant. xv. 11, 5. See also Doddridge and Wetstein's note on Eph. ii. 14. [Schleusner will not allow that there is here the smallest allusion to the division in the Temple. This word is of very rare occurrence. It is found in Athenæus, vii. p. 281. (ed. Casaubon.) and Hieronymus under *κατῆλψ*. See also Phavorinus.]

*Μεσοῦράνημα*, ατος, τό, from *μέσος* middle, and *οὐρανός* heaven.—*The mid-heaven, the middle part of the heavens, the meridian.* occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrul. cited by Wetstein: 'They say there are four signs which preside at every one's birth, and which by one common name they call centres, and more particularly, one, the horoscope, another, the *μεσοῦράνημα*, the third, the west (*δόνον*), and the last, the subterranean (*ὕπερ-γαον*) or *ἀντιμεσοῦράνημα*, which itself is also a

μεσουρνήμα.' And Eustathius, on that verse of Homer, II. viii. 68.

Ἦμος δ' ἤλκετο μέσον οὐρανὸν ἀμφεβρίμα,  
But when the sun gained the mid vault of heaven,

observes, that 'the time from the dawning of the day, μέχρις ἡλιακοῦ ΜΕΣΟΥΡΝΗΜΑΤΟΣ, till the sun's gaining the meridian, is called by Homer (see lin. 66.) the increase of the day, but from thence the day seems to decline.' So Plutarch and Strabo speak of the sun ΜΕΣΟΥΡΑΝΟΥΝΤΑ, as opposed to his rising and setting, or being in the east or west. See the passages and more in Wetstein on Rev. viii. 13. [v. Salmasii de Ann. Climacteric.]

Μεσῶ, ὦ, from μέσος middle.—To be in the middle or midst. occ. John vii. 14. τῆς ἰουδαίας μεσούσης, in the midst of the feast. So in Herodotus, iii. 104. we have ΜΕΣΟΥΤΑ ἡ ἡμέρη the middle of the day; and in Thucydides, v. 57. τοῦ θύρου ΜΕΣΟΥΝΤΟΣ, in the midst of summer. See Raphaelius and Wetstein. [Exod. xii. 29. μεσούσης τῆς νυκτός. Comp. Neh. viii. 3. xv. 9.]

ΜΕΣΣΙΑΣ, ου, ὁ. Heb.—THE MESSIAS, the Christ. It is plainly the Heb. מָשִׁיחַ, or Chald. משיח, Messiah, with a Greek termination, which from the V. πῶς to anoint; so it expresses one anointed, or rather instituted to a certain office or offices by unction; and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoken either in the Old or N. T. of the Lord's Christ, it imports his being anointed with the reality of the typical oil, (see Ps. xlv. 7 or 8. Heb. i. 9.) even with the Holy Ghost and with power. (See Acts x. 38. iv. 27. Luke iv. 18. Is. lxi. 1.) occ. John i. 42. iv. 25. Comp. Ps. ii. 2. Dan. ix. 26. and Heb. and Eng. Lexicon in πῶς I., and below, Χριστός I.

ΜΕΣΤΟΣ, ἡ, ὄν, from the Chald. or Syriac מִשְׁתָּ, sufficient, abundant. See Castell Lexic.—Full, replete. See John xix. 29. xxi. 11. Rom. i. 29. James iii. 8. Mat. xxiii. 28. and Wetstein. [Add James iii. 17. Rom. xv. 14. and 2 Pet. ii. 14. (on which see μοιχαλῖς.) In Ezek. xxxvii. 1. Nah. i. 10. Prov. vi. 34.]

Μεστῶ, ὦ, from μεστός.—To fill. occ. Acts ii. 13. [3 Mac. v. 1, 10.]

META'. A preposition.

1. Governing a genitive.

1. With, together with. Mat. i. 23. ii. 3, 11. xxviii. 20. et al. freq. [Luke xv. 30. Mat. viii. 11. (in company with) et al. freq. (1.) It is sometimes used of persons accompanying any one, as Mat. v. 41. xvi. 27. xx. 20. xxv. 10. et al. pass. (2.) Of persons dwelling or remaining with others, as ὥς ποτε ἴσονται μεθ' ὑμῶν; Mat. xvii. 17. and καὶ ἡν μετὰ τῶν θηρίων, Mark i. 13. et al. freq. though perhaps here it rather means, in the same place with. vid. (6.) So (3.) οἱ μετὰ τινος are the companions of any one, as Mat. xii. 3. Mark i. 36. comp. xvi. 10. et al. freq. (4.) Εἶναι μετὰ τινος to be present with any one, so as to assist him. Mat. i. 23. xxviii. 20. Luke i. 66. John iii. 2 &c. Compare also the use of μετὰ in benedictions, as Rom. xvi. 24. 1 Cor. xvi. 23, 24. Gal. vi. 18. Ephes. vi. 24. &c. (5.) Sometimes it is joined with the things a man carries or has with him, as Mat. xxvi. 55. Mark xiv. 48. Luke xxii. 52. John xviii. 3. (388)

&c. (6.) Sometimes it expresses community of place, as Mark i. 20. xiv. 54. Luke xxiv. 5. John xx. 7. et al. These and other shades of difference occur in the various passages in which it is found, but the context is generally an easy guide to the nature of the association it expresses, and therefore more instances are not given. In Rev. i. 7. μετὰ τῶν νεφελῶν, Schleusner comparing Mark xiv. 62. takes μετὰ as synonymous with ἐν in Mat. xxiv. 30. (comp. Dan. vii. 13.) but it cannot bear the sense of super which he gives it; it only expresses that our Saviour is accompanied or surrounded by clouds; the ἐν of St. Matthew is more particular; the general idea is the same. This is one among the many instances of the mischievous of endeavouring to make every word tally in two parallel passages. Μετὰ cannot be used for ἐν, and there is no need to force the passage. Some few MSS. read ἐν.]

2. As well as. Luke xi. 7. Comp. Mat. ii. 3. 1 Cor. xvi. 11. and see Bowyer and Campbell on Luke. [Others in Luke xi. 7. understand it to mean, in the same bed or room.]

3. With, on the same side or party with. Mat. xii. 30. In Herodotus, ii. 152. we have ΜΕΤ' Εἰρητοῦ γενέσθαι, to be on his side; and in Aristophanes, ἡν μεθ' ἡμῶν ἦεν, 'if you were of our party.' See Raphaelius, Wetstein, and especially Kypke.

4. Among. Luke xxiv. 5.

5. With, against. Rev. xi. 7. Comp. 1 Cor. vi. 6, 7. [Verbs which express an action performed by more than one agent, as to fight, contend, converse, &c. are followed by μετὰ, which thus couples the second agent with the subject of the verb. Thus πολέμησεν μετ' αὐτῶν, Rev. ii. 16. where the action is incomplete unless there be some one to war with. Comp. xi. 7. xvii. 14. xix. 19. et alibi. Similarly λαλεῖν μετὰ τινος in Gen. xxxi. 29. See also 2 Kings xiv. 16. Gen. xxvi. 20. The same is true of Rev. ii. 22. (τοὺς μοιχεύοντας μετ' αὐτῆς.) xiv. 14. xvii. 2. (μεθ' ἧς ἐπόρευσαν.) xviii. 3, 9. where Bretschneider, however, supposes μετὰ to express the means, and considers the ἧς, &c. as human instruments. So κρίνεσθαι μετὰ τινος, 1 Cor. vi. 7. should be explained; but in Mat. xii. 41, 42. it simply means together with, (and not against, as Schleusner says,) being construed with ἀναστήσονται. See Fritzsche and Wahl.]

6. With, by, by means of, in the same sense as διὰ with a genitive. Acts xiii. 17. Comp. xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66. where see Raphaelius and Kypke, who shows that it is thus used by Demosthenes, Thucydides, Xenophon, and Polybius, and in Mat. construes μετὰ τῆς κουστωδίας, with ἡφορῶσαντο. But Qu! [Fritzsche's explanation of Mat. xxvii. seems the best. He construes μετὰ τῆς κουστωδίας with σφραγίσαντες τὸν λίθον in this sense, they made it sure, sealing the stone, as well as setting the watch; μετὰ joining thus the two precautions they used. I should construe John xix. 40. much in the same manner.] Μετὰ βίας, with or by force. Acts v. 26. 'ΑΓΕΙΝ ΜΕΤΑ' ΒΙ'ΑΣ is several times used by Polybius, as cited by Raphaelius and Wetstein. [Μετὰ often makes a periphrasis of the adverb, as μετὰ χαρᾶς with joy, joyfully, Mat. xiii. 20. μετὰ σπουδῆς, Mark vi. 45.]

7. To, towards. Luke i. 58, 72. x. 37. Comp.

1 John iv. 17. where French translation—*la charité envers nous*, and Diodati's Italian—*la carità inverso noi*.

[8. *Μερά διωγμῶν*, Mark x. 30. which some render in *return for*; but this it can hardly bear. Bretschneider renders it *statim post*, and compares Amos iv. 2. *τοῦς μεθ' ὑμῶν your posterity*, and viii. 10. Mic. iii. 11. where he translates *κρίνειν μερά δώρων acceptis muneribus*.]

II. Governing an accusative.

1. Of time, *after*. Mat. xvii. 1. xxiv. 29. xxv. 19. et al. *Μερά ταῦτα*, John xiii. 7. *after these things*, "not hereafter, i. e. at some distant time, as rendered in our translation, but as soon as I have finished what I am now doing." Dr. Bell on the Lord's Supper, p. 147. 1st edit. p. 164. 2nd note.

2. Of time, *within*, *intra*. Mark viii. 31. where *μερά τρεῖς ἡμέρας* is the same as *τῇ τρίτῃ ἡμέρᾳ* on the third day, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63. as is plain from ver. 64. So Josephus, Ant. i. 12, 2. speaking of the circumcision of Isaac, says, *εὐθὺς ΜΕΤ' ὀγδόην ἡμέραν περιτίμνονσι*, they circumcise them immediately *within* or *on* the eighth day. So the learned Hudson renders it in his version, *die statim octavo circumcidunt*. See more in Wetstein and Kypke on Mat. xxvii. 63. [See Mat. i. 12. *μερά δι' τὴν μετοικεσίαν Βαβυλῶνος*, &c. which Kuinoel translates 'tempore exilii' at the time of the exile or sojourn at Babylon. Fritzsche however translates it 'postquam erat in Babyloniam demigratum' after the removal to Babylon; and in a long note, well worth reading, denies that *μερά* of time ever has any sense but *after*. In the above passage from Josephus he translates it 'exacta die octava,' and on Mat. xxvi. 63. he says that broken days are reckoned as entire ones.—His note should be consulted.]

3. With the neuter article *τό* and a verb infinitive, *after*, *after that*. Luke xxii. 20. *μερά τὸ δεῖπνῆσαι*, after supping or supper, or after that he had supped. So Mat. xxvi. 32. Mark xiv. 28. xvi. 19. et al. [*Μερά* is used of place in Heb. ix. 3. meaning 'behind.']

III. In composition.

1. It denotes relation, connexion, or agreement with some other person or thing, as in *μετίχω* and *μεταλαμβάνω* to *partake*.

2. *After*, as in *μεταμίλομαι* to be concerned after a fact, i. e. to *repent*.

3. It denotes change of place or condition, as in *μετάγω* to turn, *μεταβαίνω* to pass, *μεταμορφόω* to transform.

**Μεταβαίνω**, from *μερά* denoting change of place or condition, and *βαίνω* to go.

1. To go, or pass, from one place to another. Mat. xvii. 20. Luke x. 7. [to pass from one state to another. John v. 24. Comp. xiii. 1. and 1 John iii. 14.]

II. To go away, depart. Mat. viii. 34. [xi. 1. xii. 9. xv. 29. John xiii. 1. Acts xviii. 7. It occurs metaphorically 2 Mac. vi. 1. *μεταβαίνειν ἐκ* (or *ἀπὸ*) *τῶν πατρίων νόμων*. Comp. ver. 9, 29.]

*Μεταβάλλω*, from *μερά* denoting change of place or condition, and *βάλλω* to cast, put. To change. occ. Acts xxviii. 6. *μεταβαλλόμενοι* (γνώμην) namely changing their mind or opinion. Josephus often uses the 2nd aor. mid. of this V. in the

same sense, as de Bel. v. 9, 1, 3. and 11, 2; in Ant. iii. 12, 3. he has the full expression, *ΜΕΤΑΒΑΛΛΕΣΘΑΙ ΤΑ Σ ΓΝΩΜΑΣ*. See also Alberti, Wetstein, and Kypke. [So Joseph. A. J. v. 7, 7. ὁ Θεὸς μεταβαλλόμενος ἐς τὸ ἡμερώτερον. occ. in the act. voice 2 Mac. vi. 29. comp. Exod. vii. 17. *καὶ μεταβαλεῖ εἰς αἷμα*, it shall change or turn to blood, v. 20. Lev. xiii. 3. Ecclus. xviii. 26.]

*Μεράγω*, from *μερά* denoting change of place, and *άγω* to lead, guide.

I. To turn about, manage, as a horse by a bridle. James iii. 3.

II. *Μεράγομαι*, pass. to be turned about, steered, as a ship by the helm or rudder. James iii. 4. [2 Chron. xxxvi. 3. 1 Kings viii. 48. of leading away captive. Comp. 2 Chron. vi. 37. 2 Mac. i. 33. In Ecclus. x. 8. *μετάγεται* is transferred. In 2 Mac. iv. 10. of changing the habits of a people, and in Prol. to Ecclus. of translating a language. v. *μεθερμηνεύω*.]

*Μεταδίδωμι*, from *μερά* denoting change of condition, and *δίδωμι* to give.—To impart, to communicate, q. d. to transfer. occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8. See Wetstein on Luke, and Macknight on Rom. xii. 8. [On 1 Thess. ii. 8. comp. Wisd. vii. 13. where it is used of communicating knowledge, and Test. xii. Patr. 8 *ἡκούσατε, μεράδοτε καὶ ὑμεῖς τοῖς ρίενοῖς ὑμῶν*. Comp. 2 Mac. viii. 13. In Rom. xii. 8. Schleusner, Bretsch., and Wahl understand by ὁ *μεραδιδούς* a deacon from his office of distributing the alms. (There were similar officers in the Jewish synagogues called *τροπῆ*. See Lightfoot, Hor. Hebr. Mat. iv. 23.) Comp. Ephes. iv. 28. Job xxxi. 17. Prov. xi. 28. where the LXX take *τῶπῃ* to mean breaking so as to distribute, but it is rather to sell.]

**Μετατίθεις**, εως, ἤ, from *μετατίθημι* to transfer, or change.

I. A being transferred or translated from one place to another, a translation. Heb. xi. 6.

II. A removal. Heb. xii. 27.

III. A change or abrogation. Heb. vii. 12. [In 2 Mac. xi. 24. it denotes a change of manners and customs.]

*Μεταίρω*, from *μερά* denoting change of place, and *αίρω* to take up or away.

I. Transitiely, to transfer from place to place. Thus used in the profane writers. [See also 2 Kings xxv. 11. Ps. lxxx. 8. Prov. xxii. 28.]

II. In the N. T. intransitiely, to transfer oneself, remove, depart. Mat. xiii. 53. xix. 1. [Aquila, in Gen. xii. 8.]

*Μετακαλῶμαι*, οὔμαι, mid. from *μερά* denoting change of place, and *καλῶ* to call.—To call from one place to another, to call or send for. Acts vii. 14. x. 32. xx. 17. xxiv. 25. [Achilles Tat. bk. iv. p. 243. *καὶ δῖται τὸν τοῦ στρατοπέδου λατρὸν μετακαλίσασθαι*. It occurs in active v. in LXX, Hos. xi. 1, 2.]

*Μετακινῶ*, ω, from *μερά* denoting change of place or condition, and *κινῶ* to move.—To move away, remove, dimoveo, transmoveo. occ. Col. i. 23. Deut. xxxii. 30.

**Μεταλαμβάνω**, from *μερά* denoting relation, and *λαμβάνω* to take.

I. With a genitive of the thing, to partake, or

be a partaker, of. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10. [Wisd. xviii. 9. Xen. Cyr. vii. 5, 18. Ælian, V. H. ix. 5.]

II. With an accusative of the thing, to get, obtain. Acts xxiv. 25. Λαβὴν καιρὸν is often used in the Greek writers for taking an opportunity (see Wetstein); and Kypke has produced from Polybius, ii. 16. ΜΕΤΑΑΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ ἀρπάζοντα ποιησόμεθα τὴν καθήκουσαν μνήμην, 'having gotten (nacti) a convenient opportunity, we will take proper notice.' [On the accusative joined with verbs of this nature, see Matth. Gr. Gr. § 363. obs. It occ. 2 Mac. iv. 21. in the sense of hearing, learning, &c. Comp. xi. 6. xii. 6. xiii. 10. xv. 1.]

☞ Μετάληψις, εως, ἡ, from the old verb μεταλήβω, —λήψω, the same as μεταλαμβάνω. —A partaking, or being partaken of. occ. 1 Tim. iv. 3.

☞ Μεταλλάττω, from μετά denoting change of condition, and ἀλλάττω to change.—To change one thing for or into another, to transmute. occ. Rom. i. 28, 26. [Esth. ii. 20. It sometimes is used (either with or without τὸν βίον) for changing life for death, or dying, as 2 Mac. iv. 7, 37. v. 5. vi. 31. vii. 7, 13, 40. In vii. 14. Biel would read μεταλλάσσοντα τὰς ἀπ' ἀνθρώπων (i. e. ἰλπίδας) because μεταλλάσσοντας ὑπ' ἀνθρώπων (he says) would require the passive to express killed by men, as the Vulgate renders it; but if μεταλλάσσω means dying, there is no need of the passive.]

Μεταμέλομαι, or μεταμελίσκομαι, from μετά after, and μέλομαι to be concerned, which from the imper. μέλει it is a concern.—To repent, repent oneself, properly, to be concerned after something said or done. "Proprie significat, post rem aliquam perperam paternalium anxium et sollicitum esse." Minert. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8. [It is applied ἀνθρωποπαθῶς to God, in Heb. vii. 21. comp. 1 Sam. xv. 35. and Augustin. de Civit. Dei, xvii. 7. It occ. also Prov. v. 11. xxv. 8. Eccles. xxxv. 19. et al. In Exod. xiii. 17. the impersonal verb μεταμίλει is used.]

☞ Μεταμορφώω, ὦ, from μορφή denoting change of condition, and μορφώω to form.

I. To transform as to external appearance, to transfigure. Mat. xvii. 2. Mark ix. 2. [Ælian, V. H. i. 1. says of the polypus, that they lie under the rocks καὶ ταυτοῦς εἰς τὴν κείνων μεταμορφοῦσι χροιάν, and change themselves into the colour of the rocks. Symm. in the Title to Ps. xxxiii. (where the LXX use ἀλλοιοῦν) uses this word.]

II. To be transformed, or changed internally and spiritually. Rom. xli. 2. Comp. 2 Cor. iii. 18. [Senec. Epist. 5. 'Sentio non emendari me tantum, sed transfigurari.' Quintil. vi. 1.]

Μετανοῶ, ὦ, from μετά after, or denoting a change of condition, and νοῶ to think.

I. To understand afterwards. So Plato in Gorg. ταῦτα προνοήσαι μὲν δυνατόν, ΜΕΤΑΝΟΗ'ΣΑΙ δὲ ἀνίατα, 'these things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable.'

II. To change one's mind or opinion. So in Xenophon, Cyr. lib. i. at the beginning, θναγα-

ζόμεθα ΜΕΤΑΝΟΕΙ'Ν, we were forced to change our opinion. See Raphelius's excellent annotations on Heb. xii. 17. [Wahl, in Acts ii. 38. iii. 19. makes it to change one's opinion of Christianity, and so receive it, and in xvii. 30. xxvi. 20. to change from idolatry to the true God; but it seems rather used in its common sense of repenting.]

III. In the N. T. to repent, i. e. either to be wise after a fact or facts committed, to return to one's wits, as we say, *resipisco*; or rather, I think, to change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4. et al. freq. Comp. μετάνοια, and see Campbell's Sixth Preliminary Dissertation on the Gospels, part iii. p. 242. [xii. 41. Mark i. 15. vi. 12. Luke x. 13. xi. 32. xiii. 3, 5. xv. 7, 10. xvi. 30. Rev. ii. 5, 16. iii. 3, 19. xvi. 9. It is followed by ἀπὸ in Acts viii. 22. (μετάνοήσον ὁδὸν ἀπὸ τῆς κακίας σου ταύτης) and is sometimes rendered to *desist*, but it implies more than merely *desisting*—it is rather *desisting in consequence of repentance*. So with *ἐκ* Rev. ii. 21, 22. ix. 20, 21. xvi. 11. Followed by *ἐπὶ* before the thing repented of, it implies sorrow for it, and a consequent change of heart. So 1 Cor. xii. 21. Comp. Joel ii. 13. (It is also attributed ἀνθρωποπαθῶς to God, as Amos vii. 3, 6. Jonah iii. 10. iv. 5. and Jer. xviii. 8, 10. with περί.) Observe also that in Mat. xi. 21. xii. 41. Luke x. 13. Bretschneider takes it for 'poenitentiam agere,' repenting, as shown by abstinence from indulgence, by fasting and the like. So Test. xii. Patr. p. 520. ἐπὶ τῇ μετενόησά ἐνώπιον Κυρίου οἶνον καὶ σικερα οὐκ ἔπιον, καὶ κρίας οὐκ ἐσίγηλθεν εἰς τὸ στόμα μου, &c. &c. Seven years did I pass in repenting before the Lord. Wine and strong drink (date-wine, Lowth, Is. v. 11.) I drank not, and meat entered not into my mouth, &c. So p. 667. Comp. Joel ii. 12. Jonah iii. 16.]—In the LXX this verb almost constantly answers to the Heb. חָשַׁב, which in like manner denotes to change the mind. [e. g. 1 Sam. xv. 29. Jer. iv. 28. xviii. 8. et al. where it is applied to God (see μεταμίλομαι). occ. also Wisd. v. 3. Eccles. xvii. 24. &c.]

Μετανοία, ας, ἡ, from μετάνοιω. I. A change or alteration of mind. Heb. xii. 17. 'He found no room μετάνοιας for (his father Isaac's) change of mind, (or for his father to change his mind), though he sought αὐτῇν it (this change of mind) with tears.' I think with Raphelius, that the pronoun feminine αὐτῇν, referring not to τόπον, but to μετάνοιας, clearly shows, that μετάνοιας means Isaac's, not Esau's, change of mind. See more in Raphelius on the place. [See Polyb. iv. 66.]

II. Repentance, change or alteration of mind, and consequently of conduct or behaviour, from evil to good. So Athanasius, Quæst. 153. de Parab. διὰ τοῦτο—λέγεται μετάνοια ὅτι μεταρθεῖσι τὸν νοῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν, 'μετάνοια is so called because it transfers the mind from evil to good.' Aretas in cap. 3. Apocal. μετάνοιά ἐστι μετρίσασις ἀπὸ τῶν χειρόνων, καὶ μεταβολή ἐπὶ τὸ βέλτιον, 'μετάνοια is a change from worse to better.' [Mat. ix. 13. Mark ii. 17. Luke v. 32. xv. 7. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Sometimes it is used with more especial reference to the repentance or change of heart and conduct (from

*idolatry or sinfulness*) required by the Christian covenant of its converts, and also to that preached by John the Baptist. See Mat. iii. 8, 11. Mark i. 4. Luke iii. 3, 8. xxiv. 47. Acts xiii. 24. xix. 4. xx. 21. xxvi. 20. In this sense it is sometimes coupled with the remission of sins obtained through the Christian covenant. See Tittmann, Probus. ii. de Vocabulis (Economiae Salutis, p. 4. and Parkhurst below.] Δούνας μετάνοιαν, to give repentance, i. e. to offer terms of peace and reconciliation, Acts v. 31. "As repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident," says Doddridge, "that δούνας μετάνοιαν here signifies to give place or room for repentance, just as the same phrase does in Josephus, (Ant. xx. 7, 7.) where he says, that the Jews rising up at Caesarea in a tumultuous manner, the wiser people among them went to intercede with the governor, (Felix,) ΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ ἐν τοῖς πεπραγμένοις, i. e. to publish a pardon to those that should lay down their arms," or more literally, to give them room for repenting of what they had done, as Hudson renders it, ut daret locum penitentiae ob ea in quibus deliquerant. Comp. Acts xi. 18. Aristotle, cited by Wetstein on Acts v., uses the expression in the same sense. So Wisd. xii. 19. and hath made thy children be of good hope, ὅτι ΔΙ' ΔΩΣ ἐνὶ ἀμαρτήμασι ΜΕΤΑΝΟΙΑΝ, that thou givest repentance for sins, i. e. (as the author had expressed it, ver. 10.) ΕΔΙ' ΔΟΥΣ ΤΟ ΠΟΝ ΜΕΤΑΝΟΙΑΣ, thou gavest place or room for repentance. The phrase διδόναι μετάνοιαν τόπον is applied in the same view by Clement, 1 Cor. § 7. ἐν γενεῇ καὶ γενεῇ ΜΕΤΑΝΟΙΑΣ ΤΟ ΠΟΝ ΕΔΟΚΕΝ ὁ θεὸς τοῖς βουλομένοις ἐπιστρέφειν ἐν αὐτῷ, 'in every generation the Lord hath given place or room for repentance to those that were willing to turn to him.' Εἰς μετάνοιαν ἄγειν, to lead, more, incite to repentance, Rom. ii. 4. where Wetstein cites the same expression from Plutarch and Appian, and Kypke from Josephus. Εἰς μετάνοιαν χωρῆσαι, to come to repentance. occ. 2 Pet. iii. 9. So Plutarch, cited by Wetstein, Εἰς ΜΕΤΑΝΟΙΑΝ — ΧΩΡΗΣΑΣ. Compare Kypke. [Μετάνοια occ. LXX, Prov. xiv. 15. There are some remarks on this word in Morini, lib. de Sacramento Penitentiae, i. 2. and Döderlein, Institut. Theolog. Christ. § 320. and a dissertation of Joh. Floder, de Differentia Vocum μετάνοιας καὶ μεταμέλειας. Upsal, 1774. quarto.]

☞ Μεταξύ. An adv. governing a genitive, from μετὰ with or after.

1. Between. Mat. xviii. 15. xxi. 35. [Luke xi. 51. xvi. 26. Acts xii. 6. xv. 9. Apocrypha, Wisd. iv. 10. (amongst,) xvi. 19. xviii. 23.] Rom. ii. 15. μεταξύ ἀλλήλων, between or among one another, inter se invicem, 'between themselves,' Eng. Marg.
2. With the article prefixed it denotes time. John iv. 31. ἐν δὲ τῷ μεταξύ; (χρόνῳ, namely,) in the mean or intermediate time. So Scapula cites from Demosthenes, Ὁ ΜΕΤΑΞΥ ΧΡΟΝΟΣ, the mean time.
3. After, following, succeeding. Acts xiii. 42. εἰς τὸ μεταξύ σάββατον, on the following sabbath. This expression is plainly equivalent to ἐρχόμενον σάββατον, the next sabbath, ver. 44. So Josephus speaks, Δαβίδου τε καὶ Σολομώντος ἐν δὲ τῶν ΜΕΤΑΞΥ τούτων βασιλείων, 'of David and

Solomon, and of the kings after (i. e. who succeeded, subsequenter, Hudson) these.' de Bel. v. 4, 2. And ii. 11, 4. μεταξύ is used for afterwards, as it is also by Clement twice in 1 Cor. § 44. To which from Kypke we may add Plutarch using ΜΕΤΑΞΥ for afterwards, and ΤΟΙΣ ΜΕΤΑΞΥ βασιλεύουσιν for the succeeding kings. Institut. Lacon. p. 240. [v. Kypke, Obs. Sacr. vol. ii. p. 67. Krebs, ad Decreta Rom. p. 223. and Obs. Flav. p. 220.]

Μεταπίμπω, and -ομαι, mid. from μετὰ denoting change of place, and πίμπω to send.—To send for one from another place, arcesso. [In mid. voice, or 1 aor. pass.] Acts x. 5, 22, 29. [xi. 13. xxiv. 24, 26. xxv. 3. and Gen. xxvii. 45. Num. xxiii. 7. 2 Mac. xv. 31.]

Μετροστρέφω, from μετὰ denoting change of place or condition, and στρέφω to turn.

I. Properly, to turn from one side to the other, convert. [In Deut. xxiii. 5. ἔπειν to turn away.]

II. To turn, change. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. שָׁבַע. See inter al. Joel ii. 31. Amos vii. 10. [Comp. Eccles. xi. 31. 1 Mac. ix. 41. Test. xii. Patr. p. 688. ὁ Βελιάρ τὸ ἀγαθὸν ἐν πονηρίᾳ (εἰς πονηρίαν, that is) μεταστρέφει.]

III. To pervert, or to subvert, overturn. Gal. i. 7.

☞ Μετασχηματίζω, from μετὰ denoting change of condition, and σχηματίζω to fashion, which from σχῆμα a fashion, form, or a rhetorical figure, which see.

1. To transfigure, transform. 2 Cor. xi. 13—15. Phil. iii. 31. [See Symm. in 1 Sam. x. 5. and Joseph. A. J. vii. 10, 5. μετασχηματίας αὐτὸν having changed his outward appearance. Test. xii. Patr. p. 530.]

II. To transfer figuratively, i. e. by a rhetorical figure, or figurative manner of expression. occ. 1 Cor. iv. 6. ταῦτα—μετασχηματίσας εἰς ἑαυτὸν καὶ Ἀπολλῶν, these things (namely what he says concerning the authority of their teachers, ch. iii. 5—8.) I have by a figure transferred to myself and to Apollos, by that figure namely, "in which 1," to use the words of Quintilian, ix. 2. "we want the hearers to understand by a kind of suspicion what we do not express; not indeed the contrary of what we say, as in the irony, but something latent however, and to be discovered by our audience, which (adds he) is now almost the only thing called schema among us, and whence debates are called figurative." See more in Wetstein.

Μετατίθημι, from μετὰ denoting change of place or condition, and τίθημι to place.

I. To transfer, translate from place to place. Acts vii. 16. Heb. xi. 5. [Comp. LXX, Gen. v. 24. Wisd. iv. 10. and Joseph. A. J. i. 3, 4. Eccles. xlii. 16.]

II. To remove. [Thus ὁ μετατίθεις ὅρια of removing boundaries. Deut. xxvii. 17. Hos. v. 10.] Pass. to be removed, changed, or perturbed, spiritually or mentally. Gal. i. 6. where see Wetstein and Kypke. [It is rather middle than pass. here.

1 "In quo, per quamdam suspicionem, quod non dictum accipi volumus: non utique contrarium ut in ερωταῖς, sed aliud latens, et auditori quasi invenendum, quod—jam ferè solum schema à nostris vocatur, et unde controversiae figuratae dicuntur."

Comp. 2 Mac. vii. 34. Eccclus. vi. 9. and active in 1 Kings xx. 25.]

III. *To change or turn.* Heb. vii. 12. [So Joseph. A. J. xii. 9, 7. μεταθεῖναι τὴν τιμὴν ἀπὸ ταύτης τῆς οἰκίας εἰς ἕτερον οἶκον. In Jude 4. it means *perverting*.]

μετῆνευα, adv. of time, from μετὰ *after*, and ἔνευα *then*.—*Afterwards.* occ. Heb. xii. 17. [Apocrypha, Judith ix. 7. καὶ τὰ μετῆνευα. Comp. Addit. Esth. xiii. 4. Xen. Cyrop. i. 5, 7. τὸν ἔνευα χρόνον.]

μερίξω, from μερῖ denoting *relation*, and ἔξω *to take*.—*To partake, take part, be a partaker.* It governs a genitive. occ. 1 Cor. ix. 10. (where see Bowyer.) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13. φυλῆς ἑτέρας μερίχουσαν, 'partook of, i. e. belonged to, another tribe.' [Prov. i. 18. Esdras v. 40. Wisd. xvi. 3. 2 Mac. iv. 14. v. 10, 27. On its government see Matth. Gr. Gr. 361, 4.] On this V. and its derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2nd.

μετεωρίζω, from μετῖωπος *high*, which from μερά denoting *change of place*, and ἀίρω *to lift up*. See Scapula.

I. In the Greek writers, *to lift up on high*. [See LXX, in Micah iv. 1. It is applied to the *flight of birds*, Elian, H. A. iii. 20. vii. 30. xi. 33. See the LXX, Obad. 4. Ezek. x. 16—19. Metaphorically of *pride and lofty imaginations*. 2 Mac. v. 17. vii. 34. 3 Mac. vi. 5. Comp. Pa. cxxx. 4. Hence μετεωρισμός *όθθαλμῶν*, Eccclus. xxiii. 4. (which, however, Bretschneider, comparing xxvi. 9. understands of *lascivious* rather than *lofty* looks), and τῆς καρδίας, 2 Mac. v. 21.]

II. *To put a ship out to sea.* Thus Philostratus, cited by Scapula and Wetstein, ΜΕΤΕΩΡΙΣΑΙ τὴν ναὺν εἰς τὸ πέραλος; and Thucydides, vii. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πέραλει, 'being out at sea.' So the adjective μετῖωποι is often in the best Greek writers applied to ships or persons in them when out at sea (the reason of which see under *καράω* II.). And because these are in perpetual agitation by the winds and waves, hence

III. The adjective μετῖωπος often denotes being agitated with hopes and fears, being anxious, in anxious suspense, or the like. So Lucian, Jup. Trag. t. ii. p. 191. καὶ νῦν ΜΕΤΕΩΡΟΙ πάντες πρὸς τὴν ἀκρόασιν—, 'and now they are all anxiously solicitous to hear—' And thus it is frequently used in Josephus, as de Bell. i. 27, 3. speaking of the condemnation of Herod's sons, Alexander and Aristobulus: ἔθθα δὲ ΜΕΤΕΩΡΟΣ ἢ τε Συρία πᾶσα, καὶ τὸ Ἰουδαϊκὸν ἩΝ, ἐκδεχομένων (or rather ἐκδεχόμενον) τὸ ῥίλος τοῦ ὁράματος, 'then was all Syria and Judea agitated with anxious thoughts, expecting the end of this tragedy.' So iv. 9, 2. καὶ οἱ μὲν ΜΕΤΕΩΡΟΙ περὶ τῶν ὅλων ὄΝΤΕΣ, ὡς ἂν σαλευομένης τῆς Ῥωμαίων ἡγεμονίας—, 'and they being anxious for the whole, since the Roman empire was now tossed in a storm—' Comp. ii. 21, 1. and Ant. viii. 8, 2. And in this view μετεωρίζομαι in St. Luke seems to signify *to be agitated with hopes and fears, with anxious, uneasy, restless thoughts*, or the like, *curarum fluctuare aestu*. Luke xii. 29. See Doddridge, Alberti, Wolfius, and Wetstein on the place. [Bretschneider makes

μετῖωπος *attentus, cupidus*, in passages similar to the above. "Metaphora," says he, "desumpta ab iis, qui de alto prospiciunt quasi speculatores, (Eccclus. xxxvii. 4.) vel quod magis placet, qui oculis sublevis cupide prospiciunt, igitur magna cupiditate feruntur." He takes therefore Luke xii. 29. thus: *do not be intent on these things, or be carried away by eagerness for them.* But his metaphor is very far-fetched. Parkhurst's explanation seems the best. So Wahl and Schleusner. See also the Glosses in Stephens's Thes. p. 1636. ed. Valpy. On this word see Loesner, Obsa. Philon. p. 116. Munthe, Obsa. Philol. e Diod. Sic. p. 167. and Krebs, Obsa. Flav. p. 123.]

μερῖοκεία, ας, ἡ, from μερῖοκίω *to remove from one habitation to another*, which from μερά denoting *change of place*, and οἰκίω *to inhabit*.—*A removing from one habitation or country to another, a transportation, or transplantation.* Mat. i. 11, 12, 17. [2 Kings xxiv. 16. 1 Chron. v. 22. Ezek. xii. 11. Obad. 20. Nahum iii. 10. Schleusner, after Jensius, (in Ferculo Litterario, p. 4.) says, that it is not used in Greek authors. Wahl refers to Jacobs's Gr. Anthol. vol. i. p. 175. The term μετῖωκος *a sojourner*, of one who is settled for a time in a foreign state, is common.]

μερῖοκίω, from μερά denoting *change of place*, and οἰκίω *to cause to dwell*, which from οἶκος *a house*.—*To cause to change his habitation, to remove from one habitation to another.* occ. Acts vii. 4, 43 or 44. where μερῖοκίω is the 1st fut. Attic for μερῖοκίω. [2 Sam. xv. 19. 1 Chron. v. 6, 26. Jer. xxii. 12. et al. Ἐλ. V. H. i. 11. Thuc. i. 12.]

μερῖοχή, ἡς, ἡ, from μερίξω *to partake*.—*A partaking, participation, agreement.* occ. 2 Cor. vi. 14. [Pa. cxxi. 3. but in a different sense.]

μερῖοχος, ου, ὁ, from μερίξω *to partake*.  
I. *A partaker.* Heb. iii. 1, 14. vi. 4. xii. 8. [Hos. iv. 17. and for *associate*, Pa. cxix. 63. Eccles. iv. 10.]

II. *An associate.* Heb. i. 9. The correspondent Heb. word in Ps. xlv. 8. *το παρὰ τοὺς μερόχους σου* of the LXX and of the Apostle is ἡμεῖς above *thy associates*, and by these are meant *all men who believe on Christ*. Comp. Heb. ii. 11. &c. Rom. viii. 17. [Schleusner understands by μερόχους other kings, as does Wahl, who says, "those of the same craft or of the same rank, as Luke v. 7. Heb. i. 9."]

III. *A partner.* Luke v. 7.  
μερίω, ὤ, from μέτρον.—*To measure, mete.* [It is used literally of measuring *dry or liquid things, or height and length*, &c. Rev. xi. 1, 2. xxi. 15—17. Exod. xvi. 18. Num. xxxiii. 5. Ruth iii. 15. and metaphorically in Mat. vii. 2. which is a proverbial phrase (comp. Luke vi. 38. Mark iv. 24.) found in the Chaldee paraphrase of Gen. xxxviii. 25, 26. vid. Vorst, de Adagiis N. T. ch. 8. p. 800. Andr. Schott. Adagialia Sacra N. T. p. 16. On 2 Cor. x. 12. where it means *to estimate*, comp. Hor. i. Epist. vii. 98.]

μετρητής, οὔ, ὁ, from μετρίω.—*A measure of capacity.* occ. John ii. 6. It is very difficult to determine the exact quantity of the μετρητής here mentioned. In the LXX the word is used once, 1 Kings xviii. 32. for the Heb. *קֶאֱבֵא* *a seah*, equal to about two gallons and a half English: but as the *seah* is mentioned in Scripture only as a measure of things *dry*, it is more probable that

μετρητής in St. John means the Jewish *ῥά bath*, for which also it is once used by the LXX, 2 Chron. iv. 5. and which is generally reckoned equal to seven gallons and a half English, though Calmet reduces it to less than six gallons, Lami to less than four, and Le Clerc to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about 114 gallons, this very quantity itself will prove to any ingenuous mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (Comp. John ii. 3, 10.) So large a quantity was probably designed not only to supply the new-married couple with wine during the seven days that the nuptial feast lasted, (Judg. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19.) and to provide for their future occasions, but, what was of infinitely greater consequence, to ascertain the reality of our Lord's miracle. Had he exerted his miraculous power over a small quantity only, those who can be now so unreasonable as to charge our blessed Saviour with *encouraging drunkenness*, would, no doubt, have been ready to insinuate, that there was some sleight of hand in the case, or a juggle between Jesus and the servants; and would have asked why he did not turn all the water in the vessels into wine. Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about *forty-five gallons*, shows, that there was no room for *legerdemain* or *deception*. See Bp. Pearce's *Miracles of Jesus vindicated*, part iii. [Schl., Wahl, and Bretschneider give μετρητής as the Attic *amphora* containing 72 sextarii or 12 congii. The Roman *amphora* contained 42 sextarii. A sextarius is about an English pint.]

μετριοπαθῶ, ὦ, from μετριοπαθής moderate in his passions, which from μέτριος moderate, (see μετριος,) and πάθος passion. Hesychius explains μετριοπαθής by μικρά πάσχειν suffering or bearing small things, συγγινώσκων ἡπιεως, mildly pardoning; and in Plutarch in Colot. μετριοπαθεια is the same as πραότης meekness. With a dative following, to moderate one's anger towards, to pardon, or treat with mildness or gentleness. occ. Heb. v. 2. So Josephus, Ant. xii. 3, 2. speaks of Vespasian and Titus, ΜΕΤΡΙΟΠΑΘΗΣΑΝΤΩΝ, behaving with moderation and gentleness towards the Jews after such disputes and wars as they had had with them. See more in Wetstein and Kypke.

μετρίως, adv. from μέτριος moderate, which from μέτρον.—Moderately, a little. occ. Acts xx. 12. So in Josephus, Ant. x. 8, 1. ΟΥ ΜΕΤΡΙΩΣ ἰδυεμίχαινον, 'they were not a little provoked.' [2 Mac. xv. 38.]

ΜΕΤΡΟΝ, ου, τό, a measure of capacity or length. In the N. T. it is generally used metaphorically. Mat. vii. 2. [where see Lightfoot and Vorst, de Adagiis N. T. ch. viii. p. 803. Comp. Mark iv. 24. Luke vi. 38. There is a similar Jewish proverb περὶ ἡμέτρων περὶ μέτρων. In Rev. xxi. 17. Schleusner and Bretschneider translate it *amussis*, a carpenter's line, so that

μέτρον ἀνθρώπου, or *funis messorius* may be by man's measure, to show that common cubits were meant. Others (as Hammond and Wahl) translate it *stature*, and refer it to the κάλαμος, verse 15. which they make 6 cubits long, comparing Ezek. xl. 5. and taking the cubit here only as a foot, instead of a foot and a half; but the construction in this case would be very awkward. In John iii. 34. ἐκ μέτρον means by measure or sparingly. It is also used for the quantity measured; and hence metaphorically is used for a share of any quality, as faith and the like. Rom. xii. 3. comp. Ephes. iv. 7. In Ephes. iv. 13. it is used much as we use the word *standard*. Comp. 2 Cor. x. 13. 'Ὑν μέτρον, Eph. iv. 16. is in proportion to.] On Mat. xxiii. 32. comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16. [Μέτρον, for πηρὶ α measure, Lev. xix. 25. Ezek. xl. 3, 5. et al.; for πηρὶ αn ephah, Deut. xxv. 14, 15; for ῥά a bath, (Heb. measure,) 2 Chron. ii. 10; for πηρὶ α sea, 2 Kings vii. 1, 16, 18; for ῥαμυσις, a measuring-line, Ezek. xlvii. 3. Isaiah xlv. 13.]

Μίτροπον, ου, τό, from μετά after, i. e. above, and ὦψ, ὠτός, the eye, which see.—The forehead, that part of the face which is above the eyes, "frons, q. d. pars faciei quæ est post oculos." Scapula. Rev. vii. 3. [ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Ezek. ix. 4.]

ΜΕΨΠΙ, before a consonant; ΜΕΨΠΙΣ, before a vowel. [It appears rather, from Lobeck on Phryn. p. 14. that they are used indiscriminately.]

I. Of place, with a genitive following. *Unto, even unto.* occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *until*. It sometimes denotes the mere interval of time, so as to exclude what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the intermediate time, so as not to exclude what is beyond. Mat. xi. 23. [xxviii. 15. Rom. v. 14.] Μέχρις οὗ, *until*, for μέχρις τοῦ χρόνου ἐν ᾧ, *until the time in which*. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein, Var. Lect. on the place. Comp. ἕως οὗ under ἕως I.

2. With a V. in the subjunctive mood following, *until, till*. Eph. iv. 13. [Comp. Ps. civ. 19. Job viii. 2.]

III. Of condition, *unto*. Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4. [Comp. 2 Mac. xiii. 14.]

MH'. [A negative particle. The grammarians say, that οὐ denies, and μή forbids. This Hermann considers merely a consequence of their primary difference, which he conceives to consist in this, that οὐ denies a thing, while μή denies the thought of it ("cogitationem rei"); οὐ denies it therefore absolutely, while μή denies it conditionally, or as proposed under some modification of thought, with reference to some word, expressed or understood, by which thought, suspicion, or volition, (cogitatio, suspicio, voluntas,) is implied. Thus to μή ταῦτα γένηται he supplies φοβέσθαι, to μή τοῦτο ἐράσκει, ἔρα, and μή κτεθε, he translates, nolui celare. He further instances οὐ τολμήσεις and μή τολμήσεις; the first of which predicates absolutely, that such a person will not dare, the second cautions one,

whom we expect to dare, against doing so. More may be seen in his notes on Viger, from No. 267 to 272. and incidentally in other parts of the work. Buttman's remark quoted by Wahl is very just, that since there are<sup>1</sup> many cases in which *μή* and *οὐ* are both appropriate, we often find that even in similar passages sometimes one is used and sometimes the other. All that the limits of this work will allow is to collect some instances of each usage of *μή* in the N. T. It may be proper here to state, that the remarks made on *μή* and *οὐ* are equally applicable to their compounds, *οὐδεὶς* and *μηδεὶς*, &c., which are followed by the same moods, &c.]

1. Of denying, *not*. Mat. i. 19. iii. 10. et al. freq. [It occ. thus in the N. T. with a participle, as in Luke xxii. 36. *ὁ μὴ ἔχων*. John v. 23. James ii. 13. et al. On John iii. 18. see Hermann on Vig. No. 267. Also without the article, as Acts ix. 26.]

[2. Before an infinitive, as 2 Cor. ii. 1. *ἐπινα τοῦτο, τὸ μὴ λαθεῖν*, &c. Comp. Rom. xiv. 13. et al. freq. See Matth. Gr. Gr. § 539.]

[3. It is used with the relatives *ὅς, ὅσος*, &c., with *ἴδι* and other conditional words, as Mark vi. 11. Luke viii. 18. John xv. 4. et al. freq.]

4. After verbs of *contradicting* or *denying* it is *pleonastic*, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27. and Wetstein and Kypke on this last-cited text, and Kypke on the former. [It sometimes follows *λέγω* in the sense of *denying*, as Acts xxiii. 8. *λέγουσι μὴ εἶναι ἀνάστασιν*, say that there is no resurrection. Comp. Luke xx. 27; but generally after *λέγω* it is prohibitive, as Rom. ii. 22. *ὁ λέγων μὴ μοιχεύειν* thou that commandest not to commit adultery (comp. *λέγω*). So also after *κηρύσσω*, Rom. ii. 21. *κηρύττω, Mat. ii. 13. and γράφω*, 1 Cor. v. 9, 11. &c.]

5. Of forbidding, or the like, *not, ne*. In this sense it is often joined with an imperative, as Mat. vi. 19, 26. [This imperative is sometimes of the present, as above, sometimes of the 1st or 2nd aor., as Mat. xxiv. 18.] And sometimes with a subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19. [This subjunctive is sometimes aor. 1 and 2. act. as Mat. iii. 9. v. 17. vii. 6. x. 5. Heb. x. 35. et alibi; or passive, as Mat. i. 20. v. 42; or aor. 1. middle, Mat. x. 9.] but when detestation or abhorrence is intimated, with an optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

6. *Not only, μόνον* being understood. Phil. ii. 4. where see Wolfius. Comp. 1 Cor. x. 24, 33. and under *οὐ* 1.

7. After the verbs *ὁράω* and *βλέπω*, *that not, ne*; joined with an indicative, Mat. xxiv. 6; but generally with a subjunctive, Mat. xviii. 10. xxiv. 4.

8. *Less*. Mark xii. 36.

[9. It follows *ὅς*, and is joined in the N. T. with the following tenses. (a.) Subjunctive 2 aor. 1. pass., as Mat. xxiv. 3. *ὅς μὴ ἀφ' ἐθ'*, &c. *these shall not be suffered or left*. (b.) Subj. aor. 2. act., as Mat. v. 18. xxiii. 39. *ὅς μὴ με ἵδῃς* ye shall not see me, et al. freq. (c.) Future indicative, Mat. xvi. 22. xxvi. 35. et al. Elmsley and Monk

<sup>1</sup> [There are of course many also where only one of them can be used.]

<sup>2</sup> [It is sometimes thus explained, *οὐ μὴ θίμωσι*, there is not (any danger) lest they should die, i. e. they shall not die.]

would in this case subjoin a note of interrogation; thus, *οὐ μὴ ληρήσεις*; will you not not talk nonsense? will you not cease to do so? See Quart. Rev. June, 1812. p. 453. and Monk's Hippolytus, p. 30, 76. (d.) Subjunct. aor. 1. mid., Mat. xvi. 2, 8. Mark ix. 1. Rom. iv. 8. (e.) Subj. aor. 2. mid., Mat. xxiv. 21. The three 1st constructions are used by Attic writers, the two last are not correct. See Lubeck on Phryn. p. 735. Matth. Gr. Gr. § 516. and the article on Dawes's Canons in the Mus. Crit. No. 4. p. 528. et seqq.]

10. Of interrogation, and answering to the Latin *an* num? q. d. *what?* or (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41. et al. So *μή οὐκ*; to the Latin *an non?* q. d. *what—not?* Rom. x. 18, 19. 1 Cor. ix. 4, 5.

11. Interrogat. *μή γάρ*—; for, *what?* 1 Cor. xi. 22. where see Wetstein.

*Μήγε*, an adv. from *μή not*, and *γε truly*.—*Not truly*. In the N. T. it is constructed only with *εἰ δὲ* but if, *εἰ δὲ μήγε*, literally, but if not truly, or but if truly not, i. e. if otherwise, otherwise. Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32. et al.

*Μηδᾶμῶς*. An adv. from *μηδὲμῶς not even one*, which from *μη-εἰ not even*, and *ἀμός one, some one*, a word which Eustathius says belongs to the Ionic and Doric dialects<sup>3</sup>.—*By no means*. occ. Acts x. 14. xi. 8. [Used by the LXX for *πᾶν* *absit*, God forbid! (it literally means, a profane thing, an abomination; but see Simonis's Heb. Lex. on *ἔχρη*, and this word.) occ. Gen. xviii. 25. 1 Sam. xx. 2. &c.]

*Μηδὲ*. A conjunction, from *μή not*, and *δέ but, and*.—*Nor, neither, not even*, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15. [It usually follows *μή*, as Mat. vi. 25. vii. 6. sometimes repeated, as Mat. x. 9, 10. In Acts xxiii. 8. *μή—μηδὲ—μήγε*. In Rom. ix. 11. it follows *μήπω*. In Mark ii. 2. it means, *not even*. Comp. Ephes. v. 13.]

*Μηδεὶς, μηδὲμία, μηδὲν*, from *μή not*, or *μηδὲ not even*, and *εἰς one*.—*Not one, no one, none*. Mat. viii. 4. xxvii. 19. [It occurs sometimes without a substantive, as Acts xxiv. 25. in the neuter for *nothing*, and Rom. xiii. 8. both of *persons* and *things*, *μηδενὶ μηδὲν ὀφείλετε*. In Acts ix. 7. the author of the 'New Trial of the Witnesses of the Resurrection,' &c. p. 19. has translated *μηδὲνα nothing*. (It is no person or no man, as the Eng. translation properly renders it<sup>4</sup>.) Sometimes with a substantive, as *ἀναβολὴν μηδεμίαν*.] *Μηδὲν, τό*, neut. *nothing*, or adverbially, (*κατὰ* being understood,) *not at all*. Mark v. 26. Luke iii. 13. iv. 35.

*Μηδέποτε*, an adv. from *μηδὲ not even*, and *ποτε at any time, ever*.—*Never, at no time*. occ. 2 Tim. iii. 7.

*Μηδὲπω*, an adv. from *μηδὲ not even*, and *πω* (a word rarely used but in composition) *yet*.—*Not yet*. occ. Heb. xi. 7.

*Μηκέτι*, an adv. from *μή not*, and *ἐτι any more, yet*, the *κ* being inserted for the sake of sound.—*No more, no longer*. Mat. xxi. 19. Mark i. 45. [ii. 2. ix. 25. xi. 4. John v. 14. viii. 11. Acts iv. 17. xiii. 23. xxv. 24. Rom. vi. 6. xiv. 13. xv. 23. 2 Cor. v. 15. Ephes. iv. 14, 17, 28. 1 Thess. iii.

<sup>3</sup> See Dammi's Lex. col. 15.

<sup>4</sup> [See the excellent 'Letters of an Oxford Layman,' in reply to this work, especially p. 62 and 100.]



5. 1 Tim. v. 24. 1 Pet. iv. 2. and in no other passages in N. T. Exod. xxxvi. 6. Josh. xxii. 33. Eccles. xxi. 7. &c.]

Μήκος, *ιος, ους, τό, length*. occ. Eph. iii. 18. Rev. xxi. 16 bis. [for *πῶς length*, Gen. vi. 16. xiii. 17. et al. Also for *πῶς height*, Jerem. lii. 22.]

Μηκύνω, from *μήκος*.—*To lengthen, stretch out in length*. Μηκύνομαι, *pass, to be lengthened, grow up*, as a blade of corn, *ausurgo*. occ. Mark iv. 27. In the LXX of Is. xlv. 14. *μηκύνω* signifies *to cause to grow*, as the rain doth a tree, and answers to the Heb. *גָּדַל* in Hiph. *to make great*. [Ezek. xii. 25—28. in the sense of *delaying*. In Greek writers it is often used of long speeches.]

Μηλωτή, *ἡς, ἡ*, (i. e. *δόρα a skin or hide*.) from *μήλον*, Doric *μᾶλον, a sheep*.—*A sheep's skin or hide with the wool on*. occ. Heb. xi. 37. *they wandered about in μηλωταῖς* in sheep-skins, in *goat-skins*. So Clement in his 1st Epistle to the Corinthians, § 17. *μημηταὶ γενώμεθα κάκεινων, οἵτινες ἐν ΔΕΡΜΑΣΙΝ ΑἴΓΕΙΟΙΣ, καὶ ΜΗΛΩΤΑΙΣ περιπάτησαν, κηρύσσοντες τὴν ἐλευσίαν τοῦ Χριστοῦ* λίγοι μὲν δὲ Ἰλιαν, καὶ Ἐλισσαῖον, ἔτι δὲ καὶ Ἰεζικιῆλ, τοὺς προφῆτας, 'let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ: we mean Elias, and Elisæus, and Ezekiel, the prophets.' That Elias or Elijah had a hairy garment appears from 2 Kings i. 8; and that this was the usual dress of the prophets seems evident from Zech. xiii. 4. where it is styled *ῥῆς ἱματίου, a garment of rough hair*. The garment or mantle of Elijah is in Heb. called *ῥῆς*. 1 Kings xix. 13, 19. 2 Kings ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by *μηλωτή a sheep-skin*. [*Μήλον* is used of goats as well as *sheep*, though chiefly applied to the latter. v. Schol. Callim. Hymn. in Apoll. 50. and Spanheim's notes. Jul. Poll. Onom. x. ch. 45. p. 1366. ed. Hemsterhus. *εἶπερ δ' ἂν καὶ μηλωτὴν τὴν τοῦ προβάτου δόραν, Φελέμονος εἰπόντος ἐν Ἐβραϊῶν Στρώμα, μηλωτὴν τ' ἔχει, he hath a coverlet and a sheep-skin*. The Etym. M. *μηλωτὴ* προβάτου *δόρα*. In Heb. xi. 37. *ἐν μηλωταῖς clothed in sheep-skin dresses*, compare the use of *ἵν*, Joseph. A. J. xviii. 6, 7.]

ΜΗ'Ν, *ἡνός, ὁ, a month*. This word may be derived either from *μήνη the moon*, by the phases of which the month is reckoned, (so the Eng. *month* from *moon*.) or else it may be deduced immediately from the Heb. *מָנָה* *to number, compute*, as being a certain period of days, or space of time numbered or computed by the lunar phases; and *μήνη* may be considered as a derivative from *μῆν*. [Luke i. 24, 26, 36, 56. iv. 25. Acts vii. 20. xlviii. 11. ix. 8. xx. 3. xxviii. 11. James v. 17. Rev. ix. 5, 10, 15. xi. 2. xiii. 5. xxii. 2. and only once besides, i. e. Gal. iv. 10. where many take it for *νομήνια*, which see. occ. for *ῥῆς*, Gen. vii. 11. Judg. xi. 37. et al. freq.; also for *ῥῆς*, Exod. ii. 2. Zech. xi. 8. et al. freq.]

ΜΗ'Ν. A conjunction subjoined to many other particles. It may be derived either from *μῆν truly*, or immediately from the Heb. *אֱמֶן truth*.—*Ἡ μὲν, (ῥῆς ἀμὲν), truly, verily, surely*. occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most

solemn oaths. So Eustathius in Odyss. xi. *ἐστὶν Ἡ καὶ ὀρκιον μετὰ τοῦ ΜΗ'Ν. ὁλον, Ἡ ΜΗ'Ν ποιῶσιν τόδε, 'H joined with μὲν is also used in swearing, as ἡ μὲν verily I will do this.'* See Raphelius and Wetstein, and comp. Gen. xxii. 16, 17. in the LXX, and ἡ 11. 2. above.

Μηνῦν, *to indicate, show, signify, declare*. occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28. [2 Mac. iii. 7. vi. 11. xiv. 37.]

Μήποτε, an adv. from *μή* denoting *negation* or *interrogation*, and *ποτε* at any time.

1. *Less at any time, lest*. Mat. iv. 6. v. 25. vii. 6. xxv. 9. "lest there be not enough for us and you, go rather to them who sell, and buy for yourselves." So Campbell, who thinks there is no ellipsis, and observes that *δέ* after *πορεύεσθε* is wanting in some MSS. of principal note. But see the learned translator himself, also Wetstein and Griesbach, (Var. Lect.) the latter of whom rejects *δέ* from the text. [Even granting *δέ* to be spurious, (see Fritzsche,) the government by *πορεύεσθε* is surely awkward. It would be better to supply *οὐ* *pay*, as we have in Mat. xiii. 29. Some, however, would render *μήποτε* in this case *perhaps*, as below. *Μήποτε* occ. also Mat. xiii. 16, 20. xv. 32. xxvii. 64. Luke iv. 11. xii. 58. xiv. 8, 12, 29. xxi. 34. Heb. iv. 1. In Mark iv. 2. Heb. iii. 12. it is followed by the future indicative. v. Matthiæ, Gr. Gr. § 520. obs. 4. In Acts v. 39. Schleusner translates it *nam tunc, or quoniam*; but it is better to refer it to something understood, either with the sense of *beare*, or perhaps *desid therefore*. In Acts xxviii. 27. Mark iv. 12. it denotes an *effect*, and may be construed so that *not*. It occurs LXX, for *ῆς* *lest*. Exod. i. 10. v. 3. et al. freq.] In Acts v. 39. either *βλέπετε, see, beware*, which is expressed Heb. iii. 12. may be understood before *μήποτε*, or else this word be connected with *ἰσάσθε αὐτοὺς*, ver. 38. and the intermediate words may be read in a parenthesis. See Bowyer.

2. *Whether*. Luke iii. 16. where it signifies a doubt. [John vii. 26. and according to some in 1 Tim. ii. 25.]

3. *If so be, if perhaps*. 2 Tim. ii. 25. Or *perhaps*, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xlviii. 12. 1 Kings xviii. 27. for the Heb. particle *אִם*. Eccles. xix. 13, 14. So Arrian, Epictet. iii. 22. p. 313. ed. Cantab. *τί οὖν οὐδὲν ἔχετε ἐλευθερίαν; ΜΗ'ΠΟΤΕ οὐδὲν, 'what then, have you nothing free! Perhaps nothing.'* And in this sense of *perhaps*, Kypke (after Alberti) understands it in Mat. xxv. 9. and produces several other instances of its being thus applied by the Greek writers.

[4. In Heb. ix. 17. it occ. for *not then*, if read in one word.]

Μήπω, an adv. from *μή* *not*, and *πω* *yet*.—*Not yet*. occ. Rom. ix. 11. Heb. ix. 8.

Μήπως, a conjunction, from *μή* *lest*, and *πως* *by any means*.—*Lest by any means, lest peradventure*. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρός, *οὔ, ὁ*, perhaps from *μεῖρω* *to divide*, because the body is there divided or split, as it were.—*The thigh*. occ. Rev. xix. 16. [Schleusner thinks the name written not on the thigh, but on the sword; but he refers to Montfaucou, Palæogr. Gr. i. 2. to show that names were written

on the garments about the thigh. v. Zornii Opuscula SS. vol. ii. p. 759. occ. Gen. xxiv. 2, 9. Num. v. 21, 22, 27. In Deut. xxviii. 57. Gen. xlix. 10. the Heb. is *hzz* foot, and this word give the same sense ex natura loci. In Gen. i. 23. Ezek. vii. 17. it translates *hzz* the knee.]

*Mḗte*, a conjunction, from *mḗ* not, and *te* and. —*Neither*, nor. [*Mḗte*—*mḗte*. Mat. xi. 18. &c. and after *mḗ*, v. 34—36. Rev. vii. 3. See also 2 Thess. ii. 2. 1 Tim. i. 7. Rev. vii. 1; *mḗ*—*mḗde*—*mḗte*, Acts xxiii. 8; *mḗte*—*mḗte*—*te*, Acts xxvii. 20; *mḗte*—*mḗte*—*de*, Heb. vii. 3. In Mark iii. 20. it occ. in the middle of a sentence, and means, not even.]

*MHTHP*, *τίρος*, by syncope *τρός*, ἡ. The Greek grammarians deduce it from *μῶς* to desire, on account of the intense *στοργή* or natural affection which mothers bear to their offspring. This word is found not only in the Greek and Latin, but, with little variation, in the northern languages, and even in the Persian<sup>1</sup>. In the Doric dialect it is written *μάτηρ*, whence Latin *mater*.

I. A mother. Mat. i. 18. ii. 11. xix. 5, 12. et al. On Mat. xii. 50. [comp. Mark iii. 34, 35. John xix. 27. and Rom. xvi. 13. where St. Paul calls the mother of Rufus τὴν μητέρα αὐτοῦ καὶ ἑμοῦ, probably intimating her kindness towards him. See Cuper, Obsa. book i. ch. 8. and Hom. Il. vi. 429. especially.]

II. It is applied to the Jerusalem which is above, i. e. to the celestial society to which all true believers, as spiritual sons, belong. Gal. iv. 26. [A city was anciently called *μήτηρ*, either as a metropolis, (see Spanheim on Julian. Imp. p. 31.) or in regard to the colonies which it planted, (see Spanh. de Usu et Præst. Numism. vol. ii. p. 318. Achill. Tat. i. p. 3. Florus iii. 7, 4.) or in regard to the citizens considered as its sons. See Mat. xxiii. 37. also, and comp. LXX in Jerem. xv. 8. where by *μήτηρ* is understood Jerusalem, according to Biel. See Jerem. l. 12. and Isaiah l. 1.]

III.—To mystical Babylon, the mother of whoredoms or whoredoms (for some copies read *πορνείων*), i. e. the author and promoter of idolatries. Rev. xvii. 5. See the learned Daubuz on the place. [Test. xii. Patr. p. 539. ἡ πορνεία μήτηρ ἐστὶ πάντων τῶν κακῶν, and p. 735. ἡ δὲ μάχαιρα ἐκτὸς κακῶν μήτηρ ἐστὶ. As our proverb, "Necessity is the mother of invention."]

*Mḗte*, an adv. from *mḗ* denoting a question, and *te* any thing.

1. It denotes a question asked, and answers to the Latin *numquid?* num? an? What? Mat. vii. 18. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our translators, as importing a negative interrogation, Campbell (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For,

2. *Mḗte* γε seems to denote, literally, what not truly, or—at least, i. e. how much more? occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See Wetstein and Kypke.

<sup>1</sup> "MOTHER, mater; Anglo-Saxon, meber, mobor, mobur; Alaman, muater, muoter, muder; Dan. moder; Suec. moder; Belg. moeder." Junius, Etymolog. Anglican.

<sup>2</sup> See Heb. and Eng. Lexicon in γυρε, and comp. above, under *θυγάτηρ*.

*Mḗte*, —*τινος*, from *mḗ* denoting a question, and *τις* any one.—*Any one?* occ. John iv. 33. Comp. John vii. 48.

*Mḗtera*, ας, ἡ, from *μήτηρ* a mother.—*The womb, matrix*. occ. Luke ii. 23. Rom. iv. 19. [Gen. xx. 18. Num. vii. 16. 1 Sam. i. 5. Ezek. xx. 26. et al. In Judith ix. 2. Grotius would read *μήτραν* after *ἐλυσαν*. v. Eichhorn, Introd. in Libr. Apocryph. V. T. p. 325. In Ecclus. i. 14. *ἐν μήτρᾳ* like the Hebr. *מִתְרָא* from the womb, means from the earliest infancy.]

<sup>2</sup> *Μητραλῶας*<sup>2</sup>, ου, ὁ, Attic for *μητραλοῖας*, which from *μήτηρ* a mother, and *ἀλοῖω* to strike, smite, beat, and this from *ἀλοῶω* to threaten.—*A murderer*, or rather, a smiter or striker of his mother. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. Anumonium, de Vocum Differentiis, 'Αριστοφάνης, 'Η ΜΗΤΕΡ' 'ΗΛΟΙ'ΗΣΕΝ, ἡ πατὴρ γνάθον ἐπάταξεν. 'Αφ' οὗ καὶ ΜΗΤΡΑΛΟΙ'ΑΝ φασὶν καὶ ΠΑΤΡΑΛΟΙ'ΑΝ, 'Αριστοφάνης, he hath either beaten his mother, or struck his father on the face, whence the terms *μητραλοῖας* and *πατραλοῖας*. See Wetstein.

*Μία*, ας, ἡ. The feminine of *εἷς* one, which see. But it seems properly derived from *ια* fem. of *ἴος* one, alone, with *μ* prefixed. [On the old form *ἴος* see Hom. Il. vi. 422. and Payne Knight on Il. ix. 320.]

*ΜΙΑΙ'ΝQ*, perhaps from the Heb. *נָפַץ* to refuse, reject.—*To pollute, defile*, ceremonially, John xviii. 28. [So LXX, Lev. xi. 24, 43, 44. xxii. 5, 8. et al.] morally and spiritually, Tit. i. 15. Heb. xii. 15. Jude 8. Wetstein on Tit. i. 15. cites from Dionysius Halicarn. ΜΙΑΙ'ΝΕΙΝ ΤΗ'Ν ΑΥΤΟΥ' ΣΥΝΕΙ'ΔΗΕΙΝ, to defile his own conscience. [See Ezek. xviii. 6. xxii. 17. of defiling a woman, and so al.]—It is very frequently used by the LXX in both these senses, and generally answers to the Heb. *נָפַץ* to pollute, defile. [Schl. says its proper sense is to colour or bedaub.]

*Μίασμα*, ατος, τό, from *μεμιάσμαι*, 1 pers. perf. pass. Attic of *μιαίνω*.—*A pollution, defilement*. occ. 2 Pet. ii. 20. [In LXX, Lev. vii. 18. it is used of a thing that brings legal pollution, in Jerem. xxxii. 34. as abomination. See 1 Mac. xiii. 50.]

<sup>2</sup> *Μιασμός*, ου, ὁ, from *μεμιάσμαι*, 1 pers. perf. pass. Attic of *μιαίνω*.—*A pollution, defiling*. occ. 2 Pet. ii. 10. *ἐπιθυμία μiasμοῦ*, lust of pollution, i. e. polluting lust, an Hebraism. Comp. under *διαλογισμός* I. [1 Mac. iv. 43.]

<sup>3</sup> *Μίγμα*, ατος, τό, from *μειμναι*, 1 pers. perf. pass. of *μίσγωμι* to mix.—*A mixture*. occ. John xix. 39. [Ecclus. xxxviii. 8.]

*Μίγνυμι*.—*To mix, mingle*. occ. Mat. xxvii. 34. Luke xiii. 1. Rev. viii. 7. xv. 2. [In Luke xiii. 1. Pilate is said to have "mingled the blood of some Galileans with their sacrifices," which means that he caused them to be slain at the altar. Parkhurst, considering the answer of our Saviour, in verse 3. as a prophecy, has quoted Josephus, de Bell. v. 1, 3. as a fulfilment of it, and it is well worth consulting in this respect. References to other circumstances which agree with it may be found in Hammond and Whitby.

<sup>2</sup> So Eustathius, on Hom. Il. iv. p. 385. cited by Wetstein on 1 Tim. i. 9. spells it with an α, and not *μητραλῶας* with an η.

occ. Gen. xxx. 40. Ps. cv. 35. Is. xxxvi. 8. Comp. 2 Kings xviii. 23. where it means to *join*, in the sense of joining a party or side.]

ΜΙΚΡΟΨ, ἄ, ὄν, Doric ΜΙΚΚΟΨ.

I. *Little, small*, in size or quantity. Luke xix. 3. 1 Cor. v. 6. James iii. 5. Comp. Mat. xviii. 6, 10, 14. [Gen. xxiv. 17. xliii. 2. xlv. 25. 2 Sam. xvii. 20. Ezek. xvii. 6. et al.]

II. *Little, short*, of time. Rev. vi. 11. Μικρόν (χρόνον time namely, which is expressed John vii. 33. xii. 45.) a *little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. ὅσος IV. [See LXX, Is. xxvi. 20. xxviii. 10, 13. liv. 7. 2 Chron. xii. 7. In Exod. xvii. 4. *ἔτι μικρόν καὶ καταλιθοβολήσουσι με*, which Bretsch. takes of time, and as meaning "in a little while they will stone me;" Biel supplies *διάστημα χρόνου ἔστι*, and translates it "parum abest quin," *they are not far from stoning me*. (See Jerem. li. 33. Hos. i. 4.) The phrase denotes an event near at hand. Comp. the use of μικροῦ Gen. xxvi. 10. Xen. Cyr. i. 4. In Xen. Anab. i. 3, 2. we have μικρόν ἐξέφυγε τοῦ μὴ καταπιεσθῆναι παρῶντος escaped being stoned.] Of distance, μικρόν, τό, a *little, a little way*. Mat. xxvi. 39. Mark xiv. 35. διάστημα distance or space is understood.

III. *Little, small*, in number. Luke xii. 32. [So Gen. xlvii. 9. μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι, few and evil.]

IV. *Little*, in dignity, mean, i. e. in appearance. Mat. x. 42. [It is here applied to the disciples of Christ.] Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11. [In the passages in which it is opposed to μέγας, as ἀπὸ μικροῦ ἕως μεγάλου, many writers take it in the next sense (see μέγας). It occurs in the LXX. for things of little consequence, as Num. xvi. 13.]

V. *Little* in age, young. Mark xv. 40. See Vitranga, Obs. Sacr. iii. 3, 17.

Μικρότερος, α, ὄν, comparative of μικρός. Less, in size, dignity, or spiritual advantages. occ. Mat. xi. 11. xiii. 32. Mark iv. 31. Luke vii. 28. ix. 48. But observe, that in all these passages μικρότερος is used for the superlative μικρότατος the least. Comp. μεῖζων I. and ὑπερβόλως. [See under μάλλον.] On Mat. xi. 11. comp. Luke vii. 28. and see Whitby, Wolfius, and Wetstein.

ΜΙΛΙΑΝ, ὄν, τό.—A mile. occ. Mat. v. 41. It is a word formed from the Latin mille a thousand; for a Roman mile consisted mille passuum (see under ὄργυια), of a thousand paces, each of which was nearly equal to five feet English. [v. Polyb. xxxiv. 11. 8. Strabo, Geogr. v. p. 332. vi. p. 427. vii. p. 497. See Bergier, de Viis Publicis, iii. 11. and Everard Otton. de Tutela Viar. Publicar. ii. 4.] See Raphellius and Wolfius.]

Μιμούμαι, οὔμαι, from μίμος an imitator, properly of the scurrilous kind, a buffoon, a mimic.—To imitate, follow, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John 11. [Wisd. iv. 2. xv. 9. Thucyd. ii. 37.]

Μιμητής, οὗ, ὅ, from μιμήτης, 3rd pers. perf. of μιμούμαι.—An imitator, a follower. [1 Cor. iv. 16. xi. 1. Ephes. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12.] In 1 Pet. iii. 13. ten MSS., two of which are ancient, for μιμηταὶ have ζηλωταί, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and Griesbach marks it as perhaps the preferable reading. [Herodian

vi. 8, 6. ὥς μὴ μαθητὰς εἶναι μόνον, ἀλλὰ ζηλωτὰς, καὶ μιμητὰς τῆς ἐκείνου ἀνδρείας.]

Μιμνήσκω, from μνάω to remind, by prefixing the reduplicate syllable μι, and adding the termination σκω, as in διδράσκω from δράω, γιγνώσκω from γνῶω.—To cause to remember, to remind. Μιμνήσκειν, pass. to be mindful, to remember. Heb. ii. 6. xiii. 2. [(For μίμνηται and ἐμνήσθηεν see μνάσκειν.)] occ. LXX, Is. xii. 4. xlviii. 1. lxii. 6.]

ΜΙΣΕΩ, ὦ, from the Heb. שָׂנֵא to reject with disgust, "ex odio reprobavit." Mintert, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Is. xxxiii. 15. liv. 6.

I. To hate. Mat. v. 43, 44. [x. 22. xxiv. 9, 10. Mark xiii. 13. Luke i. 71. vi. 22, 27. xix. 14. xxi. 17. John iii. 20. vii. 7. xv. 18—25. xvii. 14. Rom. vii. 15. Tit. iii. 3. Heb. i. 9. 1 John ii. 9, 11. iii. 13, 15. iv. 20. Jude 23. Rev. ii. 6. xvii. 16. xviii. 3.] But in Rev. ii. 15. observe that for ὁ μισῶ the Alexandrian and another ancient MS., with many later ones, several ancient versions, and several printed editions, read ὁμοίως; which reading is approved by Grotius, Wetstein, and Griesbach, the last of whom has received it into the text. [Gen. xxvi. 27. Exod. xviii. 21. Deut. xii. 31. 2 Sam. xiii. 15. Prov. xxii. 14. et al.]

II. To hate, comparatively, to postpone in love or esteem. Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17. [See also Luke xvi. 13. Prov. xxv. 17. Eccles. vii. 26. and Vorst. de Hebraism. N. T. p. 150. ed. Fischer. Schleusner also takes it nearly in this sense, in Ephes. v. 29.]

Μισθαποδοσία, ας, ἡ, from μισθός a recompense, and ἀποδίδωμι to render.—A recompense, whether of reward, Heb. x. 35. xi. 26; or of punishment, ii. 2.

Μισθαποδότης, ου, ὁ, from μισθός a reward, and ἀποδίδωμι to render.—A recompenser, a rewarder. occ. Heb. xi. 6.

Μισθιος, ου, ὁ, from μισθός a reward, hire.—A hired servant, a hireling, whose condition was, perhaps, in many respects, worse than that of a household slave. occ. Luke xv. 17, 19. [Job vii. 1. Levit. xxv. 50. Tobit v. 11. Eccles. xxxi. 22. xxxvii. 11.]

Μισθόμαι, οὔμαι, mid. from μισθός hire.—To hire, to engage to labour for wages. occ. Mat. xx. 1, 7. [Gen. xxx. 16. 2 Chron. xxiv. 12. xxv. 6. Hos. iii. 2. et al. See Æl. V. H. xiv. 17. Xen. de Vect. iv. 19, 20, 22. The active is used by Lysias, Orat. xxxiii. p. 444. Æl. V. H. vi. 1. Pollux, Onom. i. sect. 75. says, εἰπὺς δ' ἂν μισθώσασθαι καὶ μισθῶσαι ὀικον. In Isaiah vii. 20. it occurs in a passive sense.]

ΜΙΣΘΟΨ, οὔ, ὅ.

I. Properly, hire, wages due for work done. [Mat. xx. 8. Luke x. 7. Acts i. 18. (μισθός τῆς ἀδικίας "merces injusta," Schleusner; but the English translation is better, "the reward of iniquity." Justin, ii. 15. uses "premium proditionis.") Rom. iv. 4. 1 Tim. v. 18. James v. 14. 2 Pet. ii. 15. LXX, Gen. xxxi. 7, 41.]

II. A reward, recompense, in a good sense, though far exceeding the merit of the receiver.

Mat. v. 12. x. 41. [46. vi. 1—5, 16. x. 41, 42. Mark ix. 41. Luke vi. 23, 35. John iv. 36. 1 Cor. iii. 14. ix. 17, 18. 2 John 8. Rev. xi. 18. See Prov. xi. 21. Doederlein, *Instit. Theol. Christ.* § 329.] "It signifieth a reward of mere grace, as well as an hire or wages; and so the apostle useth it plainly, Rom. iv. 4." Dr. Fulk in Leigh's *Crit. Sacr.* In Jude 11. construe *μισθοῦ* with *πλάνη*—in the deception of Balaam's reward. Comp. 2 Pet. ii. 15. and see Wolfius. [Others supply *χάριν* to *μισθοῦ* here.]

111. A recompense of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See Blackwall's *Sacred Classics*, vol. i. p. 176. [Callim. Hymn. in Dian. v. 264. and Spanheim's notes. Ælian (V. H. *Fragm.* p. 937.) says of one executed for sacrilege, *τὸν μισθὸν ἠνέγκαστο τοῦτον πικρότατον*. So Laet. de Mort. Persec. ch. 5. says "dignam scelere suo recipere mercedem."]

*Μισθωμα*, *αρος*, *τό*, from *μισθώμαι*, 1 pers. perf. pass. of *μισθώω* to let out to hire.—A hired house. occ. Acts xxviii. 30. So Philo, cited by Wetstein, 'EN ΜΙΣΘΩΜΑΤΙ οἰκεῖν. [See the notes on Thiom. M. p. 617. Its proper sense, however, is wages, or that which is given for the services or use of any person or thing; thus Deut. xxiii. 18. *μισθωμα πόρνῃς*. Comp. Ezek. xvi. 32, 33, 41. Hos. ii. 12. Micah i. 7. So Suidas, *μισθωμα* ὁ μισθὸς ὁ τραπεζικός, and he quotes Ælian. (See vol. ii. p. 356. of Külin's edition of Ælian.) Ælian (V. H. iv. 12.) uses it for the pay of a painter; and Isocrates (*Orat. Areopag. ed.* Steph. p. 145.) for the revenues arising from lands let.]

*Μισθωρός*, *οῦ*, ὁ, from *μισθώω*, 3 pers. perf. pass. of *μισθώω* to let for hire.—A hired servant, a hiredling. occ. Mark i. 20. John x. 12, 13. [Exod. xii. 45. xxii. 15. Lev. xix. 13. et al. In Judith vi. 2. it is applied to mercenary troops. Comp. 1 Mac. vi. 29.]

*ΜΝΑ* *Α*, *μνά*, gen. *μνάας*, *μνάς*, ἡ.—The LXX use this word several times for the Heb. *מָנֶה*, whence it is evidently derived, and which, from Ezek. xlv. 12. seems in money to have been equal to sixty shekels, of which see under *ἀργύριον* II. [Luke xix. 13—25. Michaelis (vol. iii. ch. vi. § 2.) argues, that ten minæ being too small for the whole of a royal treasure, St. Luke has rendered *ἡγὰρ* a portion by *μνά*, from mispointing it. But the parable does not suppose the nobleman a king when he left his country, nor ten minæ his whole treasure. See Marsh's note, and observe, that the wrapping up in a napkin suits a mina, but not the tenth part of a royal treasure. LXX, 1 Kings x. 17. Ezr. ii. 69. Eindr. v. 45. 1 Mac. xiv. 24. xv. 18. The value of the mina seems uncertain; for comparing 1 Kings x. 17. with 2 Chron. ix. 16. it appears equal to 100 shekels. Prideaux reckons in money the Hebrew mina at 60 shekels, (as Parkhurst,) and 91. English money. See Eisenschmidt, de Ponder. et Mensur. p. 58. and Salmas. de Usur. p. 566.]

*Μνάομαι*, *μνῶμαι*, from the active *μνάω*, ὦ, to remind, cause to remember, bring into another's memory, as the V. is used in Homer, II. xv. 31. Od. iii. 101. et al.

[1. To remember (i. e. to retain or keep in mind or memory) or to recollect (i. e. to call to mind or remembrance). Mat. v. 23. xxvi. 75. xxvii. 63.

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Luke xvi. 25. xxiv. 6, 8. John ii. 17, 22. xii. 16. Acts x. 31. (οἱ ἀληθεύοντες σου ἐμνήσθησαν ἑνώπιον τοῦ Θεοῦ, are known and approved of by God. Comp. ver. 4.) xi. 16. 1 Cor. vi. 2. 2 Tim. i. 4. 2 Pet. iii. 2. Jude 17. It occurs in LXX, sometimes followed by the genitive, sometimes by the accusative, Gen. xl. 23. Deut. v. 15. viii. 2. xv. 15. Josh. i. 13. Eccles. xv. 8. et al. In Ezek. xviii. 22. it occurs in a passive sense.]

[11. It is applied ἀνθρωποπαθῶς to God.]

[1. When he shows himself mindful of his covenants, &c. by signal acts, as Luke i. 54, 72. Comp. Gen. ix. 15, 16. Exod. vi. 5. Ps. xxv. 6. cxix. 49.]

[2. When he pardons men's sins he is said "not to remember them," and vice versa. See Heb. viii. 12. x. 17. Rev. xvi. 19. and comp. Ps. xxv. 7. lxxix. 8. Is. xliii. 25. Jerem. xxxiii. 8. Eccles. xxiii. 18. See also Luke xxiii. 42, 43.]

*Μνεία*, *ας*, ἡ, from *μνάομαι*.

1. Remembrance. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. Phil. i. 3. On the first text Wetstein cites from Isocrates the same phrase ΜΝΕΙΑΝ ΕΞΕΙΝ.

11. Mention. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4. In all which texts it is joined with the V. *κωιδίσθαι* to make, as it often is in the same sense by the Greek writers. See Wetstein on Rom. i. 9. [So Ps. cxi. 4. Job xiv. 13. *Μνεία* also occurs Deut. vii. 18. Is. xxiii. 16. Jer. xxxi. 20. Ezek. xxi. 32. xxv. 10. Zech. xiii. 2.]

*Μνήμα*, *αρος*, *τό*, from *μνῆμαι*, 1st pers. perf. of *μνάομαι*.—A monument in memory of the dead, a tomb, a sepulchre. Luke xxiii. 53. [Mark v. 6. Luke xxiv. 1. Acts ii. 29. vii. 16. Rev. xi. 9. Exod. xiv. 11. Num. xi. 34, 35. xix. 16. Ezek. xxxii. 23. et al.] On Mark v. 6. Luke viii. 27. see the following word.

*Μνημείον*, *ον*, *τό*, from *μνῆμα* the same.—A monument, tomb, sepulchre. See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. [Mat. xxiii. 29. xxvii. 52, 53, 60. Mark v. 2. vi. 29. xv. 46. xvi. 2—8. Luke xi. 47. et al. Gen. xxiii. 6, 9. xxxv. 20. 1. 5, 13. Nehem. ii. 3, 5, &c.] The history of the demoniacs in Mat. viii. 28. &c. is well illustrated by what we are told of the philosopher Democritus by Diogenes Laert. *ἐρημάζων ἐν ἵορι καὶ τοῖς τάφους ἐνδιατρίβων*, that he frequented solitary places, and even lived sometimes in tombs; and by Lucian, that *καθιρξας ταυτὸν εἰς ΜΝΗΜΑ*, shutting himself up in a tomb without the gates (of the city), he there continued writing and composing both night and day. Philopseud. t. ii. p. 495. See also Wetstein on Mat. viii. 28. [The sepulchres of the Jews were often in caves<sup>2</sup>, (v. Gen. xxiii. et al.) with which Palestine abounded, and which often served as lurking-places. (1 Sam. xxiv. 4.) On the splendid monuments sometimes erected to the dead (Luke xi. 47.) comp. Joseph. A. J. xiii. 6, 5. and 1 Mac. xiii. 27. See Iken. Ant. pt. iii.

<sup>1</sup> [Schleusner (and so Hammond) understands here, consulting the apostle by letter; others, remembering and abiding by his directions.]

<sup>2</sup> [See Nicolaus de Sepulchris Hebræorum, book iii. ch. 3. and indeed the whole of the 3rd book contains curious matter on the Hebrew tombs, and the 4th on their ornaments, inscriptions, &c.]

eh. xiv. 8. Horne's Introd. pt. iv. ch. viii.—On *μνημειον*, which is also used for any kind of monument or memorial, (e. g. Thucyd. ii. 41.) consult Duker and Wasse on Thucyd. i. 138. and see Wisd. x. 7.]

*Μνήμη*, ης, ἡ, from *μνησμαι*, perf. of *μνάομαι*.

I. *Remembrance, memory*. Thus used in the Greek writers. See Scapula. [Ps. xxx. 4. (Comp. xvii. 12.) Eccl. i. 11. ii. 16. ix. 5. Wisd. viii. 13. 2 Mac. ii. 16. διὰ μνήμης ἀναλαβεῖν to commit to memory.]

II. *Mention*. occ. 2 Pet. i. 15. τὴν τούτων μνήμην ποιῆσαι, to make mention of these things; for thus the phrase τινὸς μνήμην ποιῆσαι is used in the Greek writers, particularly Herodotus; nor can I find that it is ever applied in any other sense. See Raphaelius and Wetstein. To these passages they have produced, I add from Herodotus, i. 15. ἈΠΑΥΟΣ—ΜΝΗ—ΜΗΝ ΠΟΙΗΣΟΜΑΙ, I will make mention of Ardyas; ii. 102. ΤΟΥΤΟΥ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ; and from Lucian, Pseudom. t. i. p. 859. ἡμῖς μὲν πολλὸ ὠμωτέρου λόγου ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ, 'we will make mention or speak of a much more horrid robber.'

*Μνημονεύω*, from *μνήμων* mindful, which from *μνήμη*.—It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember*. [Mat. xvi. 9. Mark viii. 18. Luke xvii. 32. John xv. 20. xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Thess. ii. 5. Heb. xiii. 7. Rev. ii. 5. iii. 3. It occurs in LXX, for *ᾧ he remembered*. Exod. xiii. 3. 1 Chron. xvi. 12, 15. Is. xliii. 18. See Tobit iv. 5. Wisd. ii. 4.] On 2 Tim. ii. 8. Wetstein remarks, that both in Demosthenes [v. Reiske's ed. p. 1478.] and Isocrates, the V. governs an accusative. [In Rev. xviii. 5. Schleusner takes it (as in *μνάομαι*) ἀνθρωποπαθῶς for punishing.]

II. *To be mindful of*. Heb. xi. 15.

III. *To recollect*. John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention*. Heb. xi. 22. It is used in this sense also by the profane writers. See Scapula's Lexicon.

V. *To remember*, in the sense of doing kindness to, or having compassion on. v. Gal. ii. 20. Col. iv. 19. Comp. τῷ Ps. viii. 5. cvi. 4.]

*Μνημόσυνον*, ου, τό, from *μνήμων* mindful, which from *μνήμη*.—A memorial, 'somewhat to preserve memory'. [See Herod. ii. 121.] occ. Mat. xxvi. 13. Mark xiv. 9. [Exod. xvii. 14. Deut. xxxii. 26. Ps. xxxiv. 16. Ecclus. x. 17. xxxv. 7.] In Acts x. 4. there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16. where the LXX use the word *μνημόσυνον* for the Heb. *מִנְחָה* a memorial, which denotes a part of the bread-offering, including all the frankincense, which was ordered to be burnt on the altar, to be an offering made by fire for a sweet savour unto the Lord. [Comp. Lev. v. 12. vi. 15. Is. lxi. 3. Ecclus. xxxviii. 11. xlv. 20.]

*Μνηστεύω*, from *μνάομαι* to court for a wife, as the V. is frequently used by Homer, (see Odys. i. 248. vi. 34. 284.) which from *μνάομαι* to remember, have in mind.—To court for a wife, nuptias ambio, sum procus. Paas. *μνηστεύομαι*, to be

courted, as the woman. Also, to be betrothed, or contracted, in consequence of being courted. Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Judg. xiv. 7, 8. it appears that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. *קָנָה* to betroth, which see in Kircher's Concordance. [LXX, Deut. xxii. 23—28. It is also used of a man betrothing a wife, as ὅστις μεμνηστέυεται γυναῖκα. Deut. xx. 7. Comp. Hos. ii. 19. 1 Mac. iii. 56. Eurip. Alcest. 723. Iphig. in Aul. 841. Phavorinus says μνηστεύω ἐπὶ συμφωνίας γάμου ὅθεν μνηστρία ἡ περὶ γάμου συμφωνία καὶ μνηστήρ, ὁ μεμνηστευμένος καὶ μνηστήρ, ἡ μεμνηστευμένη μνηστεύω is used of a contract of marriage; whence μνηστρία is the espousals, μνηστήρ the betrothed man, and μνηστή the betrothed woman. See Ireland's Nuptiae Sacrae, p. 28. et seq.]

*Μογίλας*, ου, ὁ, ἡ, from *μόγος* scarcely, hardly, with difficulty, and *λάλος* speaking. Speaking with difficulty, having an impediment in his speech, a stammerer. occ. Mark vii. 32. where see Wolfius and Wetstein. [In LXX, Is. xxxv. 6. for *ἄφρων* dumb, as also in Aquila, Symm., and Theodot. in Exod. iv. 11. and some translate it thus in Mark vii. comparing ver. 37. Properly it is the same as *ἡρ* heavy or slow of speech (*ισχνόφωνος*) in Exod. iv. 10.]

*Μόγος*, adv. from *μόγος* labour, toil.—Scarcely, hardly. occ. Luke ix. 39. [Phavorin. *μόγος* καὶ μόλις τὸ αὐτό ἀλλὰ τὸ μόλις μόνον τοῖς ῥήτορσι χρήσιμον. ἀναλογώτερον δὲ τὸ μόγος ἀπὸ τοῦ μογῶ, τὸ κακοπαθῶ. See Wasse on Thuc. i. 12.]

*ΜΟΔΙΟΣ*, ου, ὁ, from the Heb. *מִדְּיָה* to measure, and as Na. *מִדְּיָה* and *מִדְּיָה* a measure; whence also Eng. *mete*, Latin *modus*, *moderor*, &c. and Eng. *mode*, *moderate*, &c. A measure of capacity, a bushel, or rather a peck; for the Roman *modus* did not much exceed this latter quantity. [See Eichen Schmidt de Pond. et Mens. p. 164. Schl. makes it either the Roman *modus* at 16 sextarii, or the *מִדְּיָה* at 24 sextarii.] Some have supposed that this word is formed from the Latin *modus*; but Grotius observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for Dinarchus, says he, uses it. So Scapula and Wetstein in Mat. v. 15. cite *χιλίοι μόδιοι*, from Dinarchus in Demosthenes. Comp. also Kypke, who observes that the word came from the Greeks to the Latins.—For proof that the ancients used sometimes to hide their burning lamps under bushels, or the like, see Wolfius and Wetstein. [v. Fulgent. Mythol. book iii. ch. 6. p. 115. 'lucernamque modio tegit.']

*Μοιχαλῖς*, ἰδος, ἡ, from *μοιχάομαι*.

I. *An adulteress, a woman who commits adultery or whoredom*. occ. Rom. vii. 3. 2 Pet. ii. 14. having eyes μιστρούς μοιχαλίδος full of adultery, say our translators, but literally full of an adulteress. So Plato, ἀγῆς ἔχοντα τὰ ὀμματα μέγα, having his eyes full of light; and σκότους ἄναπλεῖς σκοτὶν τοὺς ὀφθαλμούς should have his eyes full of darkness; and Moschus, coming still nearer to the expression of the apostle, Idyll. ii. 18. where he is speaking of

<sup>1</sup> Johnson's Dictionary.

Europa, who had seen two women so plainly in her sleep, that when awake

Ἐστὶ πεπταμένους ἐν ὀμῶσιν εἶχε γυναῖκας.  
Still had she both the women in her eyes.

Thus Elsner, whom see. Doddridge remarks, that "there is a prodigious strength in the expression of St. Peter: it properly signifies (says he) their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or full of her, that they could see nothing else. Thus Eucumenius, οὗτοι γὰρ ὀφθαλμοὺς ἔχοντες οὐδὲν ἄλλο βλέπουν ἢ μοιχαλίδας, 'for though these men have eyes, yet they see nothing but adulteresses.' Comp. Kypke. [It is perhaps better to take it here as the concrete for the abstract, and translate it *adultery, adulterous looks*. The word occurs LXX, Ezek. xvi. 37. xxii. 45. Hos. iii. 1. Mal. iii. 5.]

II. An adulteress, in a spiritual sense, a woman who transfers her best affections from God to the world. occ. James iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called γενεὰ μοιχαλὶς an adulterous generation. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. Doddridge interprets γενεὰ μοιχαλὶς 'a spurious race, degenerated from the piety of their ancestors;' but I find no proof that μοιχαλὶς ever signifies *spurious*. See Suicer, Thesaur. under γενεὰ ἸV.

Μοιχάσμαι, ὦμαι, from μοιχός.

I. To commit adultery, strictly and properly so called. occ. Mat. v. 32. twice, (comp. Lev. xx. 10.) Mat. xix. 9. (latter part.) Mark x. 11, 12.

II. To be guilty of adultery, by causing another to commit it. Mat. xix. 9. (former part.) Mark x. 11. The former text runs thus, but I say unto you, that whosoever shall put away his wife, unless for *choredom*, and marry ἄλλην another woman, μοιχᾶται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a second wife, while the first was living; for polygamy was, without doubt, permitted to the Israelites, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of king Joash, 2 Chron. xxiv. 1—3. Comp. 2 Kings xii. 2. Yea, the Mosaic law actually provides for cases of a supposed polygamy, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and, according to a case which must have often happened, even enjoins it. Deut. xxv. 5—10. How then was the man mentioned Mat. xix. 9. guilty of adultery? I answer, by causing his former wife to commit it; as our Saviour had explained himself, Mat. v. 32. So Clemens Alexandrinus, Strom. xi. interprets the former μοιχᾶται in Mat. xix. 9. by ἀναγκάζει μοιχεύειναι forces to commit adultery; and indeed two Greek MSS., referred to by Wetstein, for this μοιχᾶται read ποιεῖ αὐτὴν μοιχεύειναι makes her commit adultery; but this I take to be a gloss from Mat. v. 32. [In Mark x. 11. Parkhurst translates μοιχᾶται ἐπ' αὐτήν in the same way, but suspects the genuineness of the two last words, as not found

in the parallel passages, as omitted in three of Wetstein's later MSS. and the ancient Syriac version, and as there is a point or stop before them in the Alexandrian MS. ed. Woide. These grounds seem hardly sufficient. Griesbach leaves the words untouched. The sense of μοιχάσμαι given above would require more to defend it than the passage from Clemens<sup>1</sup>, and, even if it is Greek, hardly suits the context. For why, in that case, should our Saviour suppose the man married again, as simply divorcing his wife would be sufficient! The fact appears to be, that we must from Mat. v. and xix. supply the limitation to Mark x. and Luke xvi., and suppose our Saviour in all four passages to condemn as adultery, divorce and remarriage, except for adultery; thus restricting the liberty of divorce practised under the Jewish law to one case, and restoring, or nearly restoring, (see Ireland, Nupt. Sac. p. 25.) the original institution of marriage. For a fuller discussion of this subject, see Dr. Ireland's Nuptial Sacrae, the Quarterly Review of Tebbs's Prize Essay, No. lv. p. 179. and the Christian Remembrancer, vol. ii. p. 738.]

Μοιχεία, ας, ἡ, from μοιχός.—Adultery. occ. Mat. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19. [Jer. xiii. 27. Hos. ii. 2. iv. 2.] The whole story of the woman taken in adultery, ἐν μοιχείᾳ, from John vii. 53. to viii. 11. inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS., or not in this part of St. John's Gospel, or it is noted as dubious. Wetstein accordingly marks it as what ought to be expunged, and Griesbach as probably to be omitted. On the other hand, much the greater number of MSS. retain the passage. Mill thought it authentic, and Bp. Pearce in his notes defends it against the objections of Wetstein. And to the authors here mentioned, together with Wolfius and Campbell in his note on John vii. 1—11. I refer the reader for further satisfaction. [See, however<sup>2</sup>, Nolan on the Greek Vulgate, p. 239. et seq.]

Μοιχεύω, from μοιχός.

I. To commit adultery. Mat. v. 27. xix. 18. [Mark x. 19. Luke xvi. 18. xviii. 20. Rom. ii. 22. xiii. 2. James ii. 11. LXX, Exod. xx. 13. Deut. v. 18. et al.]

II. Transitive with an accusative, to commit adultery with, to debauch, a woman. Mat. v. 28. So Lysias, p. 4. ed. Taylor, 4to. ἘΜΟΙΧΕΥΕΝ—ΓΥΝΑΙΚΑ ΤΗΝ ἘΜΗΝ; and Lucian de Merc. Cond. t. i. p. 506. ΜΟΙΧΕΥΟΝ τοῦ ἀδελφοῦ ΤΗΝ ΓΥΝΑΙΚΑ, committing adultery with his brother's wife. Μοιχεύομαι, pass. to be debauched, commit adultery, as a woman, *mœchari*. occ. John viii. 4; where Wetstein cites from Plutarch, τὴν μητέρα ΜΟΙΧΕΥΟΜΕΝΗΝ ἘΠ' ΑΥΤΟΦΩΡῶ; ΚΑΤΑΑΒΩΝ; and from Ælian, ΜΟΙΧΕΥΟΜΕΝΗΝ ΓΥΝΑΙΚΑ ἘΠ' ΑΥΤΟΦΩΡῶ; λαβών. [See Lev. xx. 10. Æsch. Socr. Dial. ii. 14. Thom. M. μοιχᾶται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή, a distinction which is not always observed;

<sup>1</sup> The reference in Parkhurst is clearly wrong. The only passage I can find is Clem. Strom. It last section, but he there quotes it μοιχᾶται αὐτήν, and explains it as above.]

<sup>2</sup> Titmann (Melet. Sac. p. 318. sq.) seems on the whole against it. Staëlin published at Gottingen, in 1806, two Commentations in its defence, and Kuinoel admits its authenticity.

and Phavorinus says also, *μοιχεύει καὶ μοιχεύεται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνὴ ὅτε ἀνδρα ἔχουσα ἑτέρῳ ἀνδρὶ μίγνυται.*]

III. *To be guilty of adultery, by causing another to commit it.* Luke xvi. 18. former part. Comp. under *μοιχεύομαι* II. [See also note above on Parkhurst's sense II.] *To commit spiritual adultery, i. e. be guilty of idolatry.* occ. Rev. ii. 22.

ΜΟΙΧΟΣ, οὔ, ὁ.

I. *An adulterer.* Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4. [LXX, Job xxiv. 15. Ps. iv. 18. Prov. vi. 32.]

II. *An adulterer, in a spiritual sense.* James iv. 4. Comp. *μοιχαλὶς* II. [See for similar metaphors, Ia. lvii. 7—9. Ezek. xvi. 15. &c.]

Μόλις, adv. from μόλος labour. — *Scarcely, hardly, with difficulty.* Acts xiv. 18. xxvii. [7, 8, 16. Rom. v. 7. 1 Pet. iv. 18. comp. Prov. xi. 31. It occurs also Wisd. ix. 16. Eccus. xxvi. last verse. Diod. Sic. xvii. 55. Thom. M. says μόλις ἰσ βραδίως καὶ μόγις, μετὰ βίας; but see Wasse on Thuc. i. 12.]

ΜΟΛΟΧ, ὁ. Heb. — *Moloch*, Heb. מֹלֶךְ *THE king*; for which the LXX use Μολόχ, 2 Kings xiii. 10. Amos v. 26; Μολόχ Βασιλεὺς, *Moloch the king*, Jer. xxxii. 35; and Ἀρχόντι, *the ruler*, Lev. xviii. 21. xx. 2—4. occ. Acts vii. 43. It is the name of an idol worshipped by the Ammonites, 1 Kings xi. 7. and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 Kings xiii. 10. who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf (or steer), and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." Calmet. [The worship of Moloch appears to have had some reference to the sun, as Theophyl. on Acts vii. says, from Cyril on Amos, that his image had λίθον διαφανή ἐπὶ μετώπῳ ἀκροῖς εἰς ἑωσφόρου τύπον, a shining stone upon his forehead, like the sun. So also Alberti, Gloss. Gr. p. 212. On Moloch see also Buxtorf, Lex. Rabb. in voc. מֹלֶךְ. (These abominations were committed in the valley of Hinnom.) Selden, de Diis Syris, i. ch. 6. Braunius, Select. Sacr. iv. 8. p. 476. Winer, Biblisch. Realwört. in voc. Nicol. de Syr. on Lev. xviii.]—With regard to that horrid, but general, custom among the heathen, of offering human sacrifices, and particularly children, to *Moloch*, Κρόνος or Saturn, the reader may, among some curious particulars, find enough to make his blood run

cold in the authors cited in the note<sup>1</sup>. He would also do well to consult at first hand, Porphyry de Abstinentiâ, ii. 53. et seq. and Eusebius's Præp. Evangel. iv. 16, 17. The last-mentioned author quotes from Diodorus Siculus, lib. xx. a passage remarkably to our present purpose. It relates to the Carthaginians, when besieged by Agathocles, tyrant of Sicily: they imputed this calamity, says Diodorus, to Cronus or Saturn's fighting against them; for whereas they used in former times to sacrifice the best of their own children to this god, they had lately offered such children as they had privately purchased and brought up. In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons who were accused of irreligion gave up themselves willingly (ἑκούσιως ἑαυτοὺς ἔδωκαν), to the number of no less than three hundred. For they had a brazen statue of Saturn stretching out his hands towards the ground, in such a manner that the child placed within them tumbled down into a pit full of fire.

ΜΟΛΥΝΩ. *To pollute, defile.* occ. 1 Cor. viii. 7. [metaphorically] Rev. iii. 4. xiv. 4. [on which see Dresig, de Verb. Med. N. T. i. 24. p. 203. ed. Fischer. LXX, Is. lxx. 4. Jer. xii. 9. Lam. iv. 14. Ezek. vii. 17. xxi. 7. Zech. xiv. 2. Tobit iii. 15. Eccus. xxi. 30 (28). Its proper meaning, says Schleuser, is to colour, comp. μαίωμι, στίλβω, and Gen. xxxvii. 31. where it translates ἡρ to tinge or dip, (v. Simon. Lex. Heb.) and Joseph. A. J. iii. 6. i. ἐρία—ἀνθεσι μεμολυσμένα.]

Μολυσμός, οὔ, ὁ, from μεμολύσμαι, 1 pers. perf. pass. Attic of μολύνω.—*Pollution, defilement.* occ. 2 Cor. vii. 1. [LXX for ἡρῃ profaneness or hypocrisy. Jer. xxiii. 15. See Ezr. viii. 83. 2 Mac. v. 27.]

Μομφή, ἡς, ἡ, from μέμφομαι perf. mid. of μέμφομαι.—*Complaint, cause of complaint, quarrel.* occ. Col. iii. 13. [Comp. Eur. Orest. 1067. (ed. Pors.) Thuc. ii. 41.]

Μονή, ἡς, ἡ, from μέμονα perf. mid. of μένω to remain, dwell. — *A mansion, habitation, abode.* occ. John xiv. 2, 23. [Comp. Thuc. i. 131. Joseph. A. J. viii. 13, 7. ποιούμενος ἐν αὐτῇ (σπηλαίῳ) μονήν. xiii. 2, 1. Chariton i. 11. See above μένω I.]

Μονογενής, ἰός, οὗς, ὁ, ἡ, from μόνος only, and γένω or γένωω to beget.

I. It denotes an only or only-begotten child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage Isaac is called Abraham's only-begotten son, in respect of his issue by Sarah. Comp. Gen. xxii. 2. [LXX, Ps. xxii. 20. xxxv.

<sup>1</sup> Plutarch de Superstit. towards the end. Parker's Bibliotheca Biblica on Leviticus, p. 286. et seq. Jenkin's Reasonableness of Christianity, vol. i. p. 339. 3rd edit. Dr. H. More's Explanation of Grand Mystery, book lib. cap. 14. &c. Cæsar's Comment. lib. vi. § 15. and Cluverius's and Montanus's Notes. Rollin's Account of the Carthaginian Religion in his Ancient History, vol. ii. Universal History, vol. xvii. p. 257, 262, 266, 268, 292. Picart's Ceremonies and Religious Customs, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. Leland's Advantage and Necessity of Christian Revelation, part i. ch. vii. p. 181 of the 4to, and p. 167. &c. of the 8vo edit. Miller's Hist. of Propagation of Christianity, vol. i. p. 181. &c. 257, 262, vol. ii. p. 211, 214, 217, 220. Mallet's Northern Antiquities, vol. i. p. 132. &c. Capt. Cook's Voyage to Pacific Ocean, Introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

17. for Heb. *וְיָ*, and Wisd. vii. 22. (*πνεῦμα μονογενής*.) Tobit iii. 15. viii. 17.]

11. It is applied to Jesus Christ, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously <sup>1</sup> some great and good men have insisted that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was therefore the *Son of God*, Luke i. 36. (*ὁ υἱὸς τοῦ Θεοῦ*) Son of the ALMIGHTY, Dan. iii. 25. Comp. John x. 36.) and as *no other man* was thus *begotten*, was the *only-begotten* Son of God<sup>2</sup>. And, according to John i. 18. though *no one* (*οὐδεὶς*) had seen God at any time, yet this *only-begotten* Son, who is in the bosom of the Father, i. e. "not only the special object of the Father's love, but who is admitted to his most secret counsels<sup>3</sup>," he hath declared him. [Some understand by *μονογενής* beloved, as the Heb. *וְיָ* is translated by *ἀγαπητός*, or *ἀγαπώμενος* in Gen. xxii. 2, 4, 16. Amos viii. 10. Zech. xii. 10. Prov. iv. 3; but Aquila, in the first and last passages, translates it *μονογενής*. Parkhurst gives no reason for departing from Bp. Bull, &c. except the fact of our Saviour's miraculous birth; nor does the sense which he has substituted agree so well with the passages in which the word occurs.]

*Μόνον*, neut. of *μόνος*, applied adverbially.—[*Only*, exclusively, as *ἐπιστάμενος μόνον τὸ βάπτισμα* Iwάννου. Acts xviii. 25. *only* that baptism and no other. So Mat. v. 47. viii. 8. Rom. iii. 29. 1 Cor. xv. 19. et al. In Mat. ix. 21. *ἰδὼν μόνον ἀψώμαι* if I do but touch, comp. x. 43. xiv. 36. With an imperative it sometimes denotes the necessity of any thing, as Mark v. 36. *μὴ φοβοῦ, μόνον πιστεῦε*, (comp. Luke viii. 50. Phil. i. 27. &c.) *your faith is the only condition* I require. It follows *εἰ μὴ* in Mat. xxi. 19. Mark vi. 8. Acts xi. 19.] It is used in elliptical expressions, Gal. ii. 10. v. 13. as Raphaelius shows it is likewise by Polybius and Arrian. Comp. Wolfius.—*Οὐ μόνον δὲ* and *not only*, followed by *ἀλλὰ καὶ* but *also*, implies an amplification of what precedes, and may frequently be rendered, as in our translation, and *not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So Hoogveen on Vigerus, de Idiotism. cap. viii. sect. 8. reg. 23. cites from Cebe's Picture, 'that fortune is wont *δοῦναι πολλὰ πλάσια, αὐτὸς καὶ ἀφελίσθαι ἃ δίδωκεν*, OΥ' ΜΟ'ΝΟΝ ΔΕ, 'ΑΛΛΑ' ΚΑΙ' τὰ προϋπάρχοντα, to give men many things, and again to take them away, and *not only* these, but *also* what they before had.' Kypke on Rom. v. 3. renders the whole phrase *οὐ μόνον δὲ, ἀλλὰ καὶ*—by Quin imo, quod majus est—*yes, what is more*, and produces Philo and Lucian thus applying it. [Schleusner supposes *μόνον* omitted in many passages, as in Mat. v. 46. Comp. 47. and after *οὐκ ἐμὲ δέχεται* Mark ix. 36. also after *μὴ φῶναι* Luke xiv. 12; but others suppose the sentence

rather *comparative*, so as to mean, *invite the poor rather than richer friends*. See also John xiv. 24. Acts v. 4. (after ἀνθρώποις.) Rom. iv. 9. (after περιτομήν.) 1 Thesa. iv. 8. to which Schleusner supplies *μόνον*, as he does *ᾤ* Gen. xlv. 8. Exod. xvi. 8. &c. In Diog. Laert. vi. 2. *οὐ μὴν (μόνον) ἐν ἀστροί, ἀλλὰ (καὶ) καθ' ὅδον*. See Duker's Thuc. iv. 92. &c.]

*Μόνος*, η, ον, from *μίμονα*, perf. mid. of *μῖνω* to remain.

I. *Alone, only, single*. Mat. iv. 4, 10. [xviii. 15. Luke iv. 4, 8. ix. 36. x. 40. (see καταλείπω.) John vi. 22. viii. 9. xvi. 32. Rom. xi. 3. xvi. 4. 1 Cor. ix. 18. xiv. 36. Col. iv. 11. 1 Thesa. iii. 1. 2 Tim. iv. 11. Heb. ix. 7. 2 John 1. On John v. 44. comp. xvii. 3. Rom. xvi. 27. 1 Tim. i. 17. vi. 15, 16. Jude 4, 25. Aristoph. Acharn. 814. Hesychius has *μόνον τὸ ἐν*. In John xii. 24. it is used of a grain of corn, *αὐτὸς μόνος μῖνει*, it remaineth single or alone, i. e. produces no other grains, or is fruitless. *Μόνος* almost redundantly follows *εἰ μὴ*, Mat. xii. 4. Comp. xvii. 8. xxiv. 36. Luke v. 21. vi. 4. Mark ix. 8. Phil. iv. 15. Rev. ix. 4. *Μόνος* occurs for *μόνον* (as in Mat. iv. 4. et al.) in LXX, Deut. vi. 13. xxxii. 12.] Luke xxiv. 18. *σὺ μόνος* (not *μόνον*) *παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνων*—; art thou alone a stranger, or, art thou the only stranger in Jerusalem, and knowest not, &c.? So Wetstein (whom see) cites from Dio, *σὺ δὲ, εἰπέ, ΜΟ'ΝΟΣ ἀνηκοὸς εἰ τοῦτων, ἃ πάντες ἴσασιν*; 'are you, pray tell me, the only person who never heard of what all the world knows!'

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. [(See LXX, Gen. ii. 18. xxi. 28, 29. Num. xxiii. 9. 2 Sam. x. 8.) On John vii. 16, 29. comp. xvi. 32. In Lament. i. 2. *μόνη* is used of a deserted city opposed to a full one.] So of things, Luke xxiv. 12. *κείμενα μόνα*, lying by themselves.

*Μονόβθαλμος*, ου, ὁ, ἡ, from *μόνος* single, and *ὀφθαλμός* an eye.—*Having but one eye*. occ. Mat. xviii. 9. Mark ix. 47. [Ammonius (p. 60. ed. Valeken.) says that *τεροβθαλμος* is a person deprived by accident of one eye, while *μονόβθαλμος* is a one-eyed being, such as the Cyclops, &c. See also Thom. M. and Pollux, Onom. ii. 62. This distinction is not always preserved. See Valck. on Ammon. ii. 1. p. 84. Perizon. on Ael. V. H. xii. 43. Alberti on Hesych. vol. i. p. 1484. Apollodor. Bibl. ii. 8. p. 443.]

*Μονῶς*, ὦ, from *μόνος*.—*To leave alone*. *Μονῶμαι*, οἶμα, pass. to be left alone, to be destitute. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See Wetstein and Kypke.

*ΜΟΡΦΗ*, ἥς, ἡ.—*Outward appearance, form*, which last word is from the Latin *forma*, and this, by transposition from the Doric *μορφή* for *μορφή*. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7. where the 6th verse refers not, I apprehend, to Christ's being *real* and *essential* God, or *JEHOVAH*, (though that He is so is the foundation of Christianity,) but to his *glorious appearance*, as God, before, and under, the Messianic dispensation. See Whitby and Doddridge, and comp. under *ἰσὺς* III. (Dr. Jones, in his Greek Lexicon, refers the place to Christ's *transfiguration*; but the present participle *υὑπάρχων* appears to me to form an insuperable objection to

<sup>1</sup> Bp. Bull, Jud. Eccles. Cathol. cap. v. p. 313—317. ed. Grahe. Dr. Waterland, Importance of Doctrine of the Trinity, p. 241. &c. 2nd ed.

<sup>2</sup> Bp. Pearce on John i. 14. explains the *only-begotten of the Father*, by "the *only-begotten Son of the Father*, ch. iii. 18." Adding, "No man was ever born into the world as Jesus was," according to Mat. i. 20. and Luke i. 35.

<sup>3</sup> Campbell, in note on John iii. 13.



referring it to any occasional manifestations of Christ's glory. Further also, the notion of the transfiguration seems at variance with the context. Schleusner here takes μορφή by metonymy for φύσις or οὐσία, referring to *Æl. H. A. iii. 24. Eur. Bacch. 64. and Plato, de Rep. ii. p. 431. who says of God κάλλιστος καὶ ἀριστος ὡς εἰς τὸ δυνατόν ἑκαστος αὐτῶν μὲνι διὰ τὴν αὐτοῦ μορφήν*, where he translates μορφή *natura*. This appears preferable to Parkhurst's explanation. See also *κινῶ* above.]—The LXX use it, *Is. xlv. 13. for the Heb. תבואה fashion, form, and Job iv. 16. for תבנית a delineation, similitude.* [also for תבנית splendour. *Dan. v. 6, 9, 10. vii. 28. See Wiesd. xviii. 1.]*

Μορφῶν, ὡ, from μορφή.—*To form.* occ. *Gal. iv. 19.* [Kopp observes, (says Schleusner), that μορφοῦσθαι is peculiarly used by the Greeks of the formation of the infant in the womb, but adduces no proof. *Is. xlv. 13.]*

Μόρφωσις, εως, ῆ, from μορφή. [*Μόρφωσις* is more properly the act of forming, and *μόρφωμα* the form or image. Heeych. *μόρφωμα μορφή*. But *μόρφωσις* is also explained *σχηματισμός, εἰκόν*. See Alberti, *Gl. Gr. p. 95. Suidas and Hesychius.]*

I. *A form, delineation, sketch, draught, summary.* *Rom. ii. 20.* where see Whitty and Doddridge. [This seems a metaphor from the notion that what we learn is formed (*μορφοῦσθαι*, *Gal. iv. 19.*) within us, and a figure of it imprinted on the mind.]

II. *A form, outward appearance.* 2 *Tim. iii. 5.* where some understand the word in sense I. See Wolfius on both texts, and Suicer *Theaur. in μόρφωσις*.

Μοσχοποιῶν, ὡ, from μόσχος *a calf*, and ποίω *to make*.—*To make a calf.* occ. *Acts vii. 41.* [This is said of the golden calf made by the Israelites, in imitation (as some say) of the Egyptian worship of Apis. See Selden, *de Diis Syria. i. 4.]*

ΜΟΨΧΟΣ, ου, ὁ, [ῆ.] Homer uses this word as an adjective, *Il. xi. 105. ΜΟΨΧΟΙΣΙ Λόγουςι* with tender flexible twigs; and this seems its primary meaning; whence it afterwards came to denote young, tender animals of the beeve kind. [Thom. M. δαμάλην ὁ ἀρῆν μόσχος δαμάλις δὲ ἡ θήλειαν μόσχος δὲ, κοινόν, ἐν ἀμφοτέρω. Heeych. μόσχος ὁ ἀπάλος βοῦς. Phavor. μόσχος τὸ τῆς βοῦς ἑκγονον. See *Eur. Hec. 539. and Schol. on 209. ed. Porc.* The LXX never use the feminine article with this noun, but it is in apposition with *ἀ βόες*, *Num. vii. 87.]*—*A calf, a steer, a young bullock.* *Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.)* [This word is used by the LXX in various places for almost all the Hebrew names of animals of the ox kind, without distinction of gender or age, as e. g. *ἡ γῆ*, *Exod. xxxii. 4, 8, 19. Neh. ix. 18. and ἡ γῆ* fem. *Hes. x. 5. for ἡ βοσκίαν, Lev. iv. 3—5. Job xlii. 8. &c. for τῶ βοε ου-justis cetatis et sexus, Prov. xv. 17. Is. lxvi. 3. et al. for τῶ same, Gen. xii. 16. 2 Sam. vi. 6. &c. for τῶ γῆ, Lev. i. 5. for τῶν, Ezr. vi. 17. vii. 17. and in *Ezek. xxxix. 18. for τῶ a lamb.* On *Luke xv. comp. Jerem. xli. 21.]**

Μουσικός, οῦ, ὁ.—*A musician, a player on a musical instrument.* occ. *Rev. xviii. 22.* [Sehl. gives it as an adjective *μουσικός, ἡ, ὄν*. It occ. *LXX, Gen. xxxi. 27. Ezek. xxvi. 13. Dan. iii. 5—15. Eccles. xxxiii. 4—7. xl. 22. xlv. 6. xlix. 2. 1 Mac. ix. 39, 41. Heeych. μουσικός ψάλτης, τεχνίτης* and Schleusner says, that it is used of excellence in any art.]

Μόχθος, ου, ὁ, from μόγος, labour, toil. See under μόγος.—*Toil, travel, afflictive or wearisome labour.* It is more than κόπος, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 *Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8. [Num. xxiii. 21. Deut. xxvi. 7. Eccles. passim. Isaiah lxi. 8. Jerem. iii. 24. et al.]*

ΜΥΕΛΟΣ, οῦ, ὁ.—*The marrow.* occ. *Heb. iv. 12.* where, as the learned Dr. Smith<sup>1</sup> has justly remarked, "we are to understand, not medulla ossium, the marrow of the bones, but medulla spinalis, the marrow of the back or spinal marrow; for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those nervous fibres whereof the muscles and tendons, which direct the motions of the joints, are principally composed<sup>2</sup>. Scapula observes, that Sophocles and the tragic poets use μυελὸν λευκόν for the brain, (of which the spinal marrow is the continuation,) that the medical writers call the brain μυελὸς ἰγκεφαλῆς, and the spinal marrow μυελὸς ῥαχίτης. The etymologist derives μυελὸς from μῦν to hide. [See *Eur. Hipp. 255. πρὸς ἄκρον μυελὸν ψυχῆς*; and Valckenaer's note. *Alciph. i. 23. Heliodorus iii. 7. ἄχρις ἐπ' ὅσρια καὶ μυελὸς αὐτοῦς εἰσδύεται*. It is used for *ἡ ψή*, *fat*, *Gen. xlv. 18.]*

Μῦν, ὡ. Eustathius [on *Hom. Il. p. 1356.*] deduces it from μῦν to shut, namely, the mouth, because the initiated were μύνειν τὸ στόμα, καὶ μὴ ἐκφαίνειν ἢ μεμύνηται, to shut their mouths, and not discover what they were taught in the mysteries. *Comp. καμῦν*. [This word is peculiarly used with reference to the sacred mysteries. See *Poll. Onom. i. 1. § 31. Isocrat. Paneg. p. 106. ἔσ οὐχ οἶόν τ' ἄλλοις ἢ τοῖς μεμυμένοις ἀκούειν.*]—*To initiate into secret mysteries.* occ. *Phil. iv. 12.* where the apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term μῦν peculiarly relates. See the passages cited by Wetstein on the place. [Theodoret and Theophylact make μεμύνηται here πείραν λαβόν; *Vulgat. institutus sum*. See *Irmisch on Herodian. i. 13, 16. p. 577.]*

Μῦθος, ου, ὁ, from μῦν to instruct.

I. *A word, a speech.* Thus used in the profane writers. [Eustathius on *Hom. Il. a'. p. 29.* says, that Homer used μῦθος for λόγος simply, but that later writers used it of false stories. *Diod. Sic. i. 93. μῦθους πεπλασμένους.* See *Valesius ad Maussac. Adnott. ad Harpoc. p. 122.]*

II. In the N. T. *a tale, a fable, a fiction.* [1 *Tim. i. 4. (comp. Tit. i. 14.) 7. 2 Tim. iv. 4. 2 Pet. i. 16.]* Wetstein on 2 *Pet. i. 16.* cites from

<sup>1</sup> King Solomon's Portraiture of Old Age, p. 29. 3rd ed.

<sup>2</sup> See Boerhaave's Institut. Medic. § 392—399. ed. Stim.

Galen *πιθανούς*—*ἥΚΟΛΟΥΘΗΣΑΝ ΔΟΤΟΙΣ*, 'they have followed plausible accounts;' and from Josephus, Proem. in Ant. § 4. the very phrase τοῖς ΜΥΘΟΙΣ *ἔΞΑΚΟΛΟΥΘΗΣΑΝΤΕΣ*. [*Μῦθος* occ. Ecclesi. xx. 19. Suidas says *μῦθος* λόγος ψευδής, *εικονίζων τὴν ἀλήθειαν*.]

**ΜΥΚΑΪΟΜΑΙ**, *ῶμαι*.—Properly to low or bellow, as a *beetle*. It is plainly formed from the *sound*, like the Latin *mugio*, and the English to *moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beetles*; whence Quintilian calls it *mugientem literam*, the *mooring* or *bellowing* letter. But *μυκάομαι* is the only passage of the N. T. wherein it occurs, namely, Rev. x. 3. is used for the *roaring of a lion*; and Plutarch, de Solert. Animal. t. ii. p. 972. D. speaking of young lions hunting for prey, says *κἀν λάβωσιν ὀπίσθιν, ἀνακαλοῦνται, ΜΟΨΧΟΥ ΜΥΚΗΜΑΤΙ τὸ βρύχημα ποιοῦντες ὅμοιον*, 'if they catch any thing, they call (the old lions) by making a roar like the bleating of a calf.' Theocritus, Idyll. xxvi. 21. has ΜΥΚΗΜΑ *ἈΒΑΙΝΗΣ* for the roar of a *lioness*. And Oppian, Cyneget. lib. iv. seems to confound *μυκάσθαι* with *βρυχάσθαι*, which latter properly denotes a *lion's* roaring, when he says,

ΜΥΚΑΤΑΙ ΒΡΥΧΗΜΑ *πελώριον*—

A horrid roar he bellows.—

See more in Bochart, vol. ii. 287. and 732. [*Hesychius*, *μυκάσθαι* ὄνοις καὶ καμήλοις ὁμοίως βρύχεσθαι καὶ βοῦσι.]

**Μυκτηρίζω**, from *μυκτήρ* the *nose, nostril*; which from *μύσσω* to *blow, clear from mucus* by *blowing*, *mungo*, *emungo*.—To *mock*, properly, to *snear*, to *show contempt* by looks, and particularly by contracting the *nose* or *nostrils*; for, as it is observed by Quintilian, xi. 3. 4. ed. Rollin, *Naribus derisus, contemptus, fastidium significari solet*. 'By the *nostrils* we are apt to show *scorn*, *contempt*, *disgrace*.' Hence Horace drolly expresses *snearing* by *naso suspendere adunco*, l. Sat. 6, 6. (Comp. 3, 29, 30.) So Persius, i. 40. *Ridea, et nimis uncis naribus indiget*. (Comp. v. 91.) So we speak of *turning up the nose* at a thing, in the same sense. *Μυκτηρίζομαι*, *pass*, to be *mocked, eluded*. occ. Gal. vi. 7. [Prov. i. 30. xv. 20. Job xxii. 19. Jerem. xx. 7. 1 Mac. vii. 34. et al. *Hesych.* *μυκτηρίζει* χλευάζει, *καταγελᾷ ἀπὸ τοῦ μύζειν τοῖς μυκτῆρσι*.]

**Μυλικός**, ἡ, ὄν, from *μύλος*.—*Belonging to a mill*. occ. Mark ix. 42.

**ΜΥΛΟΣ**, *ον, ὄ*, from *μύλη* a *mill*, or immediately from the Heb. *מל* or *מלח* to *cut off* or to *pieces*; whence also the Latin *mola*, and English *mill, meal*.—A *mill stone*. occ. Mat. xviii. 6. Luke xvii. 2. Rev. xviii. 21, 22. where comp. Jer. xxv. 10. and observe that "in the East they [usually] grind their corn at *break of day*; and that when one goes out in a morning, one hears every where the *noise of the mill*." See more in Harmer's Observations, vol. i. p. 250. &c. [Schl. however, after Grotius, explains the *φωνή μύλου* in Rev. xviii. of the *songs of the servants* employed in grinding. That it was the practice of the ancients to sing in their mills, see in Poll. Onom. vii. 33, 8. and Goetzius de Pistrinis Veterum, (1730. 8vo.) p. 382. The upper and moveable stone of the mill (Latin *catillus*) was called *μύλος* (404)

and also *ὄνος*, because, though at first they were small and worked by hand, yet afterwards they were made so large that they were turned by asses. Hence *μύλος ὄνιος*, Mat. xviii. 6. denotes a *large mill-stone*. It is called *αἰη* the *horsemaw* (2 Sam. xi. 21. Judg. ix. 53.) as *riding* on the other, and translated *μύλος* by LXX. The *lower stone* (Latin *meta*) is properly *μύλη*, but this distinction is not always observed. See Goetzius as above, p. 123. Meurs. on Lycophr. Cass. 233. *Hesychius*, *μύλη* οὕτω λίγεται καὶ ὁ κάτω τῆς μύλης λίθος, τὸ δὲ ἄνω ὄνος. *Μύλος* was also used for the whole mill. It occ. Exod. xi. 5. Deut. xxiv. 6. Is. xlvii. 2. for *πῦρ*.]

**Μύλων**, *ωνος, ὄ*, from *μύλη*. See under *μύλος*.—A *place where corn is ground with a hand-mill*. occ. Mat. xxiv. 41. [Jerem. lii. 9. Others write it *μυλών*, — *ώνος*. See Jungermann on Poll. Onom. iii. 5, 78.]

**Μυριάς**, *ἄδος, ἡ*, from *μύριοι*.

I. A *myriad*, i. e. *ten thousand*. Acts xix. 19. Comp. *xxi*. 20. [Ezr. ii. 64, 69. Nehem. vii. 71, 72. See also Rev. ix. 6.]

II. A *vast or indefinitely great multitude*. Luke xii. 1. Comp. Heb. xii. 22. Jude 14. *with his holy myriads*, of angels namely, as in the preceding text. [See Luke xxi. 20. Rev. v. 11. Gen. xxiv. 60. Ps. iii. 6. Ecclesi. xlviii. 6. et al.]

**Μυρίζω**, from *μύρον*.—To *anoint with aromatic or odoriferous ointment*. occ. Mark xiv. 8. This V. is used both by Aristophanes and Athenæus. See Wetstein. [Aristoph. Plut. 529. Lys. 937. Athenæus xv. p. 691. Hence *μυρισμός*, Judith xvi. 6.]

**Μύριοι**, *αι, α*. It is derived from *μυρία*, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable*.—*Ten thousand*. occ. Mat. xviii. 24. 1 Cor. iv. 15. xiv. 19. On 1 Cor. iv. 15. Wetstein and Kypke show that the word is, by the Greek writers, used, like the Latin *sexcenti*, *six hundred*, for an *indefinitely large number*. Wetstein cites from Philo, ΜΥΡΙΟΙ ΔΙΔΑΣΚΑΛΟΙ. [See Cic. de Div. ii. 14. Terent. Phorm. iv. 3, 63. Æschin. Socr. Dial. iii. 12. *μυρίων* θανάτων χείρων ἀνόρευκτις. *Μύριοι* is used by LXX for *πῆχυν*, *ten thousands*, Esth. iii. 9. and for *ἑξήκοντα*, *sixty*, 1 Chron. xxix. 7. Dan. vii. 10. for *πῆχυν* Judg. xx. 10. Suidas says, *μυρία πολλά καὶ ἀναριθμήτα*. — *μύρια δὲ ὁ ἀριθμός*.]

**ΜΥΡΟΝ**, *ον, τό*, an *aromatic, odoriferous ointment*. Galen, cited by Wetstein on Luke vi. 46. says *μύρον* is properly *oil*, in which any *aromatic* is mixed. The name seems to be from the Heb. *מירנא*, which was a principal ingredient in such compositions. [Others derive it, but not so well, from *μύρω* to *flow*. See Foesii Econ. Hipp. p. 254. Plin. H. N. xiii. 2. Mat. xxvi. 7—12. Mark xiv. 3, 4. Luke vii. 37, 38, 46. xxiii. 56. John xi. 2. xii. 3, 5. Rev. xviii. 13. Exod. xxx. 25. Prov. xxvii. 9. Song of Sol. i. 3. iv. 14, 16. v. 1. et al.] Comp. under *ἀλάβαστρον*, and see Campbell on Mat.

**Μυστήριον**, *ον, τό*, from *μυστήρ* a *person initiated in sacred mysteries*, which from *μύω* to *initiate*.—A *mystery*.

I. It denotes in general somewhat *hidden* or *not fully manifest*. Thus, 2 Thes. ii. 7. we read

of τὸ μυστήριον τῆς ἀνομίας, the mystery of iniquity, which began to work in secret, but was not then completely disclosed or manifested. Josephus has a similar phrase, ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ, a mystery of wickedness, which he applies to Antipater's crafty conduct to ensnare and ruin his brother Alexander, de Bel. i. 24, 1. Menander, p. 274. lin. 671. ed. Cleric. uses μυστήριον for a secret. ΜΥΣΤΗΡΙΟΝ σου μὴ κατέργας τῷ φίλῳ, tell not your secret to a friend.

II. 'Some sacred thing hidden or secret', which is naturally unknown to human reason, and is only known by the revelation of God.' Thus 1 Tim. iii. 16. great is the mystery of godliness; God was manifest in the flesh, justified by the Spirit, &c. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the apostle; particulars, indeed, which it would never have entered into the heart of man to conceive, (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus manifested are intelligible, as facts, to the meanest understanding. When the apostle styles this mystery of godliness μύστα great, he seems plainly to allude to the famous Eleusinian mysteries<sup>1</sup>, which were distinguished into μικρὰ καὶ μεγάλα, small and great, the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer, Thesaur. in μυστήριον II. 2. a. b. In like manner the term μυστήριον, Rom. xi. 25. 1 Cor. xv. 51. denotes what was hidden or unknown till revealed; and thus the apostle speaks, 1 Cor. xiii. 2. of a man's understanding all mysteries, i. e. all the revealed truths of the Christian religion, which is elsewhere called the mystery of faith, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to speak mysteries, 1 Cor. xiv. 2. it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he thereby edified himself, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6. we read of the wisdom of God in a mystery, even the hidden wisdom, which (ver. 8.) none of the princes of this world knew, yet, says the apostle, we speak or declare this wisdom; and (ver. 10.) he observes, that God had revealed the particulars whereof it consisted to them by his Spirit. So when the apostles are called stewards of the mysteries of God, 1 Cor. iv. 1. these mysteries could not mean what was unknown to them; because to them it was given to know the mysteries of the kingdom of God, Mat. xiii. 11: yea, the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful stewards, they were to dispense or make them known to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2. St. Paul mentions his praying for his converts, that their hearts might be com-

forted, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, 'to the knowledge of the mystery of God, even of the Father and of Christ;' for thus I think the passage should be translated (comp. ἐπίγνωσις). But if with our translators we render ἐπίγνωσιν acknowledgment, still the word μυστήριον can by no means exclude knowledge; for this is life eternal, saith our Lord, John xviii. 3. that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. And lastly, whatever be the precise meaning of the mystery of God, mentioned Rev. x. 7. yet it was something he had declared ἐνγγήλοις to his servants, the prophets. Comp. Amos iii. 7.

III. The word μυστήριον is sometimes in the writings of St. Paul applied in a peculiar sense to the calling of the Gentiles, which, Eph. iii. 3—9. he styles the mystery, and the mystery of Christ, which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, (with the Jews, namely,) and partakers of his promise in Christ, by the Gospel. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes a spiritual truth couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation be given. Thus, Rev. i. 20. the mystery, i. e. the spiritual meaning, of the seven stars. The seven stars are the angels of the seven Churches. So Rev. xvii. 5. and upon her forehead a name written, Mystery, Babylon the Great, i. e. Babylon, in a spiritual sense, the mother of idolatry and abominations; and, ver. 7. I will tell thee the mystery or spiritual signification of the woman. Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32. and their respective contexts. I think proper to observe, that I have carefully taken notice of all the passages of the N. T. in which the term μυστήριον mystery occurs; and this I have the rather done, because a most unscripural and dangerous sense is but too often put upon this word, as if it meant somewhat absolutely unintelligible and incomprehensible. A strange mistake! since in almost every text wherein μυστήριον is used, it is mentioned as something which is revealed, declared, shown, spoken, or which may be known or understood. Theodotus uses this word, Dan. ii. 18, 19, 27—30, 47. iv. 9. for the Chald. ἔ, which denotes not a thing unintelligible, but a secret. In the same sense it is applied in the apocryphal books. See Tobit xii. 7. Judith ii. 2. Ecclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for sacred or divine mysteries, Wisd. ii. 22. vi. 22; and for the mysterious rites or ceremonies of false religion, xiv. 15, 23. The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T., or in the Apocrypha<sup>2</sup>. [There is a dissertation on the word μυστήριον, by J. S. Kuhn, 4to, Quedlinb. 1771. and some remarks upon it in Cassaubon, Exercitt. Antibarbarian. xvi. N. 43.]

Μυστικῶς, from μύειν τὰς ὤφας, shutting

<sup>1</sup> "Rem occultam seu arcanum sacrum, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione et patefactione Dei." Suicer, Thesaur. in μυστήριον II. 2.

<sup>2</sup> For a good account of the heathen mysteries, and particularly of the Eleusinian, see Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 8 and 9. and Macknight's Pref. to Ephesians, sect. 7.

<sup>3</sup> Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Dissertat. ix. part 1., which the reader may do well to consult.

the eyes. See *μύω* and *καμνέω*.—To shut, wink, or close the eyes against the light. Thus the word is explained by the learned Bochart, vol. ii. p. 31, 32. where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

*Μώλωψ*, *ωπος*, *ὁ*, from *μῶλος* a battle, fighting, and *ὦψ* as appearance. *Μῶλος* is from *μόλος* labour, particularly of a military kind, fighting, which see under *μόλις*.—A wound made in war, also a wale, weal, or whelk, i. e. the mark left on the body by the stripes of a scourge. So the etymologist, *μώλωψ*—*ἡ ἐκ πολέμου γενομένη πληγή*—*κυρίως γὰρ μώλωπες λέγονται αἱ ἐκ βολῶν λώρων πληγαί*. In the latter sense it is plainly used Ecclus. xxviii. 17. *πληγὴ μάστιγος κοιτὴ μώλωπας*, 'the stroke of the whip maketh marks in the flesh,' Eng. Trans. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24. [The LXX use *μώλωψ* for *ἥρση*, Gen. iv. 22. Exod. xxi. 25. Ps. xxxviii. 18. Is. i. 6. liii. 5. and in the Apocrypha it occ. Judith ix. 13. Ecclus. xxiii. 9. xxviii. 18. Hence Aquila, in Song of Sol. v. 8. uses the verb *μωλωντις*, where the LXX have *τραυματιζω*.]

*Μωμίζομαι*, *οὔμαι*, from *μῶμος*.—To play, and fault with. occ. 2 Cor. vi. 3. viii. 20. [Prov. ix. 7. Wisd. x. 14. *Μώμημα* (al. *μώκημα*). Ecclus. xxix. 18.]

*ΜΩΜΟΣ*, *ὄν*, *ὁ*, from the Heb. *מום* a spot, for which the LXX have frequently used this Greek word.—A spot, blemish, disgrace. occ. 2 Pet. ii. 13. [where St. Peter calls certain evil-doers *σπίλοι καὶ μῶμοι*, as if a blemish or disgrace to the human race. In the LXX this word occ. of blemishes properly in Lev. xxi. 16—23. xxii. 20—25. Deut. xv. 21. Song of Sol. iv. 7. et al., and metaphorically in Ecclus. xx. 24. In xviii. 16. for *blame*. See also xi. 31, 33. xlvii. 22.]

*Μωραίνω*, from *μωρός* insipid, foolish, which see.

I. *Μωραίνωμαι*, *pass.* spoken of salt.—To lose its savour, to become insipid. occ. Mat. v. 13. (where see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the salt's losing its savour is well illustrated by Mr. Maundrell<sup>1</sup>, who tells us, that in the Valley of Salt, near Gabel, and about four hours' journey from Aleppo, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the reins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in Mat. v. The innermost, which had been connected with the rock, retained its savour, as I found by proof." Macknight's

Note on Mat. vi. 13. Dr. Shaw, Travels, p. 148, takes notice of a similar circumstance in Barbary: "Jibbel Had-doffa," says he, "is an entire mountain of salt, situated near the eastern extremity of the Lake of Maris. The salt of it is of a quite different quality and appearance from that of the *Salinae*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt; it may very properly be said to have lost, if not all, yet a great deal at least, of its original savour."

II. To make foolish, infatuate. occ. Rom. i. 22. 1 Cor. i. 20. [Chrysostom, on 1 Cor. i. 20. paraphrases it thus, *ἰδιᾶν ἀντὶ μωρῶν*. *Μωραίνω* occ. LXX. 2 Sam. xxiv. 10. Is. xix. 11. xlv. 25. Jer. x. 14. Ecclus. xxiii. 16.]

*Μωρία*, *ας*, *ή*, from *μωρός*.—Foolishness, folly. occ. 1 Cor. i. 18, 21, 23. ii. 14. iii. 19. [Ecclus. xx. 31. xlii. 18.]

*Μωρολογία*, *ας*, *ή*, from *μωρός* foolish, and *λόγος* a word, speech.—Foolish talking. occ. Eph. v. 4. [Heinsius (ad loc.) and Elmsler (Obes. Sacr. vol. ii. p. 221.) understand by it not only foolish but indecent conversation, from the usage of the words *ἀπροσβνῆ* (Deut. xxii. 21. Judg. xix. 23, 24. &c.) and *μωρία* in a similar sense. See Schol. on Eurip. Hippol. v. 642. *μωρίαν ἦται τὴν προσηλίαν*. So *ἀνοία* (Eur. Hipp. 398.) and *μωραίνω* are used also, as *μωραίνουσα γυνή*, Eur. Androm. 674. See Monk on Hippol. 640.]

*Μωρός*, *ᾶ*, *ὄν*.

I. *Tasteless, insipid*. Thus it is used by Hippocrates, lib. ii. de Diet. cap. 27. *δρόσα ὕγρην φύσιν ἔχει, καὶ ψυχρὴν, καὶ ΜΩΡΗ'Ν*, 'such as are of a moist, cold, and insipid nature.' So Dioscorides, iv. 16. p. 122. *ρίζαι γευσάμενῃ ΜΩΡΑΙ'*, 'roots insipid to the taste.'

II. By an obvious and easy transition from the bodily taste to the mind, *foolish, silly, stupid, insuluous*. See Mat. vii. 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9. *Μωρόν, τό, foolishness, folly*. 1 Cor. i. 25. [Μωρός occ. Deut. xxxii. 6. Is. xix. 11. xxxii. 5, 6. Jer. v. 21. Ecclus. viii. 22. xxi. 15—28. et al.]

III. It denotes a *wicked, graceless, abandoned wretch*. This is agreeable to the style of the Old Testament, where *fools* frequently mean *wicked, profligate persons*. See 2 Sam. iii. 33. xiii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. xxiii. 17, 19. and observe, that in these latter passages our blessed Saviour spake in his prophetic character (comp. ver. 14, 15); and therefore, in whatever sense we take the word *μωροί*, he was guilty of no violation of the former precept, which was levelled against bitter expressions of causeless anger in our ordinary conversation.

<sup>1</sup> Journey to the Euphrates.  
(406)

N, ν, nu. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, ν is used for the fifth decade, or *fifty*. In the old Cadmean alphabet it answered to the Hebrew and Phœnician *mem* in name, order, and power; but in both its forms, N and ν, it rather resembles the Phœnician than the Hebrew letter, though indeed not very like either.

Ναζωπαῖος, ou, ô.

I. A Nazarene, i. e. a native or inhabitant of the town of Nazareth, and also, a Nazarite. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ii. 23. and he (Joseph) came and dwelt at Nazareth, that it might be fulfilled which was spoken by the prophets, He (Christ) shall be called<sup>1</sup>, i. e. he shall not only be esteemed and called, but he shall really be Ναζωπαῖος. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an inhabitant of Nazareth, and it was expressly predicted that he should be born at Bethlehem: but as Nathanael objected, John i. 47. can any good thing come out of Nazareth? (comp. John viii. 41, 42, 52.) so we find the Jews calling our Saviour Ναζωπαῖος or Nazarene in contempt, John viii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion, from our Lord's abode at Nazareth, to apply the epithet of Ναζωπαῖος to him in this opprobrious sense, was, indeed, agreeable to those many prophecies in which it was foretold that the Messiah should be treated in a contemptuous and reproachful manner<sup>2</sup>. But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with contempt and reproach. And accordingly in the greater number of passages wherein the title Ναζωπαῖος or Ναζαρηνός is ascribed to Christ, it is plain that nothing opprobrious was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders Ναζωπαῖος in Mat. ii. 23. by Nazareus, which is used for a Nazarite, in Judg. xiii. 5, 7. xvi. 17. Lam. iv. 7. of that version; and the Greek word answering to the Heb. נָזִיר, and to the Eng. Nazarites, is spelt with an ω, Ναζωπαῖος, in Theodotion's version of Amos ii. 12. as in Mat. The Nazarite, the particulars of whose vow we have Num. vi., is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and<sup>3</sup> many of the qualifications ascribed to the Redeemer in the prophets may be reduced to the correspondent typical qualifications of the legal Nazarite. It was then in effect foretold, not by one, but by the prophets in general, (δὴ τῶν προφητῶν, as St. Matthew says,) that Christ should not only be despised and rejected of men, but also that, notwithstanding this contempt and ill-treatment, he should be the real<sup>4</sup> Nazarite, the great antitype

of that emblematic character. "So<sup>5</sup> that whilst the Jews and Romans were calling him in contempt Ναζωπαῖος and Ναζαρηνός, the Nazarean and Nazarene, the providence of God was at the same time pointing him out as the true Nazarite, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called Nazareth, or the city of the Nazarite: even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, εἰς Ναζωπαῖος, the expected King of the Jews, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20." Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23: "And there (i. e. in Galilee) he dwelt in the city Nazareth. From whence Jesus was called a Nazarite: as the prophets had foretold that he should be, in several senses of that word; and particularly as it was prophesied in those words, Judg. xiii. 5. which were spoken of Samson, as a type of Christ: he shall be a Nazarite from the womb." On which text of Judges the Doctor subjoins this note: "This place, though scarce taken notice of by commentators, seems to be more immediately respected by the evangelist than those where only the word נָזִיר or נָזִירָה is used in different senses." Thus Dr. Clarke. Diodati, however, not to mention others, had, in his Italian translation, taken very particular notice of Judg. xiii. 5; and on the expression, by the prophets, Mat. ii. 23. has the following annotation, which I submit to the reader's consideration and judgment: "These words," says he, "are not found any where else, except in Judg. xiii. 5. concerning Samson; who in many particulars of his life was a figure of Christ: and it is credible that the prophets, in their teaching, taught that the true Samson of the Church and the Nazarite of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient Nazarites, Numb. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear its name, which was unwittingly and equivocally imposed on him through popular error, from the name of the despicable city where he dwelt."

II. Ναζωπαῖος, ol, Nazarenes or Nazareans. A name given to the Christians, from their Blessed Master, in contempt. Thus the Jews and Mahometans still call Christians Nazarenes to this day. occ. Acts xxiv. 5.

NAI. An adverb.

1. Of affirming, verily, indeed, yea, Mat. v. 37. [Let your yea be really yea, i. e. a sincere affirmation. Others would explain it to mean *us* no stronger affirmations, &c. as levelled against taking oaths on ordinary occasions. xi. 9, 26. Luke vii. 26. x. 21. xi. 61. xii. 5. 2 Cor. i. 17—20.<sup>6</sup> James v. 12. Rev. i. 7. xiv. 13. xvi. 7. xxii. 20.]

2. Of assenting, yea, yes. Mat. ix. 28. [xiii. 51. xvii. 24. xxi. 16. John xi. 27. xxi. 15, 16. Acts

<sup>1</sup> Comp. καλέω IV.

<sup>2</sup> See Whitby on Mat.

<sup>3</sup> See an ingenious treatise entitled, *The Creation the Ground-work of Revelation*, &c. printed at Edinburgh, 1750. p. 60. et seq.

<sup>4</sup> See Wetstein on Mat. ii. 23. and the learned Spearman's Letters on the LXX, &c. Let. iii. p. 257. et seq.

<sup>5</sup> See Heb. and Eng. Lexicon under נָזִיר II.

<sup>6</sup> [Schleusener suggests here τὸ ναὶ καὶ τὸ οὐ, a phrase which occurs in verse 18. and denotes variableness and deceit, as in English, 'a yea and nay person.']

v. 8. xxii. 27. Rom. iii. 29. Followed by ἀλλά or καί, it may be so, but yet. Mat. xv. 27. Mark vii. 28. See Plut. Themist. p. 117. and de Virtut. Mul. p. 258. Arrian, Epict. iv. 6. p. 396. Weeseling on Diod. Sic. xiii. p. 561. Demosth. p. 310. ed. Reiske. Others, however, take *vai* in the sense given below by Parkhurst, (3.) v. Philost. Vit. Sophist. ch. v. § 2. p. 574. Hom. Il. K. 169—172.]

3. Of beseeching, *I pray*, or *beseech thee*. Mat. xv. 27. Mark vii. 28. Philom. 20. In this last sense *vai* is used in the purest Greek writers. "*Nai prós tōn theōn*, I entreat you by our gods, is both in Euripides and Aristophanes," says Blackwall, Sacred Classics, vol. i. p. 143.

Ναός, οὗ, ὁ, from *naio* to dwell, inhabit, which from Heb. נָח the same. The Heb. N. נָח is used for God's habitation, 2 Sam. xv. 25.

1. (1) *A temple*, [Ezra vi. 5. Acts vi. 48. xvii. 24.] properly the building where God dwelt, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9. and Campbell there. Comp. 1 Kings viii. 13. Ps. xxvi. 8. cxxxii. 14. and *karouai* III. and Kypke on Mat. xxvii. 5. [Especially the temple of Jerusalem, Mat. xxiii. 16—21. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29. John ii. 20. 2 Thess. ii. 4. Rev. xi. 1, 2. In Rev. vii. 15. xi. 19. xiv. 15. xv. 6, 8. xvi. 1. xxi. 22. it is used of the heavenly temple, and in some of these passages is followed by *ἐν τῇ οὐρανῷ*. (Comp. Wisd. iii. 14. Rev. iii. 12.) It is also used for part of the temple of Jerusalem, as (1) the court, Mat. xxiii. 35. comp. 2 Chron. xxiv. 12. and see Grotius. Mat. xxvii. 5. In the LXX, it often translates *הַמִּזְבֵּחַ* the porch of Solomon. 1 Chron. xxviii. 11. 2 Chron. viii. 12. xv. 8. xxix. 7, 17. See Simon. Heb. Lex. voc. *הַמִּזְבֵּחַ*]

[(2) *The Holy*. Luke i. 9. comp. Exod. xxx. 7, 21, 22. Rev. xi. 1. 1 Kings vi. 3, 5.]

[(3) *The Holy of Holies*. (See 1 Kings vi. 5. Ps. xxviii. 2.) Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. 3 Mac. i. 10. ii. 1.—Generally with the Greeks *ιστόν* is the whole sacred enclosure, while *ναός* is the sacred recess. See Larcher on Herod. i. 181.]

II. The silver *vaot* of Diana, mentioned Acts xix. 24. seem to have been a kind of models made in silver of her famous temple at Ephesus. See Raphaelus, Wolfius, Wetstein, and Doddridge on the place. [See Lederlin. Meletem. Philol. de Templ. Argent. Dian. Ephes. (Argentor. 1714. 4to.) Herod. ii. 63. Theophr. Char. c. 16. Weeseling. Diod. Sic. xx. 14. Salmas. ad Solin. cap. 53. p. 803. and J. H. a Seelen. Meditt. Exeg. pt. i. p. 507. The Scholiast on Aristot. Rhet. i. 15. says, that *vaot* are *εἰκονοστάσια*, little chapels with images in them.]

III. *The body of Christ* is called a temple, not only because in it dwelt all the fulness of the God-head bodily, (Col. ii. 9.) but also because that indwelling of the Divinity, and its blessed effects in reference to man, were typified by the furniture of the Jewish tabernacle and temple. See this latter point particularly proved in Catcott's Sermons, entitled, The Tabernacle of the Sanctuary a Type of the Body of Christ<sup>1</sup>. occ. John ii. 19,

<sup>1</sup> [Schleusner says that the body of Jesus (John ii. 19.) and the bodies of men (1 Cor. iii. 16, 17. vi. 19.) are called the temples of God, because by all Christ's bodily actions

21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40—Mark xiv. 58. xv. 29.

IV. *The Church of Christ* is termed a temple, because an habitation of God through the Spirit. Eph. ii. 21. (comp. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4. where see Macknight. So Christians are called the temple of God, because the Spirit of God dwelleth in them, or because their body is the temple of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

ΝΑΨΑΟΞ, οὐ, ἡ, from the Heb. נָח<sup>2</sup> the same, for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14. —"*Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender: it puts forth a long small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*." Thus Calmet. And Brookes<sup>3</sup>, describing this aromatic as it comes to us, says, "*Indian spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; and the taste is bitter, acrid, and aromatic, and the smell agreeable<sup>4</sup>." occ. Mark xiv. 3. (where see Wetstein.) John xii. 3. [See Spanheim, Callim. p. 70. Hiller, Hierophyt. pt. ii. ch. 15. p. 64. et seq. and Olai Celai Hierobot. pt. ii. ch. 1. Schleusner takes it in the N. T. for the oil or ointment made from the plant, as *nardus* in Latin. Hor. Epod. v. 59.]

ΝΑΥΑΓΙΩ, ὦ, from *naūs* a ship, and *ἀγρυπνῶ* to break.—*To suffer shipwreck*. occ. 2 Cor. xi. 25. 1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus Cebes in his Picture, p. 33. ed. Simpson, says of foolish and wicked men, ΝΑΥΑΓΟΥΣΙΝ ἐν τῇ βίῃ, they suffer shipwreck in life. See other instances in Wetstein and Kypke. [In Latin *navfragium* is used for loss of property or reputation, e. g. Cic. de Invent. i. 5. Orat. pro Sull. 14. see Galen de Rat. Med. 19. and Philo de Somniis, vol. i. p. 678, 26.]

ΝΑΥΚΛΗΡΟΣ, οὐ, ὁ, from *naūs* a ship, and *κληρός* a lot.—*An owner of a ship*. occ. Acts xxvii. 11. This word is common in the Greek writers. See Wetstein. [Xen. Anab. vii. 2. 7. de Vectig. iii. 4, 12. v. 3. de Rep. Lac. vii. 1.]

ΝΑΥΣ, αός, ἡ, accus. ναῦν.—*A ship*. occ. Acts xxvii. 41. [1 Kings ix. 26. x. 11, 22. 2 Chron. ix. 21. Job ix. 26. Prov. xxxi. 14. It is sometimes to be supplied, as Acts xxvii. 40. *καταίχον* (i. e. τὴν ναῦν.)]

ΝΑΥΤΗΣ, οὐ, ὁ, from *naūs* a ship.—*A sailor*, q. d. *a ship-man*. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίς, οὐ, ὁ, from *neos* new, young. [(1) *A young man*, a youth. Acts xx. 9. xxiii. 17—22. Ruth iii. 10. 2 Sam. vi. 1. x. 9. Judg. xvi. 26. xvii. 7, 11. (al. *σαῦδάρον*.) Prov. vii. 7. Zech. ii. 4. v. Polluc. Onom. ii. 1. Herodian iii. 11, 1.]

he promoted the worship of God, and we are bound to do the same. How tame and insipid this explanation is, need not be pointed out. He calls in proof only 1 Cor. vi. 20. "glorify God in your bodies."

<sup>2</sup> Comp. under *ανάμνημον*.  
<sup>3</sup> Nat. Hist. vol. vi. p. 16.  
<sup>4</sup> For a further account of the Nardus Indica, or *spikenard*, which is a kind of aromatic grass, see Dr. Blane, in Philosophical Transactions, vol. xxx. part 2.

[(2.) In Greek, men in their prime are called *νεανιαί*, *νεανίσκοι*, and *νῆοι*, even when past thirty. See Joseph. A. J. vii. 9, 2. Casaubon, Exercit. Antibar. i. 18, 34. (In Latin *adulescens* and *adulescentulus* are so used. v. Cic. Phil. ii. 21. Senec. Epist. 30. Sallust, Bell. Catil. 49. (where see Curtius.) Manut. Animadv. ad Cic. Epist. Fam. ii. ep. 1.) Hence it is used of Paul, Acts vii. 58.]

*Νεανίσκος*, *ov*, *δ*. See *νεαίος*.

[(1.)] *A young man, a youth.* [Mark xvi. 6. Luke vii. 14. Acts ii. 17. (opposed to *πρεσβύτερος*) v. 10. comp. ver. 6. 1 John iii. 13, 14. Gen. xix. 4. xxv. 27. Exod. x. 9. xxiv. 5. Dent. xxxii. 25. Judg. xiv. 10. Ezra x. 1.] In Mark xiv. 51. *oi νεανίσκοι* probably means the soldiers, as Campbell renders it, and as the Greek word often signifies in Polybius and the correspondent N. *juvenes* in the Latin writers. See Raphaelius and Leigh's *Critica Sacra*. The LXX use *oi νεανίσκοι* for the Heb. *עֲרָבִים* in the sense of soldiers, Gen. xiv. 24. But in Mark xiv. 51. three ancient MSS., with the Syriac, Vulg., and other ancient versions, omit *oi νεανίσκοι*. Mill was inclined to think them a Scholion, and Griesbach has marked them as what ought probably to be omitted. Michaelis, however, Introd. to N. T. vol. i. p. 311. ed. Marsh, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

[(2.)] *A man in his prime* ("from 23 to 34 or 41." Phavorin.) used for *ἀνὴρ*. Xen. Cyr. viii. 3, 12, 13. comp. 11. Anab. vii. 7, 3. comp. § 1. Diog. Laert. viii. 10. See Mat. xix. 20, 22. and comp. Luke xviii. 18. Gen. xli. 5. Herod. v. 12, 13.]

*Νεκρός*, *ά, όν*, from *νίκευς* the same, which from the Heb. *מָוֶת* to *smite, kill*; whence also the Latin *neco* to kill, *noceo* to hurt.

I. *Dead*, naturally. Mat. x. 8. xi. 5. et al. freq.<sup>1</sup> But observe, that in Mat. x. 8. *νεκρός* *ἐγχεῖρε* are wanting in very many MSS., so that Weststein marks them as words that ought to be expunged, and Griesbach omits them in his text. "This part of Jesus's instructions to his twelve apostles," says Bp. Pearce, "is omitted in a multitude of Greek MSS., and probably it never came from Matthew's pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15. where that evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1. takes no notice of it. See also Mark xvi. 18. and Luke x. 19, 20." [It is used of one that *had been* dead and was just restored to life in Luke vii. 15. Comp. also 2 Tim. iv. 1. 1 Pet. iv. 5. 'Ο *νεκρός* is used of a *dead body* or *carcase*. Deut. xxviii. 16. 2 Chron. xx. 24. Isaiah xxxiv. 3. Jer. vii. 33. xxxiii. 5. See Mat. xxiii. 27. So also in Greek writers, both in the masc. and neut. vid. *Æl.* V. H. iv. 6, 8. (where see Gronovius and Perizonius.) *Paleph.* Incréd. c. 12. Dion. Hal. lib. iii. p. 158. In Wisdom of Solomon, xiii. 10, 18. *idols* are called *νεκρά*, i. e. *lifeless* or *powerless*; also xv. 17.]—On Luke xv. 24. see Kypke.

II. *Dead*, spiritually, *dead in sin, separated from the vivifying grace of God*, or, more distinctly,

*having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal.* Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view *sinful practices* are called *dead works*, i. e. such as are performed by those who are *dead in sin*. Heb. vi. 1. ix. 14. [See Rom. vi. 13. Rev. iii. 1. Schol. on Arist. Ran. 423. and Clem. Alex. Strom. book v.]

III. *Νεκρός τῇ ἀμαρτίᾳ*, *dead unto, or by, sin*. Rom. vi. 11. Comp. under *ἀποθνήσκω* II. [So in Latin a man is called *dead to that with which he has no communion*. v. Plant. Cistell. iii. 1, 16. See Rom. viii. 10. and Philostr. Vit. Soph. ii. 1. p. 547.]

IV. *A dead faith*, James ii. 17, 20, 26. is a faith unaccompanied with good works, and therefore unprofitable, 16, 17; and unable to justify, 20, 21; and save, 14.

V. Sin is said, Rom. vii. 8. to have been *dead* without the law, i. e. *apparently dead* and inoperative.

Νεκρῶ, *ω*, from *νεκρός*.—To *make*, as it were, *dead*, to *mortify*, *eneco*. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νεκρῶσις, *εως, ή*, from *νεκρῶ*.

I. *A putting to death*, 2 Cor. iv. 10. *always carrying about in the body τὴν νεκρῶσιν* the putting to death of the Lord Jesus, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11. and 1 Cor. xv. 31. and see Suicer, Thesaur. under *νεκρῶσις* II. 4.

II. *Deadness*. Rom. iv. 19.

Νῆος, *α, ov*.

I. *Young*, in age. [Tit. ii. 4. Gen. xxxvii. 2. Exod. xxxiii. 11. Deut. xxviii. 50. Prov. i. 4. xxii. 15. Is. lxxv. 20. *The man of 100 years shall be young*, i. e. shall be as strong as a young man. In Zech. ix. 9. it is used with *πᾶλος* for a young ass. See *Æsch.* Socr. Dial. i. 7, 11, 12. ii. 16. *μενῶντων τὴ σφόδρα νῆον*. Xen. de Ven. ix. 8.]

II. *New*, as wine. [Mat. ix. 27. Mark ii. 22. Luke v. 37—39. Is. xlix. 26. It is used also by the LXX for the *new fruits*, &c. of the year, as Lev. ii. 14. xxvi. 10. Hence in Exod. xiii. 4. *ἐν τῇ μνητὶ τῶν νῆων*, i. e. *καρπῶν*, (or *χίδρων spikes of corn* according to Bochart, Hieroz. pt. i. 2, 50.) is used for *νῆα*, which see in Simon's Heb. Lex. Also in Num. xxviii. 26. the day of firstfruits is called *ἡ ἡμέρα τῶν νῆων*. Comp. Ecclus. xxiv. 25. l. 8. Josh. v. 11.—*New* seems more properly this word's primitive sense than *young*.]

III. *The new man*, as opposed to the *old*, Col. iii. 10. denotes that *Christian temper and disposition* which is the consequence of a man's being renewed in knowledge after the image of his Creator, and which is called by St. Peter a *divine nature*, 2 Eph. i. 4. So a *new mass*, 1 Cor. v. 7. signifies a *mass*, i. e. a society of men, *different from, and more excellent than*, a former; and the *new dispensation*, Heb. xii. 24. means the *Christian*, in contradistinction from the *old*, Mosaic, or *Sinaitical* one.

Νεοσσός, *οῦ, ό*, from *νῆος* young.—*A young bird, a chicken*. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8. where *δύο νεοσσούς περιστρέψων*

<sup>1</sup> [Schlesner, in Acts xx. 9. most unjustifiably translates it "as if dead." The intention of this is to explain away one of the miracles of the apostles.]

answers to the Heb. *תנין שני נפ*, literally *two sons of a pigeon*. [Lev. v. 7. Deut. xxxii. 11. Job xxxviii. 41. xxxix. 30. &c.]

*Νεότης, ητος, η*, from *νίος* young.—Youth, age or time of youth. So Hesychius, *η νών νέων ηλυσία*. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12. where see Wetstein. [In 1 Tim. iv. 12. Bretschneider says it may mean *newness*, in allusion to Timothy's recent circumcision or his recent appointment to his office. The other explanation seems preferable. LXX, Gen. viii. 21. Lev. xxii. 13. 1 Sam. xii. 2. Job xxxi. 18. et al. It is used by Greek writers for *rashness* and the like, as *incident to youth*. See Plat. Apol. Socr. § 14.]

*Νεόφυτος, ου, ο*, from *νίος* new and *φύω* planted, from *φύω*, which see.—Properly, *newly planted*; hence in the N. T. it denotes one who is but lately converted from Judaism or heathenism to Christianity, and newly implanted in the Church. Chrysostom explains it by *νεοκατήχητος* newly instructed, i. e. in the Christian religion. occ. 1 Tim. iii. 6. [In Alberti Gloss. Gr. N. T. p. 157. it is explained by *νεοπροσλήτορος*. It occ. in LXX, in its proper sense of *newly planted*. Job xiv. 9. Ps. cxviii. 3. cxliv. 12. Is. v. 7.]

*ΝΕΥΩ*.—To beckon, nod, make a sign by moving the head or eyes. occ. John xiii. 24. (where see Doddridge.) Acts xxiv. 10. [Prov. iv. 25. Hom. Il. α'. 528. ι'. 223. &c.]

*Νεφέλη, ης, η*, from *νίφος* the same.—A cloud. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude 12. On Luke xii. 54. comp. 1 Kings xviii. 41. &c. and see Harmer's Observations, vol. iii. p. 16. &c. On 2 Pet. ii. 17. observe that fifteen MSS., three of which are ancient, for *νεφελαι* read *καὶ διήλθαι* and *miste*, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1. see below σκηνώ III. and Heb. and Eng. Lex. in *ν*. [On 1 Cor. x. 1. see also *ὑπό* below, and comp. Exod. xiii. 21. xiv. 19. Num. ix. 15. xii. 5, 10. Ps. lxxviii. 14. Neh. ix. 12, 19. *Νεφέλη* is used by LXX for *πῶς* a cloud. Gen. ix. 13—16. et al.—for *τῆς* a vapour. Job xxxvi. 27.—for *πῶς* a light cloud. Ps. xxxvi. 5. Is. xlv. 8. and for *ἡ* a vapour or an elevated cloud. Jer. x. 13. Il. 16.]

*ΝΕΦΟΣ, ους, ους, τό*. The Greek lexicon writers derive it from *νε* not, and *φός* or *φῶς* light; which derivation, Scapula observes, is confirmed by Plutarch.

I. A cloud, properly so called. [Eccles. xi. 3. Job xxvi. 8, 9. xxxviii. 37. Wisd. v. 21.]

II. A vast or infinite multitude or number. occ. Heb. xii. 1. Comp. Is. lx. 8. So in Hom. Il. iv. 274. (comp. xvi. 66. xxiii. 133.) we have *νέφος* πτεῖν, and in Virg. *Æn.* vii. 793. *nimbus peditum*. So Herodotus, viii. 109. cited by Raphaelus, *ΝΕΦΟΣ* τοσούτων ἀνθρώπων, so great a cloud, i. e. multitude of men. See more in Wetstein, Kypke, and Suicer Thesaur. in *νίφος*. [See also Ezek. xxx. 18. Eur. Phœn. 1332. Hec. 908. Porphy. de Abst. An. i. 25. Potter ad Lycophr. Cass. p. 569.]

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*ΝΕΦΟΣ, ου, ο*.—A reins or kidney. Exod. xxix. 13, 22. Lev. iii. 4, 10, 15. iv. 9.] As experience shows that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the reins or kidneys, (see Pa. lxxiii. 21. Prov. xxiii. 16.) so from their retired situation in the body, and their being hidden in fat, *νεφροί* is used in the N. T. for the most secret thoughts and affections of the soul. occ. Rev. ii. 23. where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Pa. vii. 9. or 10. xxvi. 2. Jer. xi. 20. xvii. 10. xx. 12.

*Νεωκόρος, ου, ο, η*, from *νέω* Attic for *ναός*, a temple, and *κορῶν* to sweep clean.—Properly, a person dedicated to the service of some god or goddess, and whose peculiar business it was to sweep the temple and keep it clean. [See Xen. Anab. v. 3, 7. Suid. *νεωκόρος* ὁ τὸν ναὸν κοσμῶν καὶ εὐτρεπίζειν, ἀλλ' οὐχ ὁ σαρωῶν, the person who decked or dressed the temple (i. e. with garlands), but not the sweeper of the temple. Hesych., however, says, ὁ τὸν ναὸν κοσμῶν. Κορεῖν γὰρ τὸ σαῖρειν ἔλεγον. Alberti, Gloss. Gr. *νεωκόρον*, κοσμητορὰ, ὑπηρέτην. Schleusner says also that they held the *aspergillum* (or instrument for persons to sprinkle themselves with) at the entrance of the temple. See the notes on Thom. M. voc. *ζακόρος*, p. 404.] Raphaelus observes, that not only the city of Ephesus, but other cities also, were by the heathen actually entitled *νεωκόροι* of their gods or goddesses. Josephus in like manner tells his countrymen that God delivered their fathers *ἐαυτῷ* ΝΕΩΚΟΡΟΥΣ, to take care of his temple. De Bel. v. 9, 4. occ. Acts xix. 35. See also Doddridge and Wetstein on the text.—I add from *An Essay on Medals*, printed for Dodaley, and cited in the *Critical Review* for September, 1784. p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, almost perpetual, of the title ΝΕΩΚΟΡΟΣ to the names of certain cities. The word is equivalent to the Latin *Ædituus*, and will, in spite of my reader's smile, bear the English interpretation of *churchwarden*. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power." [See more on this subject in Græv. Thes. Antiqu. Gr. et Lat. vol. xi. p. 229. Selden. ad Marm. Arund. p. 170. J. H. a Seelen, Meditatt. Exeg. pt. i. p. 522.]

*Νεωτερός, ης, ον*, from *νέω* younger.—Youthful, incident to youth. occ. 2 Tim. ii. 22; where the Vulgate juvenili *youngful*, and Syriac version *یونس* of youth. And though the adj. *νεωτερός* be a word of rare occurrence in the Greek writers, yet Wetstein on the text cites Josephus applying it in the sense here assigned, Ant. xvi. 11, 7. where he speaks of the *αἰθαλίας* ΝΕΩΤΕΡΙΚΗΣ, καὶ βασιλικῆς οἰήσεως of the youthful insolence (juvenili arrogantia, Hudson) and royal pride of Herod's sons, which occasioned his putting them to death. Comp. Suicer Thesaur. in *ἐπιθυμία*, and Wolfius on 2 Tim. ii. 22. where "the apostle," says Macknight, "does not mean



sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." [Others explain it, but not so well, of a *zeal for innovation*. The word occurs also 3 Mac. iv. 8. 4 Mac. iii. 21. Joseph. Ant. iv. 4, 2. Polyb. x. 24, 7.]

**Νεώτερος, α, ου.** Comparative of *νίος* young. I. Younger. [Luke xv. 12, 13. 1 Tim. v. 1, 2, 11, 14. Tit. ii. 16. 1 Pet. v. 5. LXX, Gen. ix. 24. xxvii. 15. &c. In Luke xxii. 26. it seems to mean *less in dignity or inferior*.]

II. Young, i. e. in comparison of the age of man. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job xxiv. 5. Jer. i. 6, 7. et al. for the Heb. *נָּוּן* a young man, a youth; and so Cebes in his Picture. [So Acts v. 6. of *νεώτερος* is the same as of *νεανίσκου* in ver. 10.]

**ΝΗ'.** An adverb.

1. Of affirming or affirmative swearing, with an accusative following, *by*, *per*. occ. 1 Cor. xv. 31. where see Wetstein and Kypke, who remarks that in the Greek writers *νή* is generally followed by *Δία* Jupiter, or the name of some other of their gods. [So in the LXX, Gen. xlii. 15, 16. *νή τὴν ὕψιαν Φαραώ*. v. Aristoph. Acharn. 751. Aristæn. Ep. xi. On *νή* and *μά* used in adjurations, see Brunck on Arist. Lysistr. 465.]

2. Of denying, *not*. It is thus used only in composition.

**Νήθω,** [the same as *νίω*, like *πλίο* and *πλήθω*.] *To spin*. occ. Mat. vi. 28. Luke xii. 27. [Exod. xxxv. 19. &c.]

**Νηπιάζω,** from *νήπιος*.—*To be a child or infant*. occ. 1 Cor. xiv. 20.

**Νήπιος, ου, ὁ,** from *νή* not, and *πρω* to speak, just as the Latin *infans* from *in* not, and *fans* speaking. It is used by Homer as an adjective in the expressions *νήπιος υἱός*, *νήπιος παῖς*, an *infant son*: *νήπιος παῖς* occurs also in the prose writers.

I. Properly, an *infant*, a *child not yet able to speak plainly*. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see Macknight on Heb. ii. 6. [The LXX use this word for *νήπ* a *child* (perhaps a *suckling*, from *νή*, see Sim. Heb. Lex.) Pa. viii. 2. 1 Sam. xv. 3. xxiii. 16. Job iii. 16. Pa. cxxxvii. 9. Lam. i. 5; for *νήπ* a *child*, Jerem. xliii. 6. Esek. ix. 6; for *νήπ* a *boy*, Prov. xxiii. 13. Hos. xi. 1; and for *νήπ* a *suckling*, Is. xi. 8.]

II. A *child*, a *young person under age*, whom our law likewise calls an *infant*. Gal. iv. 1. Comp. ver. 3.

III. A *child*, a *babe*, in ignorance and simplicity. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Pa. xix. 7. or 8. cxvi. 6. exix. 130. for the Heb. *נָּוּן* simple. So Didymus's Scholion in Homer, Il. ii. 31. explains *νήπιος* by *ἄφρων, ἀνόητος, unwise, foolish*. (Comp. Kypke on Mat.) [See Hesiod, Opp. 131. Hom. Od. θ. 429, 442. The Jews used to call novices in sacred or other literature *נְּוּן* or *sucklings*.]

IV. A *babe* in Christ, a *person weak in faith, and but a beginner in the divine life*. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

**Νησός, ου, τό.** A diminutive from *νήσος*. A *small island, an islet*. occ. Acts xxvii. 16.

**Νήσοις, ου, ἡ,** from *νίω* to swim. To this etymology of *νήσοις* from *νίω* Dionysius seems to allude in his Periegesis, fin. 7, 8. ed. Wells,

Εἰ δὲ κίδον τούτων παραβαίνεσθαι εἰνὶ θαλάσῳ, ἥντιν ΝΗΣΟ' ΜΕΝΟΝ καλεῖσθαι οὐνομα ΝΗ' ΣΟΣ.

But if a small country appears swimming, as it were, in the sea, it is called *νήσοις*.

So the Latin name *insula* is derived from being in *salu*, in the sea.—An *island*. Acts xiii. 6. xxvii. 26. [xxviii. 1, 7, 9, 11. Rev. i. 9. (where see Wetstein.) vi. 14. xvi. 20. LXX, Gen. x. 5. Is. xx. 6. li. 5. et al. In Rev. xvi. 20. Schl. understands an *insulated house*, as the Latin *insula* is sometimes used. He refers to Sueton. Nero 38. Tacit. Ann. xv. 43. Grav. Prefat. vol. iv. Thesaur. Ant. Rom. Gemmer, Thes. Ling. Lat. voc. *insula*, &c.; but the notion does not seem appropriate here.]

**Νηστεία, ας, ἡ,** from *νηστρεύω*.

I. A *fasting*, an *abstaining from food*. Mat. xvii. 21. [Mark ix. 29. Luke ii. 37. Acts xiv. 23. 2 Cor. vi. 5. xi. 27. 2 Sam. xii. 16. Neh. i. 1. Tobit xii. 8. 2 Mac. xiii. 12. et al.] In 1 Cor. vii. 5. twelve MSS., six of which are ancient, together with the Vulg. and several old versions, omit the words *τῇ νηστείᾳ καὶ*, which omission is approved by Mill, Bengelius, and Bp. Pearce, and those words are by Griesbach rejected from the text.

II. A *solemn fast*, a *time of solemn fasting*. occ. Acts xxvii. 9. where it seems to mean the *fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6. and see Wolfius, Doddridge, Wetstein, and Kypke on Acts. [This fast was called *הַיּוֹם הַזֶּה*, or in Chald. *נְהַר נְהַר* the *great fast*. It was (says Wahl, referring to Winer, Biblisch. Realwört. p. 218.) the only public fast enjoined by the Mosaic Law; but after the captivity, fasting and days of abstinence became very frequent, and it was customary, especially for the Pharisees, to fast twice a week. (Mat. ix. 14, 15. Luke xviii. 12.) The reader will find a list of the *public fasts* of the Jews and the occasions of them in Iken. Ant. Hebr. pt. i. ch. xii. § 50, 51. See Hooker, Eccles. Polity, book v. § 72. &c. Sparke's *θυσιαστήριον* sive Scintilla Altaris, p. 169—205. (3rd edition, 1663.) Nelson's Companion to the *Fasts*, in init.—*Νηστεία* occ. LXX, for a *public fast* or a *fast-day*. Ezr. viii. 21. Joel i. 14. Is. lviii. 3—5.]

**Νηστεύω,** from *νήστις*.—*To fast*, *abstain from food*. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

[(1.) As a religious act of mortification, Mat. iv. 2. vi. 16—18. Luke v. 33. xviii. 12. Acts x. 30. xiii. 2, 3. LXX, Judg. xx. 26. Neh. i. 4. Jerem. xiv. 12. When used of *protracted fasting*<sup>1</sup>, it means *partial abstinence*, an *abstinence during day-time*, (see Lightfoot on Luke iv. 2.) or from

<sup>1</sup> [Schleusner, Wahl, &c., also explain our Saviour's fast of forty days thus. Observe, however, that St. Luke, iv. 2. says that *he ate nothing*, which must mean, *ate very little*, if we adopt their interpretation. If entire abstinence (as seems to be the case) be intended, no doubt our Saviour's life was miraculously preserved; but he was not the less alive to the pains of hunger.]

certain food, as meat and wine. See Test. xii. Patr. p. 701. *ἐνέστανον ἐν τοῖς ἐκτὸς ἰστίαις ἐκείνους καὶ ἐγενόμην—ὡς ἐν τρυφῇ διάγων*, 'I fasted during those seven years, and yet I appeared as if living in luxury.' *ibid.* p. 710.]

(2.) In token of grief, under any calamity. Mat. ix. 15. Mark ii. 20. Luke v. 34, 35. See 1 Sam. xxi. 13. 2 Sam. i. 12. xii. 16, 21—23.]

Νῆστις, *εως, ὁ, ἡ*, from *νή not*, and *ἐσθίω to eat*. ["Declined with gen. *νήστιος*, Hom. II. xix. 207. Od. xviii. 369. *νήστιδος*, Athen. vii. 79, 126. Plur. *νήστιες*, (as in N. T.) Dion. Hal. Rhet. ix. 16. ὁ, ἡ, *νήστις*. Plut. Cato Maj. § 23. See Lobeck on Phryn. p. 326." Wahl. In some copies of the LXX, *νήστις* is read for *ἀδειπνός* in Dan. vii. 18.]—*Fasting*. occ. Mat. xv. 32. Mark viii. 3.

Νηφάλιος, or *νηφαλῖος*, *ου, ὁ, ἡ*; for in the several texts where the word occurs, the MSS. vary. See Wetstein, and Griesbach, who prefers the former spelling. It is derived from *νήφω*, which see.—*Sober* both in body and mind, *vigilant*. [See Chrysostom, de Sacerd. iii. 12. vi. 5.] occ. 1 Tim. iii. 2, 11. Tit. ii. 2. Heyschius explains *νηφάλιος* by *νήφοντες, μὴ πεπωκότες, sober, not having drunk*.

Νήφω, from *νή not*, and *πίω or πῶω to drink*.

I. *To be sober*, as opposed to drunkenness. [Soph. (Ed. Col. 100. *Νήφων δόινους*. Xen. Cyr. vii. 5, 25.] occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with *γρηγορεῖω to watch*, so it sometimes signifies,

II. *To be watchful, vigilant, attentive*; because as *sleep* is the usual companion of drunkenness, so is *vigilance* of sobriety. occ. 2 Tim. iv. 6. 1 Pet. i. 13. iv. 7. [See the maxim of Epicharmus, (Lucian. Hermotim. p. 541. and Cic. ad Att. i. Ep. 19.) *νῆφε καὶ μέμνησο ἀπιστεῖν*—Joseph. de Bell. ii. 13, 1.]

ΝΙΚΑΪΩ, *ᾶ*, from Heb. *נָקַח* *to smite*, which in the O. T. often implies *victory* in war.

I. *To conquer, overcome*, properly in an outward and temporal sense. See Luke xi. 22. [See Rev. vi. 2. xi. 7. xvii. 14.]

II. *To overcome, spiritually*. See John xvi. 33. Rom. xii. 21. where see Kypke. [Comp. Test. xii. Patr. p. 681. *νικᾷν τὸ μῖσος*.] 1 John ii. 13. v. 5. Rev. ii. 7. (here et al. of perseverance and conquest in the Christian's warfare.) ii. 17, 26. iii. 5, 12, 21. xii. 11. xxi. 7. See Prov. vi. 25. Wisd. iv. 3. Thuc. i. 76. ii. 60. In Rev. xiii. 7. Bretschneider explains it *to injure*, and compares Wisd. xvi. 10. xviii. 22. 2 Mac. iii. 5. In Rev. ii. 26. iii. 12, 21. the nominative ὁ *νικῶν* is put absolutely, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. \*John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See Raphaelis and Wolfius. I add from Plato's Apol. Socrat. § 6. ed. Forster, καὶ ΔΙΑΔΕΓΜΕΝΟΣ αὐτῷ, *ἰδοῦς μοι οὗτος ὁ ἀνὴρ*, 'and talking with him, this man seemed to me.' Phædon, § 29. speaking of the soul, οἱ ἈΦΙΚΟΜΕΝΗ, ὑπάρχει Αἴτιον, 'whither coming, it happens to her.' See Forster's Index, under NOMINATIVUS.

III. *To overcome*, in a judicial sense, *to gain or carry one's cause*. Rom. iii. 4. (This application of the word is usual in the purest Greek writers. (412)

See Wetstein.) [The passage is καὶ νικῆσθαι ἐν τῷ κρίνισθαι σς. It is taken from the LXX, Ps. li. 4. or 6. where νικῆσθαι translates *τῆς θου ἀκαθὰ* *be pure or innocent*, i. e. before the judge. The word *νικῆ* signifies also in Syriac (according to Bretschneider) *to conquer*. Bretschneider also explains Rev. xv. 2. τοὺς νικῶντας ἐκ τοῦ θηρίου *those who have preserved themselves pure from idolatry*, taking νικῶντας as a Syriac idiom for *to be pure*. See *νικῆ* in Simon. Heb. Lex.]

IV. *To prevail*. Rev. v. 5. where see Vitringa. [Comp. ver. 4. *ἄξιος εὐρίθῃ ἀνοῖξαι*.]

Νίκη, *ης, ἡ*, from νικάω.—*Victory*. occ. 1 John v. 4. where it signifies *the means or instrument of victory*. [1 Chron. xxix. 11. 1 Mac. iii. 19. 2 Mac. x. 28. xiii. 15. xv. 8, 21.]

Νίκος, *τος, ους, τό*, from νικάω.—*Victory*. occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57. [On Mat. xii. 20. see κρίσις and ἐκβάλλω. In 1 Cor. xv. 54. καταβῆθαι ὁ θάνατος, *εἰς νίκος*, Schleusner translates it, *is swallowed up for ever*, a sense which *εἰς νίκος* sometimes bears in the LXX translation of the word *νικῆ*. v. 2 Sam. ii. 26. Job xxxvi. 7. Lam. v. 20. Amos i. 11. viii. 7. It appears, however, that *νικῆ* has also the sense of *victory*. Comp. LXX, and Heb. 1 Chron. xxix. 11. Lam. iii. 18. Simon. Heb. Lex. in voc. and Buxtorf, Lex. Rabbin. &c. and also Buxtorf, Lex. Heb. in voc. St. Paul has quoted and translated here Is. xxv. 8. The LXX translation is quite different. The sense for *ever* seems preferable to *is victory*. See Pole's Syn. in loc.]

Νίπτειν, *ηρος, ὁ*, from νίπτω *to wash*.—*A large ewer or cistern for washing the feet*. occ. John xiii. 5. [Called also ποδανίπτειν (*pelvis*). Poll. Onom. x. 78.]

Νίπτω, mid. νίπτομαι, *to wash*. It is spoken of some part of the body, as of the hands, Mat. xv. 2. Mark vii. 3; the feet, John xiii. 5—14. 1 Tim. v. 10; the face, Mat. vi. 17. (comp. Gen. xliii. 31. in LXX.) the eyes, John ix. 7. (where comp. ver. 6. and see Campbell,) 11, 15. Homer applies this word to the hands, Od. ii. 261. et al.; to the feet, xix. 356. 376. τῷ σι ΠΟΔΑΣ ΝΙΨΩ. [Exod. xxx. 18—20. Deut. xxi. 6. Judg. xix. 21. for γῆ, and is applied to the hands and feet; also for ἔρως, Lev. xv. 11. applied to rinsing the hands, and ver. 12. to rinsing a wooden vessel. Observe, that generally in Greek νίπτομαι is used for *washing the hands before meals*, and ἀπονίπτομαι *after meals*.]

Νοεῖω, *ᾶ*, from νόος *the mind*. I. *To agitate, revolve, or turn about in the mind*, mente agito, *to consider, ponder*. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14. [v. Prov. xxiii. 1.]

II. *To understand* [or *perceive*. Mat. xv. 17. xvi. 9, 11. Mark vii. 18. John xii. 40. Rom. i. 20. Ephes. iii. 4. 1 Tim. i. 7. Heb. xi. 3.]

III. *To think, conceive*. Eph. iii. 20.

Νόημα, *αρος, τό*, from νοεῖω. I. *A thought, conception of the mind*. 2 Cor. x. 5. [comp. Baruch ii. 8]; where Kypke, however, understands it, according to sense II., of the *counsels or contrivances of the enemies of the gospel*.

II. *A device, contrivance*. 2 Cor. ii. 11.

III. *The understanding, the mind.* 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

Νόθος, ου, ὁ, ἡ.—*A bastard, spurious, of illegitimate birth.* occ. Heb. xii. 8. [Wisd. iv. 3.]

Νομή, ἡς, ἡ, from *νίνομαι*, perf. mid. of *νίμω* to distribute, feed, as a shepherd his flock.

I. *Pasture*, properly of cattle, [as in LXX, Gen. xlvii. 1. 1 Chron. iv. 39, 40. Hos. xiii. 6. Jerem. x. 25. et al.] occ. John x. 9. where it is spoken figuratively of the *nurture* of God's holy word and Spirit, by which the soul is nourished to everlasting life and happiness. [Comp. Ezek. xxxiv. 14. Ps. lxxiv. 1. lxxix. 13. xcv. 7.]

II. *Νομὴν ἔχειν*, to eat, as a gangrene or mortification: literally to have pasture or food. occ. 2 Tim. ii. 17. Raphaelius shows, that Polybius applies NOMH'N ποιῖσθαι to ulcers in the same sense; and Galen, cited by Wetstein, says, that the Greek physicians usually called σπηιδονώδης ἔλκη gangrenous ulcers, NOMA'Σ. I add from Josephus, de Bel. vi. 2, 9. speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the temple: καθάπερ σπιομίνου σώματος, ἀπικοπτον τὰ προκείμενα μίλη θδάνοντες τὴν εἰς τὸ πρόσω NOMH'N, they did, as it were, from a body now putrefying, cut off the limbs which were first seized, to stop the eating or spreading of the mortification.' [See Polyb. i. 81, 6. and i. 48, 5. where he uses νομὴν λαμβάνειν also of a fire.]

Νομίζω, from νόμος law.

I. *To establish by law.* [Æl. V. H. iii. 18.]

II. Because what the legislator thinks right and fit is established by law, hence it signifies to think, be of opinion. Mat. v. 17. [x. 34. xx. 10. Luke ii. 44. Acts vii. 25. viii. 20. xiv. 19. xvi. 27. xvii. 29. xxi. 29. Apocrypha, Wisd. xiii. 4.] On 1 Tim. vi. 5. we may observe, that Josephus has a similar expression, de Bel. ii. 21, 1. ἀπέρην ἡγούμενος τὴν ἀπάτην, 'thinking deceit virtue.' Νομίζομαι, to be thought, supposed. occ. Luke iii. 23. where see Campbell.

III. Since what is established by law soon becomes customary, hence νομίζομαι, pass. to be customary, or agreeable to custom. occ. Acts xvi. 13. οὐ νομιζέτω προσευχὴ εἶναι, where an oratory was accustomed to be, or rather where there was an oratory according to the custom, namely, of the Jews. The profane writers frequently use the V. in this sense of being accustomed or usual. See Whitby, Elsnor, and Wolfius. But Bp. Pearce on Acts xvi. 13. says, "the word νομιζεσθαι often signifies, as it seems to do here, what the laws or magistrates of a country allow," and he accordingly renders the Greek words, "where an oratory was by law allowed to be." For an instance of such allowance, see under προσευχὴ II.

Νομικός, ἡ, ὁν, from νόμος.

I. *Of or concerning the law, legal.* occ. Tit. iii. 9.

II. *Νομικός*, οὗ, ὁ, a lawyer, a person who professed to be skilled in the law of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 36. (comp. Mark xii. 28.) [Luke<sup>1</sup> vii. 30.

x. 25. xi. 45, 46, 52. xiv. 3.] "Whether there be any difference between lawyers and scribes, or whether they are words perfectly synonymous, I cannot say: perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, bk. i. ch. 4. § 3. And that these two terms are not entirely coincident, Campbell, [Diss. vii. pt. ii. § 2, 3. and Diss. xii. pt. v. § 12.] whom see, appears very justly to infer from Luke xi. 45, 46. [See Reland, Diss. Misc. pt. ii. p. 90. Trigland, de Karæis, p. 66. Some suppose that the γραμματεῖς explained the law publicly in the synagogues, and the νομικοὶ privately in schools.]

III. In Tit. iii. 13. Macknight observes, that νομικός may mean a Roman lawyer. [Diog. Laert. vi. 54. uses it for a lawyer.]

Νομίμως, adv. from νόμιμος lawful, which from νόμος.—*Lawfully, according to law.* occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see Raphaelius and Wetstein, who cite the same phrase NOMIMOS ἈΘΑΡΙΝ, from Arrian, Epictet. iii. 10. [See Lydii Agonistica Sacra, ch. 2. p. 5. Xen. Mem. iv. 4, 1. Νόμιμος occ. 2 Mac. iv. 11. and τὰ νόμια for the laws or customs of a people, 1 Mac. i. 14. 3 Mac. i. 4. So νόμιμον is often used by the LXX for a law, statute, or custom. e. g. Exod. xii. 24. xxix. 28. et al. freq.]

Νόμισμα, ατος, τό, from νενόμισμαι perf. pass. of νομίζω to establish by law.—*Money, coin, whose value is settled by law, q. d. lawful money.* [See Aristot. Ethic. v. 5.] occ. Mat. xxii. 19. [Neh. vii. 71. 1 Mac. xv. 6. Aristoph. Ran. 708. et seq. It occurs for a decree, Ezra vii. 36; a custom, Æsch. S. c. T. 274. (ed. Butler).]

Νομοδιδάσκαλος, ου, ὁ, from νόμος a law, and διδάσκαλος a teacher.—*A doctor or teacher of the law of Moses.* occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7. [See Lightfoot, Hor. Heb., and Talm. on Luke xi. 45. and Campbell as above, under νομικός. In 1 Tim. i. 7. Schleuniger and Bretschneider understand assertors of the Mosaic law; Wahl more generally, teachers or guides. The former seems best.]

Νομοθεσία, ας, ἡ, from νόμος a law, and θέσις an appointing, establishing.—*An appointment or ordaining of a law.* occ. Rom. ix. 4; where Kypke remarks, that "all the prerogatives of the Jews, here enumerated by the Apostles, are universal, and extend to the Jews, of all times, especially to those then living; and that therefore by νομοθεσία is here to be understood, not so much the promulgation of the law, which belonged only to the Mosaic age, as the law itself, i. e. the whole system of his laws. And he shows that this is not an unusual sense of νομοθεσία, which is so applied by Dionysius Halicarn. and Diodorus Sic., as we add it likewise in 2 Mac. vi. 23. [v. Kypke, Obs. Sac. vol. ii. p. 173. Joseph. de Mac. ch. 5. νομοθεσίας ἱστῆσθαι.]

Νομοθερίω, ῶ, from νόμος a law, and τίθημι to establish, ordain.

<sup>1</sup> [Bretschneider remarks that St. Matthew calls those νομικοὶ whom the other evangelists call νομοδιδάσκαλοι and γραμματεῖς, and then gives the above references to the chapters and verses, vii. 30. &c. (of St. Luke), as belonging to St. Matthew. The edition of Schmidt's Concordance

(Goth. and Lips. 1717.) which I use, by the omission of Luc. at the top of column 2. page 426. gives these references apparently to St. Matthew. I suppose Bretschneider used the same edition. He would have done better to use his own eyes.]

I. *To make, establish, or ordain a law, to ordain by law.* Thus Josephus applies the V. active, cont. Apion. i. 31. *Νομοθετοῦμαι, οὐμαι, pass. to be established, as it were, by law.* occ. Heb. viii. 6. So Lucian, Timon. t. i. p. 85. *ταῦτα—ΝΕΝΟΜΟΕΤΗ'ΞΘΩ,* 'let these things be *fixed*, as it were, *by law.*'

II. *Νομοθετοῦμαι, οὐμαι, pass. to receive or be instructed in a law.* occ. Heb. vii. 11. [*Ὁ λαὸς γὰρ ἐπ' αὐτῷ (i. e. ἱεροσολύμοις) νενομοθετήσατο, (for ἐννομ., the augment being omitted, see Wyssii Dialectologia Sacra, p. 291.)* 'for the *people* was taught (or received) the law under the Levitical priesthood.' On this construction, see Matth. Gr. Gr. § 421. observing that the constructions *νενομοθετήσιν ἡ τὴν* and *τὴν* both occur, e. g. Exod. xxiv. 12. Ps. cxix. 33. See Deut. xvii. 9. Ps. xxv. 8. 12. xxvii. 11. Schleusner thinks that in this place of Hebrews the verb is *to be ruled*, and translates *was ruled by the priesthood.* Bretschneider translates *it was bound to the Levitical priesthood.*]

*Νομοθῆτης, ου, ὁ, from νενομοθετώ.—A legislator, lawgiver.* occ. Jam. iv. 12. [Ps. ix. 20. Xen. Mem. i. 21, 3.]

*Νόμος, ου, ὁ, from νόμιμα perf. mid. of νέμω, either in the sense of distributing, assigning, because the law assigns to every one his own; or in that of administering, because it administers all things either by commanding or forbidding.*

I. *A law in general.* Rom. iv. 15. v. 13. [In both these verses νόμος occurs twice, and in both, the first time is limited to the law of Moses, the 2nd time is general. Comp. Rom. ii. 14. Gal. v. 23. 1 Tim. i. 9. Heb. viii. 10. x. 16. In John xviii. 31. it seems to mean a code of laws; in xix. 7. a single penal statute, (which see in Deut. xviii. 20. Lev. xxiv. 14—16.) or generally the whole Jewish code. Comp. Grot. on Acts xxi. 28. and 1 Cor. xiv. 34. where ὁ νόμος means a traditional law. (See Vitrings de Synag. Vet. bk. iii. pt. i. ch. 8. and Braunius, Selecta Sacra, p. 64.) Also comp. John vii. 51. Acts xxiii. 3. xxiv. 6. xxv. 8. Schleusner takes it for a single precept, &c. of Moses, in Luke ii. 23. John vii. 23. In Rom. vii. 1—3. he explains it of the law relating to matrimony. The LXX frequently apply it to single ordinances of Moses, as Exod. xii. 49. xiii. 9. xvi. 4. &c. like the Heb. *תורה*, which was afterwards applied to the whole Mosaic institution. See Num. xv. 16. Deut. i. 5. iv. 844. In Heb. ix. 19. Schleusner translates *κατὰ νόμον* by *divine command.*]

II. And most frequently, *the divine law given by Moses, and that whether moral, ceremonial, or judicial.* See Mat. v. 17. vii. 12. [xxii. 36, 40. xxiii. 23. John i. 17. vii. 19. 49. Acts vi. 13. vii. 53. xv. 5. 24. xviii. 13, 15. xxi. 20—28. Rom. ii. 13, 14. (1st time,) 15, 17, 18, 20, 23. iii. 21. ἐντὸς τοῦ v. iv. 13—16. vii. 5, 6—21. (on the above chapters of Rom. see note below.)]

<sup>1</sup> [The following remarks from Bp. Middleton on the Gr. Article, (p. 438, &c.) may be useful, as the above selection of passages is made chiefly on his principles. *Νόμος* is used (says Middleton) by St. Paul of every rule of life, of every revelation, and especially of the Mosaic law, and even of the moral and ceremonial observances, inculcated by any νόμος. St. Paul's object was to show that all these are equally unavailing for justification, which comes only

viii. 3, 4. ix. 32. xiii. 8, 10. 1 Cor. ix. 20. xv. 56. Gal. ii. 16, 19, 21. iii. 2, 5, 10—24. iv. 4, 5, 21. v. 3, 14, 18. Ephes. ii. 15. Phil. iii. 6, 9. 1 Tim. i. 8. Heb. vii. 5, 12, 19, 28. viii. 4. ix. 22. x. 8. James ii. 9—11. On the phrase *ἐργα νόμων*, Rom. iii. 28. et al., see Bull. Harm. Apost. ch. vi—ix. et al.] Hence it sometimes signifies the *Book of Moses*, or the *Pentateuch* containing that law, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xiii. 3.) but sometimes the *Old Testament*, in general, as John x. 34. (comp. Psalm lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isaiah xxviii. 11.) Rom. iii. 19. [It occurs for the Pentateuch, Mat. xi. 13. Luke ii. 23, 24. xvi. 16, 17. John i. 46. viii. 5, 17. Acts xxiv. 14. xxviii. 23. Rom. iii. 21. 1 Cor. ix. 8, 9. Neh. viii. 2. Joseph. B. J. vii. 5, 7. Philo, de Vitâ Mos. lib. ii. p. 657. &c. In Luke xvi. 17. the phrase means that the law of Moses (spiritually understood) shall all be fulfilled, i. e. all that was really meant to be binding in it shall endure.]

III. *The Gospel, or Gospel method of justification*, is called the *law of faith*, as opposed to the *law of works*, Rom. iii. 27; and the *law of the spirit of life*, in opposition to the law, i. e. power, dominion (comp. sense IV.) of sin and death, Rom. viii. 2. The Gospel is also styled by St. James, i. 25. the *perfect law of liberty*, (comp. ii. 12.) as opposed to the Mosaic law, which made nothing perfect (see Heb. vii. 19. ix. 9) and as freeing believers from the yoke of ceremonial observances, and from the slavery of sin. [On Rom. ix. 31. see *δικαιοσύνη*. In Phil. iii. 5. since νόμος sometimes means a rule of life, Schleusner takes it for a sect, *κατὰ νόμον Φαρισαίων* 'in sect a Pharisee.'] St. James, ch. ii. 8. calls that divine command, *thou shalt love thy neighbour as thyself, the royal law.* "Not so much," says Whitby, "because it is a law of Christ our king, it being a law of the O. T., as because it is the law which, of all laws that concern our neighbour, is most excellent, and which governs and moderates other laws, especially the ceremonial and positive laws, which are to give

by the Gospel. Now Middleton defends the old remark, "that νόμος, used for the law of Moses, and even for the whole body of Jewish Scripture, generally (though not universally) has the article." He thinks it subject to no exceptions but those to which (as he shows throughout his work) words the most definite are liable. The two chief sources of exception are the two following principles.]

(a) A noun, though used definitely and *κατ' ἑξῆς*, is often without the article after a preposition, as *κατὰ πόλιν* the city (Athens). Plat. Theæt. &c. Middleton, pt. i. ch. vi. § 1.]

(b) When one noun governs another in the gen. case, either both have the article or neither, though used definitely; e. g. Rom. viii. 4. x. 4. xiii. 10. &c. Middleton's interpretations are here subjoined to several passages of Rom. ii.—vii. Thus, ii. 13. he retains *τοῦ* (by (b)) against Griesbach, and understands the Mosaic law; 17. the Mosaic law (retaining *τοῦ*); iii. 20. a general sense; v. 20. a rule of life ("the law of nature," Macknight); for the Mosaic law did not enter *privily*, but with pomp and splendour; vi 14, 15. any law or rule of life not offering mediation nor atonement, and thus opposed to grace (others of the law of Moses, see (a)); vii. 1. law generally; 7. the Mosaic law, see (a). In ii. 25. iii. 21. (1st time); 31. he understands *moral obedience*. These, with Rom. xiii. 8. Gal. vi 13. I leave to the reader's consideration. Comp. Ecclus. xxxii. 1. 1 Mac. ii. 21. In Gal. ii. 19. Bishop M. says, "for I through law (i. e. the imperfection belonging to law of every kind, in not providing an atonement) died unto law, (i. e. renounced the harsh conditions on which alone it offered me salvation,) that I might live to God."]

place to that of *charity and mercy.*" See Kypke, and comp. Gal. vi. 2. v. 14.

IV. *A force or principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. Theophylact explains νόμος τῆς ἀμαρτίας, Rom. vii. 23, 25, by τὴν δύναμιν, τὴν τυραννίδα τῆς ἀμαρτίας, the power or tyranny of sin. See Locke on the above passages. [Νόμος is most frequently used by the Greeks in the sense of a law or the law, as κατὰ τὸν νόμον legally. Xen. Hell. ii. 3, 22. and it is thus used both sing. and plur., e. g. in the phrases ἐκ τοῦ νόμου and ἐκ τῶν νόμων, (see Stephens's Thes. in voc.) as we say both by the law, and by the laws. It occ., however, also in the following senses. (1.) *Custom*, Xen. Cyr. i. 4, 29. 3 Mac. vii. 8. (2.) *A musical air* (from νῦν in its sense of *divide*, quasi *modulate*). See Deut. xxxii. 46. Herod. i. 24. Aristot. Probl. xix. 28. Spanheim, Callim. p. 610. Schol. Arist. Equit. v. 9. &c. &c. (3.) *A district*, and then more properly accented νομός. See Herod. ii. 164. Sturz, de Dial. Mac. p. 92. comp. 1 Mac. x. 30. xi. 34, 57.]

Νόος, ου, ὁ, see νοῦς.

Νοσῶ, ᾤ, from νόσος.

I. *To be sick*, properly in body.

II. *To be sick*, sickly, infirm, in mind, to *dote*. occ. 1 Tim. vi. 4. where Vulg. languens, sick. Wetstein cites from Plato, ΝΟΣΕΙ'Ν ΠΕΡΙ' λόγων ἀκοήν; and from Plutarch, ΠΕΡΙ' σφαγίδας, and ΠΕΡΙ' δόξαν ΝΟΣΕΙ'Ν. [Comp. Perizon. on Æl. V. H. iii. 47. Pollux, Onom. x. 30. νοσῶν εἰς ὀνομάτων χρῆσιν.]

Νόσημα, ατος, τό, from νοσῶ.—*A disease, sickness.* occ. John v. 4.

ΝΟΣΟΣ, ου, ἡ, *a disease, distemper*, properly of a more gricuous kind, hence joined with μαλακία, which denotes a *slighter infirmity*. Theophylact, on Mat. iv., explains νόσον by τὴν χρονίαν κακώθειαν *a chronic disease*; and μαλακίαν by τὴν πρόσκαιρον ἀνωμαλίαν τοῦ σώματος, *a temporary disorder of the body*. So Markland, Append. to Bowyer's Conject., "*νόσος* is a disease of *some standing*; *μαλακία* an indisposition or *temporary disorder of the body*, (Mat.) x. 1; our version is not distinct enough." Mat. iv. 23, 24. [ix. 35. x. 1. Mark i. 36. iii. 15. Luke iv. 40. vi. 17. vii. 21. ix. 1. Acts xix. 12. On Mat. viii. 17. see βασιλῆς, and comp. Is. liii. 4. Eccles. vi. 2. where ἥ is used of a *sinful propensity*. LXX, Deut. vii. 15. xxviii. 59. Exod. xv. 26. &c.]

Νοσσία, ᾤς, ἡ, from νιόςσος, by syncope νοσός, *a chicken*, which from νιός *young*. [Atticé νιόςσά (or νιόρττῃ). v. Aristoph. Av. 641. Lobeck on Phryn. p. 207.]—*A brood of young birds.* occ. Luke xiii. 34. [Deut. xxiii. 11. It properly signifies the *nest* itself (or ἡ καλιά. See Suidas). So LXX, Ps. lxxxiv. 2. comp. Gen. vi. 14. Deut. xxii. 6. Pausan. ix. 30. In Prov. xvi. 16. it is used of a *habitation*. Comp. Obad. 4. Num. xxiv. 21.]

Νοσσιον, ου, τό. See νοσσία. *A chicken.* Νοσσία, τό, *chickens.* occ. Mat. xxiii. 37. [Atticé νοσσιον. v. Lobeck, Phryn. p. 206. Ps. lxxxiv. 3.]

Νοσφίζω, from νόσφι *apart, separated*, *secre-*

*sim.* I. *To asperate.* Thus used in the profane writers.

II. Νοσφίζωμαι, mid. *to secrete, purloin, steal*, interverto, clam subducta in commodum nostrum convertito, to *embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10. where see Wetstein, who shows that the word is thus applied by the Greek writers, particularly to *peculation* or *robbery of the public treasure*. To the passages he has produced to this purpose Kypke, on Acts v. 2. adds several others. The LXX use the word in this latter sense, Josh. vii. 1. (comp. 11.) and thus it is also applied, 2 Mac. iv. 32. [See Polyb. x. 16. Dresig. de Verb. Med. N. T. i. 92. p. 354.]

ΝΟΤΟΣ, ου, ὁ.

I. *The south, or south side.* Rev. xxi. 13. [Comp. LXX, Ez. xl. 27, 28, 44, 45.]

II. *A southern country, or the southern part of the earth.* Mat. xii. 42. Luke xi. 31. xiii. 29. [On Mat. xii. and Luke xi. (Βασιλισσα νότον), comp. 1 Kings x. 1. Arabia is generally understood, of which Saba was the capital. Josephus calls her, (A. J. viii. 6, 5. 6.) *queen of the Egyptians and Ethiopians*, but see Whiston's notes. Νότος occ. for νότι. Eccles. i. 5. xi. 3. &c. for νότι. Judg. i. 9, 15, 16. for νότι. Job ix. 9.]

III. *The south wind.* Luke xii. 55. Acts xxviii. 13. xxviii. 13. On Luke xii. 55. see Harmer's Observations, vol. i. p. 60. &c. I add from Volney, "In March appear (in Syria) the pernicious southerly winds with the same circumstances as in Egypt," that is to say, their *heat* "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie et en Egypte, t. i. p. 297. comp. p. 55.

Νουθεσία, ας, ἡ, from νοῦς *the mind*, and θέσις *a putting, regulating*.

I. *A regulating of the mind, instruction, admonition.* 1 Cor. x. 11. Eph. vi. 4. [Judith viii. 27. Wisd. xvi. 6. Phil. Vit. Mos. vol. ii. p. 99.]

II. *An admonition, as implying reproof.* Tit. iii. 10.

Νουθερίω, ᾤ, from νοῦς *the mind*, and τίθημι *to put, regulate*.

I. *To regulate the mind, instruct, warn, admonish.* Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12. [Comp. Job iv. 3. xxxvii. 14. xxxviii. 18.]

II. *To admonish, importing reproof*, as it frequently, if not generally, does in the profane writers. See Wetstein on Rom. xv. 14. and Kypke on 1 Thess. v. 14. 2 Thess. iii. 15.

Νουμηνία, ας, ἡ, q. νιομηνία, which is several times used in the LXX, from νιός *new*, and μήνη *the moon*, which see under μήν.—*The new moon.* occ. Col. ii. 16. Νουμηνία is frequently used in the LXX for the Heb. *וַיְהִי הַיּוֹם הַרְּאִשִּׁי* *the first day of the Jewish artificial month*, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11. &c. x. 10. Ps. lxxxii. 4. and Heb. and Eng. Lexicon under וַיְהִי II. [On the determination of the νουμηνία by the Sanhedrim and its proclamation, see Iken, Ant. Heb. pt. i. ch. xii. 6—10. Νουμηνία occurs Exod. xl. 2, 17. Ezra iii. 5. &c.]

**ΝΟΥΝΕΧΩΣ**, adv. from *νουνεχής* *wise, discreet*, which from *νοῦς* a *mind*, and *έχω* to *have*.—*Wise, discreetly, sensibly*. occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by Polybius. See Wetst. and Kypke. [Polyb. v. 88, 2. xvii. 29. *Νουνεχόντως* in the same sense occ. Isocr. ad Philipp. iii. 118. Dio Cass. lxxviii. 28. 1336. Plat. de Legg. iii. p. 126. divides it *εἰ καὶ ἰχθόντως νοῦν*. So Lobeck on Phryn. p. 604. which see. Phavorin., voc. *νουνεχόντως*, says, *νουνέχω ὑπ' ἑν, ἀπὸ τοῦ νοῦν ἔχω σύνθετον ῥήμα*; i. e. '*νουνέχω* in one word, compounded of *νοῦν ἔχω*.']

*Νοῦς*, gen. *νοός*, dat. *νοί*, acc. *νοῦν*, ὁ, from *νόος*, *νοῦς*, οὗ, ὁ.

I. *The mind, understanding*. Luke xiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that *νοῦν ἔχειν* is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9. and see Vitringa on this text. [In Rom. i. 28. sense II. seems more appropriate. In Phil. iv. 7. (comp. Ephes. iii. 19.) *ὑπερέχουσα πάντα νοῦν* is, *that surpasseth man's power to comprehend its full extent*. In Luke xiv. Wahl supplies *λόγων* to *αὐτῶν*, and explains *νοῦν* their *meaning*; but it is better to refer *αὐτῶν* to the disciples. *Νοῦς* occ. LXX, for *ᾧ* or *ᾗ*, the *heart*, Exod. vii. 23. Josh. xiv. 7. Job vii. 17. Is. x. 7, 12. xli. 22. and for *ἡ*, Is. xl. 13. In 2 Mac. xv. 8. *ἔχοντας δὲ κατὰ νοῦν* is, *keeping in mind or remembering*.]

II. *The mind*, as including the *affections* and *will*. Rom. vii. 25. (comp. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15. [Wisd. iv. 12. ix. 15.]

III. *The mind, intention, design, sentiments*. 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14. where ὁ *νοῦς μου* seems to denote the *meaning of what I say or pray*, which not being understood, is with respect to others, unfruitful. See Bp. Pearce and Macknight. [Hammond makes ὁ *νοῦς μου* my faculty of thinking upon and explaining to others the meaning of what I utter in an unknown tongue. And thus also nearly Schleusner. This seems the better sense. Comp. verses 15, 19. though in ver. 15. some take *τῷ νοί* as a dative commodi, and translate it *that others may understand*.]

IV. *Judgment, sentiment, opinion*. Rom. xiv. 5. Comp. 1 Cor. i. 10.

[V. *Counsel or intentions*. Rom. xi. 34. Comp. 1 Cor. ii. 16. Isaiah xl. 13. Hom. II. H'. 143. Joseph. A. J. vii. 4, 4.]

*ΝΥΜΦΗ*, ης, ἡ. Eustathius derives it from *νύον* *newly*, and *φαίνω* or *φαίνεσθαι* to *appear*, because *τὰ πρὶν θαλαμεινόμενη νύον φαίνεται*, *ὅτε τὸ τῆς ἡλικίας ἔαρ αὐτῇ ἔπαυθη*, 'she who was before confined to her chamber *newly* appears, being now in the flower of her age.' *Σὺ νύμφη* is, as it were, *νύμφη*.

I. *A bride, a woman lately married*. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the *Church of Christ*. occ. Rev. xxi. 2, 9. xxii. 17. On Rev. xxi. 2. the learned Daubuz writes thus: "*Νύμφη* signifies properly a woman betrothed to a husband till such time as the marriage is consummated; and this is the title of the *Church* whilst the faithful are in this mortal state, as may be seen in this exact book, xxii. 17; whereas in the

state of the resurrection she is called *his* (the Lamb's) *wife*, *γυνή*; so that the Holy Ghost speaks cautiously here *ὅς νύμφην* 'as a bride.'—Among the Greeks the title of *νύμφη* was given to the *new-married woman* for some time, as appears by Hesychius, *νύμφη, ἡ νεωστὶ γαμηθεῖσα*. But where it is set in contradistinction to *γυνή* *wife*, it shows a state antecedent to the full marriage; and as it is set in this place, (xxi. 2.) implies the very time when that marriage is *just* perfected, that is, *the wedding-day*." [In Rev. xviii. 23. Bretschneider says, *φωρὴ νυμφίου καὶ νύμφης* is the *song in honour of the bride and bridegroom*. Comp. LXX, Jerem. vii. 34. xvi. 9. xxv. 10. Is. lxi. 10. Joel i. 8. Wisd. viii. 2. et al.]

II. *A son's wife, a daughter-in-law*. Mat. x. 35. Luke xii. 53. This seems an Hellenistical sense, taken from the similar use of the Heb. *חתן*, which signifies both a *bride* and a *daughter-in-law*. Thus the LXX use *νύμφη*, answering to *חתן* for a *daughter-in-law*. 1 Sam. iv. 19. 1 Chron. ii. 4. [See Gen. xi. 31. Comp. xxxviii. 24. Lev. xxi. 15. Ruth i. 6—8. (So *νυμφίος* is a *son-in-law*. Judg. xix. 6. Neh. xiii. 28.) The proper Greek term for a *daughter-in-law* is *νύος* or *ἐννύος*.]

*Νυμφίος*, ου, ὁ, from *νύμφη*.

I. *A bridegroom*. John ii. 9. Rev. xviii. 23. Comp. John iii. 29. [Jerem. vii. 34. Is. lxi. 10. lxii. 5.]

II. It denotes *Christ, the spiritual Bridegroom of his Church*. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

*Νυμφών*, ὄνος, ὁ, from *νύμφη*.—*A bridal chamber, thalamus*, occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. οἱ υἱοὶ τοῦ νυμφῶνος, *the sons of the bride-chamber*, is an Hebraism, and seems to denote the *friends* (comp. John iii. 29.) and *companions of the bridegroom*, who attended him during the nuptials, and had free access to the *bridal chamber*; such the *ὄντες* companions of Samson, mentioned Judg. xiv. 11. appear to have been. But in the above-cited passages of the N. T. the expression figuratively denotes the *disciples*, who were the *friends and companions of Christ*. Comp. *νυμφίος*, and John iii. 29. *Νυμφών* is used in the same sense in Tobit vi. 13, 16. [In Joel ii. 16. some copies read *νυμφῶνος* for *καὶ τῶνος*.]

*ΝΥΝ*. A particle.

I. An adv. of time.

1. *Now, at this present time*. Mat. xxvii. 42, 43. Mark x. 30. et al. freq. [It is sometimes joined with *past* tenses, as Acts vii. 52. Rom. v. 11. vi. 19; sometimes with future tenses, as John xii. 31. Comp. xvi. 6. Acts xxvi. 17.] Raphaelius observes, that in Luke xi. 39. *νῦν* implies somewhat of *admiration*, or rather of *indignation*, and that Arrian, Epictet., applies it in the same manner. With the article prefixed it is used as an adjective. Thus, οἱ *νῦν* ὀφθαλμοί, *the heavens that now are*, 2 Pet. iii. 7; *ζωῆς τῆς νῦν*, *the present life, or the life that now is*, 1 Tim. iv. 8; *ἐν τῷ*

1 [They were perhaps rather *the guests during the days of the bridal festivities*, (see Iken, Ant. pt. iii. ch. i. § 22.) and not the same as the *νυμφαγωγοὶ* and *παράνυμφοι*, for whose office see Potter, iv. 11. and Reiske's Plutarch, t. vii. p. 304. The Hebrew marriages are described in Calmet, Fragments, pt. ii. No. 167. and pt. iii. p. 85. and following.]

*vũv* *καρπῆ*, in or at the present time, 2 Cor. viii. 14; so, *ἕως τοῦ νῦν*, *καρποῦ* being understood, till the present time, or till now, as we say, Mat. xxiv. 21. [See LXX, Gen. xviii. 12. xxxii. 4. xli. 35. Deut. xii. 9.] 'Ἀπὸ τοῦ νῦν, *καρποῦ* namely, from the present time, Luke xxii. 69. Acts xviii. 6. [see LXX, Gen. xli. 31. Is. ix. 7. Dan. x. 17. Mic. iv. 7]; with the neut. article plur. *τὰ νῦν* for *κατὰ τὰ νῦν*, *πράγματα*, things, circumstances, or the like, being understood, now, according to, or in, the present circumstances. Acts iv. 29. v. 38. et al. *Τὰ νῦν* is often applied in the same manner by the Greek writers, as may be seen in Elaner and Wetstein on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8. where Kypke shows that *νῦν* is used in this sense, not only by Josephus, but by Aristophanes. To the passages produced by him may be added from Josephus, cont. Apion. ii. 37. ΝΥΝ μὲν γὰρ τινὰ ἱπποτῶν ἀνέκτισαν, 'for they (the Athenians) have now lately put to death a certain priestess.'

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the English *now*, and French *or*.—Νῦν δέ, *but now*. John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40. [When used also with the imperative, it has the sense of *now*, as in James iv. 13. v. 1. Acts xiii. 11. &c.]

*Nuní*, Attic for *νῦν*.—*Now*. See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16. [et al. LXX, Exod. xxxii. 33. Num. xi. 5. et al.]

ΝΥΞ, *νυκτός*, *η*.

I. *A, or the, night*, properly so called, Mat. ii. 14. iv. 2. xxiv. 31. et al. freq. [Νυκτός by night. occ. Mat. ii. 14. xxvii. 64. xxviii. 13. See also xxv. 6. John vii. 60. xix. 39. Νυκτός καὶ ἡμέρας. Mark v. 5. Luke xviii. 7. 2 Thess. ii. 9. 2 Tim. i. 3. Rev. iv. 8. et al. Νύκτα καὶ ἡμέραν constantly. Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8. Νύξ occ. LXX, Job iii. 3, 4. Ps. i. 2. et al.]

II. It figuratively denotes a time of ignorance and dissoluteness. 1 Thess. v. 5. Comp. 7. See σκόρος II. [Schleusner translates, *οὐκ ἱκανὲν νυκτός οὐδὲ σκόρους*, we are not children of the night or darkness, i. e. our deeds are not evil ones that shun the light<sup>1</sup>.]

III. It signifies the time of this present life, as being a state of darkness and ignorance in comparison of the clear light and knowledge of which the saints shall be partakers in the eternal day of a better state. Rom. xiii. 12; where see Wolfius and Doddridge, and comp. Rev. xxi. 25. xxii. 5. and ἡμέρα III.

<sup>1</sup> [Schleusner also says, that the Greeks called every thing "quod non apparet et diligenter absconditur" *νύξ*. He quotes only Herod. ii. 150. *ὅπως γένοιντο νύξ*; but this cannot mean that it might be secret, but simply, when night came on, every night.]

IV. It denotes *death*. John ix. 4. So Horace, Carm. i. 4, 16.

— Jam te premet Nox.

Soon will the night o'ertake my friend.

And Ode xxviii. 15.

— Omnes una manet Nox.

One night remains for all.

Comp. under *κοιμάω* III.

*Nunarázw*, from *νενυράζω*, which in Homer, Il. xx. 162. Od. xviii. 153, 239. signifies *to nod*, as the head, from *νύω* to nod.

I. *To slumber*, properly to nod with the head, as persons falling asleep. Mat. xxv. 5. Wetstein shows that the Greek writers use it in this sense. To the instances produced by him I add from Plato, Apol. Socr. § xviii. p. 94. ed. Forster, ἀχθόμενοι, ὥσπερ οἱ ΝΥΕΤΑΖΟΝΤΕΣ ἰγυρόμενοι, 'being displeased, like persons who when nodding are roused.' [LXX, Pa. cxxi. 3, 4. Is. v. 27. for *νύω* to slumber, and Pa. lxxvi. 7. for *νύω* to be overwhelmed by sleep. See also Prov. vi. 10. xxiv. 33. So *νυσταγμός* is sleep, Jerem. xxiii. 31. On 2 Sam. iv. 6. where the Hebrew text has nothing corresponding to *ἐνύσταξε καὶ ἐκάθευθε*, comp. Joseph. A. J. vii. 2, 1.]

II. *To slumber, delay, linger.* 2 Pet. ii. 3. where Wetstein cites from Plato ΝΥΕΤΑΖΟΝΤΟΣ δικαστοῦ, 'while the judge delays.'

ΝΥΤΤΩ.—*To stab, pierce*, as with a spear. occ. John xix. 34. [Hom. Il. A. 252. et al. In 3 Mac. v. 14. it is used for poking a person so as to wake him. See also Ecclus. xxii. 19.]

Νυχθήμερον, *ov*, *τό*, from *νύξ*, *νυκτός*, a night, and *ἡμέρα* a day. See Grammar, sect. i. 17, 10.—*A day and a night*, a *nuchthemeron*. occ. 2 Cor. xi. 25.

*Νωθρός*, *ά*, *όν*, from *νωθής* the same, which from *νῶ* for *νῆ* not, and *θῆω* to run. [Others from *νῶ* and *θοπέιν* to leap, v. Alberti, Gloss. Gr. N. T. p. 174.] *Νωθής* is used by Homer, Il. xi. 558. *ὄνος νωθής*, a sluggish ass.

I. *Slothful, sluggish.* Heb. vi. 12. Comp. Ecclus. iv. 29. [xi. 12.]

II. *Slow or dull* of hearing. Heb. v. 11. where Wetstein (whom see) cites from Heliodorus ΝΩΘΟΤΕΡΟΣ ὢν τῇ'Ν' ἈΚΟΗ'Ν. [Dull of hearing here means dull in comprehension, the same as *νωθοκαρπίδιος*, Prov. xii. 8. *Νωθρός* occ. also Prov. xxii. 29.]

*ΝΩΤΟΣ*, *ov*, *δ*.—*The back* of a man. occ. Rom. xi. 10. [Phrynichus, &c. determine that the Attics always used *ρό νῶρον* and *ρά νῶρα*, and not the masculine for *men's backs*. See Fischer, Prol. xxx. de Vitiis Lex. N. T. Lobeck on Phryn. p. 290. The LXX use the masculine, Pa. cxxix. 3. Is. i. 6. *Νῶρον* or *νῶρον*, occ. also Gen. ix. 23. xlix. 8. Josh. xviii. 12. Jer. ii. 27. et al.]

Σ, ξ, Xi. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient.

**Ξενία**, ας, ή, from ξένος.—A *lodging*. occ. Acts xxviii. 23. Philem. 22. [On the phrase *ἐπὶ ξενίᾳ ad mensam hospitalem*, see Perizon. on *ÆL. V. H. iii. 37. ix. 15.* The full phrase *ξενίῃ τράπεζᾳ* occ. Hom. Od. xiv. 158. &c. In the N. T., however, the word is only applied to a *lodging*. See Hesych. *Ξενία: ὑποδοχὴ*, &c. In 2 Sam. viii. 2, 6. *ξενία* is from *ξένιον* a gift. Comp. *Ecclus. xx. 29.*]

**Ξενίζω**, from *ξενία* or *ξένος*.

I. To receive a stranger into one's house, to lodge and entertain him. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. [*ÆL. V. H. xiii. 26. Herod. vii. 27. Ecclus. xxix. 25.*] *Ξενίζομαι*, pass. or mid. to be lodged, or lodge in a stranger's house. Acts x. 6, 18, 32. xxi. 16.

II. *Ξενίζω*, to be strange. Acts xvii. 20. So Diodorus Siculus, τῷ ΞΕΝΙΖΟΝΤΙ τῆς λέξεως ἐπέληξε τοὺς Ἀθηναίους. (Gorgias) by the 'strangeness' of his speech astonished the Athenians. See more in Wetstein. [Hesychius and Etym. M. explain *Ξενίζω* to use a foreign language or foreign and strange manners, i. e. to be strange; hence τὰ ξενίζοντα are strange things. Comp. 2 Mac. ix. 6.]

III. *Ξενίζω*, to make to wonder, to surprise, (the same as ἐπελήρω, according to Thom. M.) and hence *Ξενίζομαι* pass. is to be amazed as at a strange thing. "Raphelius (Annot. ex Polyb. in loc.) and others have observed, that this word is very emphatical, and expresses a perfect amazement and consternation of mind." Doddridge. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in Polybius, i. p. 32. ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν ὀργάνων ΚΑΤΑΣΚΕΥΑΙΣ, astonished at the apparatus of engines. See Kypke on 1 Pet. iv. 4. and Wetstein on ver. 12. [M. Antonin. vii. 58. viii. 11. ἀλεχθὲν ξενίζεσθαι, εἰ ἡ σκεπὴ οὕτω φέρεται. So in Joseph. A. J. i. 4. *ξενίζω* is to make to wonder, to surprise.]

**Ξενοδοχίω**, ὦ, from ξένος a stranger, and δίδωμι to receive, entertain.—To receive and entertain strangers. occ. 1 Tim. v. 10. So Herodotus uses the Ionic *ξενοδοκίω*, vii. 127. ΞΕΙΝΟΔΟ-ΚΕΩΝ πάντας ἀνθρώπους, receiving all men hospitably. See Raphelius, Wetstein, and Kypke. [*Ξενοδοκίω* is a more approved form. v. Lebeck on Phryn. p. 307.]

**ΞΕΝΟΣ**, ου, ὁ.

I. Properly, a person who belonging to one country dwells or sojourns in another, a stranger, foreigner. Acts xvii. 21. Comp. Heb. xi. 13. [See 2 Sam. xii. 4. where it is used of a traveller sojourning at the house of another, uniting the sense of stranger and guest. (see IV. below.) Comp. Job xxxi. 32.]

II. In a more general sense, a stranger, a person of another nation or religion. Mat. xxv. 35, 38, 43, 44. Comp. xxvii. 7. 3 John 5. [Ruth ii. 10. 2 Sam. xv. 19. et al.]

III. It is applied to the Gentiles, who before their conversion to Christianity were strangers from the covenants of promise. Eph. ii. 12. Comp. 19.

IV. A host, one who lodges and entertains a (418)

stranger. Eustathius says it is plain from the ancients, that ὁ ποιεῖν τὴν ξενίαν καὶ ὁ πάσχειν αὐτήν, ΞΕΝΟΣ ἀλλήλους ἐλέγοντο, 'both he who entertained and he who was entertained were called ξένος, in respect of each other.' Wetstein, on Rom. xvi. 23. produces some instances of the former sense from the Greek writers. So the Latin *hospes* signifies both the stranger and the person entertaining him. Thus Ovid, Met. i. 144.

— non hospes ab hospite tutus.

Rom. xvi. 23. [In 1 Sam. ix. 13. οἱ ξένοι are the guests.]

V. As an adjective, ξένος, η, ου, strange, foreign. Acts xvii. 18. where comp. under *δαμόνιον* II. and see Wetstein and Kypke, and Josephus, cont. Apion. ii. 37. [In 2 Mac. ix. 28. ἐπὶ ξένῃς is used for on a foreign land (supplying γῆς). For *strange* or *novel* in Wisd. xix. 5. Comp. xvi. 2, 3, 16.]

VI. *Strange, wonderful*. 1 Pet. iv. 12. Thus applied also in the profane authors. See Wetstein on Acts xvii. 20.

**Ξίστρος**, ου, ὁ, Lat.—A kind of pot. occ. Mark vii. 4, 8; in which texts ξίστρον is from the singular ξίστρος, which Wetstein, on Mark vii. 4. clearly proves from Galen and others to be a word formed from the Latin *scxtarius*, a measure of liquids equal to about one pint and a half. [Erasmus, however, deduced ξίστρος here from ξιστός polished, so as to mean a wooden vessel, turned and polished. The Attic ξίστρος contained two cotylæ. Some consider the Heb. *ḥ* to be the same measure. v. Eisenschmidt de Pond. et Mens. sect. ii. ch. 3. p. 80. and Goodwin, Mos. and Aar. vi. ch. 9.—Josephus (A. J. viii. 2, 9.) says that the Heb. Bath (the measure) contained 72 ἱστράι. See Pocock ad Port. Mos. ch. 9. p. 404. Epiphanius (de Mensuris, in Le Moine, Varr. Sac. p. 484.) says that the Alexandrian ξίστρος contained as much oil as would weigh two pounds.]

**Ξηραίνω**, from ξηρός.

I. To dry up, as water. Rev. xvi. 12. [As an issue of blood. Mark v. 29. LXX, Ia. xix. 5. Pa. evi. 9. Hoa. xiii. 9. &c.]

II. To dry up, wither, as the grass. James i. 11. [Comp. LXX, Job xii. 15. (where it means to scorch up.) Ezek. xvii. 24. Xen. Mem. iv. 3, 8.] *Ξηραίνωμαι*, pass. to be dried up, withered, as a plant or tree. Mat. xiii. 6. xxi. 19. [Mark xi. 20, 21. (on ἐξήπανται 3rd pers. sing. perf. pass. see Matth. Gr. Gr. § 184. Obs.) Luke viii. 6. John xv. 6. LXX, Ps. cii. 4, 11. &c.]—To be wasted away, as the hand. Mark iii. 1, 3; as a person, ix. 18. So Syriac version ܬܕܪܢ. Comp. ξηρός III.

III. *Ξηραίνωμαι*, pass. to be dry or ripe, as the corn-harvest. Rev. xiv. 15. [Some give it here the sense of to be ripe for punishment. Wahl seems to take it in the sense of withering. Brotsch. is with Parkhurst, and this agrees best with the passage itself.]

**ΞΗΡΟΣ**, ὁ, ὁν.

I. Dry. Luke xxiii. 31. where, however, the



*dry tree* means the Jewish people *destitute of God's Holy Spirit, and of the fruits of righteousness*, (comp. Ezek. xx. 37. Mat. xxi. 19, 20.) and, by consequence, proper fuel for the divine vengeance, as *dry wood* is for the fire. [The phrase seems to imply, if an innocent man is thus treated, what shall be done to the wicked? See Schott's Adagia Sacra. p. 85. and ξύλον and ὑγρός below.]

II. Ξηρά, ἡ, *the dry land*. It is properly an adj. agreeing with γῆ understood, and is sometimes used in this sense by the profane writers, (see Casaubon, Wetstein, and Kypke on Mat. xxiii. 15.) as it often is by the LXX, answering to the Heb. יבִישׁ or יָבֵשׁ, which are in like manner fem. adjectives, signifying *dry*, and agreeing with אֶרֶץ *the earth*, or קֶרֶן *the ground*, understood. occ. Mat. xxiii. 15. Heb. xi. 29. [Comp. Gen. i. 9. Jonah i. 10. 1 Mac. viii. 32. &c. Τὸ ξηρὸν occ. Exod. iv. 9. (comp. xiv. 16.) and so Aristot. de Mirabil. p. 784. says of some fish, ἐν τῷ ξηρῷ πλανᾶται καὶ πάλιν ἀνατρίβει εἰς ποταμὸν. Thus ὑγρὸν and ὑγρὰ are used for the *waters* or the *sea*. Hom. II. 3. 308. Strabo i. p. 12.]

III. *Withered, having some part of the body withered*. John v. 3. Applied particularly to the hand. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 Kings xiii. 4. in LXX.

Ξύλινος, η, ον, from ξύλον *wood*.—*Wooden*, made of wood. occ. 2 Tim. ii. 20. Rev. ix. 20. [Lev. xi. 32. xv. 12. Deut. x. 1. Ezra vi. 4. Dan. v. 4, 23.]

Ξύλον, ον, τό. Eustathius and the Etymologist derive it from ξίω *to scrape*, (which from ξίω the same,) because wood is a kind of substance very fit for being scraped, and we may add frequently worked in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12. where *wood, hay, stubble*, seems to denote such weak or worthless persons, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under πῦρ V. [In Ezra v. 8. ξύλα are *beams of timber*. Comp. 1 Kings vi. 15. In 2 Sam. xxiii. 7. the Complutensian edition has ξύλων, others ξύλον. In Ezek. xx. 32. ξύλα are *wooden idols*. Ξύλον is used of a *ship*, as made of wood, Wisd. xiv. 7. comp. v. 5. and x. 4.]

II. It denotes something made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24. where see Elsner, Wolfius, and Doddridge, to whom add Valesius's notes on ξύλων, &c. in Eusebius's Eccles. Hist. p. 174, 203. ed. Reading. Aristophanes uses ξύλον in the same sense. [See Bergler's note on Aristoph. Equit. 366. The Scholiast says that it was a *wooden thing with five holes*, into which the prisoner's feet, hands, and neck were thrust. It was also called ποδοκάκη. See Phavorinus and Poll. viii. 72. Lysias, Orat. ix. p. 128. Comp. Herod. vi. 75. and the LXX in Job xxxiii. 11. and Aquila, Job xii. 27. Other names were κάλον, ξυλοπίδη, κώλυμα, and στροβλωτήριον; Nervus by the Latins, and ἵπ in Heb. Job ut supra. See Hesych. in voc. ἰγκαλο-σκελίτις, and Fisch. de Vit. Lex. N. T. Prolus. xix.] See Wetstein, who also cites from Plutarch ΤΟΥΣ ΠΟΛΛΑΣ ἘΝ ΤΟΥΤῳ ΞΥΛΟΙΣ δεδεμένοι.

III. Ξύλα, τό, *staves*, or rather *clubs*; for Campbell on Luke observes, that ῥάβδος signifies a *staff* for walking with, ξύλον a *club* for offence or defence, and that these words are never in the gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξύλον is thus applied by the Greek writers produced by Wetstein. [See Herod. ii. 63. Lucian, Fugitiv. p. 598. (ed. Vossii, 1687.)]

IV. *The cross of Christ*. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13. and Deut. xxi. 23. in LXX. [In Deut. xxi. 23. it may perhaps mean a *tree*. Comp. Aristoph. Ran. 726. See καρδάρα and Pearson on the Creed, note on art. iv. vol. ii. p. 245. ed. 1816.]

V. *A tree*. Though ξύλον often answers in the LXX to the Heb. עֵץ when denoting a *tree*, yet this is not a merely Hellenistical or Hebraical application of the word; for Aristotle uses it in the same sense. [See LXX, Gen. i. 11. Ezek. xvii. 24. &c. Theophr. H. P. v. 9. Eur. Cycl. 569.] See Wolfius on Rev. xxii. 2. and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14. Ὑγρὸν ξύλον, *the green tree*, in St. Luke, means Christ, considered as watered with the continual influence of God's Holy Spirit, and bringing forth the blessed fruit of perfect holiness and righteousness. The Redeemer is described at large under the same image in the first Psalm. Comp. Ezek. xx. 47. xxi. 3. and see Suicer, Thesaur. in ξύλον I. 2. [It appears to have been common to describe the *righteous as green and flourishing trees*. See Ps. i. 3. Ezek. xx. 47. which, however, Parkhurst applies solely to the Redeemer.] In Rev. ξύλον τῆς ζωῆς, *the tree of life*, denotes Christ as being the *Author of eternal life* to all that obey him. For the general promise of our Lord, Rev. ii. 7. *to him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the particular declaration made by Christ to the penitent thief: *This day shalt thou be with ME in paradise*, Luke xxiii. 43. Comp. Vitringa on Rev. ii. 7. The phrase ξύλον τῆς ζωῆς is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עֵץ חַיָּה. And when Adam and his wife, after their transgression, were removed from the Edenic paradise, and thus from the outward emblematic tree, the Cherubim were set up, Gen. iii. 24. to preserve the way to the true *Tree of Life*, i. e. Christ, who not only in Rev. ii. 7. but also in Rev. xxii. 2. is described under this character by St. John, in his delineation of the heavenly Jerusalem: *in the midst of the street of it, and of either side of the river, was there the Tree of Life, which bare twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*. Comp. ver. 14. [Other interpretations are given in Pole's Synopsis.]

Ξυράω, ὦ, from ξυρᾶς a *razor*, which from ξίω *to scrape*, and this from ξίω the same. *To shave*, as with a *razor*. occ. Acts xxi. 24. (where see Doddridge.) 1 Cor. xi. 5, 6. [Num. vi. 9, 19. Deut. xxi. 12. Ezra xiv. 20. On 1 Cor. xi. 5. observe that it was the custom to shave the heads of *adulteresses and immodest women*. See Barth. on Claudian. p. 1186.]

O, o, Omicron, O μικρόν, i. e. O *small*, or *short*, in sound namely, so called to distinguish it from Omegα. O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phœnician Oin: whence also its name O or ov was probably taken, by dropping the n, as in the Greek names Nu and Xi from Nyn and Sšin. It is certain that the old Greeks had but one character for their O, whether pronounced *long* or *short*. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phœnicians pronounced their Oin, yet that it *sometimes* had the sound of the Greek O appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX translators often substituting o or ω, for the Heb. y in proper names, as in 'Οδολλάμ for עֲדֹלָם, 2 Chron. xi. 7; 'Ολά for עֲלָ, 1 Chron. vii. 39; 'Οζά for עֲזָ, 2 Kings xii. 26; 'Οζήδ for עֲזִיד, 2 Chron. xv. 8; 'Ογ for עֲג, Num. xxi. 3. As for the form O, it is not so like to the Hebrew as to the Phœnician Oin, which latter is a kind of irregular triangle, and is sometimes written almost circular.

'O, 'H, TO'. The prepositive article of the Greeks<sup>1</sup>.

I. Definite, *the, that, this*. Mat. ii. 10, 11. xxi. 7. ΤΗΝ ὄνον καὶ ΤΟΝ πῶλον, *the ass and the foal*. John vi. 10. 'Εν Τῷ τόπῳ, *in the, or that, place*. John vii. 40. ΤΟΝ λόγον, *this saying*. Gal. v. 8. ἡ πειρασμῶν, *this persuasion*. Col. iv. 16. ἡ ἐπιστολῇ, *this letter*. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. ΤΗΣ ὁδοῦ, *of this or that way*, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. xxii. 4. The neuter article TO' is often applied in a similar sense. Luke xxii. 2. *and the high priests sought TO', πῶς ἀνίλωσιν αὐτόν*, *this, how (q. d. the how) they might destroy him*. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 46. εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, TO', *τις ἀν εἰη μείζων αὐτῶν, a reasoning arose among them, (namely) this, who should be the greatest of them*; where see Kypke, and comp. Luke i. 62. xxii. 24. Mark ix. 23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ TO', Εἰ δύνασαι πιστεῦσαι, κ. τ. λ. *and Jesus said unto him this, or thus, If thou canst believe, &c.* Majus quoted by Wolfius observes, that the neuter article is elegantly prefixed to answers, and produces an instance from Polyæmus: Ἰφικράτης ὑπολαβὼν εἶπεν TO', *τις ἀν ἤλπισε τοῦτο εἰσθαι*; 'Iphicrates answered *thus*, Who could have hoped that this would happen! Comp. Mat. xix. 18. and Wetstein on Luke i. 62.

<sup>1</sup> [On the difficult subject of the Greek Article I have been unable to satisfy myself, and I have therefore left Parkhurst's article untouched, though full of errors. But in the Appendix the reader will find a remedy for this in an analysis of Bishop Middleton's work, with some remarks, intended to point out where that learned and admirable person carried his theory too far.] I see Mr. Rose's Preface, for the explanation why this analysis was not inserted.†

II. Emphatic, ἡ παρθένος, THE Virgin, Mat. i. 23. 'Ο υἱὸς μου, ὁ ἀγαπητός, My son, (even) THE beloved. Mat. iii. 17.

III. It is (like the Heb. π emphatic) prefixed to the nominative, when used for the *vocative* case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23. υἰοθεσίαν—ΤΗΝ ἀπολύτρωσιν, κ. τ. λ. *the adoption, that is to say, or even, the redemption of our body*. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as ὁ Ἰησοῦς Jesus, ὁ Ἰωάννης John, ΤΗΣ Γαλιλαίας Galilee. See Mat. iii. 13, 14. So in the French *le Tasse, la Fosse, la France, l'Angleterre*, &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as ὁ ἔσω, *the inner*; ὁ ἔξω, *the outer*; ὁ πλησίον, *the, or a, neighbour*; ΤΑ ἄνω, *the things above*. Comp. below XII. 1.

VII. Indefinite, *a* or *an*, i. e. *any one, some*. Mat. xiii. 2. ΤΟ πλοῖον, *a ship*. But Qu. †

VIII. Before verbs it is frequently used in the nominative for *autors* *he*, as Mat. xiii. 28, 29. ὁ δὲ εἶπεν, *but he said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28. ΤΟΥΤ' (for αὐτοῦ) γὰρ καὶ γένος ἐμῶν, *for we his offspring are*.

IX. Repeated with the particles μὲν and δὲ subjoined, ὁ μὲν—ὁ δὲ denote *the one—and the other*, and in the plur. οἱ μὲν—οἱ δὲ, *some or the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 6, 23.—Ο δὲ, in the latter part of a distributive sentence, answers to *ὁ μὲν* in the former part. Rom. xiv. 2. So Polybius, cited by Wolfius, "ΑΣ ΜΕΝ προσήγετο, ΤΑΣ ΔΕ κατεστρέφετο τῶν πόλεων," *'of the cities he conciliated some, and destroyed others.'*

X. Οἱ δὲ is used absolutely for *some*, without οἱ μὲν preceding. Mat. xxviii. 17. οἱ δὲ ἰδίστασαν, *but some doubted*. Raphaelus on the place shows, that Xenophon applies οἱ δὲ in the same manner. See Hutchinson's note 3. in Cyri Exp. lib. i. p. 83. 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of οἱ δὲ for *τινὲς δὲ* in Strabo, Plutarch, Diogenes Laert. and Arrian, see Kypke on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who, that, which*, and the participle as a V. Thus 1 John ii. 4. ὁ λέγων, *he who saith*, i. e. *the (person) saying*. John i. 18. ὁ ὢν, *who is or was*.

XII. It is used elliptically.

1. It often implies the participle ὢν, especially before a preposition or adverb, as Mat. vi. 9. ὁ ἐν τοῖς οὐρανοῖς, *who art in heaven*; Mat. v. 12. ΤΟΥΤ' ἐπὶ ὧν (δυντασ) *who were before you*; Luke iii. 2. ΤΑ ἄνω (δυντα) *the things which are above*; Acts xiii. 9. Σαῦλος, ὁ καὶ Παῦλος (i. e. ὢν or λεγόμενος) *Saul who (is or is called) also Paul*. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following, it often denotes consanguinity or affinity. Mat. x. 3. Ἰάκωβος ὁ τοῦ Ἀλφαίου (υἱὸς namely) *James the son of Alphaeus*; Mark xvi. 1. Μαρία ἡ τοῦ Ἰακώβου (μήτηρ) *Mary the mother of James*;

(comp. Mark xv. 40.) Acts vii. 16. Ἐμμορ τοῦ (πατρὸς) Συχήμ, *Emmor* the father of *Sychem*; John xix. 25. Μαρία ἡ τοῦ Κλεωπά (γυνή), *Mary* the wife of *Cleopas*; Mat. i. 6. Τῆς τοῦ Οὐρίου, the wife of *Uriah*. Υἱός, πατήρ, μήτηρ, γυνή, are in like manner dropped in the best Greek writers, the article implying them, as may be seen in Bos, Ellipse., under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21. Τὰ Καίσαρος (χρήματα namely) the things of *Cæsar*; Rom. viii. 6. Τὰ τῆς σαρκὸς (i. e. ἔργα) the works of the *flesh*. Comp. Mat. xxi. 21. 1 Cor. vii. 32—34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers.—Luke ii. 49. ἐν τοῖς τοῦ πατρὸς, at my *Father's*, house namely, as the Syriac version, ܐܬܝܬܝܢ ܠܒܝܬܐܝܬܝ. So the LXX (Alexand.) Esth. vii. 9. have ἐν τοῖς Ἀμάν for Heb. ܐܡܢܝܢ. The Greek writers use the same elliptical expression. See more in Doddridge, Wetstein, Bp. Pearce, and Campbell.

4. The neuter article singular Τό' is used in several adverbial phrases, the preposition κατὰ, and the N. πρᾶγμα, or the like, being understood, as Acts iv. 18. Τό καθόλου, at all, for κατὰ τὸ πρᾶγμα, or χρήμα καθόλου. So Luke xi. 3. Τό καθ' ἡμέραν for κατὰ τὸ καθ' ἡμέραν χρήμα, according to our daily need. Rom. ix. 6. Τό κατὰ σάρκα for κατὰ τὸ κατὰ σάρκα χρήμα, in respect of the *flesh*.

Ὀγδοήκοντα, οἱ, αἱ, ῥά, undeclined, from ὀγδοός the eighth, and κεντα the decimal termination. See under ἑβδομήκοντα.—Eighty. occ. Luke ii. 37. xvi. 7. [Gen. v. 28.]

Ὀγδοός, η, ον, from ὀκτώ eight, the tenues κ and ρ being changed into their media γ and δ. Comp. ἑβδομός.—The eighth. occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5. where the expression ὀδοον Νῶε—ἐφύλαξε, he preserved *Noah* the eighth (person), meaning for seven others, is quite agreeable to the manner of using the ordinal numbers in the purest Greek authors, except that these latter generally, though not always, subjoin αὐτός he or himself to the numeral noun. See Raphelius, Wetstein, and Kypke on 2 Pet. ii. 5. and Hoogveen's last note on Vigerus, de Idiotism. cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in Martin's French translation, mais a gardé *Noé*, lui huitième. Compare 1 Pet. iii. 20. [See Hom. II. H. 223. Athen. x. 5. 2 Mac. v. 27. Thuc. i. 61. ii. 15. D'Orvill. ad Charit. i. 10. Kypke ii. c. 442.]

Ὠγκος, ον, ὁ.

I. A tumour, swelling. [Diod. Sic. ii. 36. iv. 33. *Ælian*, V. H. ix. 13.]

II. In the N. T. a weight, an incumbering weight. occ. Heb. xii. 1. where this seems the true sense of the word, because the apostle is there speaking of our Christian course under the similitude of a race. So Suidas and others explain ὄγκος by βάρος a weight, in which sense the word is also used in the profane writers. See Scapula Lexicon, and Suicer Thesaur. in ὄγκος, and Wolfius on Heb. [The word is used absolutely for weight (421)]

in *Ælian*, xiv. 7. (weight of the body or flesh,) and so in ix. 13. Schl. thinks there is a metaphor here taken from racers, who avoid every thing which can hinder their active motion, and reduce the weight of flesh by temperance and exercise. See Fabr. Agonist. ii. 3. Lyd. Agon. S. c. 19. p. 71. Some take it to be pride here, as it is in Isocr. ad Dem. p. 8. Joseph. de Bell. iv. 5, 2. It is swelling speech in Philo Alleg. p. 69.]

Ὅδε, ἥδε, τόδε, from the prepositive article ὁ, and conjunction δε.—This, this here, he, she, it. See Luke x. 39. xvi. 25. James iv. 13. [It occurs also Acts xv. 23. xxi. 11. Rev. ii. 1, 8, 12, 18. iii. 1, 7, 14. and perhaps nowhere else in the N. T.]

Ὁδεύω, from ὁδός a way.—To journey, travel. occ. Luke x. 33. [Tobit vi. 5. Symm. Job xxix. 25. LXX, 1 Kings vi. 12. metaphorically. Joseph. Ant. xix. 4, 2. Herodian, vii. 3, 9.]

Ὁδηγίω, ὦ, from ὁδηγός.

I. To lead or guide in a way. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. To lead or guide, in a spiritual sense, to instruct. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39.—The LXX frequently use it, both in its proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in its figurative one, Pa. v. 9. xxiii. 3. xxv. 5, 9. lxxvii. 20. et al. [So Wisd. ix. 11.]

Ὁδηγός, οὗ, ὁ, from ὁδός a way, and ἡγίωμα or ἄγω to lead.

I. A guide in a way, or to a place. Acts i. 16. [It is here used of Judas, but Schl. thinks it means rather the guide and adviser of the plans for taking *Jesus*.]

II. A guide, an instructor. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19. [Wisd. vii. 15. The word occurs Ezra viii. 1. as a guide apparently; but the meaning does not suit the original.]

Ὁδοιπορίω, ὦ, from ὁδός a way, and πείρω to pass through.—To pass through a way, to journey, travel. occ. Acts x. 9. [*Ælian*, V. H. x. 4. Herodian, vii. 9, 1. The substantive ὁδοιπόρος occurs Judg. xix. 17. 2 Sam. xii. 4. Prov. vi. 11. Eccles. xxvi. 13.]

Ὁδοιπορία, ας, ἡ, from ὁδοιπορίω.—A journey, journeying or travelling. occ. John iv. 6<sup>1</sup>. 2 Cor. xi. 26. [Inc. Job vi. 19. Wisd. xiii. 19. 1 Mac. vi. 41. Herodian, ii. 15, 11. iii. 6, 31. Xen. Cyr. i. 27.]

Ὁδοῦς, οὗ, ἡ, either from the Heb. דרך or Chald. ܕܪܝܬ to pass, pass away.

I. A way, properly so called, a road in which one travels. Mat. ii. 12. viii. 28. et al. freq. Comp. Mat. iv. 13. x. 5. [It is often put with a gen. following for the road leading to a place, as in Mat. iv. 16. ὁδὸς θαλάσσης the road leading to the sea or coast; Mat. x. 6. and Heb. ix. 8. ἡ τῶν ἁγίων ὁδὸς the road to the sanctuary. So Gen. iii. 24. Prov. vii. 27. Jer. ii. 18. See Gesen. ad Is. viii. 23. Sturz, Lex. Xen. t. iii. p. 239. In the phrase ἐτοιμάζειν ὁδὸν allusion is made to the custom of the eastern monarchs, who in their progresses sent persons before them to make roads, level

<sup>1</sup> [On the purity of the phrase here used see Pfochen. de Ling. G. N. T. Purit. § 84. and Gataker de Stylo N. T. c. 30. p. 229.]

hills, and fill up hollows. See Arrian, Exp. Alex. iv. 30, 13. Diod. Sic. ii. 13. Bergier, de Publ. Viis Pop. Rom. in Theas. Ant. Rom. x. et Schwarz, Comm. p. 859. Joseph. Bell. J. iii. 6, 2. Justin ii. 10. occ. Mat. iii. 3. Mark i. 76. Luke i. 76. iii. 4; and so of other forms, as *κατασκευάζειν τὴν ὁδόν*. Luke vii. 27. Mark i. 2. Mat. xi. 10. and *ἐδοῦναι*, John i. 23. See Isaiah xl. 5.]

II. *A journey*. [Mat. x. 10. xv. 32. xx. 17. Mark vi. 8. viii. 3, 27. ix. 33, 34. x. 52. Luke ix. 3. x. 4. xxiv. 32, 35. Acts ix. 17, 27. xxv. 3. xxvi. 13. 1 Thess. iii. 11. It also is often used as a measure of distance in this sense, as Luke ii. 44. *a day's journey*; Acts i. 12. *a sabbath-day's journey*; eight stadia according to some, (see Josh. iii. 4.) seven according to others. (In Mark ii. 23. *ὁδὸν πέντε* is judged to be a Latinism answering to *iter facere* by Schl., for the meaning of this phrase in good Greek is to *prepare or make a road*. See Xen. Anab. iv. 8, 6. v. 1, 7; and the middle is used in the sense of St. Mark.)] So Herodotus, cited by Raphaelius, 'HME'PHE 'OΔO'N; and Lucian, where he is imitating the style of that author, 'OΔO'N 'HME'PHE, de Syr. Deā, t. ii. p. 830. Josephus in like manner has 'OΔO'N τριῶν 'HME'PON, *a journey of three days*. Ant. xii. 8, 3. xv. 8, 6. *μιάς 'OΔO'N 'HME'PAΣ*, *'one day's journey.'* And it is well known that in the eastern countries they still reckon distances by hours' and days' journeys.

III. *A way, manner of life or acting, custom*. See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 16. Jude 11. [Gen. vi. 12. Ps. i. 1. Job xxiii. 10. Xen. Cyr. i. 3, 4. Mem. i. 7, 1. Æsch. Socr. Dial. iii. 8. And it is used of God's manner of acting or providence. See Rom. xi. 33. Acts xiii. 10. Heb. iii. 10. (the miracles probably in the desert.) Rev. xv. 3. Ps. xviii. 31.]

IV. Particularly with a genitive following, *a way leading to, a method or manner of obtaining*. Rom. iii. 17. Acts ii. 28. xvi. 17. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called *the way of righteousness and truth*, not so much because it leads to righteousness and truth, as because it is itself a discipline of righteousness and truth. [See John xiv. 4. Luke i. 79. Mat. vii. 13, 14. 1 Cor. xii. 31. Is. lix. 8. Prov. iv. 11.]

V. *A way or manner of religion*. Acts xxiv. 14. See under 'O I. Comp. Acts ix. 2. (where see Wolfius.) xix. 9, 23. xxiv. 2.

[VI. *Doctrine, law of life, religion*. Here Θεοῦ, Κυρίου, &c. generally follow, and the meaning is, *the doctrine or law of God leading to life eternal*. Mat. xxii. 16. Mark xii. 4. Luke xx. 21. Acts xviii. 25. So Job xxiii. 11. Ps. xxv. 4. cxix. 161.]

VII. Christ calls himself *the way*, John xiv. 6; because no one cometh to the Father, or can approach the Divine Essence in a future state of happiness, but by him. Comp. Heb. x. 19, 20. and see Suicer, Thesaur. in δόξ II. 1.

'Οδοῦς, ὄντος, ὁ, q. ἰδοῦς, from ἔδω to eat; so the Latin *dens a tooth*, q. *edens eating*.—A tooth. Mat. v. 38. et al.

['Οδυνη, ὤ, from ὀδῶν, which see.]

[1. *To inflict pain or sorrow*. Hence]

'Οδυρόμαι, ὀμαί, pass. *to feel sorrow or grief, to be grieved*. Luke ii. 48. Acts xx. 38.

II. *To be tormented*. Luke xvi. 24, 25. Here ὀδυῖσθαι is 2nd pers. indic. by the Doric dialect for ὀδυῖ. [The σ is here retained as in *καυχῶμαι*.] See *καυχῶμαι*. [The verb occurs in the passive only in the N. T. Lucian, Lexiph. § 13. Æsch. Dial. S. iii. 7. Aristoph. Ran. 630. Is. xl. 29. Zech. ix. 5.]

'Οδυνη, ἡ, ἵ.

[1. *Pain of body*. Gen. xxxv. 18. Jer. xxii. 23.]

II. *Grief, sorrow*. occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek etymologists deduce it from ἔδω to eat, consume, because it consumes both body and mind. So in Homer, Il. xxiv. 126, 9. Thetis says to Achilles, when overwhelmed with sorrow and concern,

Τάνον ἐμὸν, τό μ' ἔχρει ὀδυρόμενος καὶ ἀχάων,  
Ζῆν' ἘΔΕΑΙ σπιδίν;

How long unhappy shall thy sorrows flow,  
And thy heart waste with life-consuming woe?

Forz.

On the latter line Pope remarks from Eustathius, that "the expression in the original is very particular: were it to be translated literally, it must be rendered, how long wilt thou eat or prey upon thine own heart by those sorrows? And it seems it was a common way of expressing a deep sorrow; and Pythagoras uses it in this sense, *μὴ ἰσθίειν καρδίαν*, that is, *grieve not excessively, let not sorrow make too great an impression upon thy heart.*" Comp. Ecclus. xxx. 21—24. In like manner, Odyss. ix. 75. Homer describes persons in great anxiety and distress, as θυμὸν ἘΔΟΝΤΕΣ; and Il. vi. 202. of a melancholy man he says, *δν θυμὸν ΚΑΤΕΔΟΝ*, *'preying upon his own mind.'* So Horace, epist. i. 2, 38, 39. speaking of corroding passions, *si quid est animum*, literally, *'if any thing eats (your) mind.'*

'Οδυρρός, ὄς, ὁ, from ὀδύρομαι to lament, bewail.

—A lamentation, weeping. occ. Mat. ii. 18. 2 Cor. vii. 7. [The verb ὀδύρομαι is used in Greek to express weeping, (as Paus. viii. 12.) and also the cry of birds for the loss of their young, as in Homer, Il. B. 315. See also Æsch. Soc. D. iii. 4. It therefore expresses, perhaps, *passionate weeping* in Mat. ii. 18. See Jer. xxxi. 15. 2 Mac. xi. 6. Ælian, V. H. xiv. 22. Themist. x. 133. In 2 Cor. vii. 7. the consequent is put for the antecedent, and the sense is *sorrow or mourning*.]

"OZQ, to smell, emit an odour, good or bad; for though in John xi. 39. the only passage of the N. T. wherein it occ., it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to sweet, as well as to disagreeable, odours. [The verb is used of sweet smells, Aristoph. Ach. 196. Hermipp. ap. Athen. i. p. 29. E. Hom. Od. E. 60. of bad ones, Aristoph. Ach. 852. where καρόν is added, as ἡδύ in Plut. 1020. See Exod. viii. 14. Arrian, Diss. Ep. iv. 11, 15.]

"Θεν, from the relative pronoun ὅς, and the syllabic adjection θεν, denoting from or at a place.

I. As an adverb.

<sup>1</sup> [Schl. says, a divine doctrine. Wahl says, in a just way. But Parkhurst is right, a way leading to righteousness and justification.]

1. *Whence, from which place.* Mat. xii. 44. Acts xxv. 26. [Thuc. iii. 69. Deut. ix. 23.] Comp. Mat. xxv. 24, 26. where it signifies *from the place in which*.

2. *Whence, from which fact or circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. Kypke observes that Homer and Theocritus in like manner use *ἐγγύθεν*, with the termination usually denoting from a place, for *near to*; so that *ὅθεν* in Mat. is for *ὅπου*, as indeed the Cambridge, and another MS. cited by Mill and Wetstein, read. [Kuinoel, Schleusner, and Rosenmuller, put Acts xv. 26. under this head, observing that the expression *whence they had been commended to the grace of God*, is harsh. Indeed Hemsterhuis wished to read *ἦσαν* for *ἦσαν*, and so to translate *whence they had set out, having been commended*. Wahl and Bretschneider agree with Parkhurst.]

II. As a conjunction, *where, wherefore, for which reason.* Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17. [iii. 1. vi. 25. viii. 3. ix. 18. xi. 19. Xen. Mem. i. 1, 2.]

ὀοὸ'NH, ης, ῆ, from Heb. פִּנְיָ *fine linen, or fine linen thread*, which from *רָפָה* to spin. See Heb. and Eng. Lex. in פִּנְיָ.—*A piece of linen, linteum, a sheet, wrapper, or the like.* occ. Acts x. 11. xi. 5. [Herodian v. 6, 21. of a sail. Test. xii. Patr. p. 639.]

ὀδύνορ, ον, τό, from ὀδύνη.—*A linen swathe or roller, such as the Jews used to swathe up their dead in.* occ. Luke xxiv. 12. John xix. 40. xx. 5—7. [On this custom of the Jews, see Deyling, Obs. S. ii. 37. Chifflet, de Linteis Sepulchr. Christi, c. 6. Salmas. ad Script. Hist. Aug. p. 347. Cuper, Observ. ii. 9. Fischer, Prol. de Vit. Lex. N. T. p. 79. The word occurs Judg. xiv. 13. Hos. ii. 5.]

Οἶδα, perf. mid. of εἶδω to know, which see.

Οἶκος, α, ον, from οἶκος a house, or household.

1. *A person of or belonging to a certain [family or] household.* occ. 1 Tim. v. 8. [Is. xxxi. 9. 1 Sam. x. 14—16. (an uncle).] Again, see Levit. xviii. 6. and Is. lviii. 7. which for construction compare with the place of Galatians quoted in sense II.]

II. [One connected with another in any way. In the N. T. it occurs of those connected in religion, as Gal. vi. 10. οἰκῆτοι τῆς πίστεως, connected with us in Christian belief, Christians. See Wessel. ad Diod. Sic. xiii. 91. Strab. i. 13. οἰκῆτοι τοῦ Θεοῦ, they who are of the family of God, which is often called οἶκος Θεοῦ.] occ. Eph. ii. 19.

Οἰκίτης, ον, ὁ, from οἶκος to dwell in a house.—[Any one belonging to a house, whether servants or not<sup>1</sup>, but especially a household servant, and probably one born in the house from servants.] occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. where see Macknight. [See Gen. ix. 26, 26. Exod. v. 15, 16. Xen. Mem. ii. 1, 9, 12. Schl. suggests (after Morus) that this word or οἰκῆτις should be read in Heb. iii. 3. for οἶκος.]

Οἰκῶ, ὦ, from οἶκος.

I. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16. Followed

<sup>1</sup> [So Hesychius, Suidas, Thom. M. p. 644. Athenæus vi. p. 261. See Herod. viii. 106.]

by *μερὰ* with, to dwell with, or cohabit, as man and wife. occ. 1 Cor. vii. 12, 13. The above are all the passages in the N. T. wherein the verb occurs. [See Gen. iv. 16, 20. xvi. 3.]

II. Οἰκωμένην. See below.

Οἶκημα, αρος, τό, from οἰκῶ to dwell.

I. Properly, a house, a dwelling. [Thucyd. iv. 115. Ezek. xvi. 24.]

II. A prison, so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names<sup>2</sup>. See under ἀπιστερός. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see Wetstein, Bp. Pearce, and Kypke. [See Athen. xiii. 3. Ælian, V. H. vi. 1. Thucyd. iv. 48. Valck. ad Ammon. iii. 4. Dem. 789, 2.]

Οἰκητήριον, ον, τό, from οἰκῶ.—*A habitation, dwelling-house.* occ. 2 Cor. v. 2. Jude 6. [Jer. xxv. 30. Schleusner strangely misquotes the first place, ὁ δὲ οὐρανοῦ, for which he has τὸ ἐν τοῖς οὐρανοῖς. As to the place of Jude, (which Cudworth, vol. iv. p. 46. explains rather of the angel's heavenly body, than merely the place of abode,) Wahl and Bretschneider, after Jurieu (Hist. Crit. Dogm. i. 4. p. 24.) and Cappellus, think that the apostle alludes to the angels who are said in Jewish tradition<sup>3</sup> to have been connected with women before the flood, thus leaving their own abode. It appears more probable to others, that the apostle refers only to other traditions existing among the Jews, of a great change and fall in some of the angels. Thus (Medraech. Sohar. fol. 46. p. 2. col. 2.) Aza and Azazel murmur against God and are thrown down from heaven. R. Menachem. on Gen. vi. 2. also mentions angels who fell from heaven. See Sohar. on Exod. fol. 8. col. 32. (quoted in Schoettg. Hor. Heb. p. 1078.) where God is about to send the sinful angels into a fiery river, and choose others in their place. But if we read the book of Enoch, (lately translated by Archbishop Lawrence,) it would seem that the Jewish tradition was, that the rebellion of the angels first showed itself by their choosing leaders in order to go on earth and live with women, and teach mankind all evil arts<sup>4</sup>; so that these traditions are consistent<sup>5</sup>. It is not, however, necessary here that St. Jude, in saying that they left their own dwelling, should refer especially to their living with women on earth; but generally to their losing their first estate.]

Οἶκία, ας, ῆ, from οἶκος.

I. A house. Mat. ii. 11. vii. 24, 26. et al. freq.

<sup>2</sup> [This is the remark of Helladius, Chrestom. p. 22. and see Plutarch, de Vit. Solon.]

<sup>3</sup> [See the Book of Enoch, Cod. Pseudepigr. V. t. i. p. 179—199. Test. xii. Patr. p. 529. Joseph. Ant. i. 3, 1. The sons of God, mentioned Gen. vi. 2. probably gave rise to this story. Bretschneider calls these angels the tutelary angels.]

<sup>4</sup> [It is not quite clear whether Azazel was reckoned one of those who married a mortal. He is not mentioned among them in ch. vii. 9; and from ch. x. 6 and 12. and ch. xiii. 4. there seems to be a distinction made, as if his rebellion had arisen from another source.]

<sup>5</sup> [Cyprian's expressions are, I suppose, collected from this book and Tertullian (de Cult. Fem. Opp. p. 150). He says, speaking of the evil arts of ornamenting the person, &c. "quæ omnia peccatores et apostatæ angelis suis attributa prodiderunt, quando ad terrena contagia devaluit, a celesti vigore recessere."]

[Any dwelling-place, as the heavens considered as the dwelling of God. John xiv. 2.]

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15. [Perhaps Mat. x. 13. xii. 25. Phil. iv. 22. on which last Schl. is doubtful. Gen. xxiv. 2. l. 8, 21. Xen. Mem. ii. 7, 6.]

III. *Goods, means, facultates.* Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under *καρσθίω*. [Hom. Od. B. 237. Xen. Mem. iv. 1, 2. See Taubmann on Plaut. Most. i. 1, 11.]

IV. St. Paul applies the term to our mortal body, and to the glorious state of saints after death. 2 Cor. v. 1. Comp. John xiv. 2. Josephus, de Bel. iii. 7, 5. says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy *εὐλος μὲν αἰώνιον*, Οἱ *ΚΟΙ* δὲ καὶ γενεαὶ βίβαιοι, 'eternal glory, houses, and ages of security—'"

Οἰκιακός, ἡ, ὄν, from *οἰκία*.—A person belonging to a household, a domestic. occ. Mat. x. 25, 36. [Some MSS. read *οἰκιακός*.]

Οἰκοδεσπορίω, ὦ, from *οἰκοδεσπότης*.—To govern or manage a household or the domestic affairs of a family. occ. 1 Tim. v. 14. [Plut. de Plac. Phil. v. 18. It is a recent word, according to Lobeck on Phryn. p. 373.]

Οἰκοδεσπότης, οὐ, ὁ, from *οἶκος* a house, and *δεσπότης* a lord, master.—The master of a house. See Mat. x. 25. xx. 1, 11. Mark xiv. 14. [It seems often put for *master*, simply as in the first passage, and Luke xiii. 25. It occurs in Mat. xiii. 27, 52. xxi. 33. xxiv. 43. Luke xii. 39. xvi. 21. xxii. 11. Plut. Quæst. Rom. 30. Joseph. c. Apion. 2, 11.]

Οἰκοδομῶ, ὦ, from *οἶκος* a house, and *δομῶ* to build, which from *δίδωμι* perf. mid. of *δίδωμι* the same.

I. To build, as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20. comp. Bp. Pearce and Campbell; and on Mat. xxiii. 29. see Harmer's Observations, vol. iii. p. 424. &c. [Gen. ii. 22. Xen. Mem. iii. 8, 8.]

II. To rebuild. Mat. xxiii. 29. and Luke xi. 47, 48. Mat. xxvi. 61. xxvii. 40. and Mark xv. 29. John ii. 20. Josh. vi. 26. Amos ix. 14. Is. xlv. 26.]

III. To build, in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term *οἰκοδομοῦντες builders* is applied to the priests, Scribes, and Pharisees, among the Jews, because they professed to be teachers, and ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer.

IV. To profit spiritually, conduce to spiritual advantage, to edify. 1 Cor. viii. 1. [x. 23.] xiv. 4, 17. [1 Thess. v. 11.]

V. *Οἰκοδομῶμαι, οὔμαι*, pass. in a bad sense, to be built up, emboldened, encouraged, in an evil notion or practice. 1 Cor. vii. 10. [Compare Inc. ii. Chron. xxxii. 5. where the verb is to strengthen, and *κατισχύω* is used in the LXX.] See Black-

wall's Sacred Classics, vol. ii. p. 104, 5. who remarks, that "Mons. Le Clerc has paralleled this passage with Mal. iii. 14, 16. where the Heb. *וְהָיוּ אֲנִי בְנוּי*, is well rendered by the Greek interpreters *ἀνοικοδομοῦνται*, namely *ποιούντες ἄνομα*, in doing iniquity." So Plautus in Trinum. i. 2, 95. *qui ædificaret, or exedificaret, exim inchoatam ignaviam*, 'who would build up his beginning worthlessness.' See Wolfius and Wetstein<sup>2</sup>.

Οἰκοδομή, ἡς, ἡ, from the same as *οἰκοδομῶ*.

I. Properly, the act of building. It is not, however, used in this sense in the N. T.; but see LXX, in 1 Chron. xxvi. 27. [1 Mac. xvi. 23.]

II. Metaphorically, the act of edifying,] *edification, spiritual profit or advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. [xii. 19.] xiii. 10. et al. And so in 1 Tim. i. 4. Beza's, or the Cambridge, MS. reads *οἰκοδομήν*, which reading is partly adopted by Griesbach. See also Mill and Wetstein.

III. A building, edifice. Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. [In these three last places the word is used metaphorically. In the 1st and 3rd it is said to be applied to the body of Christians, considered as a temple of God, and sacred to him. But in the 1st, it appears to me clearly to be, that which is built or improved by God, *ye are God's husbandry, ye are God's building*, i. e. *ye are that which has been cultivated by God, which has been built up to the faith by him.*]

Οἰκοδομία, ας, ἡ, from the same as *οἰκοδομῶ*.

I. Building. Thucyd. ii. 65.]

II. Edification, spiritual advancement. occ. according to some printed editions, 1 Tim. i. 4. where *οἰκονομίαν*, the reading of almost all the MSS., three of which are ancient, seems the true one. See Mill, Wolfius, Wetstein, and Griesbach. Comp. *οἰκοδομή* II.

Οἰκονομῶ, ὦ, from *οἰκονόμος*.—To act as a steward. occ. Luke xvi. 2. [Diod. Sic. xii. 15. Xen. Mem. iii. 4, 12. and in a metaphorical sense, to dispense, in Ps. cxii. 5.]

Οἰκονομία, ας, ἡ, from *οἰκονόμος*.

I. Properly, a dispensation, administration, or management of family affairs, a stewardship. occ. Luke xvi. 2, 3, 4. [It is power in Is. xxii. 21. place or office, *ibid.* 19<sup>2</sup>. So in 1 Cor. ix. 17. and Col. i. 25. it appears to be an office.]

II. A spiritual dispensation, management, or economy. occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4. *οἰκονομίαν Θεοῦ*, the dispensation of God, i. e. of divine grace or favour to man through Christ. On Eph. iii. 9. see under *κοινωνία* II. [The word seems to be rather plan, counsel, in some cases. In Eph. i. 10. the words are *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι*. Rosenmüller, Wahl,

<sup>2</sup> [Bretschneider says, It is rather to be prepared, (as the people prepare for building, by getting every thing necessary,) as in Ps. lxxxix. 2. where the answering clause *ἐτοιμάς* occurs. The example is good; the explanation is a specimen of what men say when they are determined to find a reason for their whims.]

<sup>3</sup> [Schl. says, that Tertullian translates it very elegantly in Luke xvi. 4. by *ad actus summorum*. The elegance of a technical phrase is not very conspicuous.]

<sup>1</sup> [It is here used in an Attic sense. See Hesychius and Elian, V. H. vi. 1.]

and Schl., all agree that this is for *τοῦ ποιῆσθαι ἐν τῇ πληρ. τῶν κ., ὥστε ἀνακ.* i. e. in order to produce this arrangement in the fulness of time, viz., that all things may be collected in Christ. Bretschneider says, 'ut dispensaret, ut daret quod decreverat tempore constituto.' I should translate, for or with a view to (see *εἰς* II. 3.) the plan of the fulness of time, i. e. the plan relating to the fulness of time; namely, the plan of bringing all things together in Christ in the fulness of time<sup>1</sup>. This sense of *plan* or *contrivance* occurs often in Polybius, as Hist. ii. 47. v. 34 and 40. In Eph. iii. 2. when I compare it with Col. i. 25. I can hardly doubt that the writer meant, if not to use the same words, to express the same sense, and that he used one of those licences not uncommon in Greek, of attaching the participle or adjective to a different word from that to which it strictly belongs. Thus, *τὴν οἰκονομίαν τῆς χάριτος τῆς δοθείσης μοι εἰς ὑμᾶς*, is for *τὴν οἰκ. τ. ἡ. τὴν δοθείσαν*. Then the proper translation of *οἰκονομία* is the office; and so Schleusner, who translates very loosely, *audistis quomodo mihi demandatum fuerit munus apostolicum quod etiam inter vos functus sum.*

*Οἰκονόμος*, *ov, ὁ*, from *οἶκος* a house, and *νίνομαι*, perf. mid. of *νέμω* to administer.

I. A person who manages the domestic affairs of a family, a steward. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2. where it denotes those who manage the affairs of a minor.—*Οἰκονόμος τῆς πόλεως*, a steward, treasurer, officer, or chamberlain of a city. So Vulg. *arcarius*. Rom. xvi. 23. on which passage Elsner produces an ancient inscription, where mention is in like manner made of the *οἰκονόμος* of the city of Smyrna<sup>2</sup>. [Is. xxii. 15.]

II. It is applied in a spiritual sense, not only to the apostles and ministers of the Gospel, 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to private believers, who had received any miraculous gift of the Spirit, 1 Pet. iv. 10. [and were to use the gift, and impart it to others, thus acting as ministers of God.]

*Οἶ' ΚΟΣ*, *ov, ὁ*.

I. A house, properly so called. Mat. ix. 6, 7. xi. 8. et al. freq. [*ἐν οἷκῳ* is at home. 1 Cor. xi. 34. xiv. 35. *κατ' οἶκον* or *κατ' οἰκόν*, in private houses, privately, Acts ii. 46. v. 42. xx. 20. On Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. see *ἐκκλησία*. The word is often used of a royal house or palace, though not absolutely, Mat. xi. 8. Luke xxii. 54. (palace of the high priest.) Gen. xii. 15; and for a house of God, or temple, as Acts vii. 47, 49. generally with *θεοῦ* added, as Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John ii. 16, 17. of the temple of Jerusalem. In Mat. xii. 4. Mark ii. 26. Luke vi. 4. it is the sanctuary, and is put absolutely in that sense, Luke xi. 51. (though Kuinoel on Mat. xxiii. 37. says, it is the

temple; but I think without reason.)<sup>3</sup> See 2 Chron. xxxv. 5. The word *προσευχῆς* is added in the same sense in Mat. xxi. 13. Mark xi. 17. Luke xix. 46. In John ii. 16. with *ἐμπορίου* (traffic) it means a place of traffic, or shop. It expresses (and this sense is mentioned by Hesychius, see also Hom. Od. H. 356.) various parts of the house, as (1) the chamber on the top of the house for retirement, Acts x. 30. xi. 13. according to Schleusner, Wahl, and Bretschneider. In Acts ii. 2. (as Josephus mentions, Ant. viii. 3, 2. that there were thirty of these *αἶοι* or chambers round the temple,) Krebs and Bretschneider choose to imagine that the apostles were assembled in one of them; but it appears absurd to think that the rulers of the temple would have given them permission to assemble there. Wahl takes it for the upper chamber of the house, as in the places just quoted. Something depends on the meaning of *κάθημαι* in this place, which may be either to sit or to dwell; and Rosenmüller, taking the last sense, construes the house where they dwell. Schl. avoids the difficulty, saying, *replevit totum edificium, quo continebantur*. Wahl's sense appears the most satisfactory. (2) The word denotes an eating-room, as in Luke xiv. 23. Xen. Symp. ii. 18.—In Mat. xxiii. 38. Luke xviii. 35. (your house is left unto you desolate) it is doubted whether the sense is your dwelling-place, (i. e. here Jerusalem and Judaea,) or your nation and power, or country, your temple. The first sense obtains in Luke i. 23, 56. xiii. 35. Mat. xii. 44. and this is preferred by Schleusner; the second, which is that of Grotius, Elsner, and Loesner, is defended by Mat. x. 6. xv. 24. et al. See Loesner in Comment. Theoll. a Vellhussen, Ruperti, and Kuinoel, ii. p. 49. The prediction then is, that the power and honour of the Jewish nation shall be utterly destroyed. The last interpretation is embraced by Olearius, Wolfius, and others, and latterly by Kuinoel. Wahl thinks *ὑμῶν* against it.]

II. A household, family dwelling in a house. Luke xix. 9. Acts [vii. 10.] x. 2. [xi. 6. xvi. 15. xviii. 8.] 1 Cor. i. 16. et al. On Tit. i. 11. [1 Tim. iii. 4, 5, 12. v. 4. 2 Tim. i. 16.] Kypke cites the phrase *Οἶ'ΚΟΥΣ—ΑΝΑΤΡΕΠΕΘΑΙ* from Josephus. [Gen. vii. 1. Xen. Mem. iii. 6, 14. Thucyd. i. 22.]

III. A family, lineage. Luke i. 27. ii. 4. where Doddridge, after Grotius, justly I think, refers *οἶκον* to the family, and *πατρία* to the household or descendants of David, according to the division of the tribes into families and households. Comp. Num. i. 18. &c. Josh. vii. 17, 18. [1 Kings xii. 16, 19.] and see Doddridge on Luke ii. 4. In this view it is spoken of a whole nation sprung from a common progenitor. Mat. x. 6. xv. 24. et al. [Luke i. 33. Acts ii. 36. vii. 42. Heb. viii. 8, 10.]

IV. The house of God denotes either the material temple at Jerusalem, Mat. xxi. 13. Luke xi. 51. John ii. 17. (comp. Mat. xxiii. 38.) because God dwelt therein, or was peculiarly present in it, as Mat. xxiii. 21; or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17. which is the temple or habitation of God through the Spirit. Comp. *ναός* IV.

*Οἰκουμένη*, *ης, ἡ*. Properly the participle pass. prea. fem. contract. from *οἰκίσω* to inhabit.

I. *Ἡ ἡ γῆ* the earth being understood, the inhabited or habitable earth or world. Mat. xxiv. 14. (where

<sup>1</sup> [Under *καρπός* I have said that the final consummation of all things is the time here intended, on the ground that the writer had in his mind the completion of this plan of union. If he looked to its commencement, the publication of Christianity is the proper meaning here.]

<sup>2</sup> [The office was one of some consequence; for in Josephus, Ant. xi. 6, 12. it is mentioned with the *ἀρχιερεῖς*. The word *ταμίης* is more common. Its use as applied to the curators of the public money in the temple of Minerva at Athens is well known. I have given instances in Græcæ Inscr. Vetust. p. 212.]

see Doddridge's excellent note.) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the inhabitants of the world. [Sehl. thinks it is put for the whole world in these passages, without respect of its inhabitation, or capability of inhabitation. Add Heb. i. 6. Rev. xvi. 14. So Pa. xviii. 15. It is put for the inhabitants also in Acts xix. 27. Rev. iii. 10. xii. 9. Pa. ix. 8.]

II. *The Roman empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10.—*The Roman empire* might well be called by the evangelists *παῖσα*, or *ἡ οἰκουμένη*; since near two hundred years before their time Polybius had observed, vi. 48. 'Ρωμαῖοι ἐν ὀλίγῳ χρόνῳ ΠΑ'ΕΑΝ ὅπ' ἐαυτοῦς ἰκποίησαν ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ, 'the Romans in a short time subdued the whole inhabited world;' and Plutarch, Pomp. p. 631. F. mentions *πολλὰ χωρία τῆς ὑπὸ Ῥωμαίων ΟΙΚΟΥΜΕΝΗΣ*, 'many countries of the Roman world.' [Polyb. iv. 38, l. Herodian, v. 2, 4.] See more in Wetstein on Mat. xxiv. 14. and Luke ii. 1; and on this latter text see Dr. Campbell's excellent note, and on Rev. iii. 10. Vitringa; and observe, that the LXX in like manner use *ἡ οἰκουμένη* *ἡν* for the *Babylonish empire*, Is. xiii. 11. xiv. 17; and *ἡ οἰκουμένη*, for the *Syrian*, Is. xxiv. 4<sup>1</sup>. [This interpretation of Parkhurst is far too positively stated. In Luke ii. 1. many interpreters, for example, Keuchen, Bynæus, (de Natali J. C. p. 305.) Fabricius, (Cod. Apol. i. p. 103.) Lardner (Credib. vol. i. p. 240.) Fischer, (Prol. iii. 2.) Kuinoel, and many others conceive, that only Judea is meant, as there is not any record of a general census of the Roman empire in the Roman historians at the time spoken of. So again, in Acts xi. 28. the dearth in the whole world spoken of, is referred by most persons to Judea alone, especially as it is known by Josephus (Ant. xx. 5, 2.) that such a dearth existed there at the time noticed. In Luke iv. 3. most persons also understand Palestine (though Wahl as well as others think the whole world is meant); and this sense is found in Josephus, Ant. viii. 13, 4. xiv. 7, 2. The Jews also called Judea *the earth*, or *all the earth*. See Ruth' i. 1. 2 Sam. xxiv. 8. Parkhurst has omitted Acts xvii. 6. where the Roman empire is clearly meant. In coins it is so designated. See Zoega, Num. Æg. Imp. p. 23.]

III. *Οἰκουμένη ἡ μέλλουσα*, the world to come, Heb. ii. 5. seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which began at his first advent, and shall be completed at his second and glorious coming. The Jews in like manner call the kingdom of the Messiah *עוֹלָם הָעוֹלָם* the world to come, probably from the prophecy of Isaiah, lxxv. 17. where it is represented by new heavens and a new earth. It is observable that St. Paul uses this phrase only in this passage of his Epistle to the Hebrews or converted Jews, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the gentile converts. See Whitby and Doddridge on the place; and comp. Heb. vi. 5.

[*Οἰκουργός*, οὗ. See the following word.]

<sup>1</sup> [So Alexander's empire is called in Ælian, V. H. iii. 29; and the Greek dominion in Demosth. de Cor. c. 15 and 19.]

*Οἰκουρῶς*, οὗ, ὁ, ἡ, from *οἶκος* a house, and *οὔρος* a keeper, which see under *ἐπιουρῶς*.—*A keeper at home*, to look after domestic affairs with prudence and care. "Elsner has above, in a learned note on this place, that the word *οἰκουρῶς* is used by several of the best authors to express both these ideas<sup>2</sup>." Hesychius explains *οἰκουρῶς* by *ὁ ποσιντῖων τὰ τοῦ οἴκου καὶ φυλάττων*, one who takes care of the things belonging to the house, and keeps them. It is a pretty observation of Leigh, that our English word *housewife* answers the Greek *οἰκουρῶς*. See also Wetstein. ooc. Tit. ii. 5. where observe from Wetstein and Griesbach, that six ancient MSS. read *οἰκουρῶντες* workers at home. [The word occurs in its proper sense in Artemid. ii. 11; in that of the N. T. in Eur. Hec. 1261. See Fessel. Advers. SS. ii. 17. *Οἰκουρῶς* occurs in Lucian, Nigrin. c. 18. Liban. in Orest. p. 293. *Οἰκουρῶν* Plut. t. v. p. 119. vi. p. 538. ed. Reiske.]

*Οἰκτιρῶ* and *οἰκτιρῶ*, from *οἶκος* compassion. Comp. under *ἱλεός*.—*To compassionate*, have compassion upon, tenderly pity. It is more than *ἱλεῖω* to pity. ooc. Rom. ix. 15. which is a citation from the LXX of Exod. xxxiii. 19. in which text, as in many others, this V. answers to the Heb. *חַנּוּן*, which is likewise a very strong word, properly denoting to have one's bowels yearn, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12. where *σπλάγχνα* bowels, and *οἰκτιρμοὶ* mercies, are joined together. See also James v. 11. [Ex. xx. 19. Mic. vii. 19. Ælian, V. H. iii. 22.]

*Οἰκτιρμός*, οὗ, ὁ, from *οἰκτιρῶ*.—*Mercy*, tender mercy, compassion. ooc. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28<sup>3</sup>.—This word, when used in the LXX, almost constantly answers to the Heb. *חַנּוּן* bowels of mercy, yearnings of the bowels from compassion. [See 2 Sam. xxiv. 14. Is. lxiii. 15. Zech. i. 16.]

*Οἰκτιρῶν*, ονος, ὁ, ἡ, from *οἰκτιρῶ*.—*Merciful*, tenderly merciful, compassionate. ooc. Luke vi. 36. James v. 11.—The word in the LXX most commonly answers to the Heb. *חַנּוּן* properly one whose bowels yearn with pity. Comp. under *οἰκτιρῶ*. [Exod. xxxiv. 6. Nehem. ix. 17, 34. Ecclus. ii. 11.]

*Οἶμαι*, by syncope from *οἶσμαι*, which see.—*To think*, suppose, judge. ooc. John xxi. 26.

*Οἶνον*, ου, ὁ, from *οἶνος* wine, and *πότης* a drinker, which from *πῶς* to drink.—*A drinker of wine*, a wine-bibber. ooc. Mat. xi. 19. Luke vii. 34.—In the LXX of Prov. xxiii. 20. it answers to the Heb. *יַיִן* a stiller of wine. [Polyb. xx. 8, 2. The verb *οἶνωσθαι* ooc. Prov. xxxi. 4.]

*Οἶνος*, ου, ὁ, from the Heb. *יַיִן* wine, which from *יָצַק* to press, squeeze, as being the expressed

<sup>2</sup> Doddridge.

<sup>3</sup> [This word usually occurs in the plural. Fischer, in his 6th Prolusion, accounts for the use of the plural in this and similar cases, by saying, that that number seems fitter than the singular to betoken the dignity of certain persons, and the excellence of certain things; and that it is used not as an intensive of the excellence of that which is spoken of, but merely an indication of its excellence. Stock says the contrary of this word, viz., that it indicates the infinity of God's love; but Fischer says, that that would be equally expressed in the singular, as all God's attributes are infinite, and that the plural is only used as more fitting his great goodness and love.]



juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbriic *win*, old German *utin*, Danish *vinn*, Dutch *wijn*, Saxon *pin*, and English *wine* and *vine*<sup>1</sup>.

I. Wine. Mat. ix. 17. 1 Tim. v. 23. et al.

II. From the intoxicating effects of wine, and the idolatrous abuse of it among the heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) wine signifies communion in the intoxicating idolatries of the mystic Babylon. Rev. xiv. 9. Comp. Jer. li. 7. [*Οἶνος* has not this sense *alone*, but in union with other remarkable words, as *θυμός*, or *porneia*. Under the word *θυμός*, with which *οἶνος* is joined in this place of Revelation, and also in xviii. 3. and which denotes *poison* or *medicaments* of a stupifying and intoxicating nature, Parkhurst interprets the phrase as denoting such inflammatory philtres or love-potions as were given by prostitutes to their lovers. See *θυμός*. And I presume that here he means to compare the idolatries of Babylon to such medicated drinks in their intoxicating effects. In the last passage, indeed, we have *οἶνος τοῦ θυμοῦ τῆς πορνείας*, and in Rev. xvii. 3. again *οἶνος τῆς πορνείας* simply; and Rosenm. observes on Rev. xiv. 8. that the words describe a city using all sorts of arts to bring other nations under her power, as prostitutes used philtres to entice lovers; and that Babylon is said to have intoxicated all nations with the wine of her fornication, i. e. of her idolatry. See *πορνεία*. Wahl, Bretschneider, Gataker, (Adv. Misc. v. p. 47.) Blackwall, (Sacred Class. ii. p. 187.) and Vitrings also understand the phrase much in this sense. Hammond takes *θυμός* in its stronger sense of *absolute poison*, and interprets Rev. xiv. 8. of a *bitter poisonous cup of fornication*, looking to its evil consequences, and not simply to its inebriating quality.]

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of medicated wine, to take away their senses, (comp. under *κεράω* II. and *συμρνιζω*.) it denotes figuratively the dreadful judgments of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Is. li. 17, 21, 22. Jer. xxv. 15. [Schl., Bretsch., and Wahl say, that the metaphor is taken from the confusion and dismay of the sinner under God's hand, which is similar to that of drunken men, and amounts to madness, and leads them to ruin.]

**Οἶνοφλυγία**, ας, ῆ, from *οἶνόφλυξ*, υγος, ὁ, a drunkard, a person habitually or frequently heated with wine, which from *οἶνος* wine, and *φλύω* or *φλύζω* to be hot, boil.—A being heated, or a debauch, with wine, excess of wine. occ. 1 Pet. iv. 3.—The Greek writers often use this word in the same sense. See Wetstein. [Andronicus Rhodius (περί Παθῶν, p. 6.) defines *οἶνοφλυγία* to be *ἐπιθυμία οἶνου ἀπληρῶς* an insatiable desire for wine. Hesychius says *οἶνοφλυγία*, μῖθαι (fits of drunkenness). It occurs in Philo, de Op. Mundi, p. 36. and de Temul. p. 272. Xen. de Rep. Lac. v. 4. Cc. i. 22. Ælian, V. H. iii. 14. Poll. Onom. vi. 22. See also Eustath. ad Il. φ. p. 1330, 26.

*οἶνοφλυγία* occ. Dent. xxi. 20. and Is. lvi. 12. *Οἶνόφλυξ* (which Hesychius calls a drunkard, or great lover of wine, and the Etym. M. 618, 34. one that rushes into wine, or drunkenness) occ. Æsch. Soc. Dial. ii. 40. Ælian, V. H. iii. 14.]

*Οἰομαι* [or contracted *οἶμαι*, to think, be of opinion, suppose. Hesychius explains it by *νομίζω*, *ὑπονοέω*, and *ὑπολαμβάνω*. It occurs only thrice in the N. T. John xxi. 26. For similar examples of the infin. of the aor. instead of that of the fut. see Lobeck ad Phryn. p. 751. Phil. i. 16. The infin. pres. after *νομίζω* occurs in Iamblich. de Vit. Pyth. v. 61. and after *οἶμαι* in Xen. Hell. v. 1, 15. Lobeck on Phryn. p. 753. makes some remarks on the necessity of supplying *δῆιν*, *θίλειν*, or *δύνασθαι*, in such cases. James i. 7. Gen. xli. 1, 17. Job xi. 2. Aristot. Rhet. ii. 13.]

*Ολο*, α, ον, from *ὥς* ας.

I. Such as, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 19.

[II. Of what sort, without reference to any particular object as a point of comparison. Luke ix. 55. 1 Thessa. i. 6. Test. xii. Patr. p. 741. Add 1 Cor. xv. 48. 2 Cor. x. 11. xii. 20. Phil. i. 30. 1 Thessa. i. 5. Rev. xvi. 18. Æsch. Soc. Dial. ii. 2. Gen. xlv. 15. In 2 Tim. iii. 11. it occurs twice. In the 2nd place, *οἷους* *διωγμούς*, Schl. refers it to this head; but it is difficult to construe it with this sense. It may be perhaps, *what persecutions have I endured*. Erasmus has, *ois quam graves calamitates, &c. sustinuerim*. In the other place *οἷα μοι ἐγένετο*, Schl. says it is simply *which*, and so Erasmus. See Esth. ii. 1. Dan. xii. 1.]

[III. *Ολο* (or more usually *ολός* τε) is joined often with *εἶμι*, and a verb in the infin. following, in the sense of *to be able*. Hermann (on Viger, n. 79.) says it is for *ροιοῦτός εἰμι ὥστε*. The verb *εἶμι* is often omitted (as in Plat. Rep. iii. p. 306. ed. Serr. Arrian, Exp. Al. i. 13. Xen. Cyr. vi. 1, 4). Many examples will be found in Mattheüs, § 479. obs. 2. or the Notes on Viger, iii. 8, 9. Whether, instead of a verb in the infin., *εἶναι* and a verb may follow, seems doubtful, though after *ἐνναρός*, &c. such a construction is allowed. See Mattheüs, § 531. However, Schleusner, Rosenmüller, and Wahl conceive that *ολον εἶναι* is to be taken in that sense in Rom. ix. 6. Rosenmüller adds, that others think it is *as if, as though*, and so Parkhurst.]

*ΟΙΨ*, 1 fut. *οἶσω*.

To bring, carry. occ. John xxi. 18. Rev. xxi. 20. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. *οἶσω*, *οἶσετε*, &c.

*Οκνέω*, ᾶ, from *δενος* sloth, idleness, which the Greek grammarians derive from *οὐ κινεῖν*, not moving.—To delay, be loth, think much, as we say. occ. Acts ix. 38. where see Wetstein and Kypke. [Judg. xviii. 9. Num. xxii. 16. Eccles. vii. 35. Polyb. i. 14, 7. Xen. Mem. ii. 3, 14.]

*Οκνηρός*, ᾶ, ὄν, from *δενίω*.

I. Slothful, idle. occ. Mat. xxv. 26. Rom. xii. 11. [Prov. vi. 6, 9. xx. 3, 4. Herodian viii. 5, 1.]

II. Tedium, troublesome. Phil. iii. 1. [Theocr. xxiv. 35.]

<sup>1</sup> See Junius's Etymol. Anglican. in WINE.  
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'Οκταήμερος, ου, δ, ἡ, from ὀκτώ *eight*, and ἡμέρα *a day*. [*Lasting eight days, or*] of the *eighth day, performed on the eighth day*. occ. Phil. iii. 5. [There is some doubt whether περιτομή or περιτομή is the right reading. Schl. is for the latter, Wahl and Bretschneider for the former; and Wahl defends it by a passage cited by Wetstein from Greg. Naz. Or. xxv. 465. D. Χριστὸς ἀνίσταται τριήμερος, Ἀδάμας τετραήμερος.<sup>1</sup>]

'ΟΚΤΩ, οί, αἱ, τά, undeclined. A noun of number, *eight*. Luke ii. 21. et al.

'Ολεθρος, ου, δ, from ὀλίω.—*Destruction* <sup>2</sup>. occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. i. 9. where see Macknight. [Prov. xxi. 7. Jer. xlviii. 3. Obad. 13. Diod. Sic. xiv. 66. Xen. Anab. i. 2, 26.]

ὀλιγόπιστος, ου, δ, ἡ, from ὀλίγος *little*, and πίστις *faith*.—*Of little faith, having but little faith*. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, η, ου, *small or little*.

[(1.) In number, (ὀλίγος ἀριθμῶ, Deut. iv. 27. i. e. when used in the plural, *few*), as Mat. vii. 14. ix. 37. xv. 34. xx. 16. xxii. 14. xxv. 21, 23. Mark vi. 5. viii. 7. x. 2. xii. 48. (where understand πληγὰς, and see Bos and Matthiae, § 413 and 420.) xiii. 23. Acts xiv. 28. xvii. 4, 12. Heb. xii. 10. 1 Pet. iii. 20. v. 12. (understand λόγων. Thucyd. iv. 95. uses the singular in the same sense.) Rev. ii. 14, 20. iii. 4. xii. 12. In Eph. iii. 5. ἐν ὀλίγῳ is by some (as Schl. and Bretschn., after Camerarius) said to be *a little time* before; by others to be *shortly, in few words*, (διὰ βραχίων,) and in this way Parkhurst and Wahl, after Chrysostom, take it.]

[(2.) In quantity, of place or time. It is used as to space in Mark i. 19. Luke v. 3. (where Schl. calls it an adverb, and says we must understand κατὰ ὀλίγον μέρος τοῦ τόπου,) as to time in Mark v. 31. James iv. 34. Comp. Joseph. Ant. xii. 10, 5. 1 Pet. i. 6. v. 10. Rev. xvii. 10. (where also Schl. calls it an adverb, and understands κατὰ ὀλίγον μέρος τοῦ χρόνου; why not χρόνον at once!)]

[(3.) In quantity simply. Thus 1 Tim. v. 23. οἶνον ὀλίγῳ is probably a *small or moderate quantity of wine*, though some have fancied it was a *light or weak wine*. See Wolf's note. Again, 2 Cor. viii. 15. (referring to Exod. xvi. 18.) a *small quantity of manna*. And so perhaps Luke vii. 47. ὀλίγον ἀγαπᾷ, i. e. *his love is little in quantity*, and ὀλίγον ἀπίσται.]

[(4.) In magnitude. Acts xii. 18. xv. 2. xix. 23. And so] ἐν ὀλίγῳ, *within a little, almost, well nigh*, propemodum. Acts xxvi. 28, 29. So Chrysostom, κατὰ μικρόν; though I am well aware that in the Greek writers (see Wetstein) ἐν ὀλίγῳ generally signifies *a little or short time*, χρόνῳ being understood: but its being opposed in verse 29. to ἐν πολλῷ, determines its

meaning; and see Raphelius, Wolfius, and Dodridge on Acts xxvi. 28. and Plato, Apol. Socrat. § 7. p. 71. ed. Forster, where ἐν ὀλίγῳ may mean *almost, nearly*, as τοιοῦτόν τι following seems to show. See Forster's note. I add, that in ver. 29. the modern Greek version explains ἐν ὀλίγῳ by παρ' ὀλίγον. [Comp. Strab. v. p. 372. Παρ' ὀλίγον in Prov. v. 14. and ὀλίγῳ or ὀλίγου has the same sense. See Pausan. i. 13. Thucyd. iv. 129. Ælian, V. H. iv. 28. Abresch, Diluc. Thucyd. p. 483. 'Ολίγος is *small in magnitude* also in Acts xxvii. 20. and perhaps in 1 Tim. iv. 8. (see Diog. L. vi. 70.) though some may understand χρόνον, James iii. 5. There is no doubt that ὀλίγος and μικρός are often interchanged in good Greek. See Theocrit. Idyll. i. 47. Hom. Hymn. in Merc. 245. Eustath. ad Hom. Il. E. p. 464, 46. Valck. ad Eur. Hippol. 530.]

'Ολιγόψυχος, ου, δ, ἡ, *feeble-minded, weak-hearted*.—From ὀλίγος *small*, and ψυχή *the mind*; or perhaps this word should be deduced from ὀλίγος *small*, and ψυχὴ *breath*, and so may strictly denote one who *fetches his breath short and weakly*, as it is well known *low-spirited and sorrowful* persons do. Thus the LXX, Num. xxi. 4. have ὀλιγοψύχῃσιν ὁ λαός for the Heb. קָטַן הַנֶּפֶשׁ literally, *the breath of the people was shortened*.<sup>3</sup> So Judg. xvi. 17; and in the LXX of Exod. vi. 9. the N. ὀλιγοψυχία answers to the Heb. קָטַן הַנֶּפֶשׁ *shortness (weakness) of breath*, i. e. *low-spiritedness*; and in Is. lviii. 15. the adjective ὀλιγόψυχος to קָטַן הַנֶּפֶשׁ *low, depressed in breath*. occ. 1 Thess. v. 14. [Add Prov. xiv. 29. xviii. 14. Is. liv. 6.]

'Ολιγοψῆω, ᾧ, from ὀλίγος *little*, and ῥῆμα *to care*, which from ῥα *care*.—*To neglect, despise*. occ. Heb. xii. 5. [The verb occurs in the sense of *neglecting* in Ælian, V. H. ii. 23. Thucyd. ii. 62. Herodian i. 1. 1. Xen. Mem. ii. 4, 3. and so it is explained in the lexicographers. Schleusner here makes it to *refuse or reject*, because the words are taken from Prov. iii. 11. where the Heb. is דָּפַקָה.]

ὀλοθρευτής, οῦ, δ, from ὀλοθρεύω.—*A destroyer*. occ. 1 Cor. x. 10. [The passage has a reference to the murmuring of the Jews in Num. xiv. 2. The word signifies the same as ὁ ὀλοθρεύων in Heb. xi. 28. where it signifies the *destroying angel* mentioned Exod. xii. 23<sup>4</sup>. as ὁ ὀλοθρεύων. This destroying angel is mentioned also in 1 Chron. xxi. 12. (ἄγγελος Κυρίου ἐξολοθρεύων.) He was called by the Jews Sammael, and so some explain the word here. But as we do not find that the murmuring Jews were destroyed by the immediate intervention of the destroying angel, like the first-born in Egypt, Rosenmüller and Schleusner understand here *the plague*, by which the murmurers were destroyed, in Num. xvi. 41. and following. Wahl and Bretschneider do not decide for either opinion.]

'Ολοθρεύω, from ὀλεθρος *destruction*.—*To destroy*. occ. Heb. xi. 28. [See the last word. Exod. xii. 23. Deut. xx. 20. Jer. ii. 30. v. 6. xxv. 36. et al. It seems in the LXX a strong word, and to denote entire destruction.]

<sup>1</sup> [Bp. Middleton is for περιτομή; and observes justly, that adjectives in ἡμεροί are usually applied to persons; and also that, in this place, the structure of the whole passage would be disturbed by supposing the nominative used; for the apostle, both before and after this phrase, is himself the subject of the discourse; yet, if the nominative is used, how awkward would it be to restore ἡμέρῃ in the next clause!]

<sup>2</sup> [The proper meaning of this word is perhaps *destroyer*. See Demosth. 119, 8. and 583, 1. ed. Reiske, and Valck. ad Ammon. c. 10.]

<sup>3</sup> [The verb occurs also in Ps. lxxvii. 3. where it is *to be dejected*; in Jonah iv. 9. *to faint*. See likewise Judith vii. 19. viii. 9. Ecclus. iv. 9.]

<sup>4</sup> [This answers to the Hebrew קָטַן הַנֶּפֶשׁ.]

Ὁλοκαύτωμα, ατος, τό, from ὀλοκαυνώ to burn the whole, spoken of sacrifices by Xenophon<sup>1</sup> and Plutarch [t. viii. p. 772. ed. Reiske]; and this from ὅλος all, the whole, and κίανται, 3 pers. perf. pass. of καίω to burn.—A burnt-offering, the whole of which was burnt on the altar, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. *q̄nā* a burnt-offering, so called from the V. *q̄nā* to ascend, because it ascended in flame and smoke towards heaven. [See Exod. x. 25. xxiv. 5. xxxii. 6; and it is for *q̄nā* in Exod. xxx. 20. Levit. iv. 35. v. 12. xxiii. 8, 25, 36. The word ὀλοκαυνώ occurs in Josephus, Ant. iii. 9, 1. ix. 7, 4. and the noun, Test. xii. Patr. p. 569. The victim was all burnt except the skin or hide.]

Ὁλοκληρία, ας, ἡ, from ὀλοκληρος, [integrity or entiveness of all the parts].—Perfect soundness, as opposed to lameness or bodily weakness. occ. Acts iii. 16. Comp. ver. 2. and ch. iv. 9. [The Vulg. has *integram sanitatem*.] In the LXX of Is. i. 6. this word is used nearly in the same sense for the Heb. *ṣāḥ*.

Ὁλόκληρος, ου, ὁ, ἡ, from ὅλος all, the whole, and κλῆρος a part, share. [Schleusner derives the word from κλῆρος an inheritance, and makes its primary signification an heir to the whole property, which he got from Budæus; but I doubt this use of it. It is, as Wolfius says, "quod omnibus suis partibus constat," entire or perfect, and is so used of victims, (in Joseph. iii. 12, 2.) which by the law were to have no defect. See Poll. i. 29. Plut. vi. p. 660. ed. Reiske. Deut. xxvii. 6. Josh. viii. 31. In 1 Mac. iv. 47. it is used of *unleavened* or *untouched* stones; in Ezek. xv. 5. of a tree not cut. See also Alcip. iii. 22. Diodor. i. 4. Then it means the whole, like ὅλος, but is a stronger word, the whole in the full integrity of its parts. Aristot. Eth. iv. 1. And this is the sense in 1 Thess. v. 23. It is used of sanity of body by Lucian, Macrob., and Arrian, Diss. Ep. iii. 26. and thence, I presume, transferred to sanity of mental qualities, as in James. See Wisd. xv. 3. Lucian, Am. c. 24. and Hemsterh. ad Lucian. t. i. p. 17.]—Whole, having all its parts sound, perfect, integer. Neut. used as a substantive, ὀλόκληρον ἡμῶν, 'your whole,' compositum, frame, constitution or person, namely, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23. where see Whitby, Wetstein, Doddridge, and Macknight. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4. the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that bodily soundness and perfection which was required by the Mosaic law in the typical priests of God.

ὉΛΟΑΥΤΩΩ, either from the Heb. *hāṭā* in Hiph. *hāṭā* to howl, yell, to which this word when used in the LXX [Is. xiii. 6. xv. 3. Ezek. xxi. 12. Jer. iv. 8.] generally answers; or else it may be, like the Hebrew, formed immediately from the sound.

—To howl, yell. occ. Jam. v. 1. where see Wolfius and Wetstein. [It is properly expressive of women's shouting or howling. See Blomf. ad Æsch. Sept. Theb. 254. Both Pollux and Suidas restrict it to women. In Greek it is often expressive of acclamations of joy or festivity made by women in honour of the gods. See Casaub. ad Theophr. Char. c. 21. Spanh. ad Call. H. in Del. 258. and ad Julian. Imp. p. 234. Hemsterh. ad Lucian. Somn. c. 4. However, it is used also, not only in the LXX as above, but in Greek authors, as in the N. T., to express yells of sorrow. The noun ὀλοθυμός (not the verb, as Schleusner says) so occurs in Æsch. Choeph. 384. and Sept. Theb. 254. See also Soph. El. 751.]

ὉΛΟΣ, η, ου, from the Heb. *kol*, every, the aspirate breathing being substituted for *ay* which in sound it resembles when pronounced gutturally, after the oriental manner.—All, the whole. Mat. iv. 23, 24. ix. 26. et al. freq. On John vii. 23. Wetstein very pertinently cites from Hippocrates, 'ὉΛΟΣ ἈΝΘΡΩΠΙΟΣ ἐκ γενεῆς νοσῶς ἴσθι, 'the whole or entire man is a disease (i. e. a heap of diseases) from his birth;' and from Aræteus, τὸ κακὸν—ἐνδοθὶ γέ 'ΟΛΟΙ ΤΩΙ ἈΝΘΡΩΠΩΙ ἰνοκεῖ, καὶ 'ΟΛΟΝ ἔξωθεν ἀμπίχει, 'within the malady resides in the whole man, and without wholly surrounds him.' "Circumcision," says Jesus, "is a painful thing, and concerns a part of the man: I have restored a man to ease, and a whole man." Markland in Bowyer's Conject. ὅλην τὴν ἡμέραν, all the day. Rom. viii. 36. This seems an Hellenistical phrase; it is used by the LXX, Ps. xlv. 22. where, as in Rom., it answers to the Heb. *ṣāḥ*, and denotes always. This word in the LXX generally answers to the Heb. *kol*. [Gen. xxv. 25. Lev. iv. 12. See Diod. Sic. xi. 71. Herodian viii. 4, 3. Xen. Cyr. ii. 1, 24.]

Ὁλοτελής, εος, ους, ὁ, ἡ, καὶ τὸ -τε, from ὅλος all, the whole, and τελῶ to complete.—All or the whole, completely or entirely. occ. 1 Thess. v. 23. [Ὁλοτελής Aq. Deut. xiii. 17.]

Ὁλυνθος, ου, ὁ, from ὀλυνμαι to be destroyed, perish.—An early fig, which in the warmer climates is very apt to fail. occ. Rev. vi. 13. where see Wetstein, and comp. Is. xxxiv. 4. The word is used in the same sense by the LXX in Cant. ii. 13<sup>2</sup>. for the Heb. *ṣāḥ*, which is in like manner derived from *ṣāḥ* to fail. Accordingly the Vulgate hath *grossos* both in Cant. and Rev., which, says the old dictionary, quoted by Martinus, (Lex. Philol. in Grossus,) are properly *the first figs, which early fall off by the wind*. Comp. Heb. and Eng. Lexicon in *ṣāḥ*.

Ὁλως, adv. from ὅλος.

1. At all, omnino. occ. 1 Cor. xv. 29. Mat. v. 34. where "the person who signs himself R. in Bowyer's Conjectures, (i. e. the late learned Markland, whom see,) proposes to reject the colon after ὁλως, for which we might substitute a comma. According to this arrangement the passage would be, but I command you by no means to swear either by heaven, &c. The command of

<sup>1</sup> [Schl. quotes Nahum iii. 12. but the LXX has *enkaî*. Ὁλυνθος is found in one of the minor versions.]

<sup>2</sup> "Grossi sunt ficus immature, inhabiles ad comedendum et propriè primitivæ, quæ ad pulum venti facilè cadunt. Vet. Dicit." [See Theophr. H. P. li. 9.]

<sup>1</sup> ὉΛΟΚΑΥΤΩΩΝ τὸν ταύρον—ὉΛΟΚΑΥΤΩΩΝ τὸν ἴππον. Xenophon, Cyrop. viii. p. 464. ed. Hutchinson, 8vo (viii. 3, 24.) ὀλοκαυνέω occurs Xen. An. vii. 8, 4 & 5. according to Schneider's ed. Joseph. Ant. iii. 8, 6.]

Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." Michaelis, *Introduct.* to N. T. by Marsh, vol. ii. p. 516. *Comp. Mat.* xxiii. 16, 18. and *Bp. Pearce* on *Mat.* v. 34.

2. Affirmative, *indeed, by all means, sanè.* occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see Elsner and Wetstein on 1 Cor. v. 1. [Wahl and Bretschneider translate these two passages like the first by *omnino*, and give no other meaning. Schleusner just mentions the sense *immo vero* as given by some to 1 Cor. v. 1. In 1 Cor. vi. 7. the sense appears to me to be decidedly, as our E. T. has it, *utterly or entirely*. In 1 Cor. v. 1. Salmasius de Fœn. *Trap.* p. 161. explains it rightly by *ἀρα*, i. e. *in good truth*. I cannot see how Parkhurst's *by all means* applies to it.]

‘Ομβρος, *ov, ò*, from *ομοῦ βρῖν* to flow together. So the etymologist, *δμβρος* ò ‘ΟΜΟΥ ‘ΡΕΩΝ καὶ καταρχόμενος, ò βαρίως φερόμενος. “Ομβρος, what flows together and comes down, what falls heavily.”—*A heavy shower, a storm of rain, imber.* occ. *Luke* xii. 54. [It is put for *ὥρη* in *Deut.* xxxii. 2. See *Wisd.* xvi. 16. *Xen. Ec.* v. 18.]

[Ὀμιρομαι. The same as *μειρομαι*. This word is found in some MSS. of 1 *Thess.* ii. 8. and is acknowledged by Phavorinus, Hesychius, and other authorities.]

Ὀμιλέω, *ω*, from *ὄμιλος* a multitude.

I. Properly, to be in a multitude or an assembly of people.

II. To be in company with any one, to converse with. [See *Prov.* xv. 13.]

III. To converse, talk with, colloquor. occ. *Luke* xxiv. 14, 15. *Acts* xx. 11. xxiv. 26. [See *Dan.* i. 19. (sec. Chish.) *Susan.* v. 53. *Joseph. Ant.* x. 11, 7. iv. 2, 2. xi. 5, 6. The word occurs twice in *Prov.* xxiii. 30. but the first place appears an interpolation, and the second is used in the sense of *ambulo*, or *continenter ambulo*. See *Abresch, Lectt.* *Aristen.* p. 50.]

Ὀμιλία, *ας, ή*, from *ὄμιλος*.—Communication, conversation, discourse. occ. 1 Cor. xv. 33. Hence *Eng. Homily*. [Parkhurst has here, as elsewhere, joined two different meanings under one head, so that it is not clear what meaning he intended to give the word in the passage quoted. The meanings should be thus divided:]

[I. Communication, association with, familiarity, commerce with. *Ælian.* V. H. xiii. 1. *Æsch. Socr. Dial.* i. 2, 1. It is used *de congratu veneno*, *Exod.* xxi. 10. *Joseph. Ant.* ii. 4, 2.]

[II. Discourse, conversation. *Wisd.* viii. 18. *Joseph. Ant.* xi. 3, 2. xv. 3, 6. Bretschneider refers 1 Cor. xv. 33. to sense I.; Schleusner, to sense II., but says it may be referred to I.; Wahl makes it *consortium et sermones*. Alberti and Wolf say it means not only conversation, but generally all association.]

Ὀμιλος, *ov, ò*, from *ομοῦ* together, or *ομοῦ εἰλεῖσθαι* being crowded together [or from *ὄμο* and (430)

*ὄμ, a band, a crowd*'].—A multitude, company, crowd. occ. *Rev.* xviii. 17; where for the words *ἐπὶ τῶν πλοίων* ò *ὄμιλος*, the Alexandrian and another ancient MS., with fourteen later ones, have *ὁ ἐπὶ τόπον πλίων ἔκο* *sailth to the place*, and this reading is embraced by Wetstein, and by Griesbach, who receives it into the text. [1 *Kings* xix. 20. *Thucyd.* iv. 112. *Herodian* i. 1, 1.]

Ὄμμα, *ατος, τό*, from *ὄμμα* I pers. perf. pass. of the *ὄ*. *ὄπτομαι* to see.—An eye. occ. *Mark* viii. 23. [*Prov.* vi. 4. vii. 2. *Xen. Mem.* i. 2, 17.]

[Ὀρνύω, or *δυννυμι*, fut. *ὀρύσω*, perf. *ὄμοσα*, from *ὀρύω*, which see.]

[I. To swear, i. e. to declare by an oath. *Mark* xiv. 71. (with *ὅτι*), or to promise or threaten with the confirmation of an oath, (with a dat. of the person and infin.) *Heb.* iii. 18. (acc. with *πρός* and infin.) *Acts* ii. 30. *Luke* i. 73. (dat. and fut. indic.) *Mark* vi. 23. *Heb.* iii. 11. iv. 3.]

[II. To swear by any person or thing. (1.) With the accusat. *James* v. 12. *Is.* lxx. 16. So *Isocr.* ad *Demon.* § 12. *Diod. Sic.* i. 29. *Demosth.* p. 622, 22. *Joseph. Ant.* v. 1, 1. *Xen. An.* vii. 6, 18; or (2.) With *κατά*, *Heb.* vi. 13, 16. So 1 *Sam.* xxviii. 10. *Is.* xiv. 23. *xxii.* 8. *Amos* vi. 8. *Demosth.* p. 852, 19. 1306, 21. *Æsop. Fab.* 68; or (3.) With *ἐν*, as *Mat.* v. 34—36. *xxiii.* 16, 18, 20, 21. *xxvi.* 74. *Mark* xiv. 71. *Rev.* x. 6. So *Jer.* v. 7. and *Ps.* lxxii. 11. for *ἐν* and *Eur. Hippol.* 1025. *Aristoph. Pax*, 138. See *Spanh.* ad *Aristoph. Plut.* 129. *Drakenb.* ad *Sil. Ital.* viii. 105.]

Ὀμοθυμαδόν, *adv.* from *ὁμόθυμος* unanimous, which from *ὁμός* alike, and *θυμός* mind.

I. With one mind, with unanimous affection, unanimously. *Acts* i. 14. ii. 1, 46.

II. With one accord. *Acts* iv. 24. vii. 57. xix. 29.—This word is also used by the purest of the Greek writers. See *Wetstein* on *Rom.* xv. 6. [Schl. makes no distinction of sense in these passages. Wahl says (1.) *With one mind.* *Rom.* xv. 6. *Acts* i. 14. viii. 6. *Xen. Hell.* ii. 4, 17. (2.) *Together.* *Acts* ii. 1. iv. 24. v. 12. vii. 57. xii. 10. xv. 25. xviii. 12. xix. 29. So *LXX*, *Lam.* ii. 8. *Job* xvii. 16. The word occurs also *Num.* xxiv. 24. *xxvii.* 21. *Job* xvi. 10. xxi. 26. *Aristoph. Av.* 1016. *Joseph. Ant.* xv. 8, 2.]

Ὅμοιάζω, from *ὄμοιος*.—To be like. occ. *Mark* xiv. 70. [Supply *τῶν Γαλιλαίων*.]

Ὅμοιοπαθής, *ιος, οῦς, ò, ή*, from *ὄμοιος* like, and *πάθος* affection.—Liable to be affected in a like manner, of like infirmities, subject to like infirmities. occ. *Acts* xiv. 15. *James* v. 17. See *Wetstein* on *Acts*, and *Campbell's Prelim. Dissertat.* p. 131. &c. [*Wisd.* vii. 3. *Arist. Eth.* viii. 13. *Theophr. H. P.* v. 8. *Themist.* xxvi. p. 318. *Macroch. Sat.* iv. 6.]

Ὅμοιος, *α, ov*, from *ὁμός*.—Like, similar, in whatever respect. *Mat.* xi. 16. *Gal.* v. 21. et al. freq. [It is followed by a dative, as *Mat.* xi. 16. *xxiii.* 31. or a gen. *John* vii. 55. (but this is the only example in the N. T.) It is found in the classical writers, as *Xen. An.* iv. 1, 17. See *Matthiæ*, § 386. Schleusner, Wahl, and Bretschneider say that in *Mat.* xxii. 39. (where *Christ* is

<sup>1</sup> [Hesychius gives both derivations.]

speaking of the two great commandments) the word means *equal*. Thus the second commandment is made *equal* to the first. Kuinoel is silent<sup>1</sup>. Rosenmüller is *expressly* against this opinion, and so is Waterland, Sermon ii. (vol. iv. p. 23. 8vo ed.) The word, no doubt, sometimes expresses *parity of nature*, as in Eccles. xiii. 15. et al.; but if the equality of these two commandments were here intended, doubtless a more positive form would have been found. The word occurs Dan. iii. 25. Is. xiii. 3.]

'Ομοιότης, ητος, η, from ὅμοιος.—*Likeness, resemblance*. occ. Heb. iv. 15. [of parity of nature.] vii. 15. [in Christ's human character. Gen. i. 11. Wisd. xiv. 19. Polyb. xiii. 7, 2.]

'Ομοίω, ὦ, from ὅμοιος.

I. *To make like, assimilate*. Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11. where observe, that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances of Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Judg. xiii. 6, 22. that their gods used to visit the earth under a *human form*. See Alberti on the place, Hom. Od. xvii. 485, 6. and Duport's Gnomologia on that passage, and the authors by him cited. [Rom. ix. 29. Is. i. 9. xl. 18. Thuc. iii. 62. Diod. iii. 63.]

II. *To liken, compare*. Mat. vii. 24. xi. 16. Mark iv. 30. et al. [Schleusner and Wahl put all the expressions where the word is used to introduce a parable, as the *kingdom of heaven is likened* (i. e. *may be compared*) to *ten virgins*, viz. Mat. xiii. 24. xviii. 23. xxii. 2. xxv. 1. under sense I. Bretschneider with more propriety places them under the present head. Add Luke vii. 31. Lam. ii. 13. Wied. vii. 10.]

'Ομοίωμα, ατος, τό, from ὁμοίωμα perf. pass. of ὁμοίω.—*A likeness, resemblance*. occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7. [In this last passage it is rather *form or figure*, as in Deut. iv. 16—18. Josh. xxii. 28. Aristot. Eth. viii. 10. It is *likeness* in 2 Kings xvi. 10. 2 Chron. iv. 3. Is. xl. 18. In Rom. i. 23. ὁμοίωμα εἰκόνος is explained by Schl. as put for ὁμοίωμα εἰκονικόν, i. e. *simulacrum iconium*, as Suetonius, Vit. Calig. 22. expresses it. The phrase ἀγαλμα εἰκονικόν occurs Athen. v. p. 205.]

'Ομοίως, adv. from ὅμοιος.—*Likewise, in like manner*. Mat. xxii. 26. xxvi. 35. et al. [In Luke xvi. 25. Schleus. says, *contra*, on the other hand. So Bretschn. *cicissim*, in (his) turn; a sense which he likewise gives to Luke vi. 31. 1 Cor. vii. 3, 4, 22. 1 Pet. iii. 7. The word occ. Prov. i. 27. iv. 18. Ezek. xiv. 10. Esch. Socr. Dial. ii. 32, 36.]

'Ομοίωσις, εως, ἡ, from ὁμοίω.—*A likeness, resemblance*. occ. James iii. 9. Comp. Gen. i. 26. where the LXX have used καὶ ὁμοίωσιν for the Heb. *יִחְדְּוּ* according to our *likeness*. [Ezek. i. 10. xxviii. 10.]

'Ομολογέω, ὦ, from ὁμοῦ *together with*, or ὁμός *like*, and λόγος *a word, speech*.

I. *To assent, consent*. Thus used in the profane writers. [Thuc. iv. 69. Strabo, viii. p. 524.]

II. [To profess, publicly declare, or declare assent to. Mat. vii. 23. John i. 20. ix. 22. xii. 42. Acts

xxiii. 8. xxiv. 13. Rom. x. 9, 10. Tit. i. 16. Heb. xi. 13. 1 John iv. 2, 3, 15. 2 John 7. In Mat. x. 32. Luke xii. 8. ὁμολογεῖν ἐν ἡμοῖς appears to me undoubtedly to be in this sense, *shall profess his belief in me, shall acknowledge or declare me for his master, I will acknowledge him as my disciple*. Parkhurst cites Ps. xlii. 8. ἐν τῷ δυνάμει σου ἰξομολογήσῃμεθα, and Vorst (de Hebr. p. 662.) and Gataker (de Stilō N. T. p. 183.) have shown that this is an Hebraism for the acc. In Hebrew, the verb נִתְּנָה is construed both with נָא (Gen. xxix. 35), וְ (Job xl. 14), וְ (1 Chron. xv. 35), and וְ (Neh. i. 6, 9, 12.) So Schl., Kuinoel, and Bretschn. Wahl says, *ἐν ἡμοῖς* is for the simple dative, (see Matthiae, § 362.) and that the meaning is, *if any one assents to me, (i. e. to what I say, viz. that I am the Messiah,) I will assent to what he says, viz. that he is one of my disciples*. But this is harsh, and not probable. In 1 Tim. vi. 12. Schl. says, that the verb signifies *to promise*; but others more rightly refer it to this head. In 1 John i. 9. the verb means *to confess sins*, which may be referred to this head. Eccles. iv. 29.]

III. *To promise, q. d. to speak the same with, or consent to the desire of, another*. occ. Mat. xiv. 7. Plutarch uses the word in the same manner. See Wetstein. [See Plat. Crit. c. 10. Phæd. c. 64. Xen. An. vii. 4, 13. Polyb. ii. 95, 1. Ind. Reisk. ad Lys. in voce. Jer. xiv. 25.]

IV. *To confess, celebrate with public praises*. Heb. xiii. 15. [Job xl. 9.]

'Ομολογία, ας, ἡ, from the same as ὁμολογέω.

I. *Assent, agreement*. Thuc. iii. 90. vi. 94. Polyb. iii. 15, 18.]

II. *A confession, profession*. occ. 1 Tim. vi. 12, 13.<sup>2</sup> Heb. iii. 1. [The meaning of τὸν ἀρχιερέα τῆς ὁμολογίας is variously taken. Schl., after Luther, Wolf, and many others, says, that the High Priest of our profession is the H. P. *whom we profess, or own, as our Master*. Camerarius and Deyling (Obs. S. i. p. 371.) say that ὁμολογία here is a law-word, signifying *pledge, undertaking, or promise*, and that the meaning is, the *High Priest* (not only *whom we own as the promised Messiah*, but) *who undertook or promised to pay the price of our redemption*. The other is simpler, and more in analogy with the other places where the word occurs in the N. T. It is found for a *vow* in Lev. xxii. 18. Jer. xiv. 25. for a *voluntary and promised sacrifice*. Deut. xii. 16, 17.] Heb. iv. 14. x. 23. 2 Cor. ix. 13. ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον, for the *obedience of your confession to the gospel*, i. e. *for your obedient confession or profession of the gospel*.

III. 'Ομολογουμένως, adv. from ὁμολογοῦμενος particip. pres. pass. contract. of ὁμολογέω.—*Confessedly, by the confession of all*. occ. 1 Tim. iii. 16. Xenophon [Ec. i. 11. Hell. ii. 3, 18.] and Plutarch apply the word in the same sense. See Raphaelius and Wetstein. [Polyb. i. 40. and one of the minor versions in Hos. xiv. 5. 4 Mac. vi. 31.]

IV. 'Ομότηχος, ου, ὁ, ἡ, from ὁμός *like*, and τέχνη *art, trade*.—*Of the same trade or handicraft*.

<sup>1</sup> [Hammond has *like*; Doddridge, *such like*; Clarke, *like in excellence and dignity*; Erasmus, *simile*.]

occ. Acts xviii. 3. This word is used in the same sense by Herodotus, ii. 89. So Prometheus in Lucian, t. i. p. 108. calls Mercury 'ΟΜΟΤΕΧΝΩ, of the same trade with himself, as being likewise a thief; and Demosthenes, Id. p. 1007. says to a pretended conjuror, *καὶ γὰρ αὐτὸς 'ΟΜΟΤΕΧΝΟΣ αἰμί σοι*, 'for I myself am of the same trade as you.' [Demosth. p. 611, 4.]

'Ομοῦ, adv. the genitive of ὁμός like, q. d. ἐφ' ὁμοῦ τόπου or χρόνου, upon or at the like place or time.—*Together*, whether of place or time. occ. John iv. 36. xx. 4. xxi. 2. where Kypke cites Xenophon, Cyrop. lib. iii. using ὁμοῦ εἶναι, in like manner, for being gathered together. [Æsch. Dial. iii. 1. Job xxiv. 29.]

ὁμόφρων, ονος, ὁ, ἡ, from ὁμός like, and φρῶν mind.—*Of like mind, unanimous*. occ. 1 Pet. iii. 8. [Hesiod, Theog. 60.]

'ΟΜΟΪΩ, ὤ.—*To swear*. An obsolete V. whence in the N. T. we have the 1 aor. ὤμοσα, Heb. iii. 11. et al. Subj. 2nd and 3rd pers. ὁμόσῃς and ὁμόσῃ, Mat. v. 36. xxiii. 16. infin. ὁμόσαι, Mat. v. 34. Heb. vi. 13. particip. ὁμόσας. Mat. xxiii. 20, 21. †See ὁμνυμι.†

ὁμως, a conjunction.]

[Yet, as in 2 Mac. ii. 27. xv. 5. Wisd. xiii. 6. Joseph. Ant. viii. 3, 6. Hesychius says, ὁμως πλὴν. With μὲντοι it seems to be like *attamen*, but yet or nevertheless; and it so occurs Herod. i. 129<sup>1</sup>. and Demosth. adv. Nausim. p. 991. Gal. iii. 15. is referred by Schleusner and Wahl to this head, though I cannot see with what meaning. Bretschneider says, *vel, eten*, and so our E. T. in sense, *though it be but a man's covenant*, and Bengel, *etsi hominis tantummodo*. Luther has, *Veradtet man doch eines Menschen Testament nicht*. Where doch seems to be, indeed, as we use it in English sometimes, in a sense not very different from *even*, as thus, *however*, or *indeed*, a man's testament is not annulled. There is exactly the same difficulty with the word in 1 Cor. xiv. 7. where Parkhurst renders it, *in like manner*, so also, as he seems to do in the place of Galatians. And Wetstein and others, to introduce that meaning, read ὁμῶς (which Hesychius explains by ὁμοίως) for ὁμως. The French translation has *de même*, the E. T. *even*. Luther, *ſôlt ſich doch auch also in den Dingen, die da lauten*. For ὁμως, see Æsch. Soer. Dial. ii. 33, 34. Eur. Or. 679. 2 Mac. ii. 28. Inc. 1 Sam. xxi. 5. for ὁμῶς. Hom. Il. i. 196. v. 535. ix. 312. There is a good note by Mr. Tate on Soph. Œd. T. 1326. on the connexion between the meanings of ὁμως.]

'ΟΝΑΡ, τό, undeclined.—*A dream*. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19. in all which texts we have the phrase *κατ' ὄναρ*<sup>1</sup>, which, though condemned by [Suidas], Phrynichus, [and Thom. M. p. 650.] as unusual, is however used by Plutarch, Parallel. t. ii. p. 305, D. and 307, B. and by Iamblichus. [De Myst. Œg. iii. 3.] See Wetstein and Kypke. [Add Strabo, iv. 1, 4. Diog. L. x. 32. Artem. i. 13.]

Ὀνάριον, ου, τό. A diminutive of ὄνος

<sup>1</sup> [Ὀμως γὰρ μὲντοι. Aristoph. Ran. 61. Vesp. 1345. where Hermann (ad Vig. p. 337.) says, *attamen certe*.]

<sup>2</sup> [They say that ὄναρ simply should be used as Plut. Philop. p. 76. Diog. L. i. 117. Xen. Symp. iv. 33. See Lobeck ad Phryn. p. 422, 423.]

an ass.—*A young ass, an ass's colt*. occ. John xii. 14. [Athen. xiii. p. 582, C.]

'Ονειδίζω, from ονειδος.—*To upbraid, reproach*, whether unjustly, as Mat. v. 11. xxvii. 44. [Mark xv. 32. Luke vi. 22. Rom. xv. 3. 1 Tim. iv. 10. 1 Pet. iv. 14; in which passages it may be rendered, *to revile, or abuse*. And so Judg. viii. 15. Neh. vi. 13. Prov. xxv. 10. Is. xxxvii. 6. Diod. Sic. xiii. 17.]—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44. almost all the MSS., ancient and later, after ὀνειδίζον read αὐτόν, which is accordingly embraced by Wetstein and Griesbach. Kypke remarks that ονειδίζειν τινά generally signifies *to upbraid or revile any one*, but ονειδίζειν τινὶ *to reproach one with something*. He further explains τὸ δ' αὐτὸ adverbially for *κατὰ τὸ αὐτό*, in the same or like manner, likewise, and shows that ταυτὰ, and τὸ δ' αὐτό are thus used by Josephus. [The word occurs in this second sense in Xen. Mem. ii. 9, 8. Ælian, V. H. xiv. 28. Prov. xx. 4. In James i. 5. it is to throw in one's teeth (a favour conferred), and so Ecclesi. xviii. 18. xx. 15. Ælian, V. H. xiii. 39. Polyb. ix. 31, 4. See Eustath. p. 66, 10.]—On James i. 5. see Wolfius and Wetstein.

'Ονειδισμός, οῦ, ὁ, from ονειδίζω.—*A reproach*, either which one casts on another, Rom. xv. 3; or which oneself sustains. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the reproach of Christ seems to denote reproach borne on account of Christ, and in the last ονειδισμὸν αὐτοῦ moreover intimates, that by being reproached we are rendered conformable to him. [In 1 Tim. iii. 7. Schl. (after Heumann) takes the word (as also κρίμα, in v. 6.) in the sense of a judgment past, or reproach cast on another, and joins it with διάβολος, which he thinks (with Erasmus and Luther on v. 6.) means, the adversary or calumniator, translating, *lest he should experience the hard judgments of the adversaries of Christianity, or lest his former evil life be brought against him*. Wolf observes, that if ονειδισμός as well as παγίς were to be referred to διάβολος, the verb would not be placed between them, and therefore he conceives ονειδισμὸν here to be *human reproach, infamy*, and the παγίς τοῦ διαβόλου the arts by which the devil betrays men to sin. So Calov and many others. In Heb. xi. 26. xiii. 13<sup>2</sup> there is some doubt. Chrysostom explains it τὸν ονειδισμὸν δι' ὃ Χριστὸς ὑπέμεινε, the reproach which Christ bore, and so Wahl and Bretschneider. Wolf agrees with Parkhurst. Schleusner gives Chrysostom's explanation, but says that there is ambiguity. I agree with Parkhurst; for the phrase in Heb. xi. 26. appears to be the same as θλίψις τοῦ Χριστοῦ in Col. i. 24. The word occurs Is. xliii. 28. (insult, reproach,) and see also Ezek. xxvi. 6. Josh. v. 9.]

'Ονειδος, εος, ους, τό.—*Reproach, disgrace*. occ. Luke i. 25. [1 Sam. xi. 2. Neh. ii. 17. Lev. xx. 17. Prov. xviii. 13. Is. xxx. 3. Micah ii. 6.]

ὄνημι, τανδ ὀνίημι,† from ὀνέω the same.—*To help, profit, benefit*. Pass. ὀνημαι or ὀναμαι, to be helped, profited, benefited, to receive advantage, pleasure, or joy from. occ. Philom. ver. 20. ἰγὼ σου ὀναιμην, may I, or let me, have joy of

<sup>3</sup> [In this place Schl. cites Χριστοῦ, but the text has αὐτοῦ.]

*hee.* The phrase *ὁναλὺν τινός* is used in the same way by the best Greek writers. See Elsner and Wetstein. [Ælian, V. H. xii. 25. Herodian, v. 1, 2. Xen. An. iii. 1, 38. Aristoph. Thesm. 469. Soph. Trach. 669. Tobit iii. 8. in the Alex. MS.]

**ONOS** *ὄνικος*, ἡ, ὄν, from *ὄνος* an ass.—*Belonging to an ass*, asinarius. occ. Mat. xviii. 6. Luke xvii. 2. where *μύλος ὄνικος* means such a millstone as was turned about by an ass, being too large to be managed by the hand. That the Greeks and Romans used *asses* for the same purpose may be seen abundantly proved in Bochart, vol. ii. 188. See also Wetstein.

**ONOMA**, *ᾠον, τό*, from *ὄνημι* to help, because the name helps us to know the thing; or from *νίμω* to attribute, because a peculiar name is attributed or given to every thing. Thus say the Greek etymologists. But I should rather deduce the noun *ὄνομα* from the Heb. *דָּבָר* to declare, with the emphatic prefixed; so the Gothic and Saxon *nama*, and Eng. *name*, are evidently from the same Hebrew root. Comp. *ὀνομάζω*.

I. *A name.* See Mat. i. 21, 23. x. 2. Mark iv. 32. Luke i. 26.

II. *A name, character described by a name.* Mat. x. 41, 42. Comp. Mat. xxiv. 5. (where see Campbell.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation.* Mark vi. 14. Comp. Rev. iii. 1. and see Wetstein on Phil. ii. 9. and Suicer, Thesaur. in *ὄνομα* III. [Num. xiv. 15. 2 Chron. ix. 1. Josh. vi. 28. ix. 9. Ælian, V. H. ii. 13. Plat. Apol. c. 29. ed. Fisch. Virg. Æn. ii. 89. and so in Heb. Gen. xi. 4. et al. See too the Syriac in 1 Mac. iii. 41.]

IV. *Name, as implying authority, dignity.* Eph. i. 21. Phil. ii. 9. *ὄνομα* is sometimes used in this view by the Greek writers. See Wolfius. [Wahl says, *glory*. See 1 Chron. xvii. 8. Xen. Cyr. iv. 2, 3. Thuc. vii. 64.]

V. As a name is the substitute or representative of a person, hence *ὄνομα* is used for the person himself. Acts i. 15. Rev. iii. 4. xi. 13. Longinus in like manner uses *ἐν ὀΝΟΜΑ* for one person, de Sublim. sect. xxiii. p. 138. ed. 3tise. Pearce. See Raphaelus, and comp. Num. i. 2. xxvi. 30. [John v. 43.] Acts iv. 7, 12. and Kypke there. [Ælian, V. H. xiii. 20. Eur. Phœn. 425. Liv. i. 10<sup>2</sup>. Stat. Theb. vi. 373. Cic. de Am. c. 5.]

VI. [In the same way, when joined with *Θεοῦ*, *Χριστοῦ*, or *τοῦ Ἀγίου Πνεύματος*, this word designates the divine persons of the Trinity, in compliance with the Heb. idiom, where *רַבִּי*, *רַבָּה*, and *רַבִּיךָ* are used for God. See Deut. xii. 11. Ps. xx. 1. lxxv. 2. Is. xxx. 27. It is especially used thus, (1.) When prayer, praise, &c. is addressed to God, as Rom. x. 13. xv. 9. Heb. xiii. 5. Is. lxiv. 6. Joel iii. 5.]

(2.) When the majesty of God is alluded to, as Mat. vi. 9. Luke i. 49. John xii. 25. xvii. 6<sup>2</sup>.

<sup>1</sup> [Ovid, Fast. vi. 318.

Et quæ punicæ versat asella molas.

But Hesychius says, that *ὄνος* is the upper millstone.]

<sup>2</sup> [See Vechnier, Hellenol. ii. 8. p. 338. Raphael. Obs. Polyb. p. 297. Coteler. Monum. Gr. p. 814. Canter. Nov. Lect. viii. 10.]

<sup>3</sup> [Parkhurst wishes to show that *ὄνομα* *σου* (i. e. *Θεοῦ*) is applied to Jesus in this place, and he does it by alleging,

Rom. ii. 24. 1 Tim. vi. 1. See Exod. ix. 16. Ps. viii. 1.]

(3.) Where a delegation of the power of the Sacred Person whose name is used, is claimed. Mat. vii. 22. xxiv. 5. Mark ix. 38, 39. xiii. 5. xvi. 37. John v. 43. x. 25. Acts iii. 6. iv. 7. So I understand the passages *ἐὶς ὄνομα Κυρίου*, where Wahl would join *ἐλθ* with *ἐν ὀνόμ*. Mat. xxi. 9. xxiii. 39. Mark xi. 9.]

(4.) When any thing is said to be done through the authority of the person named, as Acts xvi. 18. 1 Cor. i. 10. v. 4. 2 Thess. iii. 6. Joseph. Ant. iv. 1, 1. vii. 1, 5. viii. 13, 8. Comp. the Heb. and LXX in Eesth. viii. 8.]

(5.) Where, as in sense V., there is a simple periphrasis of the person, as Luke xxi. 12. John i. 12. iii. 18. 1 John iii. 23. Acts x. 43. 1 Cor. vi. 11. (by Jesus Christ.) In Acts iv. 10. *ἐν ὀνόματι* 'I. X. is explained by *ἐν τούτῳ*, and in ver. 12. *ὄνομα* is person. Acts xxvi. 16.]

(6.) Where any thing is said to be done for the sake of the person, as Mat. x. 22. xviii. 5. xix. 29. xxiv. 9. Mark ix. 37. Luke ix. 48. John xiv. 13, 14, 26. xv. 16, 21. xvi. 23, 24. Acts v. 41. ix. 16. xxi. 13. Rom. i. 5. 1 Pet. iv. 14.]

(7.) Where the life, actions, doctrine, &c. of the person are spoken of, as Acts iv. 17, 18. viii. 12. ix. 16, 27, 28. xxvi. 9. and in two places, viz. Eph. v. 20. and Col. iii. 17. it seems to imply the will, though Vitringa (Obs. iii. 9, 20. p. 327.) says that it is to the glory of Christ in the second passage.]

(8.) Where baptism is spoken of, it appears to denote the profession of belief in the person named, and communion with him, as Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48. See *ἐπι* II. 6. Parkhurst says, *into the faith and confession, or in token of one's faith, and of one's openly confessing*. St. Paul uses *ὄνομα* of himself in the same sense, 1 Cor. i. 16. saying, that he had baptized no one into a confession of faith in him. I should say also, that in 2 Tim. ii. 19. *to name the name of the Lord*, means, to profess the religion of Jesus; and so Schleusner. Wahl says, it is to call on God in prayer. See also 1 Cor. i. 2. which Wahl explains in the same way, but which Schleusner, I think rightly, puts here.]

VII. [The word *ὄνομα* implies the cause, or ground of any action, as Mark ix. 41. *ἐν ὀνόματι ὄτι Χριστοῦ* *ἵστε* on the ground that ye are Christ's (disciples). *Εἰς ὄνομα*, with a person following, is the most usual form. Mat. x. 41. *on the ground that he is a prophet, a just man*. So the Hebrews *רַבִּי*. See Vorst. Phil. Sacr. ii. p. 260. and Buxtorf. Lex. Talm. v. *רַבִּי*. Wahl says, *he who receives a prophet for the sake of a prophet, as, for example, Elisha for the sake of Elijah*; but the other is better.]

VIII. [A false name, or name without corresponding reality. Rev. iii. 1. So Aristoph. Plut. 159. Herod. vii. 138. Chariton, v. 7. Polyb. xi. 6, 4. It need hardly be added, that the lexicographers differ widely as to a word applied to so many purposes, but the various cases seem to

that Chrysostom explains the place by saying *ἀγαπῶ* *ΜΕ* *λατῶν* *ἐπὶ* *τὸν* *ἐν* *ἐρασμῶν*. But Chrysostom obviously only wished to show how God was to be glorified, i. e. by the death of our Lord, and never meant *με* to explain *ὄνομα* *σου*.]

range themselves satisfactorily enough as above, except a few. In Mat. xviii. 20. *where two or three are gathered together εἰς τὸ ἰσὺν ὄνομα*, Schl. says, *vel mea auctoritate, vel mei et doctrina mea casua*. Wahl says, *propter Jesum*. John xvii. 11. If  $\psi$  be the reading, Bretschneider says, *ὄνομα σου must be the doctrine by which Jesus manifested the glory of the Father; if οὗς, he translates it as the worship of God*. This last is Wahl's opinion.]

IX. [*A word*. Acts xviii. 15. 2 Chron. i. 9.]

'Ονομάζω, from ὄνομα.

I. [*To mention*.] 1 Cor. v. 1. Eph. v. 3. [Schl. says, it is to be or exist in the pass., like καίνομαι, and adds Eph. iii. 15. (*from whom the whole family springs*).]—Observe, that in 1 Cor. v. 1. six ancient and two later MSS., as also the Vulg. and two other old versions, omit *ὀνομαζέται*, which is accordingly dropped by Griesbach in his edition; and to the critics referred to by Wetstein, as rejecting this word, add Bp. Pearce.

II. *To name, mention [with reverence, worship]*. Eph. i. 21. Rom. xv. 20. (where see Kypke.) 2 Tim. ii. 19. in which last text *to name the name of Christ denotes professing his religion*. Comp. Is. xxvii. 13. in the LXX, where the phrase *τὸ ὄνομα ὀνομαζέειν* is used in a similar sense for the Heb.  $\text{קָרָא שְׁמֵהוּ}$  to make mention of a name.

III. *To name, impose a name, denominate*. occ. Luke vi. 13, 14. [1 Cor. v. 11.] Comp. Eph. iii. 15. [Polyb. ix. 33, 9. Xen. Mem. iv. 5, 12.]

\*Ονος, ου, δὲ, ἡ, an ass, he or she. Mat. xxi. 2. Luke xiii. 15. et al. In Luke xiv. 5. very many MSS., six ancient, for *ὄνος* of the printed editions, read *βίος*; so both the Syriac versions; and this reading is approved by Wetstein.—Some derive *ὄνος* from *ὀνημι* to help; so Latin *jumentum a beast of burden*, properly an ass, (Mintert,) from *juvo* to help, assist, because it helps or assists man in his labours. [For the oriental use of these animals, see Ex. iv. 20. Num. xxii. 21. Judg. v. 10.]

\*Ονωρ, adv. from ὦν, ὄνωρ, being, particip. pres. of *εἶμι* to be.—*Really, in reality, in truth, truly*. Mark xi. 32. Luke xxiii. 47. John viii. 36. et al. In 2 Pet. ii. 18. the Alexandrian, Vatican, and three or four later MSS., for *ὄνωρ* read *ὀλίγως* a little; which reading is favoured by the Vulg., both the Syriac, and several other ancient versions, and received into the text by Griesbach. [Num. xxii. 37. Jer. iii. 23. Xen. Symp. ix. 5.]

\*Οξύς, τος, οὗς, τό, from δξύς sharp.—*Vinegar, which English word is in like manner from the French vin aigre, sharp wine*. Mat. xxvii. 34, 48. et al. [There seems to be reason (from St. Mark xv. 23. and 36.) to think that this was rather the thin sour wine used by the soldiers as their common drink. For such an use of the word, see Galen. de Simpl. Med. fac. (i. 17.) and to show the common use of such drink, see Ulpian, Leg. ix. 1. and others cited by Deyling, Obs. i. p. 257. LXX, Ruth ii. 4.]

\*Οξύς, εἶα, ὲ.

I. Sharp, having a piercing point or keen edge. Rev. i. 16. xiv. 14. et al. [Is. v. 28. Xen. Ven. v. 20.]

II. Swift, nimble. Rom. iii. 15. [Amos ii. 15. Prov. xxii. 28. xxvii. 4.] The word is used in

this latter sense also by the profane writers; [as Hom. II. E. 312. Herodian, i. 9, 20. v. 15, 11. Diod. Sic. i. 32.] See Wetstein.

\*Οπή, ἥς, ἡ, from ὀπτομαι to see.

I. A peep-hole. See Aristoph. Plut. 714.—So a hole or cavern is called in Hebrew *קֶוֶץ* from *קוץ* the light, which it admits.

II. A hole or cavern in the earth. Heb. xi. 38.

III. A hole or opening whence a spring of water issues. James iii. 11. [Ælian, V. H. iv. 28. Athen. xiii. p. 569. B. Exod. xxxiii. 22. Song of Sol. v. 4. Obad. 3. Lam. xii. 3. The Greek lexicographers and grammarians seem to make *ὀπή* a hole bored, so as to see through. See Etym. M. Suid. and Poll. ii. 55.]

\*Οπισθεν, adv. q. ὀπίσσωθεν from ὀπίσω behind, and the syllabic adjection *θεν* denoting from or at a place.—*Behind, after*. Mat. ix. 30. Luke xxiii. 26. Rev. iv. 6. et al. On Rev. v. 1. we may observe, that Lucian, Vit. Auct. t. i. p. 366. in like manner mentions ὈΠΙΣΘΟΓΡΑΦΩΝ βιβλίον, books written on the back or outer side. [See also Plin. Epp. iii. 5.] Comp. Ezek. ii. 10 or 14. and see Wetstein and Vitringa on Rev. and Heb. and English Lexicon under *ῥα* II. 1. [Gen. xviii. 10. Polyb. i. 51, 8. Herod. iv. 60.]

\*ΟΠΙΣΩ, adv. [It is used,]

I. [Absolutely, and means behind, Luke vii. 38. whence, (assuming with the article the force of a noun,) in Phil. iii. 14. *τὰ ὀπίσω* means the things behind, i. e. former advantages; or back, either simply or in the phrase *εἰς τὰ ὀπίσω*, Mat. xxiv. 18. (where Schl. says it is redundant; and Parkhurst cites Herod. ii. 103. *ἐπιστρέψας ὀπίσω*.) Mark xiii. 16. (Luke xvii. 31.) and again, Luke ix. 62. John xviii. 6. xx. 14. See Gen. xix. 17. It is used metaphorically of those who, having followed a teacher, go back or desert him. John vi. 66.]

II. With a genitive following.]

[(1.) Behind. Rev. i. 10. xii. 15. Num. xxv. 8. The phrase *Get thee behind me*, i. e. *begone*, occ. Mat. iv. 10. xvi. 23. Mark viii. 33. Luke iv. 8.]

[(2.) After, of place, as (a) to go, follow, &c. after any one as a teacher, it being the Jewish custom that the disciples should attend their master. Mat. iv. 19. x. 38. xvi. 24. Mark i. 17, 20. viii. 34. Luke ix. 23. xiv. 27. xxi. 8. John xii. 19. And so 1 Tim. v. 15. In Rev. xiii. 3. Schleusner thinks *ὀπίσω* redundant, but it may come under this head, understanding *ἀπὸ τοῦ οὗ*. In Acts v. 37. xx. 30. we have the phrase *to draw men away (to follow) after one*. See Jer. ii. 5. Eccles. xlv. 10; and (b) to go after a thing to get it, as 2 Pet. ii. 10. Jude 7.]

[(3.) After, of time. See Mat. iii. 11. Mark i. 7. John i. 15, 27, 30. Neh. xiii. 19. Dan. ii. 19. Eccl. x. 14. Wahl refers Luke xix. 14. (to send a message after one) to this head.]

\*Οπλιζω, from ὅπλον, which see.—To arm.

\*Οπλιζομαι, mid. to arm oneself, in a figurative sense. occ. 1 Pet. iv. 1. So Sophocles, Electr. 999. cited by Wetstein, *ταυτῶν ὅπα· ΣΟΣ ἀνρή θ' ὀπλιζέη*, 'you both arm yourself with such courage.' Comp. Kypke. [The word is used in the same metaphorical sense in Joseph. Ant. vi. 9, 4. de Mac. 13. Liban. Ep. 551. p. 268.]

1 [This form is explained by Fischer, Prot. xv. p. 377.]



Hom. Od. B. 289. The apostles frequently use terms relating to military arms in respect of the Christian warfare, as Rom. xiii. 12. Col. iii. 10. et al. The word is found in its proper sense in Herodian, i. 13, 5. in the active; and vi. 9, 5. in the middle.]

Ὀπλον, *ov, τό*. The learned Damm, Lex. Nov. Græc., deduces it from *ὀμω* together with, and *πλω* to be, because it is with or assists a man in his works. [It is most used in the plural.]

I. Ὀπλα, *τά, arma, armour*, whether offensive, John xviii. 3. 2 Cor. x. 4; or defensive, Rom. xiii. 12<sup>1</sup>. 2 Cor. vi. 7. Thus generally used in the profane writers. See Homer, II. xviii. 613. xix. 21. In 2 Cor. vi. 7. it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right hand*, the latter in the *left*. See Virgil, *Æn.* ix. 806, 7. and *Ælian* in Wetstein. Comp. also Wolfius. [Parkhurst's distinction of *offensive* and *defensive* arms has little truth. Schleusner observes, that in 2 Cor. vi. 7. the apostle probably alludes to the *full* or *heavy* armed soldier, who was called by the Greeks *ἀμφιδίτις*, i. e. *right-handed on both sides*, or possessing all possible helps and arms. Schleusner ranges Rom. xiii. 12. 2 Cor. vi. 7. (with some inconsistency, after the observation cited above,) and x. 4. under head II. They are all metaphorical. The word is used in the sense of *arms* generally in 2 Kings x. 2. Ez. xxxix. 9; and for a *shield*, 1 Kings x. 17; a *lance*, Nah. iii. 3; a *breastplate*, Jer. li. 3. See Diod. Sic. v. 33. Polyb. xiii. 9, 3. Xen. Cyr. ii. 1, 14.]

II. *Instruments*, Rom. vi. 13. Thus Homer uses Ὀπλα for Vulcan's *tools*, II. xviii. 409; so 412, 413. Ὀπλα *τε πάντα τοῖς ἰκονείτο*, 'all the *tools* with which he worked'; Ὀπλα and Ὀπλα, plur. for the *rope* or *tackling* of a ship, Odys. xxi. 390. ii. 389, 390. πάντα Ὀπλα—*τὰ νηὲς φορεῖται*, 'all the *tackling* which ships carry.' [See Eustath. ad II. Δ. 325. and Hesychius, for this meaning of Ὀπλα. Jer. xxi. 4. Ez. xxxii. 27. Herod. vii. 25, 36. Spanh. ad Callim. H. in Del. v. 325.]

Ὀροῖς, *a, ov*, from ὄρω, *how*, and ὄλος *of what sort*.

*Of what sort or manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24. [Herodian, vi. 1, 1. Xen. Mem. iv. 4, 13.] τοιοῦτος ὁποῖος καὶ, *such as*, Vulg. *talis qualis et*, occ. Acts xxvi. 29. So the profane writers use *καὶ* for *as* after *κατὰ ταῦτα in the same manner*, after *ἴσως equally*, and *ὁμοίως like*. See Vigerus, *Idiotism*, cap. viii. sect. 7. reg. 8.

Ὀπίς, *adv. When*. occ. Luke vi. 3. [Hom. II. i. 339. *Æsch.* S. Dial. iii. 14. Is. xvi. 14.]

Ὄω, *adv. where*.

I. *Where, in which place*. Mat. vi. 19, 21. Rev. ii. 13. [Add Mat. xxviii. 6. (ὁ τόπος ὅπου.)] So Mark vi. 6. John iv. 20. and with a similar reference to a preceding substantive, Mark ii. 4. The substantive is omitted Mark v. 40. John vi. 62. xx. 12, 19. It refers to *καὶ* also, as Luke xvii. 37. John xii. 26, 36. xiv. 3. and in Col. iii. 11. to ὁ *νῖος ἀνθρώπου*. See also Mat. xxvi. 57.

<sup>1</sup> [Schleusner makes it *here dress*, and refers for authority to Deyling, III. p. 328. where I can find nothing of the sort, nor in the volume. At p. 308. Deyling says, that Ὀπλα means *instruments in general*.]

Ἐεὶ or a substantive is omitted John vi. 62. vii. 34, 36. xi. 32<sup>2</sup>; and is redundant Mark vi. 55. Rev. xii. 14. This, says Parkhurst, is an Hebraism, used likewise Judg. xviii. 10. Ruth iii. 3. et al. for the corresponding Heb. *שָׁמָּה*, literally, *whither there*. Ἐπ' αὐτῶν is similarly redundant in Rev. xvii. 9. See Gesen. p. 743, 744. Schleusner, however, says, that in Mark vi. 55. ὅπου is *quoniam, since or because*, as in Dio Cass. xxxix; but this is not necessary. When *ὅν* or *ὅν* is added, this word is *whencever*, as in Mat. xxiv. 28.]

2. *Whither, to what place*. John viii. 21, 22. [Add John xiv. 4. With *ὅν* or *ὅν* it is *whither-wherever*, as Mat. viii. 19. James iii. 4. Rev. xiv. 4. This generalizing force of *ὅν* is well known. On the change of *τοῦ* for *τοῖς* see Lobeck ad Phryn. p. 43, 128.]

3. *When, whereas*. 1 Cor. iii. 3. 2 Pet. ii. 11. "The best classics use it in the same sense: 'ΟΠΟΥ γὰρ ἴκοντο ἐν ὑπερίπῳ—ἀγωνισασθαι, 'for when (or whereas) hereafter there might be an opportunity of engaging.' Thuc. viii. 27. Xen. Cyr. p. 519." Blackwall's Sacred Classics, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers. [Luc. Dial. Dem. xviii. 8. Herodian, ii. 7, 6. Xen. Cyr. ii. 3, 11.]

Ὀράνω, from ὄψ *the eye*. See under ὄρωμαι. —*To see, behold*. Ὀράνομαι *to be seen*, occ. Acts i. 3. [or *to offer one's self to be seen*, as Schl. and Wahl think, from Hesychius and other authorities.]—The LXX have used this V. in the pass. for the Heb. *רָאָה* 1 Kings iii. 5. [See also 1 Kings viii. 8. Tob. xii. 19.]

Ὀρασία, *ac, ῆ*, from ὄράνω.—*A vision*. occ. Luke i. 22. xxvi. 23. Acts xiv. 19. 2 Cor. xii. 1. [Dan. ix. 23. x. 1, 7.]

Ὀρωμαι, mid. and pass. from the obsolete active ὄρω, and this from ὄψ or ὄψ *the eye*.

I. *To see*, Mat. xxviii. 7. Mark xvi. 7. John xvi. 17. et al. freq. But ὄρων in the form of a 1st aor. pass. is used in a passive sense, *to be seen, appear*. Mat. xvii. 3. Luke i. 11. Acts ii. 3. et al. [We have the fut. pass. in the passive sense in Is. xl. 5. the meaning perhaps being rather *shall be shown or made to appear*; and in Acts xxvi. 16. we have the same tense with that meaning, but used actively, ὀρθήσομαι *I will make to appear or will show you*. In Acts vii. 26. ὄρων is said by Schl. and Kuinoel to be for *ἰστέον I came upon unexpectedly*, (whence in 1 Kings iii. 16. the verb translates *ἴτα*) and so Luther translates the place. It is hardly necessary to say that the verb is sometimes used in a metaphorical sense, as Rom. xv. 21. *to see God is to be admitted to his presence and joy*. It was an especial favour to be admitted to see a royal personage in the East, whence perhaps the expression (see Esth. i. 14.) Mat. v. 8. Heb. xii. 4. and see 2 Kings xxv. 19. The word occ. Exod. iii. 2, 16. Job v. 1. et al. Xen. Cyr. i. 4, 10.]

II. *To see to, look to, take care*. Mat. xxvii. 4, 24.

<sup>2</sup> [Schleusner says of these places, *permittere loci*, which is, I presume, a misprint for *omittere*.]

<sup>3</sup> Which from the Heb. *רָאָה* or *רָאָה* to move quickly, particularly as the *eye*, see Prov. xxiii. 5; whence as a N. masc. plur. *רָאָה* denotes the *opelids*. So the Æolic dialect uses *ὄρω* for *ὄρω* the *eye*.

Acts xviii. 15. Grotius observes on Mat. xxvii. 4. that the phrase *οὕτως* is taken from the Latin idiom: for the Romans, when they mean to cast off the care of any thing from themselves upon another, used to say *tu videris, see thou* (to it), which the Greeks, says he, expressed by *σοι μέλειται*: and thus far may be true. But Stockius goes further, and positively asserts that the verb *ἐπτομαι* is never thus used by any prose Greek writer. But what then shall we say to the following passage in Arrian, Epictet. iii. 10. at the end! *Ὁὐκ ἴδω οὐτως μοι προσενεχθῆναι τὸν ἀδελφόν. Ὁὐ, ἀλλὰ τοῦτο μὲν ἔκτεινος* ΟΥΕΤΑΙ. 'My brother ought not to have behaved to me in such a manner. True; but this he himself must look to:' and again, iii. 18. at the end, 'Such an one blames you, *αὐτὸς ΟΥΕΤΑΙ πῶς ποιεῖ τὸ ἴδιον ἔργον*, 'he himself must see to it how he does his own business.' Comp. also iv. 5. p. 395, 7. vii. p. 403. viii. p. 409. ed. Cantab. 1665. [For other examples see Soph. Phil. 839. Marc. Antonin. v. 17. ix. 24. xi. 12. xii. 1. Schwarz. Monum. Ing. i. p. 125. So *video* is used frequently, as Ter. Andr. ii. 6, 25. Cic. ad Brut. Ep. ii. ad Att. v. 1. xiv. 11.]

III. *To see, experience, be made a partaker of.* John iii. 36. Comp. Ps. xxxiv. 13. [2 Chron. xxxiv. 28.] *Εἶδω* III. and *θιωπῶ* III. [Lyc. Cass. 1019. In a sense not very different we must take the phrase to *see the day or times of any one*, i. e. *to live in them, to attain to them.* Luke xvii. 22.]

ΟΙΠΤΟΣ, ἡ, ὄν.—*Roasted, broiled, dressed by fire.* occ. Luke xxiv. 42. [Ex. xii. 8, 9. Diod. Sic. ii. 9. Xen. An. ii. 4, 12.]

ΟΙΠΩΠΑ, ας, ἡ.

[I.] *The autumn.* [Xen. Hell. ii. 4, 25.]

[II.] *Autumnal fruit.* [Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from *ὄπις* juice, and *ῥα* time, season; since autumn is the season when fruits in general are full of juice, and when the juices of grapes, apples, &c. are pressed out for the use of man. [See Jer. xl. 10, 12. xlviii. 32. where the Hebrew *יָצַד*, which has the same double signification, is translated by *ῥάπα*. Refer also to Is. i. 8. xxiv. 20. Herodian. i. 6, 3. Xen. Hell. ii. 4, 16. Foes. Ec. Hipp. p. 277. Anaer. Od. i. 8. In this place of Rev. which the Vulg. translates *poma desiderii*, some think that the fruits used as delicacies after meals are intended. So Rosenm., Schl., Wahl, and Bretschn. Wolf seems to think that it refers to all the things mentioned before, *thus have perished all the fruits thou most desiredst.* Grotius and others say, *thou wilt no longer be able to enjoy venereal pleasures.* Others, the mature time of the desire of thy soul hath perished.]

Οὕτως, from *πῶς* how.

I. An adverb, *how, in what manner, by what means.* Mat. xxii. 15. Luke xxiv. 20. [The last is a true example. The first I conceive to belong to II. 1. Wahl and Schl., however, add to it Mat. xxvi. 59. and Wahl (consistently) Mark iii. 6; but this is wholly unnecessary, and though Hermann's 254th note on Viger justifies the construction, it is certainly rare, and here not so simple. The word occurs in this sense 2 Mac.

vii. 22. Xen. Hell. i. 4, 5. iv. 1, 14. Each. Socr. Dial. ii. 1, 5. iii. 3.]

II. A conjunction. [Construed in good Greek with the subjunctive, when a thing present is considered; with an optative, if a thing is mentioned as the thought or intention of any one, which is especially the case after verbs in past tenses. In the N. T., however, the optative never occurs, but uniformly the subjunctive, except in one or two cases noticed below.]

1. Denoting the final cause. [To the end that. (1.) After a present, Mat. vi. 2, 5. Luke ii. 35. 1 Pet. ii. 9. (2.) With the aor. not in the indicative, Mat. ii. 8. v. 16. vi. 4, 18. Luke xvi. 28. et al. (3.) After a preterite, and therefore for the optative, Acts ix. 2. Heb. ii. 9. et al.]

2. Denoting the event. *So that, and thus.* [(1.) After a fut., Mat. xxiii. 35. et al. (2.) After an aor. not in the indic., Acts iii. 19. according to Wahl. Schl. makes it *when*, referring to Rom. II. M. 208. Od. Γ. 373. Δ. 109. X. 22. and Parkh. and Bretschn. make it denote the final cause. (3.) After a preterite (for the opt.) Luke xvi. 26. To this belong Mat. ii. 23. xiii. 36. Rom. iii. 4. (where see in LXX, Ps. li. 4.)]

[3. With verbs of praying, &c. (1.) After the pres., Philem. 6. (where it depends on *προσέμενος* in ver. 4.) (2.) After an aor. not in the indic., Mat. ix. 38. Luke x. 1. (3.) After a preterite, Mat. viii. 31. Luke vii. 3. xi. 37.]

Οραμα, ατος, τό, from *ὄραμαι* perf. pass. of *ὄraw* to see.—*A sight, a vision*, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3.—to a person in a trance or ecstasy, (comp. *ἰερασας* II.) x. 17, 19. xi. 5. Comp. ix. 10, 12. xii. 9.—to a person asleep, xvi. 9, 10. xviii. 9. [It appears to denote always something extraordinary in the N. T. Comp. Xen. de Re Eq. ix. 4. *Ἐλιαν*, V. H. ii. 13. Gen. xli. 2. Ex. iii. 3. Dan. viii. 2. Phavorinus says, *ὁράματα εἰσι προφητῶν, ὅσα ὑπονοήσονται βλέπουσιν οἱ προφῆται εἴτε ἐν νυκτὶ εἴτε ἐν ἡμέρᾳ ἐνύπνια δὲ, ὅσα καθύπνουσιν φανταζόμεναι.*]

Ορασις, εως, ἡ, from *ὄraw*.

[I. Properly, the act of seeing. Arr. Diss. Ep. i. 6, 8.]

II. *A vision.* Acts ii. 17. Rev. ix. 17. [Joseph. Ant. ii. 2, 1. Zech. x. 2. Dan. ii. 28.]

III. *Appearance.* Rev. iv. 3. twice. [Ex. xliii. 10.]

Ορατός, ἡ, ὄν, from *ὄraw*.—*Visible, to be seen.* occ. Col. i. 16. [Job xxxiv. 26. Xen. Cyr. i. 6, 2. Mem. iii. 10, 3.]

ΟΡΑΨ, ὤ.

I. *To see, behold.* Mat. viii. 24. Luke ix. 36. xxiii. 49. et al.

II. *To perceive, see mentally.* Acts viii. 23. Compare [Col. ii. 18.] Heb. ii. 8. [James ii. 24.] and *εἶδω* II.

III. In the imperat. *see, take heed, beware.* [(1.) With verbs of the same signification,] Mat. xvi. 6. Mark viii. 15. [Luke xii. 15. (2.) With *μή* or its compounds,] Mat. viii. 4. *ῥα* (*ὅπως* being understood) *μηδὲν εἰπερ*, see, or take heed (*that*) *thou tell no man.* So Mat. ix. 30. [xviii. 10. xxiv. 6.] Mark i. 44. [1 Thess. v. 15.] But Rev. xix. 10. xxii. 9. *ῥα μή* (*ποιήσης* namely) *see (thou do it) not.* [In Heb. viii. 5. it is *take care you do it*,

1 "Certè à nullo prosaice orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur."

(as in Exod. xxv. 40. Xen. Cyr. i. 4, 8.) and in Acts xxii. 28. *consider*. See Epict. Enchir. c. 26. Xen. Cyr. iii. 1, 2, 7. There is often an ellipse of *δρα* in this sense. See Mat. xxv. 9. Acts v. 39.]

Ὀργή, ἡς, ἡ, from *ὀρίγομαι* to *desire earnestly*. Ὀργίται γάρ, says Theodoret, who gives this derivation, οὐροζόμενος ἀμύνασθαι τὸν ἐχθρόν, for the angry person *eagerly desires* to be revenged of his enemy. So Aristotle, Rhet. lib. ii. says *ὀργή* anger is *ὀρεῖς μετὰ λύπης, vehement desire* accompanied with grief, and in the stoical definitions it is defined "a *desire* of punishing him who seems to have hurt us in a manner he ought not."

I. *Anger, wrath*, of man, Eph. iv. 31. Col. iii. 8. James i. 19, 20.—or of God, Heb. iii. 11. iv. 3. Comp. Mark iii. 5. [Num. xi. 1. Is. x. 5. et al.]

II. *The effect of anger or wrath*, that is, *punishment*, from man, Rom. xiii. 4, 5;—from God, ii. 5. iii. 5. [Mat. iii. 7. Luke iii. 7. John iii. 36.] Eph. v. 6. 1 Thess. i. 10. v. 9. et al. [See Eccles. vii. 18.]

Ὀργίζω, from *ὀργή*.—To *provoke to anger, irritate*. [Æsch. Dial. Soc. ii. 1.] Ὀργίζομαι, *pass to be provoked to anger, to be angry*. [With a dative, Mat. v. 22. (Xen. Symp. iv. 64. Polyb. xxii. 14. 7. Lys. Or. i. p. 7.) with *ἐν* and a dative, Rev. xii. 17. (Herodian, vii. 10, 2) absolutely, Mat. xviii. 34. xxii. 7. 1 Kings xi. 9. Neh. iv. 1. Gen. xl. 2.]

Ὀργίλος, ἡ, ον, from *ὀργή*.—*Prono to anger, passionate*. occ. Tit. i. 7. where see Wetstein. [Prov. xxii. 24. xxix. 22. Aristot. Eth. iv. 5. Xen. de Re Eq. ix. 7.]

Ὀργυιά, ἄς, ἡ, from *ὀρίγω* to *extend* (which see), and *γυῖα* the *limbs*. [See Eustath. in Odyss. i. 325.]

I. *The clasp or grasp of a man*, i. e. when his two arms are stretched out to clasp as much as possible. So the Etymologist, Ὀργυιά σημαίνει τὴν ἑκτασιν τῶν χειρῶν, σὺν τῇ πλατείᾳ τοῦ στήθους, Ὀργυιά signifies the *extent of the hands, together with the breadth of the breast*. Josephus, (Ant. xv. 11, 5.) speaking of the pillars belonging to the royal portico, which Herod built along the southern front of the temple, says, καὶ πάχος ἦν ἑκάστου κίβδος ὡς τρεῖς συναπτόντων ἀλλήλοις τὰς ὈΡΥΤΙΑΣ περιλαβεῖν, 'and the thickness or circumference of each pillar was as much as the grasp of three men laying hold of each other could encompass.' [See also Schol. on Hom. Il. E. 33. ♣. 327. and on Lyc. Cass. 26.]

II. *A fathom*, a measure of length of about five feet English, being equal to a man's *grasp*, or to the distance between the two hands stretched out, including the breast. So Grotius, "spatium quantum passus manus patet;" whence, says he, is derived the Roman *passus*, a *pace*. So Xen. Mem. ii. 3. 19. χεῖρες μὲν γάρ, εἰ δίοι αὐτὰς τὰ πλῆθος ὈΡΥΤΙΑΣ διέκοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο πόδες δ' οὐδ' ἂν ἐπὶ τὰ ὈΡΥΤΙΑΝ διέκοντα ἔλθοιεν ἅμα, 'the hands, if you should want to employ them both together at a greater distance than a *fathom*, would not answer your

purpose; and the feet would not, at the same time, reach even so far as a *fathom*.' occ. Acts xxvii. 28. twice, where see Wetstein. [Polyb. i. 22, 4. Herod. ii. 5.]

ὈΡΕΓΩ.

I. To *stretch out*, as the hands. Thus it is frequently applied in the profane authors, particularly in Homer. [Soph. Ed. C. 839. Eur. Phœn. 103.]

II. Ὀρίγομαι, mid. to *stretch out oneself*, or *one's hands*, for, [as Hesiod, Scut. Herc. 456. Eur. Orest. 303. and then metaphorically] to *desire eagerly, long after*. occ. 1 Tim. iii. 1. vi. 10. Heb. xi. 16. Ὀρίγομαι in the same sense is construed with a genitive in the Greek writers. See Wetstein on 1 Tim. [In 1 Tim. vi. 10. the word rather means *being entirely given to*. Comp. Xen. Mem. i. 2, 16. De Rep. Lac. ii. 14. Symm. Job viii. 20.]

Ὀρεινός, ἡ, ὄν, from ὄρος a *mountain*.—*Mountainous, hilly, dreiny* (χώρα namely) a *mountainous or hilly country*. occ. Luke i. 39, 65. Raphaelius remarks, that in Polybius *ὄρεινὴ* is often thus used by itself for a *mountainous country*. [Gen. xiv. 10. Josh. ii. 16. Diod. Sic. ii. 38.]

Ὀρεῖς, τως, ἡ, from *ὀρίγομαι*.—*Lust, concupiscence*. occ. Rom. i. 27. [Evel desires. Eccles. xix. 30. Wisd. xiv. 2. See Herodian, iii. 13, 14. vi. 1, 12. Ælian, V. H. x. 9.]

Ὀρθοποδῶ, ὦ, from ὀρθός *right*, and ποῦς, ποδός, a *foot*.—To *walk uprightly*. Gr. "Foot it aright, or walk with a right foot." Leigh. —In the N. T. it is used in a figurative and spiritual sense only. occ. Gal. ii. 14. [See Tan. Faber ii. Ep. 29. Schoettg. Adag. N. T. p. 125.]

Ὀρθός, ἡ, ὄν, from ὄρω, to *excite*.

I. *Upright* in posture. Acts xiv. 10. [Æsch. S. Dial. i. 4. Xen. de Ven. iv. 1.]

II. *Straight*. Heb. xii. 13. [Prov. iv. 26. xxi. 8.]

Ὀρθορομῶ, ὦ, from ὀρθός *right*, *straight*, and *ρίσμα*, perf. mid. of *ρίσσω* to *cut*.—To *cut aright or straight*. occ. 2 Tim. ii. 16. ὀρθορομοῦντα τὸν λόγον τῆς ἀληθείας. No doubt the Vulgate has given in general the true sense of this expression by rendering it *recte tractantem verbum veritatis*, rightly handling the word of truth: but it is not so easy to determine whence in particular the metaphorical word ὀρθορομοῦντα is taken. Some [as Luther, Melancthon, Calov, Gerhard, Beza, Bochart, (Hieroz. pt. i. lib. ii. p. 324.) H. Stephens, and Grotius] suppose it alludes to the *cutting up and dividing* the sacrifices by the Levitical priests, [to which it is objected that the word is not used of *cutting up victims*, and that (as in Rom. xii. 1.) not the gospel, but those who obey it are compared with victims]; others [as Leigh, Arnold, &c.] to the *dividing* and dispensing food at a table, [like a good father giving to each child the food fittest for him,] or to "the distribution made by a *steward* in delivering out to each person under his care such things as his office and their necessities required." (Dodridge.) [And so Vitringa, Archesyn. xiii. p. 273. and Syn. Vet. i. 3, 8. p. 714.] Comp. Luke xii. 42. Priceus (Price) refers it to the *exact cutting or polishing* of stone or marble. Chrysostom, Theophylact, [p. 813.] and Ecumenius, [p. 773.] and after them Erasmus, explain it of *cutting off*

<sup>1</sup> [In Rom. iv. 15. Schleusner says that *ὀργή* is *divine punishment*; but that he should not be much against translating it *sin* causing God's anger, as in Job vi. 2: and he thinks that the words next following give a colour to this.]

all superfluous and useless matter in preaching God's word, as *carriers* do in skins they are preparing for use, comp. ver. 16: but Theodoret [Opp. iii. p. 498.] thinks it a metaphor taken from husbandmen; *ἵπαινοῦμεν καὶ τῶν γεωργῶν τοῦς εὐθείας τὰς ἀβλακὰς ἀνατίμνοντας* οὕτω καὶ διδασκαλὸς ἐκτίπαινος, ὁ τῷ κανόνι τῶν θείων λόγιων ἐκρίμενος. 'We commend even those husbandmen who cut straight furrows; so that preacher is worthy of praise who follows the rule of the divine oracles.' And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix 62. (comp. under ἀπορρον); because St. Paul had just before called Timothy ἀργάτην, which, though applied to other workmen, properly signifies an *husbandman*<sup>1</sup>; and also because ὁρθορροεῖν in the LXX signifies to cut or make straight in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb ὁρθορροεῖν be ever in the Greek writers applied to *husbandmen's ploughing*, yet in Theocritus, Idyll. x. 2. we have ΟΓΜΟΝ ΑΓΕΙΝ ΟΡΘΟΝ, to draw or make a straight furrow. [Deyling (iv. p. 633.) rightly observes, however, that this expression does not entirely defend the other, and that ὁρθορροεῖν is, as Parkhurst observes, not applied to ploughing. But this interpretation is not very different from that approved by Elsner, Schleusner, and others, viz. that the metaphor is taken from those who walk in a straight path. Τίμνειν ὁδὸν or κίτευθον εὐθείαν is to go straight, says Elsner<sup>2</sup>; and in Prov. xi. 5,<sup>3</sup> we have δικαιοσύνη ἀμώμου ὁρθορροεῖ ὁδοῦς directs his ways, keeps all his goings straight (not as Deyling says, holds the straight path, for the verb is active, as appears from the next citation); and again in Prov. iii. 6. ἵνα ὁρθορροεῖς τὰς ὁδοὺς σου that she may direct thy goings. We have in the Rhesus 422, of one who speaks the truth, τῷ εὐθείαν λόγων τίμνοντι κίτευθον. And it appears that they who treated of the law were by the Hebrews called τῷ νόμῳ ὁρθορροεῖν or τίμνοντες τὸν νόμον. See also the quotation from Megillah, fol. 24, 1. in Schoettgen, H. H. and T. p. 888; and Fuller, Misc. Sacr. iii. 16.]

'Ορθρίζω, from ὁρθριος.—To rise early in the morning, to do any thing, or to come to or be with any one early in the morning, diluculare. occ. Luke xxi. 38. where see Wolfius and Wetstein. In the LXX it is often used for the Heb. עָרָא to rise in the morning, and particularly in Gen. xix. 27. where it denotes to come or go early to a place. [See Gen. xx. 8. Josh. iii. 1. Eccles. xxxix. 6.]

'Ορθρινός, ἡ, ὅν, from ὁρθριος.—Of or belonging to the morning, matutinus. occ. Rev. xxii. 16.

<sup>1</sup> See the learned Dupont on Theophrastus, Eth. Char. p. 269.

<sup>2</sup> [So viam secare in Latin. Virg. Æn. vi. 899. where Servius even says, *secare est recte via ire et ad lineam viam discernere.*]

<sup>3</sup> [Deyling cites this on ver. 3. and afterwards cites ver. 5. as a separate place. On referring to MII's edition (1725), I observe a different reading, viz. ἀμώμου, and that ver. 4. is wholly omitted.]

<sup>4</sup> ['Ορθρίων Ἀντιόχῳ, ὁρθρίζειν Ἑλληγκαῖς. Morris. See Salmas. de Ling. Hell. p. 101. and Schwarz. ad Olear. de Stylo N. T. p. 314.]

But the true reading is ὁ πρωῒνος, which see, and comp. Rev. ii. 28. The LXX use ὁρθρινός, Hos. vi. 4. xlii. 3. for the Heb. עָרָא forward, early. [The grammarians (Thom. M. p. 666. Phrynichus, p. 16. and others) condemn this word, and say that the next is the proper one. But this occurs in Posidipp. ap. Athen. xiii. p. 696. and several other writers quoted in Sturz de Dial. Alex. p. 13.]

'Ορθριος, α, ον, from ὁρθρος.—Early, doing any thing early in the morning. occ. Luke xxiv. 22. [It may be translated as an adverb; and so in Job xxix. 7. It occurs in Hom. H. in Mere. 143. Theogn. 843. Plat. Prolog. 313, B.]

'ΟΡΘΡΟΣ, ου, ὁ. The Greek lexicographers derive it from ὁρθῶν to erect, raise, because the morning raises men to their work.—The day-break, or dawning of the day, the early morn, diluculum. occ. Luke xxiv. 1. Jolin viii. 2. Acts v. 21. [Salmasius (de Ling. Hell. p. 100.) says it is not a classical word; but it occurs in Plato, Crit. c. i. Polyb. iii. 73, 3. xii. 26, 1. Xen. An. ii. 2, 21. Ven. vi. 6. Diod. Sic. xiv. 104. It occurs frequently in the LXX, as Esth. v. 14. Prov. vii. 18. Joel ii. 2. &c. Thomas M. makes it the time before daylight, when you can still use a light; Phrynichus says it is the time of cock-crowing, beginning at the ninth hour and ending at daylight.]

'Ορθός, adv. from ὁρθός.

I. Rightly, well. Luke vii. 43. x. 28. xx. 31. 'Ορθῶς λέγειν, to speak rightly or justly, is a phrase used both by Herodotus and Polybina. See Raphelius and Wetstein on Luke xx. 21. [Deut. v. 28. Num. xxvii. 7.]

II. Applied to utterance, rightly, properly, plainly. Mark vii. 35.

'Ορίζω, from ὅρος, ου, ὁ, a bound, limit.

I. To bound, limit. In this sense it occurs not in the N. T., but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27. et al. for the Heb. חָצַץ a bound, limit. [Schl. quotes Acts xvii. 26. as an instance, thus, ὁρίσας τὰς ὁροθσίας, &c. but the passage is ὁρίσας προεταγμένους καιροὺς καὶ τὰς ὁροθσίας; and in the first application it is clearly to be referred to the second sense; nor is there any reason to change it as applied to the second noun. God may be well said to decree the bounds of space as well as time. Compare with this place of the Acts, Diod. Sic. i. 41. xvi. 29.]

II. To determine, decree, appoint, set, because what is determined or decreed is, as it were, limited and confined by certain bounds. In this sense it is applied either to men, Acts xi. 29;—or to God, Luke xxii. 22. Acts ii. 23. x. 42. xvii. 26, 31. Heb. iv. 7; on which last text Wetstein shows, that 'ΗΜΕΡΑΝ ΟΡΙΖΕΙΝ is a phrase used likewise by the Greek writers. [Prov. xvi. 30.]

III. To mark out determinately. Rom. i. 4. where see Elsner, and comp. Acts xvii. 31. x. 42. [Chrysostom says διυθίνρος, ἀποφανθίνρος, κριθίνρος, and nearly so Zonaras, Lex. col. 1473.]

'Ορίων, ου, τό, from ὅρος, ου, ὁ.—A coast, bound of a territory or country. Mat. ii. 16. iv. 13. Mark vii. 31. et al. [Schl. says it is hence used for the country itself, and he considers this as its constant sense in the N. T., and so Wahl. Bretschneider

considers it as *the confines* in Mark x. 1.<sup>1</sup> Gen. x. 19. Exod. xxxiv. 24. and as *neighbouring country* in Mat. xix. 1. There Kuinoel agrees with Schl. and Wahl. It is a *country assigned by lot* in Josh. xv. 1 and 2. and also in the first verse *ὁρίων* is *boundaries*.]

*Ὀρκίζω*, from *ὀρκος*.

I. *To adjure, cause to swear, to lay under the obligation of an oath.* Thus it is used by the LXX, for the Heb. *שָׁפַח* to *cause to swear*, Gen. xxiv. 37. 1. 5, 25. et al.; but not, I think, in the N. T. Comp. *ἔξορκίζω*.

II. *To beseech in the name of God, to conjure, obsecro.* occ. Mark v. 7. where observe, that *τὸν ὁσὶν* is put for *τὴν τὸν ὁσὶν* by God, and that the correspondent words in Luke viii. 28. to *ὀρκίζω σε τὸν ὁσὶν* are *ὀδομαί σου, I beseech thee*. See Grotius and Campbell on Mark v. 7. *To charge solemnly*, as in the name of the Lord Jesus, Acts xix. 13. 1 Thess. v. 27; in which texts *Ἰησοῦν* and *Κύριον* are governed by *τὴν* understood, as under sense II. [The same construction with *ἔξορκίζω* obtains in Gen. xxiv. 3. With the simple verb in the LXX, the person sworn by is generally governed by a preposition. See 2 Kings xi. 4. Neh. xiii. 25. Xen. Symp. iv. 10.]

*Ὀρκος*, *ov, ὁ*, from *ἔρκω* a *fence*, which from *εἶργω* to *enclose, include*; or else *ὀρκος* (according to Ainsworth and others) may be deduced immediately from the Heb. *קַרְת* the *thigh*, in allusion to that ancient patriarchal custom of putting the hand under the *thigh* in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. *An oath*, i. e. says Stockius, "a religious assertion of a man, imprecating the divine vengeance on himself if he speaks not the truth." Mat. xiv. 7, 9. xxvi. 72. Mark vi. 26. Heb. vi. 16. Jam. v. 12. [See Thuc. ii. 73. iii. 83.]

II. *A thing promised with an oath.* Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, in *condescension to our capacities, and to confirm our hopes*, (see Heb. vi. 18, 19.) is frequently in the O. T. represented as *swearing*, and who, *because he could swear by no greater, swears by himself*, Heb. vi. 13. Luke i. 73<sup>1</sup>. (where see Elsner and Wolfius.) Acts ii. 30. Heb. vi. 17.

*Ὀρκωμοσία*, *ας, ἡ, q. ὀρκον ὁμοσις* (from *ὁμῶν*) the *swearing of an oath*. See Acts ii. 30.—*An oath*. occ. Heb. vii. 20, 21, twice, 28. [Ezek. xvii. 18, 19. for an *oath threatening evil*, 3 Esdras viii. 93. for an *oath of promise*.]

*Ὀρμᾶν*, *ω*, from *ὀρμῆν*.—*To rush violently or impetuously*. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29. [Jer. xlviii. 40. Hab. i. 8. 2 Mac. ix. 2. x. 16. xii. 20. In good Greek it very often is to *go*, without any notion of *violence*, as in Xen. Cyr. i. 6, 1. Hell. i. 3.]

*Ὀρμῆ, ἡς, ἡ*, from *ὠρμαι* perf. pass. of *ὄρω* to *excite*.

I. *An impetus, or impetuous motion.* Thus used by the profane writers. [Xen. An. iii. 1, 8. Prov. iii. 25. Jer. xlviii. 3.]

<sup>1</sup> [Ὀρία, says Schleiermacher, (Critical Essay on St. Luke, p. 235) is always followed in the N. T. by a genitive or the whole of which it is a part, so that *ὅρα τῆς ἰουδαίας* can only be a part of Judaea, not of Peræa, and every one knew that no part of Judaea lay beyond Jordan.]

<sup>2</sup> [Ὀρκον here is referred to *ἐπισηθῆναι*, which in the LXX takes an acc. occasion-ly.]

II. *A violent attempt or assault.* Acts xiv. 5. where see Wetstein, and comp. *ὄρμησαν*, Acts vii. 57. [Schleusner, Wahl, and Bretschneider take *ὄρμη* both here and in St. James iii. 4. to mean a *plan*, as in Thucyd. iv. 4. Xen. Mem. iv. 4, 2. and so Hesychius, *ὄρμη βουλή, ἐπιθυμία*.]

III. *Inclination, will.* Jam. iii. 4.

*Ὀρμημα, ατος, τό*, from *ὄρμαιν*.—*A violent or impetuous motion.* occ. Rev. xviii. 21. [On the dative in this sense see Matthiae, § 404. oco. Deut. xxviii. 49. Amos i. 11.]

*Ὀρνειν, ου, τό*, from *ὄρνις*.—*A bird, fowl.* oco. Rev. xviii. 2. xix. 17, 21. [Deut. iv. 17. et al. saepe.]

*Ὀρνις, ιθος, ὁ, ἡ*, from *ὄρνυμι* to *excite*, which from *ὄρω*.

I. *A bird*, in general, so called from its *rapid motion*, as in Heb. *תַּיִל* a *bird*, from *תָּפַח* to *fly*. Athenæus and Galen, cited by Wetstein on Mat. xxiii. 37. observe, that *ὄρνις* is in the ancient Greek writers applied to any kind of *bird*, and that whether male or female. [1 Kings iv. 23. Is. xlvii. 11.]

II. *Ὀρνις, ἡ, a hen*, i. e. the *female of the house-cock*, *gallina*. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the later Greek writers. [See Aristoph. Vesp. 811. Eur. Herc. F. 71. Xen. An. iv. 5, 19.]

*Ὀροθεσία, ας, ἡ, q. d. ὁρον θέσις*, a *setting of a boundary or limit*.

[I.] *A setting of a boundary.* [Xen. Ven. vi. 22.]

[II.] *A bound set.* occ. Acts xvii. 26.

*Ὀρος, εος, ους, τό*, from the Heb. *רָם* the same.—*A mountain, hill*, Mat. v. 1, 14. et al. On Mat. iv. 8. see Maundrell's Journey, at March 29, and Hasselquist's Voyages, p. 128. and note under *δεικνυμι* I. [In Mat. v. 1. Middleton thinks that the *mountain country* is meant, as in Gen. xix. 17. and Josh. ii. 22, 23. and elsewhere, as the Jews divided the country into mountain, valley, and plain. Reland, i. p. 306. And Middleton thinks that many things show that the sermon on the mount was delivered further to the north than Tabor. In Mat. xxiv. 16. Mark xiii. 4. the hilly country beyond Jordan is probably meant, according to Schleusner, i. e. Peræa. In Mat. xvii. 1, 9. he does not think Mount Tabor is meant, as it was too far distant from Caesarea, near which Jesus then was. See Reland's Palestine, i. 51. Lightfoot and others think it was a mountain called Panæus, near Caesarea. See Lami Harm. p. 365. In Heb. viii. 6. et al. Sinai is called the *mountain ear* *לְעֹזֶנֶן*. In Mat. xvii. 20. there is a proverbial mode of speaking probably, on which consult Vorst de Adag. N. T. c. xi. p. 814. Lev. ix. 3.]

*ὈΡΟΣ, ου, ὁ*.—*A bound, boundary, limit*. This word occurs not in the N. T., but frequently in the profane writers, and is here inserted on account of its derivatives.

*ὈΡΥΣΣΩ*, or *ὈΡΥΤΤΩ*.—*To dig*. occ. Mat. xxi. 33. xxv. 18. Mark xii. 1. [Gen. xxi. 30. Prov. vi. 27. Xen. de Vect. ii. 7.]

*ὈΡΦΑΝΟΣ, οῦ, ὁ*.

I. *An orphan, a child bereaved of one or both parents, a fatherless child*. James i. 27. [Schl. refers this to sense II. and compares Pa. lxviii. 6. Jer. xvi. 5. xxii. 13. in Hebrew.]

II. *Desolate, destitute*, like a helpless orphan. John xiv. 18. where Campbell, whom see. "*Orphans*." Comp. 1 Thess. ii. 17. in the Greek. Lucian, in his account of the death of Peregrinus, t. ii. p. 760. applies to him the expression 'ΟΡΦΑΝΟΥΣ ΗΜΑΣ ΚΑΤΑΛΗΠΟΝ, *leaving us orphans*, in which he seems to be sneering at the very text in St. John. [The word in Greek applies to destitution in all the relations of life, parents, children, guardians, friends, &c. See Xen. Anab. vii. 2, 32. De Rep. Ath. iii. 4. De Vect. ii. 7. Dion. Hal. i. p. 69. Dem. 1390, 19.]

'ΟΡΧΕΩ, ὦ. Eustathius derives it from ὀρίω *to stretch forth*, namely, the hands and feet; others of the Greek grammarians, from ὀρχομαι *to go, because dancing* is a certain orderly manner of going<sup>1</sup>.

I. Athenæus informs us (lib. i.) that ὀρίω and ὀρχομαι were used by the ancient Greeks for *moving, or being moved*. See Scapula.

II. [In the middle.] *To dance*. occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32. [2 Sam. vi. 16. Xen. Cyr. i. 3, 10.]

"ΟΣ, "Η, "Ο.

I. A relative pronoun, *who, which*, frequently occ. [We may observe here, (1) that in Greek, the relative in *gender* is often referred to the *sense* of the antecedent, as Gal. iv. 19. or (2) to some word *following* which explains the antecedent, as Gal. iii. 16; and that (3), in *case*, it is often attracted into the same case as the antecedent, instead of being (whether expressed or understood) determined by the verb or adjective to which it belongs, as Luke xxiii. 41. xxiv. 25. John iv. 14. Acts i. 1. xvii. 31. xxii. 15. In Rom. ix. 23, 24. δς is said by Sehl. to be for *qualis, of which kind*, by Wahl for οὗτος δς: in either case it is referable to obs. (1). In the expressions οὗ—αὐτοῦ and similar ones, αὐτός is redundant. See Callim. Ep. xlv. Soph. Phil. 316. Viger. iv. 13. Hermann. ad Vig. not. 28. and Jenson. ad Lucian. t. i. p. 296. But see Gesenius, p. 743. and refer to Mark i. 7. and Ps. xix. 3. The neuter δ is often put by itself, like the Latin *quod*, for *quod attinet ad*. Rom. vi. 10. Gal. ii. 20.]

II. Repeated, δς μὲν—δς δὲ *one—and another*. 1 Cor. vii. 7. xi. 21. "Ον μὲν—δν δὲ—δν δὲ *one—and another—and another*. Mat. xxi. 35. Comp. xxv. 15.

"Οσάκις, an adv. from ὅσος *how great, how many*, and —κις the numeral termination, which see.—*As often as*. occ. 1 Cor. xi. 25, 26. Rev. xi. 6. [Xen. Mem. iii. 4, 3.]

"ΟΣΙΟΣ, α, ον.

[I. *Holy*. (1.) Of God, implying *sanctity*, Rev. xv. 4. xvi. 5. (2.) Of men, implying *piety and integrity*, as Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. (Comp. Porphy. de Abst. ii. 60.) Heb. vii. 26. See also in LXX, Deut. xxxii. 4. Prov. xvii. 26. xx. 11. Amos v. 10. Æsch. Soc. D. iii. 2. Josephus, Ant. viii. 9. Perizon. ad Ælian. V. H. viii. 1. D'Orville ad Charit. Aphr. i. 10. p. 267. Valck. ad Ammon. p. 184.]

[II. *Merciful, kind*. So used only in the neuter, τὰ ὅσα *mercies*. Acts xiii. 35. (Wahl

*says mercies sacredly promised*.) This word answers frequently in the LXX to the Hebrew חַסְדִּים (as Deut. xxxiii. 8. &c.) which signifies both *benignity and benevolence*, and *piety*. The apostle referred to 2 Chron. vi. 42. and especially to Is. lv. 3.]

'Οσιότης, ητος, ἡ, from ὅσιος.—*Piety towards God*; for as this N. occurs not in the LXX, the evangelist and apostle seem to use it in the like sense as the Greek writers. See Wetstein on both the following texts. Luke i. 75. Eph. iv. 24. [Schl. and Wahl say that ὁσιότης respects our duty to God, as δὺκασισύνη does that to man. Parkhurst has made a strange mistake in saying the word does not occur in the LXX. See Deut. ix. 5. Prov. xiii. 34. 1 Kings ix. 4. and in one MS. Judg. ix. 16. See also Wisd. ix. 3. Xen. Cyr. vi. 1, 47. In Xen. de Ven. i. 11. it is *reverence to parents*.]

"Οσιως, adv. from ὅσιος.—*Kindly*. occ. 1 Thess. ii. 10. [Schl. and Wahl say *holyly*, i. e. with *pious and just reverence to God*. So in Wisd. vi. 10. Eccles. iii. 22.]

"Οσμή, ης, ἡ, from ὀσμαι, perf. pass. of ὀζειν *to smell*.

I. *Smell, odour*. occ. John xii. 3. [Like δζω, this word is applied to *good and bad smells*. In the latter sense it occurs Is. xxxiv. 3.]

II. *Odour*, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. Comp. 16. Elsner and others think that the apostle in this passage alludes to the *perfumes* which used to be censured during the triumphal processions of the Romans. Plutarch, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πλήρεις *full of incense*, which might, as Elsner has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see Whittby): the latter they call εὐωδία, which they use for a *wholesome perfume* (see Wetstein on 2 Cor. ii. 16); the former they style ὀσμήν, which denotes a *deadly poison*, Targ. Jonathan on Jer. xi. 19. and Targ. Ben Uziel on Gen. xl. 1. Considering St. Paul's rapid transitions, it may seem, that at the 14th verse he had in his view the *incense fumed* in the Roman triumphs; and that having there mentioned ὀσμή, he was reminded of the Jewish phrases ὀσμή θανάτου and ὀσμή ζωῆς, which he applies at verse 16. But comp. Macknight. [In Eph. v. 2. Phil. iv. 18. we have ὀσμή εὐωδίας (where εὐωδία acts as an adjective, and makes the sense, a *very pleasant smell*. See Gesen. 643.) answering to the Hebrew חַסְדִּים (see Gen. viii. 21. Levit. i. 9. et al.) and referring to that pleasure which the ancients imagined the Deity took in their sacrifices. The sacrifice of our Lord is compared to that of a victim of *sweet smell*, i. e. *acceptable to God*, in Eph. v. 2; and in Phil. iv. 8. the gifts sent by the Philippians are in the same way recognized as *acceptable*. See Deyling, ii. p. 58.]

"Οσος, ης, ον.

I. [As much, as great, how much, how great. In this sense ὡσοῦτος either goes before or is understood, as in John vi. 11. and Rev. xxi. 16.

<sup>1</sup> [Phavorinus, from ὀρχοι *the ranks of vines*, where originally, at the vintage, the dancing in chorus took place.]

(Comp. Ælian, V. H. i. 4. Xen. H. Gr. ii. 3, 6.) Sometimes both the antecedent and ὅσος have a comparative with them, as in Heb. i. 4. Xen. Mem. i. 4, 10. (see Matthiæ, § 455); sometimes ῥασούτω is omitted in the 1st member, as Heb. viii. 6. Polyb. iv. 42, 5; and sometimes the compar. after ὅσος is omitted, as Heb. x. 25. Matthiæ, § 455. In Mark vii. 36. both irregularities occur. It is applied in this sense with χρόνον to time, *how much time*, i. e. *how long*. Mark ii. 19; with ἐνί in Rom. vii. 1. 1 Cor. vii. 39; and without χρόνον in Mat. ix. 16. 2 Pet. i. 13. Xen. Cyr. v. 5, 8. And so we are to understand μικρόν ὅσον ὅσον in the N. T.] Μικρόν ὅσον, *a little or small quantity*, is a phrase frequently met with in the Greek writers<sup>1</sup>. But in Heb. x. 37. ὅσον is doubled; and we have μικρόν ὅσον ὅσον for *a very little quantity*, namely, of time, *a very little while*. The LXX use the same expression, Is. xxvi. 20. for the Heb. שָׁרָא עֲרָבָה, literally, *as it were the little space of an instant*; and the repetition of ὅσον in this phrase has been by some supposed Hellenistical, and to be taken from the Hebrew manner of doubling words in *emphatical* expressions. But Aristophanes, cited by Wolfius and Wetstein, repeats ὅσον in like manner, Vesp. 213.

Τί οὐκ ἀπεκοιμήσῃμεν ὅσον ὅσον στίλην;

Why should we not sleep *a very little while*!

where the Scholiast explains ὅσον ὅσον στίλην by ἰλάγυσσον *a very little*. [Ἐφ' ὅσον, *inasmuch as*, is found in Mat. xxv. 40, 45. Rom. xi. 13.] Καθ' ὅσον, *by how much*. Heb. iii. 3. Also used for καθώς, *as*. Heb. ix. 27. where Kypke confirms this sense by remarking that it answers to οὕτως so, ver. 28. [Ὅσα is used adverbially for the sing. in Rev. i. 2. xviii. 7.]

II. In plur. ὅσοι, ὅσαι, ὅσα, *as many as, who- or whatsoever*. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12. et al. freq. [It is often preceded by πᾶς, as Mat. xiii. 44, 45. xviii. 25. et al. Xen. Anab. vii. 6, 36; and ἅλλος, John xxi. 25; and followed by οὗτος, expressed, as Gal. vi. 12. Jude 10. or understood, *ibid.* 1 Tim. vi. 1. et al.]

III. *How great, or how many*. Mark v. 19, 20. Luke vii. 39. Acts ix. 13, 16. xiv. 27. et al.

[Ὅσπερ, ἥπερ, ὥπερ, *whosoever, whatsoever*, occ. Mark xv. 6. Thuc. ii. 10. Lucian, Dial. Deor. viii. 1. x. 4.]

ὍΣΤΕΟΝ, οὖν, ἰού, οὖ, τό. This word, like the Latin *os a bone*, may be deduced from the Heb. כֹּחַ *strength*, or γῆ *firmness*, or perhaps from ὀστέον *a bone*, to which last it most commonly answers in the LXX. *A bone*, occ. Mat. xxii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22. [Gen. ii. 23. Xen. de Re Eq. i. 4.]

Ὅστις, ἥτις, ὅτι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι.) It is a compound of ὅς the pron. relative, and τις *who*.

I. Relative, *who, which, what*. Mat. ii. 6. vii. 16, 24. Acts v. 16. et al. freq.

II. Universal, *whosoever*. Mat. v. 39, 41. xiii. 12. et al. freq.

Ὅσπράκινος, η, ον, from ὀσπράκον *a fish's*

*shell, a pot made of earthenware*, (as Ecclus. xxii. 7.) which from ὀσπερον *a shell-fish*.—Of earthenware, earthen. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2. in LXX. In 2 Cor. it implies the *frailty* of our mortal nature, particularly of our *earthly* mortal bodies. See Wolfius, and comp. Macknight on both texts. [Levit. vi. 28. Diod. Sic. iii. 8<sup>1</sup>.]

ὁσφρῆσι, ὡς, ἡ, from 2nd pers. perf. pass. of ὀσφραῖναι + or ὀσφραίνωμαι + *to smell*.—The smelling, the sense of smelling. occ. 1 Cor. xii. 17. [Ὁσφραῖα occ. Hos. xiv. 7. See Herodian, i. 12, 4. Epict. i. 20. See Lobeck on Phryn. p. 117.]

ὍΣΦΥΣ, ὅς, ἡ.

I. *The loins* of the human body, comprehending the five lower vertebrae of the back. [It is used in this sense both in the singular and plural, Job xxxviii. 3. xl. 2. Is. v. 27. Exod. xii. 11. et al. It denotes sometimes the whole spine.] Mat. iii. 4. Mark i. 6.

II. The Scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 Kings viii. 19); and this with physical propriety, since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed*: and hence καρπὸς τῆς ὀσφύος, *the fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under καρπός II. [Comp. with this phrase those which occur Gen. xvi. 26. Exod. i. 5. Judg. viii. 30; and again, Gen. xv. 6. xvii. 6, 16. and 2 Sam. xvi. 11; and see Vorst. Phil. Sac. c. 39. On Heb. vii. 10. see Schwarz. ad Olear. de Stylo N. T. p. 254.]

III. The garments of the ancients being loose and flowing, it was necessary to *gird them about their loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up*, the *loins*, are expressions denoting *readiness for motion or action*, and are applied spiritually, Luke xii. 35. 1 Pet. i. 13. Comp. ἀναζώννυμι. And because *being thus girded* was eminently the *military* habit, hence it is applied to the soldiers of Christ, Eph. vi. 14. Comp. περιζώννυμι II. [See 1 Sam. ii. 4. Jer. i. 17.]—The above-cited are all the texts of the N. T. wherein ὀσφύς occurs.

Ὅταν, a conjunction, from ὅτε *when*, and the indefinite ἄν.

1. *Whosoever, when*. Mat. v. 11. vi. 2, 5. et al. freq.

2. *Whilst, as long as*. So Vulg. *quamdīs*. John ix. 5. Comp. 1 Cor. iii. 4.

[3. *After*. Mat. ix. 15. xxiii. 15. Jer. xxix. 10. xxiv. 14.]

[4. It seems to be little more than a *conditional* particle, *if*, in Mark xiv. 7. Luke xvii. 10.]

[5. *Since*. Rom. ii. 14. 1 Cor. iii. 4.]

ὍΤΕ, an adv. of time.—*When*. Mat. vii. 28. ix. 25. et al. freq. [It has usually an indicative, showing that the action spoken of *actually is, has been, or will be*; but in Luke xiii. 35. there is the subj. for the future; a proof of bad Greek, according to Lobeck on Phryn. p. 722.]

Ὅτε, ἥτε, τότε. The prepositive article com-

<sup>1</sup> [See Lucian, Hermot. i. p. 591. and also ὀλίγον ὅσον in p. 590 and 593. 80 τερτὸν ὅσον in Theocr. i. 45.]

<sup>2</sup> [For other places in Greek authors see Triller's Obs. Crit. iv. 6. p. 328. Testa has the double meaning of *shell* and *vessel of earthenware* in Latin.]

pounded with *re* and, *also*, *both*. See Luke xiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. "O, *re* and *ro, re* are thus written with an intervening comma, to distinguish them from the adverbs *ōs* when, and *ōtē* then.

["OTI, a particle, compounded of *ō* the neuter of *ὅς* (which is used for it, Hom. II. A. 120. E. 433.) and *ti*. It properly begins an explanatory sentence, and is in that way dependent on *roūro*, as in Rom. x. 8. 1 John iv. 10. Jude 5. Hence it is]

[1. *Narrative*, and is used where the Latins have an acc. and infin., and the English that, especially after verbs of *saying, knowing, perceiving, remembering*, and the like, as Mat. ii. 16. vi. 5, 16. et al. freq. To this head Wahl refers John vii. 35. supposing *λέγων* understood; and Hoogveen thinks the particle is used in its causal sense, translating, *where is he about to go? for, as he says, we shall not find him*. Either of these are admissible; and there is no occasion, as Hoogveen observes, to coin a new sense, as Schl. and others do, translating *so that*. Schleusner alleges 1 John iv. 17. and Mat. xxiii. 13; but these passages are against him, for in each, *ōti* is clearly dependent on *roūro*. There is a large class of passages which Wahl refers, and I think rightly, to this head, supposing an ellipsis of some of the words mentioned at the beginning, as *οἶδα* or *οἶδμεν*, *ᾔδων*, &c. Mat. v. 45. vi. 5, 13<sup>1</sup>. (Comp. Luke xii. 24.) xi. 29. Luke xxiii. 40. Acts i. 17. x. 14. Rom. ix. 20. 1 Cor. xi. 15. In the above expressions, as the writer speaks in his own person, the acc. and infin. *might* be used also in Greek; but not if he gives the words of another, for then he begins in fact a new sentence, which is introduced very often by *ōti*. See Mat. ii. 23. xxvi. 72. xxvii. 43, 47. Mark i. 15. vi. 35. xii. 6. xiv. 26, 58. Luke xvii. 10. xix. 42. Acts v. 23, 25. James i. 13. et al. See Epict. Enchir. c. 14. Xen. Cyr. viii. 3, 26. In John xi. 56. there is an ellipsis perhaps of *δοξί*. See 2 Thess. ii. 2. Buttmann, § 136. Matthiae, § 507.]

[2. This particle signifies *because, for*, and is thus *causal*; but, as Hoogveen says, it is even here more properly declarative, for it depends on *δὶδ* *roūro*, expressed, as in Mat. xiii. 13. John viii. 47. et al. (Xen. Hell. viii. 1, 34.) or understood. This sense is very common. Mat. v. 3, 4, 5. et al. freq. Hoogveen observes, that *διότι* seems only an abbreviation of *δὶδ* *roūro* *ōti*, and is used for *ōti*. (See Plat. Phæd. t. x. p. 315.)

<sup>1</sup> On Mat. vi. 13. observe, that several learned critics, among whom Wetstein and Griesbach, have not only doubted the genuineness of the doxology, *ōti σοὺ ἔστιν, κ. τ. λ.*, but have even rejected it as spurious. But though omitted in the Cambridge and two other Greek MSS., and in the Vulg. version, and in the Complutensian edition, (except the concluding word *ἀμήν*), it is found in all the other Greek MSS. and in the ancient Syriac version. And as for the opinion advanced in the Complutensian note, that the doxology was received from the Greek liturgies into the text, it is well remarked by Wolfius, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versa. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14. no fewer than eighty-seven MSS., six of which are ancient, for *ōti* have *τι* how? So, besides several other old versions, the first Syriac has *ἡ*, and Vulg. *quam*? *Ti* is also the reading of several ancient editions, and is approved by Wetstein, and received into the text by Griesbach. Mill, however, Prolog. p. 41. prefers *ōti*.

ed. Bip.) Sometimes in this sense there seems an ellipsis of *τι* *ἔστι*, before *ōti*, as in Mark ix. 11 and 28. *Ti* *ōti* is very often the interrogation *what is the cause that—?* Acts v. 4, 9. Comp. John xiv. 22. There is a double use of the causal *ōti* in 1 John iii. 20. Hoogveen removes the difficulty by taking away the stop at the end of v. 19. reading in the first case *ōti* *ἴδων*, and making it *whatsoever*, and then the second *ōti* depends on *ἵκ* *roūro*. Then we translate in fact, "And by this (viz., that God is greater than our hearts) we know that we are of the truth, and shall calm and assure our hearts before him, of whatever crime our hearts may condemn us." Wahl also takes away the stop at the end of ver. 19. and reads thus, *πιστοῦμεν τὰς καρδίας ἡμῶν ὅτι, ἰδὼν καταγινώσκω ἡμῶν ἡ καρδία, ὅτι μεῖζων, κ. τ. λ.*, observing, that *ōti* is repeated in a similar manner in Xen. An. v. 6, 19. vii. 4, 5. See Matthiae, § 507 and 529.] In Luke vii. 47. it is not strictly causal, but denotes an inference of the antecedent from the consequence: "Wherefore, since she has shown so great a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, *ōti* for or because *she hath loved much*: her great love to me is the *sign* (not the meritorious cause) of her many sins being forgiven." I am aware that some learned men render *ōti* in this passage by *therefore*, and produce other texts of the New Testament to confirm this interpretation; but it does not appear to me that *ōti* ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in Chemnitius's Harmonia Evangelica, cap. 57. See also Wetstein. [Schleusner takes the view objected to by Parkhurst, and alleges 1 John iii. 14. and John viii. 44. twice, and some passages from the LXX; but the first of these passages, which is the only one of moment, makes against him. St. John there clearly means, that "our love for our Christian brethren is a *sign* of our Christian state." And Hoogveen is entirely with Parkhurst on this passage of St. Luke, where the emphasis seems to be on *πελλάι*, as Hoogveen observes. Thus the reasoning is, "It is clear that she has been forgiven many sins, for you see that she loves much; while he to whom little is forgiven loves little."]

[3. There is a remarkable use of *ōti* before the infinitive in Acts xxvii. 10. as in Xen. Hell. iv. 3, 1. Diod. Sic. iv. 26. Polyb. i. 4, 1.]

"*Oron*. It is used in the Attic dialect for *ὀρώμενος*, the genitive of *ὄρω* *κω*, *which*; hence *ἕως* *ὅρου* for *ἕως χρόνου ἐν ᾧ τινι* (the relative *ὅρου* being put in the same case with the antecedent by an Atticism) is *until* or *during the time in which*. It either *excludes* the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 16; or not, Luke xxii. 16, 18. Comp. *ἕως* *οὗ*, under *ἕως* 1.

1. *Until*. Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.

2. *Whilst*. Mat. v. 25.—The above cited are all the passages of the N. T. wherein the phrase *ἕως* *ὅρου* occurs.

OY, an adv. Before a consonant *ō* is used; before a vowel with a smooth breathing *ōu*; before a vowel with a rough breathing *ōy*.



1. Negative, *not*. Mat. i. 25. ii. 18. v. 14. xii. 43. [With Rom. ix. 25. *that* (people) *which* is *not* my people. Comp. Deut. xxxii. 21. Hos. ii. 25.] With *μή* following, the negation is made more intense, *ob μή*, in no wise, by no means, Mat. v. 18, 20. Heb. xiii. 5. et al. [And so with other negatives. See Mark iii. 27. v. 37. xv. 4. Luke iv. 2. x. 19. xii. 27. xviii. 13. xxiii. 53. Acts vii. 5. viii. 39. Rom. iii. 10. I Cor. vi. 10. Rev. xii. 8. xviii. 14. xx. 4. xxi. 4.]

2. *No*. John i. 21. *Ob γάρ, nay verily, no truly, non sané, minime verò.* Acts xvi. 37. where Kypke cites Lucian and Athenæus using these two particles in the same sense.

3. Prohibitive, *not, no*. Mat. v. 21, 27. xix. 18. [Acts xxiii. 5. Rom. vii. 7. xiii. 9. It must be observed, that this is contrary to the rules of good Greek, as Zeune (on Viger. vii. 12, 3. not. 26.) rightly observes. *Mē* ought to be used in these cases. The true difference between *ob* and *μή* is this, that *ob* denies a thing itself, *μή* the thought or intention of it. Hence, *ob* can be used absolutely, while *μή* depends on another verb expressed or understood. *Mē taũta γίνεσθαι* (sc. φοβούμεναι)—*μή τοῦτο δράσθαι* (sc. δεῖν). Sometimes not so much a verb of this sort, as the thought and plan itself is understood, as *μή κεύθετε* be unwilling to conceal. This difference is rigidly observed. But there may occur cases where it is difficult to tell which should be used. The following, however, are easy to make out: *ob roλμήσεις* is *you will not dare*, said of one whom we know not to be daring enough to make such or such an attempt; *μή roλμήσῃς* *do not dare*, of one whom we think to be sufficiently daring for it. Hermann on Viger. not. 267.—Here then *ob* is used for *μή*. See Matthiæ, § 601. Vorst. Phil. Sac. 222. ed. Fischer.]

4. Interrogative, *Not? annon, nonne?* Mat. vi. 26, 30. vii. 3.

5. Pleonastic, after the verbs of denying. 1 John ii. 22. Comp. under *μή* 2.

6. *Ob—ἀλλὰ*—used elliptically for *ob μόνον*—*ἀλλὰ—Not only—but*.—See John [vii. 16.] xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Thess. iv. 8. 1 Pet. iii. 21. Comp. Exod. xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp. Pearce's note on John xii. 44. Or, *not so much*—as—1 Cor. i. 17. where also see Bishop Pearce. [*Ob*, after the Hebrew, has the same sort of force in Mat. ix. 13. *I will have mercy, and not merely sacrifice*, which Kuinoel has explained very ill, by making the force of the sentence turn on the meaning of θίλω. See Mede's Works, p. 362. for other examples of this comparative negation.]

ΟΥ, an adv. of place, from *ὅθι* the same, which from the pron. relative *ὅς*, and the syllabic adjection *θι*, denoting in or at a place; or rather *ὅθι* is elliptical for *ἐπ' οὗ τόπου*, in what place. See Bos, Ellipse.

1. *Where, in what place*. Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9. where see Wolfius, and Macknight. 'Ἐπάνω οὗ, above (the place) where, Mat. ii. 9.

2. *Whither*. Luke x. 1. xxii. 10. xxiv. 28.

3. *Ὁὐ δύν, whithersoever*. 1 Cor. xvi. 6.

ΟΥ' Α'. An interjection, or natural exclamation of derision or insult.—*Ah, aha!* occ. Mark xv. (443)

29. In Arrian [Diss. Ep. iii. 23.] and Dio [lxi. 20.] it denotes admiration or applause.—See Raphaelius and Wetstein.

ΟΥ' ΑΙ'. An interjection of grief or concern.—It is joined with a dative,

1. In denouncing misery or evil, *woe, alas!* See Mat. xi. 21. xviii. 7. xxiv. 19. 1 Cor. ix. 16. Luke vi. 24, 25, 26. and Campbell on this last passage. [Is. i. 4. Arr. Diss. Ep. iii. 19.]

2. Used as a noun, a *woe*. Rev. ix. 12. xi. 14. as it is also in the LXX of Ezek. ii. 10. for the Heb. particle in grief *ח*. In the LXX it generally answers either to *ἡ* a particle of grief, or to *ἵνα* a particle of grieving or threatening, from either of which it may be derived.

Ὁὐδὰμῶς, an adv. from *οὐδὰμῶς* *not even one*, which from *οὐδέ* *not even*, and the Ionic or Doric *ἀμῶς* *one*. See under *μηδὰμῶς*.—By no means. occ. Mat. ii. 64. [Ὁὐδαμῶς occ. 1 Kings i. 37. Prov. xxiii. 5.]

Ὁὐδέ. A conjunction, from *ob* *not*, and *δέ* a conjunction copulative.

1. *Neither, nor*. Mat. v. 15. vi. 15, 20, 26. et al.

2. *Not even*. Mat. vi. 29. viii. 10. Gal. ii. 3, 6. [Mark vi. 31. xiv. 59. Luke vii. 9. *Οὐκ—οὐδέ* are used in this sense Luke xviii. 13. The formula *οὐδέ* *εἰς* is *not even one*. See Mat. xxvii. 14. John i. 3. et al.]

3. Interrogative, *not so much as?* Mark xii. 10. Luke vi. 3.

[4. In some cases *οὐδέ* is little more than a simple negation, *not*. John viii. 42. Acts iv. 34. Gal. vi. 13. So *ἤ* in Heb. as Ex. xl. 37. et al. and *neq* in Latin, as in Cic. Ep. ad Fam. x. 1.]

Ὁὐδεῖς, *οὐδέμια, οὐδὲν*, from *οὐδέ* *not even*, and *εἰς, μία, ἓν, one*.

1. *Not one, no one, none, nothing*. See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5. et al. freq. Acts xxi. 24. ὧν κατήχηται *περί σου οὐδὲν ἱστῶν*, "So I point it: the construction I take to be this: *ὅτι οὐδὲν* [τούτων] ὧν [for *δ*] κατήχηται *περί σου, ἱστῶν*: for what reason can be given why *ὧν* is in the genitive case, but that it is drawn into that case by the preceding word *τούτων* understood? *That none of those things which they have heard concerning thee is, or exists, i. e. is real or true*. The version is good sense, but the construction can only show the reason of it. It may be so, or otherwise, Acts xxv. 11. because *κατηγόριον* governs a genitive, which *κατήχισθαι* does not." Markland in Bowyer's Conjectures. [Markland has explained this quite rightly. He should have added, that the phrase *οὐδὲν ἱστῶν* in this sense is used in other writers, as *ὅτι ἱστῶν τούτων οὐδὲν*, (where the gen. antecedent spoken of by Markland is expressed) in Polyb. p. 1397. See Raphael. in loc. This instance should therefore be perhaps referred to sense II.]

II. *Οὐδὲν, neut. nothing, i. e. ineffectual, insignificant, of no worth*. Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vi. 19. viii. 4. Comp. εἰδῶλον III. and 1 Cor. xiii. 2. *οὐδὲν εἶμι* is used in a like view by Arrian, Epictet. iv. 8. See Raphaelius, Wolfius, and Wetstein. [2 Cor. xii. 11. Eur. Iph. in Aul. 968. Aristoph. Eq. 158. Olear. ad Philost. Vit. Apoll. iii. c. 30. *εἰς οὐδὲν* is used in the same sense, of no account, in Acts v. 36. Is. xiv. 23.]

[III. *Ὁὐδεῖς* is used sometimes where *very few*,

rather than absolutely *no one*, is used. See John iii. 32. 1 Cor. xiv. 2.]

*Οὐδέποτε*, an adv. from *οὐδέ* *not even*, and *ποτέ* *ever*. [See Exod. x. 6. 1 Kings i. 6. Thucyd. iv. 61. In Mat. xxi. 16, 42. Mark ii. 25. the word is interrogative.]—*Never*. Mat. vii. 23. xxi. 16. et al. freq.

*Οὐδέπω*, an adv. from *οὐδέ* *not*, and *πω* *yet*, which from Heb. *עַד* or *וְעַתָּה*.—*Not yet, never yet*. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2. [Ex. ix. 30. Xen. Mem. iii. 6, 1.]

*Οὐθίς, οὐθμία, οὐθίν*, from *οὐτε* *not, not even*, and *εἷς, μία, ἓν, one*.

1. *Not one, no one, nothing*.

II. *Οὐθίς*, neut. *nothing, of no value, or worth*. Comp. *οὐθίς* II. occ. 1 Cor. xiii. 2. according to many MSS. and some printed editions. See Wetstein's Var. Lect.

*Οὐκ*. See under *οὐ*.

*Οὐκίτι*, an adv. from *οὐκ* *not*, and *ἴτι* *any more*.—*No longer, no more*. Mat. xxii. 46. Mark ix. 8. x. xv. 5. (where see Campbell.) Luke xv. 19. et al. [It is constantly joined with other negatives, as Mark xiv. 25. Acts viii. 39. Ez. xvi. 41, 42. See Xen. Cyr. i. 4, 5.]

*Οὐκοῦν* and *οὐκουν*, from *οὐκ* and *οὖν*.—[This word is usually said by the grammarians to be *therefore* or *not*, according as the accent is laid on the first or second syllable. But the case seems to be that it is always *negative*, but is frequently used in interrogations; and as *οὐκουν* *τοῦτο δὲ ποιῆν*; *ought we not to do this?* is very nearly the same as *δεῖ ἄρα τοῦτο ποιῆν, therefore we ought to do this*, (and the Greeks we know constantly draw conclusions in this form,) the grammarians neglected the interrogation, and gave the sense of *therefore* to this particle. The change of accent arises from the Greeks drawing back the accent in interrogations, and from the natural propriety of accenting the emphatic word, according to Hermann on Viger, not. 261. See Elmsley on Eur. Med. 860. There is one peculiar use of this particle to be noticed. The Greeks constantly place the interrogation on the first word, and the rest follows without an interrogation, as in Soph. Ant. 91. *Οὐκουν, ὅταν δὲ μὴ σθῆν, πεπαισσομαι*; i. e. *When in truth I have no power, I shall be quiet, shall I not?* So in St. John xviii. 37. *οὐκουν, βασιλεὺς εἰ σὺ*, i. e. *You are a king (then), are you not?*]

*ΟΥ'Ν*, a conjunction.

1. Illative or argumentative, *therefore, then*. Mat. iii. 8, 10. vii. 11. x. 16. et al. freq.

2. *Now, but*. Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *then, therefore*. Thus Eph. iv. 1. the Apostle resumes the exhortation which he had begun at the first verse of the preceding chapter; compare also ver. 17. So Heb. iv. 6. comp. ver. 1; John xviii. 19. comp. ver. 15; Mark iii. 31. comp. ver. 21; 1 Cor. viii. 4. comp. ver. 1.

*Οὐπω*, an adv. from *οὐ* *not*, and *πω* *yet*.

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*Not yet*. Mat. xv. 17. xxiv. 6. et al. freq. [In the following places, it refers to transactions *past* at the time of the narration, but not *past* with respect to the action narrated. John iii. 24. vii. 30. 1 Cor. iii. 2. The word occ. Gen. xviii. 12.]

*Οὐρά, ἄς, ἦ*. The Greek lexicographers derive it from *ὄρος, ου, δ*, a *bound, extremity*. So the Eng. <sup>1</sup> a *tail*, may be related to the Greek *ῥίλος end, extremity*.—*Α, or the, tail of an animal*, occ. Rev. ix. 10<sup>2</sup>, 19. xii. 4. [Is. xix. 16. Xen. de Re Eq. v. 7.]

*Οὐράνιος, ου, δ, ἦ*, from *οὐρανός*.—*Heavenly, of or belonging to heaven*. occ. Mat. vi. 14, 26, 32. xv. 14. Luke ii. 13. Acts xvi. 19. Comp. *οὐρανός*. [Dan. iv. 23. Xen. Mem. i. 1, 11.]

*Οὐρανόθεν*, an adv. of place, from *οὐρανός* *heaven*, and *θεν* denoting from a place.—*From heaven*. occ. Acts xiv. 17. xxvi. 13. [Lobeck (on Phryn. p. 93.) reckons this a word of a low age. Wahl quotes it from Iambli. Vit. Pyth. xxxii. 216. Niceph. Greg. x. 1, 287. Eschin. 73, 5.]

*ΟΥ'ΡΑΝΟ'Σ, ου, δ*. Aristotle, de Mundo, says, *οὐρανὸν ἰτέμωσ καλοῦμεν ἀπὸ τοῦ ὄΡΟΝ ἵναί τῶν ἄΝΩ, οὐρανός* is so called from being the boundary of things above.

I. *The heaven<sup>3</sup>, that immense aerial fluid* which, in its several conditions of fire, light, and gross air, is diffused throughout the created universe, and actually<sup>4</sup> fills every part of it which is not possessed by other matter. [Thus *heaven and earth* make up the universe. Mat. xi. 25. Acts iv. 24. vii. 24. See Col. i. 16. Heb. i. 10. The Jews in our Lord's time divided heaven into three regions, the first containing the atmosphere and clouds, the second the starry firmament, the third the dwelling-place of God. And the word occurs in all these senses. Schleusner suggests, that the use of the plural number of the noun arises from this division, while Fischer (see note on *οἰκτιρμός*) attributes it to the greater propriety and adaptation of the word to the dignity of God; and Parkhurst considers it as an Hebraism, the plural *עֲרָב* being constantly used. We may observe, that the more recent Jews adopted a different division, into seven regions.]

[II. *The heaven, or atmosphere*. Mat. xvi. 1, 2, 3. Luke iv. 15. James v. 18. et al. Here the fowls of the air *τὰ πετεινά τοῦ οὐρανοῦ* fly, Mat. vi. 26. viii. 20. xiii. 32, et al. Comp. Gen. i. 20.—and the clouds are supported, Mat. xxiv. 30. xxvi. 64. Luke xii. 56. In Luke x. 18. some join *Σατανᾶν* with *ἐκ τοῦ οὐρανοῦ*, and conceive the phrase is to be *properly* taken, as Satan and other demons were supposed to dwell in the air, (see Elsner on Eph. ii. 1.) while others, as Kuinoel<sup>5</sup>, take it in a figurative sense for

<sup>1</sup> See Junius, Etymol. Anglican. t. ii. p. 475.]

<sup>2</sup> [See Bochart, Hieroz. t. ii. p. 475.]

<sup>3</sup> So Suicer, Thesaur. "*οὐρανός* propriè *notat* Totum illud fluidum corpus à terrâ usque ad extima mundi extensum."

<sup>4</sup> That the ancient Greeks were well acquainted with this physical truth appears from the Orphic verses cited from Stobæus, ed. Eschenbach, p. 246.

— *Ὅς ἐστιν τόπος*

*Ὅ μὴ ἔστιν ἌΗΡ.*—

'There is no place where AIR is not.'

<sup>5</sup> [This remark of Kuinoel's affords a curious specimen of the loose way in which he and others of the same school

losing all power; others again join *ἀσραπήν* to *τοῦ οὐροῦ*.]

III. *The heaven, or starry firmament.* Mark xiii. 25. οἱ ἀστέρες περιστρέφονται ἀπὸ τῶν οὐρανῶν (comp. in Heb. Deut. i. 10. x. 22. Is. xiii. 10.) Acts vii. 42. (comp. Jer. viii. 2. xix. 13. xxxiii. 22.) Heb. xi. 12. See Gen. i. 16, 17. The expression *ἐκ τοῦ οὐρανοῦ ἐμβόηται*, Mat. xi. 23. *to be exalted to heaven*, a figurative description of great eminence and superior advantages, may be referred to either this or the last sense. The prophets use similar expressions, Is. xiv. 13. Jer. li. 63. Lam. ii. 1. The sins of Babylon are said to *reach to heaven*, to intimate their number and greatness. Rev. xviii. 5. Comp. Jer. li. 9. Heb. vii. 26.]

IV. It is used for *that heaven* where is the *peculiar residence* of God, called by the Psalmist *the holy heavens*, or *heavens of holiness*, i. e. of *separation*. Ps. xx. 6; and by Solomon, 1 Kings viii. 30, 39, 43, 49. *God's dwelling or resting place*—*הָבֵיתוֹ*, or—*הָבֵיתוֹ*. Mat. v. 16, 46, 48; where the blessed angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 36, 50, 61. (comp. 1 Cor. xv. 47); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1. and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

V. As the *material heavens* eminently declare the *glory of God*, Ps. xix. 1. and as each of the *three divine Persons* and their *economical acts* are described to us in Scripture by the *three conditions* of the heavens and their operations, so not only the Heb. *שָׁמַיִם* and Chald. *שָׁמַיִם* the heavens are used as a name of *God* in the Old Testament, 2 Chron. xxxii. 20. (comp. 2 Kings xix. 14, 16. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but *οὐρανός* is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So *βασιλεία τῶν οὐρανῶν*, the *kingdom of heaven*, or of the heavens, is synonymous with *βασιλεία τοῦ Θεοῦ*, the *kingdom of God*. See under *βασιλεία* III. The Thalmudists in like manner frequently use *heaven* for *God*, and oppose *heaven* in this view to *men*, as may be seen in Wetstein on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (Alexandr.) 19, 60. iv. 10. [See Fischer de Vitiis Lex. N. T. p. 96.]

ΟΥΣ, *ὄρος*, *ré*, immediately from the old word *οὐας*, *οὐαρος*.

I. *The ear*, properly so called, the *organ of hearing*. Mat. vii. 33. Luke xxi. 60. et al. [On Mat. x. 27. (*what ye hear in the ear*) Schl. observes that the phrase *to whisper in the ear* was in use among the rabbis to express the esoteric doctrines which they delivered to their disciples. But comp. Gen. i. 4. and Josh. viii. 35.]

II. It denotes the *ear of the mind*, i. e. the *faculty of understanding* and *attentively consider-*

cite passages to prove any point in hand. Kulnoel says, that the phrase *ἐκ οὐρανοῦ κήρυξεν* occurs in the sense he gives it in Mat. xi. 23. John xii. 31. Rev. xii. 7. Is. xiv. 12. Now the last is the only place where it occurs. In the first there is a different phrase of the same meaning, and in the two others there is not the most distant connexion with it. Indeed these places must, I conceive, have been copied without examination from some note relating to a different part of the same verse.]

ing. Mat. xi. 16. xiii. 9, 16, 43. Luke ix. 44. et al. See Wetstein on Mat. xi. 16. [In Acts vii. 51. (*uncircumcised in their ears*, a phrase taken from Jer. vi. 10.) the meaning obviously is, (as circumcision was a command of God, and the neglect or refusal of it implied disobedience,) *disobedient to the commands of God, shutting as it were their ears to his voice.*]

III. *Ears* are, in condescension to our capacities, ascribed to *God*, and denote his *attention* both to the cries of the poor oppressed, Jam. v. 4. and to the prayers of the righteous, 1 Pet. iii. 12.

Οὐσα. The particip. pres. fem. of the V. *σμι* to be, which see.

Οὐσία, *ας*, *ῆ*, from the preceding *οὐσα*.—*Substance, wealth, goods.* occ. Luke xv. 12, 13. [Tobit xiv. 18. Aq. Eccl. ii. 8. Ælian, V. H. x. 17. Xen. Mem. ii. 8, 3. Aristoph. Plut. 754. Theoph. Char. xvii. 2.]

Οὐτε, a conjunction, from *οὐ* not, and *τε* and.—*Neither, nor.* Mat. vi. 20. xii. 32. et al. freq. [In Mark iii. 5. Luke xii. 26. 1 Cor. iii. 2. it seems to be *not even*. It occurs Num. xxiii. 25. Deut. v. 21.]

Οὐτος, *αὐτοῦ*, *τοῦτο*, from the prepositive article *ὁ* the, and *αὐτός* he.—[*This*, used]

[(1.) Either of things *actually before one's eyes*, as Matt. iii. 9, 17. iv. 3, 9. et al.]

[(2.) Of things *actually doing*, or of *which one is actually speaking*, Matt. iii. 3. v. 19. et al. and so of *time present*, Mat. xxiv. 34. xxvi. 34.]

[(3.) Of things *immediately preceding*, as Mat. vii. 12. Mark xii. 30. et al., or *following*, as Mat. x. 2. Mark xvi. 17. et al.]

[(4.) Οὐτός is used emphatically, to give some dignity to the persons or things mentioned, as Mat. v. 19. οὐτός *μίγας*. x. 22. et al. Xen. Cyr. ii. 1. Dem. 522, 20. et al. freq. See Weiske Pleonasm. Gr. p. 76.]

[(5.) It is used, like *iste*, to express *contempt*, as Mat. xiii. 55. οὗτος οὐτός *ἐστιν ὁ ξικροῦνος υἱός*; *is not this fellow the carpenter's son?* xvii. 48. Mark ii. 7. and vi. 2. (perhaps) Luke vii. 39. Acts vii. 34. Eccles. xiii. 27. Neh. iv. 2. et al. Xen. Cyr. i. 3, 11. Anab. iii. 1, 30.]

[(6.) It is used in phrases inserted parenthetically for explanation, and serves as a strong connexion. Acts viii. 26. Γάζαν, *αὐτῇ* *ἐστὶν* *ἐρημος*. x. 36. Diod. Sic. v. 58.]

[(7.) With *kai* this word serves, says Schl., as the *relative*, as Luke xvi. 1. xix. 2; but I think Matthise far more correct in saying that it is put as in Latin, *et, is, isque*, in the sense and *truly*, and *indeed*, or *and also*. So Luke vii. 12. *καὶ αὐτῇ χήρα*. See Luke xx. 30. 1 Cor. ii. 2. Herod. i. 147. vi. 11. And it is so used especially in the neut. plur. when conveying a more accurate definition or application of some previous entire proposition, as in 1 Cor. vi. 8. *ἀδελφεῖς—καὶ ταῦτα ἀδελφούς*, *ye act unjustly, and that too towards brethren*. In the N. T. the neut. sing. is also so used, Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28. See Soph. El. 613. Xen. Mem. ii. 3, 1. The English phrase *and that too*, seems nearly to convey the sense of these Greek ones.]

<sup>1</sup> [The meaning is, *besides her other sufferings* (losing her son) *she was also a widow*, so that the phrase refers to the whole of the previous proposition.]

(8.) *Touto*, neut. used adverbially, *κατά* being understood. Thus *τοῦτο μὴν*—and *τοῦτο δὲ* answer one another in *distribution*, and may be rendered *partly*—and *partly*, Heb. x. 33. This use of *τοῦτο* is very common in the best Greek writers. See Raphelius, Wetstein, and Kypke.

*Ἀντὴ* feminine in Mat. xxi. 42. Mark xii. 11. is, I apprehend, a mere Hebraism for the neut. *τοῦτο*, used, as likewise by the LXX, for Hebrew pronoun *feminine* *תָּהָא*, Ps. cxviii. 23.—In Mark iv. 18. the latter *οὐτοὶ εἰς* are words so plainly superfluous, and wanting in such a great number of MSS., that they are rejected by Mill, Wetstein, and Griesbach, and, no doubt, ought to be omitted. *Ἀπὸ τοῦτο*, in John vii. 22. are by Theophylact joined with the preceding *ὁ θαυμάζετε*, *ye all wonder because*, or on account, of it: this construction is evidently preferable to the common one, and is accordingly embraced by Beza, Doddridge, Worsley, Kypke, Griesbach, Campbell, and other modern critics and translators. So Martin's French translation, *et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.—[Wahl gives the sense of *τοῖος* or *τοιούτος*, *such*, to this word, in Luke ix. 48. John iv. 15. vii. 4. 2 Tim. iii. 5. 2 John 7; but this sense is rather an inference from the whole context, than the sense of the word itself.]

*Οὕτω* before a consonant, *οὕτως* before a vowel, an adv. from *οὕτος*.

1. Declarative, *thus, in this manner, so*. Mat. i. 18. ii. 5. iii. 15. v. 12. et al. freq.

2. Comparative, *so, in the same or like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6. where *οὕτως* is omitted in the Alexandrian and another Greek MS., and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, *ὁ κόσμος τῆς δόξιας*, and either read the Greek differently from the printed editions, or has added explanatory words; for thus runs that version of the beginning of ver. 6, *and the tongue is a fire, and the world of iniquity is as a wood, and the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text. [Is. xvi. 17.]

3. *So, to such a degree*. Mark [ii. 7.] iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5. [where it is rather used as a reproachful question, *So then, is this the case?*]

4. *So, in this, or the present state*. 1 Cor. vii. 26, 40. [Schl. adds Luke xii. 21. 2 Pet. iii. 4.]

5. *So, so then, therefore*. Rev. iii. 16.

6. *So, thus, accordingly*. Phil. iv. 1. John iv. 6. "Accordingly, like a person so wearied." Harmer's Observations, vol. iii. p. 252. where see more. But Kypke observes, that it is usual with the Greek writers to use *οὕτως* after a participle, as in John *pleonastically*, of which he produces instances from Josephus, Pausanias, and Plutarch. [So Elsner and Krebs<sup>1</sup>.]

7. *Then, then as length, and so, ita demum, tum demum*. See Acts xx. 11. xxvii. 17. [2 Pet. i. 11.] et al. Raphelius on Acts xx. 11. shows that

Herodotus, Xenophon, and Polybius use *οὕτως* in the same sense. [And we have it with *καί*.]—*Καὶ οὕτως, and so, and then*. Acts xviii. 14. 1 Cor. xi. 28. Epictetus applies these two particles in the same manner, Enchirid. cap. 36. 'Consider what must go before, and what may follow, *καὶ οὕτως, and so, or and then, attempt the business.*' So in cap. 34. In 1 Cor. xiv. 26. *καὶ οὕτως* at the beginning of the verse are omitted in ten MSS., four of which are ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by Griesbach. [Add Acts xvii. 33. 1 Cor. xiv. 25. Heb. vi. 15. 2 Pet. i. 11. And it appears to me that it is so used of *time* in Acts vii. 8. *and then* (i. e. after knowing the promise) *he begot Isaac* (where Wahl puts *Jacob*, and translates *ita, ut nomen praenotatum—genitū Jac*; but he allows the sense to be *post legem de circumcissione datam*). See farther Rom. xi. 26. 1 Thess. iv. 17. Rev. xi. 5.]

*Οὕχ*. See above in *οὐ*.

*Οὕχι*, an Attic adv. from *οὕχ*.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47. et al. freq. [2 Chron. xx. 6.] but sometimes without, as John xiii. 10, 11.

2. *No, nay, not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27. [Luke xvi. 30.]

*Ὁφειλῆς* (for *ὀφειλήτης*), *ov, o*, from *ὀφείληται*, 3 pers. perf. pass. of *ὀφείλω*, or *οὐδὲ* *ὀφείλω* to owe.

I. *A debtor, one who is indebted to another*. Mat. xviii. 24.

II. *A debtor, one who is obliged to do something, &c.* Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27. [Soph. Aj. 590.]

III. *An offender, a trespasser, one who is a debtor, or obliged either to reparation or punishment*. Mat. vi. 12. (comp. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10. *ἵνα*, which properly signifies to make a debtor, is used for making guilty, liable or obnoxious to punishment. And in Mat. vi. 12. the ancient Syriac version

for *ὀφειλήματα* and *ὀφειλάς* uses *ܕܡܝܬܐ* and *ܕܡܝܬܐ* the former of which signifies both *debts*

and *trespasses*, and the latter both *debts* and *trespasses*. See Castell, and comp. Heb. and Eng. Lexicon in *מִן*. [In the Targums too these Hebrew words are often used, where the text has *sinners* or *offenders*. See Ps. i. 1, 5. Gen. xviii. 23. Vorst de Hebr. iii. p. 75.]

*Ὁφειλή*, *ἥς, ἣ*, from *ὀφείλω*.

I. *A debt*. Mat. xviii. 32. [Lobeck on Phryg. p. 90.]

II. *A due*. Rom. xiii. 7. [1 Cor. vii. 3.] +See *ἐννοια*.

*Ὁφειλημα*, *αρος, τό*, from *ὀφείλω*, 1 pers. perf. pass. of *ὀφείλω* to owe.

I. *A debt properly*. Deut. xxiv. 10. 1 Mac. xv. 8.]

II. *A debt, somewhat strictly due*. Rom. iv. 4. on which text Wetstein cites Thucydides, [ii. 40.] opposing in like manner *χάριν* to *ὀφειλημα*.

III. *An offence, a trespass which obliges to reparation*. Mat. vi. 22. Comp. *ὀφειλήτης* III. [and Targ. on Ps. xxv. 18. Ez. xviii. 7.]

<sup>1</sup> [Schl. is with Elsner and Krebs. See Arrian. Exp. ii. 10. But he thinks it may be for *ὡς ἔρχεται*. See Abresch. ad Aesch. p. 597. Alberti makes it *afterwards*, others *therefore*.]

## 'ΟΦΕΙΛΩ.

I. To owe money, goods, &c. to be indebted. Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8. [Philem. 18. Deut. xv. 2. Xen. An. i. 2, 11. Ages. iv. 4. The pass. Rom. xii. 8. is referred by Schl. and Wahl to sense II.]

II. To be obliged to do or suffer any thing, so that one ought, on some account or other, to do or suffer it. See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18. [Add 1 Cor. xi. 10. 2 Cor. xii. 14. Eph. v. 28. 2 Thess. i. 3. ii. 13. 1 John ii. 6. iii. 16. iv. 11. 3 John 8. But in John xix. 7. Heb. ii. 17. as well as in 1 Cor. v. 10. vii. 36. the sense is rather to behave, to be under some necessity. In Acts xvii. 29. 1 Cor. xi. 7. 2 Cor. xii. 11. Heb. xi. 12. the sense is, it is right, it is proper, one ought.]

III. To be indebted, i. e. bound to make reparation to another whom one has injured. occ. Luke xi. 4. Comp. *οφειλίτης* III.

"Οφελον.—I wish. It is properly the 2nd aorist, according to the Ionic dialect, which drops the augment, of the V. *οφείλω* to owe [but was adopted subsequently as the usual form in common Greek]: hence, being declined *οφελον*, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by Homer in wishing, either with the particles *ως* or *αίθε* prefixed, or not, as II. iv. 315. 'Ος 'ΟΦΕΛΕΝ τις ἀνδρῶν ἄλλος ἔχειν, literally, 'how ought some other man to have it (your great age)! i. e. I wish some other man had it.' II. iii. 40. Αἰθ' 'ΟΦΕΑΣΣ' ἀγρόος τ' ἔμμεναι—'Oh! thou oughtest to be unborn! or, I wish thou wert so.' II. xix. 59. τῇν 'ΟΦΕΑ' ἐν νήσοι κατακτάμεν Ἀργεῖμιν ἰφ', 'whom Diana should have killed, or whom I wish she had killed with an arrow at the ships.' Many other instances of the like kind the reader may find in the learned Damm's Lexicon, col. 643, 644; and in this manner *οφελον* or *οφελον* is in Homer, I believe constantly, declined by persons, singular or plural, (see II. xxiv. 253, 4.) and joined with a V. infinitive. But the later Greek writers<sup>1</sup>, probably in conformity with the vulgar language, frequently apply *οφελον* in the first person singular, or as it were adverbially, for I wish, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8. *καὶ οφελόν γε ἱεραυλεύσατε*, and truly I wish ye did reign, which in Homer's style would be expressed, *καὶ (ως or αἰθ') οφείλετε, or οφείλετε γε βασιλεύσαι*. Comp. 2 Cor. xi. 1. Rev. iii. 16. As to Gal. v. 12. the only remaining passage of the N. T. where *οφελον* occurs, we may perhaps, with the learned Elsner, explain *οφελον καὶ ἀποκόψοντα*, I wish they were or may be even cut off (præciderentur) or deprived of all further opportunity or capacity of disturbing you; for the word *ἀφορμήν* or the like may be understood, (see 2 Cor. xi. 12.) and this accusative N. be construed, according to a very common idiom, with the V. of a passive signification *ἀποκόψοντα*. Comp. 1 Cor. ix. 17. and see more in

Elsner.—But, after all, it may be doubted whether the Greek language will admit of *οφελον* being construed with a V. future. Lucian in his Solœcists<sup>2</sup>, and the ancient grammarians cited by Wetstein on 1 Cor. iv. 8. give us reason to think that it will not; nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12. is further increased by the insertion of the particle *καὶ* before *ἀποκόψοντα*. Some therefore have proposed the placing of a point after *οφελον* to separate it from *καὶ ἀποκόψοντα*. I wish—and they shall be cut off. "Paul," says Schwarzius in Wolfius, "had begun to wish, but dropping his wish he declares that destruction hung over those who disturbed the Galatians." But Bengelius in Gnomon, "is then the scandal of the cross taken away? I wish it was, and they shall be cut off that trouble you." Let the reader consider, and judge for himself. [Hermann (on Viger, not. 190.) says, that *οφελον* is used only in wishing that something had been which certainly was not, that something may be now, which certainly is not, and that something may be in future, which certainly will not be. As *οφελον θανείν* I wish I had died, but I did not; *οφελον μὴ ζῆν* I wish I were not alive, but I am; *μὴ γὰρ οφελον ἀθάνατος εἶσθαι* I wish I were not to be immortal, but I shall be. The uncertainty of future events, of course, as he justly observes, would necessarily make the last a very rare form of expression. Εἴθε is used, he says, in the same way, except that it implies rather a probability than certainty of the non-completion of the wish—a distinction apparently a little strained—while the opt. expresses a wish which may be accomplished. The difficulty in the passage of Galatians is not merely whether *οφελον* can be joined with the fut. indic., but whether it can be joined with any mood but the infinitive<sup>3</sup>. However, although this construction is rare, Markland (on Eur. Suppl. 796.) cites an instance (of the 1 aor. pass.) from Arrian, Diss. ii. 18. Zeune on Viger (v. 9, 6.) quotes Callim. Ep. xviii. (2 aor. mid.) and Schwarz de Solœcismis Disc. J. C. p. 115. quotes the future from Aristenetus, 1 Ep. 6.—"*οφελον* occurs 2 Kings v. 3. Num. xiv. 2. xx. 3. Ex. xvi. 3.]

"Οφελος, εος, ους, τό, from *οφείλω* to heap up, increase, profit.—*Profit, advantage*. occ. 1 Cor. xv. 32. James ii. 14, 16. Wetstein on 1 Cor. xv. 32. shows, that the phrase *τί μοι τὸ οφελος* is agreeable to the style of the best Greek writers. [See Gen. xxxvii. 25. Job xv. 3. Æsch. Socr. D. ii. 7. Arrian, Diss. Ep. iv. 1, 167. Polyb. iii. 36, 6.]

Ἔοφθαλμοδουλεία, ας, ῆ, from *οφθαλμός* the eye, and *δουλεία, servitice*.—*Eye-servitice*. "It implieth a mere outward servitice only, to satisfy the eye of man." Leigh. occ. Eph. vi. 6. Col. iii. 22. [Theophylact on the first place says, "not only when their masters are present and see them, but when they are absent."]

ὈΦΘΑΛΜΟ΄Σ, οὔ, ὁ. The Greek lexicon writers derive it from *ὀπτομαι* to see; but this

<sup>1</sup> See Vigerus de Idiotism. cap. v. sect. ix. reg. 4—8. [Viger says that *οφελον* is not used adverbially, but joined to its proper person and number. On *οφελον* and *οφελον* see Fisch. on Well. iii. p. 147. and the Interpp. on *Μερία*, p. 285.]

<sup>2</sup> Tom. ii. p. 978. D. he produces this as a solœcism, *εἰσι 'ΟΦΕΑΟΝ ΚΑΙ τὴν ἀκολουθεῖν ΔΥΝΗ'ΣΗ*, where he is perhaps sneering at the very text in Gal.

<sup>3</sup> [Thom. M. p. 665. says, only the opt. or the past tense. He quotes Ps. cxix. 4. as an instance of the first, and Greg. Or. xxviii. t. i. p. 484. of the second.]

derivation seems defective. Perhaps as the Latin *oculus* the *eye* is derived from *oculo* to *hide*, because *hidden by the eyelids*<sup>1</sup>, so the Greek *ὀφθαλμός* may be from the Heb. *עַף* or *עָף* to *move swiftly*, (whence *עַפְפִּי* the *eyelids*,) and *עֵינַי* to *hide*.

I. *The eye, the organ of seeing.* Mat. v. 38. ix. 29, 30. et al. freq.—On Mat. xxi. 42. Elsnar shows that the Greek prose-writers apply *ὁφθαλμοῖς* in the same manner. To the instances produced by him, I add from Herodotus, ix. 119. τὸν δὲ παῖδα ἔΝ' ὀφθαλμοῖς τοῦ Ἀρταύκτου κατέλιυσαν, 'and they stoned Artayctes' son before his eyes.' [The phrase *ἀνοίγειν τοὺς ὀφθαλμοῖς* is used in the N. T. to denote the *restoration of the faculty of sight*, but not in good Greek, where the phrase is rather *ποιεῖν βλέπειν πάλιν*, (as Aristoph. Plut. 401. 451.) and where this phrase when used has its literal meaning. Schl. says the use of it in this sense is an Hebraism, and refers to Is. xxxv. 5. and Vorst. Phil. Sacr. c. 37, 6. p. 698. See Mat. ix. 29, 30. xx. 33. John ix. 10, 14. et al. In Acts ix. 8 and 40, however, the phrase occurs in the natural sense of the words, while in Acts xxvi. 18. Eph. i. 18. (comp. Jer. xxxv. 6.) the meaning is figuratively *to open the eye of the mind*, i. e. *to instruct*.—The eye being one of the most precious parts, is put for the man himself. See Mat. xiii. 16. Luke x. 23. Rev. i. 7. Heb. iv. 13. From the exceeding value of the eye, too, arises the expression in Gal. iv. 15. *ye would have dug out your own eyes and given them to me*, i. e. *you would have given me any thing, however dear*; or, according to Schl., *ye would have borne any suffering for my sake*, which is not, I think, so satisfactory.] Πονηρὸς ὀφθαλμός, *an evil eye*. This is an Hebraical or Hellenistical expression. Thus in LXX of Deut. xv. 9. καὶ ΠΟΝΗΡΕΥΣΗΤΑΙ ὁ ὀφθαλμός σου answers to Heb. *עַף עֵינַי*. Comp. Tobit iv. 16. Eccles. xiv. 8, 10. xxxi. 13. in which two last passages we have the very phrase ὀφθαλμός ΠΟΝΗΡΟΣ. See also Prov. xxiii. 6. xxviii. 22. It denotes an *envious grudging eye*, or that *malignant look*<sup>2</sup>, that *'jealous leer malign'*, as Milton calls it, which usually accompanies *envy* or *grudging*; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34. I think, with Doddridge, that it means a *bad distempered eye*, i. e. an eye overgrown with a film or speck. So Theophylact explains ὀφθαλμός πονηρὸς in Mat. vi. by ὀφθαλμός νοσῶδης a *distempered eye*. Comp. ἀπλός II. and Wolfius and Kypke in Mat. vi. 23. [Schl. considers the eye spoken of in this phrase as the eye of the mind. In Eccles. xxxii. 8. ἀγαθὸς ὀφθαλμός seems to denote *readiness and cheerfulness in giving*.]

II. *The eye of the mind*, i. e. the *intellectual faculty or understanding*. Mat. vii. 3—5. xiii. 15. Eph. i. 18. So Lucian, Vit. Auct. t. i. p. 373. τυφλὸς γὰρ εἰ τῆς ΨΥΧΗΣ τὸν ὀφθαλμόν, for you are blind in the eye of your soul; and Cle-

ment, 1 Cor. § 19. has ὈΜΜΑΙ ΤΗΣ ΨΥΧΗΣ, *the eyes of the soul*.

III. *The eyes of God* denote his *exact and intimate knowledge in general*, Heb. iv. 13; and particularly his *knowing and attending to the concerns of the righteous*, 1 Pet. iii. 12.

Ὅφει, *εως*, ὁ, from ὀφθαλμοῖς to *see*; so the Greek δράκων a species of *serpent*, from δῖσκω to *behold*, and Heb. *עֶרֶךְ* a *serpent*, from the V. *עָרַךְ* to *eye, view acutely*. Serpents in general are so remarkable for their *acutely eyeing* of objects, that a *serpent's eye*<sup>3</sup> became a proverb among the Greeks and Romans, who applied it to those who viewed things *sharply and acutely*<sup>4</sup>.

I. *A natural serpent*. Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9. [Ex. iv. 3. vii. 15.]

II. *An artificial serpent*. John iii. 14.

III. *The devil*, who deceived our first parents in the form of a *serpent*; hence called *that old serpent*, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19. comp. Ps. xci. 13. and see Doddridge. Ὅφεις καὶ Σκορπίοι, οἱ τῶν Δαιμόνων φάλαγγες—the *armies of demons*, says Theophylact. [In Sohar, fol. 27. col. 106. the following remark is made on Gen. iii. 1. "It was Samael who appeared under the form of a serpent; and that image of a serpent was Satan." Schleusner seems to take *serpents* in the literal sense in Luke x. 19. referring to Psalm xci. 13; but the phrase used there is generally understood figuratively, to designate the *power of overcoming your enemies*; and so Schleusner explains it under *παῖς*. See Bos, Obs. Crit. p. 103.]

IV. Our Saviour calls the Scribes and Pharisees *serpents*, on account of their *cunning, insidious, malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. Ἐχίδνα II. ἀλώμενη II. and Ἀόκος II. [Ἐχίδνα is so used, Soph. Ant. 350.]

ὈΨΥ΄Σ, *ὄρος*, ἡ.

I. Properly, *the brow of the human forehead*, "the arch of hair over the eye." Johnson. Thus sometimes used in the profane writers. [See Levit. xiv. 9. Xen. Mem. i. 4, 6.]

II. *A brow or projection of a hill*. occ. Luke iv. 29. where Wetstein and Kypke show, that the Greek writers apply it in this sense also.—"We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On its top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it." Hasselquist's Voyages, p. 159. Comp. Maundrell's Journey at April 18, 19. [See Homer's Iliad γ. 151. Mosch. Idyll. ii. 48. Strabo, v. 3, 7. Liv. xxvii. 20. Virg. Georg. i. 108.]

Ὀχλῶς, *ὄς*, from ὄχος. — *To disturb, trouble, vex, harass, infest*. occ. Luke vi. 18. Acts v. 16. See Wetstein on Luke. [See Diod. Sic.

<sup>1</sup> What an admirable fence these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their form and texture, was observed long ago by Cicero in the person of Balbus the Stoic, de Nat. Deor. li. 57; and is further illustrated by Dr. Derham, Physico-Theol. bk. iv. ch. 2.

<sup>2</sup> See Spectator, No. 19.

<sup>3</sup> "Serpentis oculus.—De his dici consuevit qui acerbis et intentis intuerentur oculis. Ab animante sumptis metaphorā."—ERASMI Adag.

<sup>4</sup> Comp. Heb. and Eng. Lexicon in עָרַךְ IV.

v. 10. Herodian, ii. 15, 7. iii. 11, 1. Tobit v. 7. 2 Mac. xi. 31. and Inc. Hab. ii. 15. 'Ενοχλίω occ. 1 Sam. xix. 15. Diod. Sic. v. 10. Xen. An. ii. 5, 13. See Salmas. de Modo Us. p. 788.]

**ὄχλοποιῶν**, ὦ, from ὄχλος a multitude, and ποιῶ to make.—To make or raise a mob. occ. Acts xvii. 5.

**ὈΧΛΟΣ**, ου, ὁ.

[I. A crowd, a multitude collected. Used in the singular and plural, which latter is the case also in other Greek, as Herodian, v. 6. vii. 10. Mat. iv. 25. v. 1. vii. 28. viii. 1. ix. 23. xiii. 2. xiv. 22. xxvi. 47. Mark ix. 14. et al. Num. xx. 20. 1 Kings xxi. 13. Is. xliii. 7. Ez. xvi. 39. Ecclus. vii. 8. Ælian, V. H. xiv. 8. Xen. de Re Eq. ii. 5. It is obviously used for some of such a crowd in Luke iii. 10. John vii. 20. xii. 34.]

[II. A multitude, a great number. Luke v. 29. vi. 17. (where it is clearly used just as πλῆθος is in the next clause.) Acts i. 15. vi. 7. xi. 4. xix. 26. et al. Eur. Phoen. 150. Joseph. Ant. iii. 4, 1.]

[III. The common people, as opposed to the higher classes. Mark xii. 37. John vii. 12, 32, 49. Ælian, V. H. ii. 6. Xen. de Rep. Ath. ii. 10. See Rubnk. ad Tim. p. 263.]

[IV. A tumult. Luke xxii. 6. Acts xxiv. 18.]

**Ὀχυρώμα**, ατος, τό, from ὠχυρῶμαι perf. pass. of ὀχυρῶ to fortify, which from ὀχυρός strong, fortified, and this from ἰχυρός the same, which from ἰχω to hold fast.—A stronghold, a fortification. [Xen. Hell. iii. 2, 3.] In the LXX it is frequently used in its proper sense for the Heb. צָרָה the same. (See especially [Josh. xix. 29.] Prov. xxi. 22. and 1 Mac. v. 65.) But in 2 Cor. x. 4. the only passage of the N. T. wherein it occurs, it denotes spiritual strongholds, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

**ὀψάριον**, ου, τό. A diminutive from ὀψον, which signifies in general whatever is eaten with bread, and was anciently so used, but afterwards, as Plutarch, Athenæus, [Phavorinus in voce,] and Eustathius remark, came to be applied particularly to fish. So the LXX use ὀψον (al. ὀψος) Num. xi. 22. for the Heb. דָּג. The word may be derived either from ὀπρᾶω to roast or broil, or from ἰψω to boil.—A little fish. occ. John vi. 9, 11. xxi. 9, 10, 13. That ὀψάρια in these passages means fishes is evident, because what St. John expresses by this word, ch. vi. 9, 11. St. Matthew calls ἰχθύας, ch. iv. 17, 19. So St. Mark, ch. vi. 38, 41. and St. Luke, ch. ix. 13, 16; and what St. John styles ὀψαρίων, ch. xxi. 10. are in the next verse called ἰχθύων μεγάλων, great fishes; which latter passage especially proves that ὀψάριον is not always to be confined to a diminutive sense. See under βεβλίον 12.—Athenæus, ix. 8. shows that Plato, Pherecrates, Philemon, and Menander, use ὀψάριον for a fish; and in Athenæus it is particularly spoken of a great fish, ἰχθύος μεγάλου. See [Ælian, V. H.

i. 28.] Suicer, Thesaur. in ὀψάριον, and Wetstein on John vi. 9.

**Ὀψί**. An adverb.

I. In Homer it signifies after some time, late, at length. See Damm's Lexicon.

II. In the N. T. absolutely, in the evening. occ. Mark xiii. 35. With a genitive following, occ. Mat. xxviii. 1. ὀψί δὲ Σαββάτων, 'in the evening of the Sabbath.' Comp. ἐπιφύσσω II. [The versions of the word in this passage are various. Schleusner says, the Sabbath being nearly finished, i. e. late on the Sabbath; others, (and lately Tittmann of Dresden, Wahl, and Bretschneider,) after the Sabbath, because in Mark xvi. 1. the expression is the Sabbath being passed. Others, the week being finished. In Philostratus (Vit. Apoll. iv. c. 18.) ὀψί μυστηρίων means, the mysteries being finished, while in Ælian (V. H. ii. 23.) ὀψί τῆς ἡλικίας is late in life, and in Xen. (Hell. ii. 1, 14.) and Thucydides (iv. 93.) ὀψί τῆς ἡμέρας is late in the day. This indeed seems the usual force of ὀψί with the genitive. See other passages collected by Zeune on Viger. vii. 1, 1. not. 26. But perhaps the passage in Philostratus, with the distinct meaning of the parallel passage in St. Mark, may justify Tittmann's translation, which certainly avoids the difficulties pressing on the others. See Casaubon, Exerc. Antibaronn. p. 673. D'Orville ad Charit. i. 14. p. 287.] It is used as a noun. occ. Mark xi. 19. ὅτε ὀψί ἐγένετο, 'when the evening was come, when it was evening.' [So Xen. de Ven. vi. 25. Thucyd. iii. 108. The word occ. Gen. xxiv. 11. for the evening, and in Is. v. 11. for the twilight. It is used in a peculiar sense, Ex. xxx. 8. between the two evenings. See ὀψιος.]

**Ὀψιμος**, ου, ὁ, ἡ, from ὀψί late.—Late, latter. occ. James v. 7. where it is spoken of the latter rain, which falls in Judæa and the neighbouring countries, sometimes in the middle, sometimes towards the end, of April<sup>2</sup>. The LXX apply the word in the same sense for the Heb. עֶשְׂרִית, the rain which prepares the fruits for gathering, from עָרַץ to gather, Deut. xi. 14. et al. [Ex. ix. 33. Joel ii. 23. Zach. x. 1. Diod. Sic. vii. 10. Theophr. Hist. Plant. i. 15. ii. 4. Aristot. H. A. v. 19, 227. Xen. Ec. xvii. 4. Hom. Il. ii. 325. Lobeck on Phryn. p. 52. says this is not so Attic a word as the following.]

**Ὀψιος**, α, ου, from ὀψί.—Of or belonging to the evening. Mark xi. 11; where ὀψίας is joined with ὥρας time; so ὥρας being understood, ὀψίας by itself is often used for the evening, as Mat. viii. 16. Mark i. 32. John xx. 19. et al. freq. [It must be observed, that the Hebrews had two evenings; the one from the ninth hour to sunset; the other from sunset to the beginning of night. See Ex. xii. 6. xxx. 8. Wahl refers Mat. viii. 16. xiv. 18. xxvii. 57. (comp. Mark iv. 35.) to the first; and Mat. xiv. 23. (comp. Mark vi. 47.) xvi. 2. xx. 8. xxvi. 20. Mark i. 32. John vi. 16. xx. 19. to the second. Bretsch. gives xvi. 2. Mark i. 32. iv. 35. xv. 42. John vi. 16. to the first, as well as those assigned by Wahl; and to the second he adds Mark vi. 47. xiv. 17. The word occurs Aristot. H. A. ix. 27,

<sup>1</sup> See Wetstein on John vi. 9. Xen. Mem. Socr. iii. 14. [Bochart, Hieron. i. 1, 6.]

<sup>2</sup> [Fischer (Prol. i. 5. or x. 2.) observes, that many nominatives have the form of diminutives in Greek.]

472. Polyb. vii. 16, 4. Xen. Anab. vi. 3, 31. Thuc. viii. 26. In the places of Polybius and Thucydides δειλὴ ὥρα denotes the *later evening*.]

Ὅψις, ὥς, ἡ, from ὥμαι, 2nd pers. perf. of ὀπτομαι to see.

[I. It is used in good Greek for *the eye*, or *that with which we see*, as Ælian, V. H. vi. 12. Longin. x. 3. xvii. 3. See Foëx. Ec. Hippoc. p. 287.]

[II. *The faculty of sight*. Aristot. Meteor. iii. 3. Polyb. iii. 99, 7.]

III. *A countenance, face*. John xi. 44. Rev. i. 16. [See Gen. xxiv. 16. 1 Kings i. 6. Jer. iii. 3, 4. Æl. V. H. iv. 28. Demosth. 413. penult. In this and the next sense the word is almost the same as πρόσωπον.]

IV. *An appearance*. John vii. 24. [*Face, surface, outward appearance*. The meaning of the phrase is, *do not judge by a person's outward appearance*, which is elsewhere expressed by πρόσωπον λαμβάνειν. The Syriac has, *do not judge in acceptance of faces*. Our Lord probably meant to reprove the Jews for making a distinction, groundless in itself, between him and Moses. See, for this sense, Thucyd. vi. 46. Lysias 583. ult. These various meanings of the word are recognised by the Greek lexicographers. In

Ex. x. 5. it is *surface*. See also Num. xxii. 5, 11. Lev. xiii. 55.]

Ὅψωνιον, ον, τό, from ὄψον, which see under Ὀψάριον.

I. Properly, *any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*; hence it is used for the military *pay* or *wages* by the Greek writers, as by Josephus, Ant. xii. 2, 3. and by Polybius, (vi. 6. p. 484. A. ed. Paris, 1616.) who gives a particular account of the pay and corn distributed to the Roman soldiery. Luke iii. 14. (where see Wetstein.) Comp. 1 Cor. ix. 7. [See Cæsar, de B. G. i. 23, 1. Polyb. i. 66. Μισθός καὶ τροφή in Demosthenes (Phil. i. p. 47.) is the same thing. There are two tracts in the tenth vol. of the Antiqu. Rom. expressly on *military pay*. The word occ. in this sense, 1 Mac. iii. 28. xiv. 32. 3 Esdr. iv. 56.] Whence,

III. *Wages*, or *reward*, in general. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τὰ ὄψωνια τῆς ἀμαρτίας are the *wages paid by Sin*, considered as a person, and so are opposed to τὸ χάρισμα τοῦ Θεοῦ, *what is given by God*. See Locke on the place.

## Π.

Π, Π, π, ϖ, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *Pe* in name, order, and power; but its forms may be better referred to the Hebrew than to the Phœnician character. Thus the ancient form Γ has a manifest resemblance to the Heb. ה final, or rather is that very letter turned to the right hand. The form Γ and π seem variations from Π, as ϖ is from π.

Παγιδεύω, from παγίς, ἰδος, ἡ.—*To ensnare*, applied figuratively. occ. Mat. xxii. 15. [1 Sam. xxviii. 9. Cic. Acad. iv. 24.]

Παγίς, ἰδος, ἡ, either from ἐπαγον, 2nd aor. of πῆγνυμι, or of the old V. πῆγω to fix.

I. Properly, *a net* or *snare*, in which birds or wild beasts are taken. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Eccles. xxvii. 20. [Prov. vi. 5. Jer. v. 27. Wahl conceives that here the *suddenness* of falling into a snare is the point alluded to.]

II. *A snare*, in a figurative sense, *what ensnares* or *entangles one to destruction*. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26. [Josh. xiii. 13.]

Πάγος, ου, ὁ, from ἐπαγον, 2nd aor. of πῆγνυμι, or of the obsol. πῆγω to fix, *compinge*.

I. *A hill*, which is usually composed of very *fixed* or *solid* materials.

II. Ἀρειὸς Πάγος, *Areopagus*<sup>1</sup>, or *Mars' hill*.—This hill was situated in the midst of the city of Athens, opposite the citadel.—So Herodotus, viii.

52. speaking of the time of Xerxes' invasion, mentions τὸν καταντίον τῆς Ἀκροπόλεως ὄχθον, τὸν Ἀθηναῖοι καλοῦσι ἈΡΗΤ'ΟΝ ΠΑΤ'ΟΝ.—Here the famous senate, or court of the *Areopagites*, instituted by Cærops, the founder of that city, used anciently to assemble<sup>2</sup>. Both the place and tribunal were<sup>3</sup> probably called by this name from a famous judgment there passed on ἈΡΗΣ, a Thessalian prince. Though this tribunal did indeed take cognizance of religious matters, yet, as Doddridge well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo a *formal trial*, but only to satisfy the *curiosity* of those who wanted to inquire what was that *strange doctrine* he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous court see Wetstein's note on Acts xvii. 19. Archbp. Potter's Antiquities of Greece, book i. ch. 19. and Goguet's Origin of Laws, pt. ii. book i. ch. 4. art. 1. vol. ii. p. 21. ed. Edinburgh.

Πάθημα, ατος, τό, from πάσχω to suffer.

I. *A suffering, affliction*. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which last text the sufferings of saints are called the *sufferings of Christ*, because they are endured for the *sake* of Christ, and in conformity to his suffering<sup>4</sup>. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10. [In

<sup>1</sup> According to Mons. Goguet and the French Academicians, the tribunal of the *Areopagus* was afterwards removed to a part of Athens called the King's Portico. Origin of Laws, &c. vol. ii. p. 22. edit. Edinburgh.

<sup>2</sup> So Pausanias in Attica, cap. xxviii. p. 68. cited by Wolfius, ὅτι δὲ ἈΡΗΤΟΣ Πάγος καλοῦμενος, ὅτι πρῶτος ἈΡΗΣ ἐνταῦθα ἐκρίθη.

<sup>4</sup> [Schleusener has cited from Lysias, p. 111. τιμωρίας τῶν θεῶν, *punishments for violating the majesty of the gods*, and from Cic. pro Rosc. 24. *parva parantum*, in the same sense.]

<sup>1</sup> It may not be amiss, especially for the sake of public readers, to observe with Dr. Clarke on Homer, Il. iv. lln. 185. that the syllable πα in ἐπαγον, whence πάγος a *hill* is derived, is *short*, and consequently that the last syllable but one in *Areopagus* is *short* likewise.



1 Pet. i. 11. *τὰ εἰς Χριστὸν παθήματα*, Wahl says, and I think rightly, that we are to understand *languishing*, and so Erasmus, Schmidt, and Wolf. The word occurs in this sense in Eur. Phœn. 60. Xen. Hier. v. 1, 3.]

II. *A passion, an affection*. Rom. vii. 5. Gal. v. 24; in which latter text *παθήματα* denotes the *irascible* and *malignant passions*, *ἐπιθυμίαι* the *concupiscible*. [In the sense of *affections of mind*, it occ. in Xen. Cyr. iii. 1, 10. Æsch. Socr. Dial. iii. 15. Plat. Phæd. c. 43. ed. Fisch.]

III. *Παθήρος*, οὐ, ὁ, ἡ, from *πάσχω*.

I. *Possible, that can suffer*. [Plutarch, de Plac. Philos. c. 16. Philo de Spec. Legg. p. 805. C. nearly in this sense.]

II. *That should suffer, or having suffered*. occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27. [Parkhurst is at a loss between two different interpretations. The last is Schleusner's, with little support from analogy. The first is Wahl's, Kuinoel's, and Bretschneider's<sup>1</sup>.]

*Πάθος*, εἶς, οὐς, τό, from *πάσχω*.

[I. *A suffering or misfortune*. Eur. Phœn. 1361. Ælian, V. H. iii. 32. Prov. xxv. 20.]—2. *A passion, affection*, [as Ælian, V. H. xii. 1. *τὸ ἐκ τῆς λύπης πάθος*; but more usually] *lust*. occ. Rom. i. 26. Col. iii. 5. 1 Thesa. iv. 5. [See Xen. Cyr. v. 5, 10.]

III. *Παιδαγωγός*, οὐ, ὁ, from *παῖς*, *παιδός* a *child*, and *ἀγωγός* a *leader*, which from *ἄγω* to *lead*.—Rendered in our translation *instructor*, *school-master*, but among the Greeks properly signified a *servant whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (ἄγειν) him to and from school and the place of exercise*. These *παιδαγωγοί* were generally *slaves, imperious and severe*<sup>2</sup>, and so better corresponded to the *Jewish teachers* and *Jewish law*, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25, where see Elsner and Wolfius; and observe, that Xenophon [de Rep. Lac. ii. 1. and iii. 2.] and Plutarch, de Lib. Educ. t. ii. p. 4. A. B. expressly distinguish between *παιδαγωγούς* and *διδασκάλους* *teachers*. [See Perizon. ad Ælian, V. H. iii. 21. xiv. 20. and Cic. ad Att. viii. 4.]

*Παιδάριον*, οὐ, τό. A diminutive from *παῖς*, *παιδός*, a *boy*.—*A little boy, a child*. occ. Mat. xi. 16. John vi. 9. But in Mat., Wetstein and Griesbach, on the authority of very many MSS., six of which are ancient, read *παιδίσκος*. [Schl. rightly observes, that diminutives in Greek have often the force of their primitives, and therefore this word is often simply for *παῖς*. Galen uses it for a *boy of fifteen*, (de Comp. Med. per Gen. v.) See Xen. Cyr. i. 4, 12. Hell. iv. 4, 17. It occurs often in LXX for a *boy*, as Gen. xxii. 5; for a *servant*, in 1 Sam. xxi. 7. Ælian, V. H. ii. 2. and so perhaps it should be taken in St. John vi. 9. In Aristoph. Thesm. 1203. it is put for a *girl*; in Plutarch, (t. vii. p. 11. ed. Hutten,) of a *son and daughter*.]

*Παιδία*, ας, ἡ, from *παιδεύω*.

I. *Institution, discipline, instruction, particularly*

<sup>1</sup> [Rosenmüller translates, *Christum debuisse pati*, and says, *παθόντι pro eo qui debebat pati*, ut apparet ex Luc. xxiv. 25. But at the end of this note he says, *Paulus tradit eventum vaticiniumum; unde patet παθόντι, esse eum qui reversus passus sit.*]

<sup>2</sup> Comp. Sueton. in Claud. cap. 2.

of children. occ. Eph. vi. 4. 2 Tim. iii. 16. [in which latter text it is applied to *persons in general*. See Prov. i. 2, 7. vi. 23.]

II. *Discipline, correction, chastisement*. occ. Heb. xii. 5. [from Prov. iii. 11.] 7, 8, 11. [So Prov. xv. 10.]

*Παιδευτής*, οὐ, ὁ, from *παιδεύω*.

I. *An instructor*. Rom. ii. 20. [Hos. v. 2. Ecclus. xxxviii. 22.]

II. *A corrector, chastiser*. Heb. xii. 9.

*Παιδεύω*, from *παῖς*, *παιδός*, a *child*.

I. *To instruct, particularly a child or youth*. Acts vii. 22. xxii. 3. [—and generally] 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See Wetstein on Acts vii. 22. On Acts xxii. 3. Kypke remarks, after Alberti, that *ἀναρταραμύειν* relates to the *bringing up*, strictly so called, and *παιδεύειν* to the *instruction*. This he confirms by a very similar passage from Appian, B. C. lib. iv. p. 1008. where Cassius, who had been bred up at Rhodes, complains of the Rhodians that 'assistance was denied to him *ἐν τῷ τῶν ΠΑΙΔΕΥΣΑΝΤΩΝ καὶ ΘΕΡΕΨΑΝΤΩΝ*, by those who had *instructed and brought him up*;' and that to him they preferred Dolabella, *ὃν οὐκ ἔΠΑΙΔΕΥΣΑΝ οὐδὲ ἄΝΕΘΕΡΕΨΑΝ*, 'whom they had neither *instructed nor brought up*.' [See Herodian, i. 2, 2. Ælian, V. H. xiii. 1. Diod. Sic. i. 70. Xen. Cyr. i. 2, 3.]

II. *To chastise or correct*, (as a necessary part of education,) Heb. xii. 7, 10. See Prov. xix. 18. xxix. 17; of *chastisement* by the scourge, Luke xxiii. 15, 22; of *correction* by calamities sent by God, 1 Cor. xi. 32. 2 Cor. vi. 9. (where some refer the word to *chastisement* by the magistrate.) Heb. xii. 6. (see Prov. iii. 12.) Rev. iii. 19. Wisd. iii. 5. Ecclus. x. 28. Schleusner refers 1 Tim. i. 20. to the sense of *chastising by ecclesiastical punishment*. Wahl says simply, *to learn*, (i. e. *to be instructed*.) See Hos. x. 10.]

III. *Παιδιόθεν*, an adv. from *παιδίον* a *little child*, and the syllabic adjection *θεν* denoting from a place or time.—*From a little child or infant, from infancy*. occ. Mark ix. 21<sup>3</sup>. So Lucian, Philopat. t. ii. p. 1005. ΠΑΙΔΙΟΘΕΝ, [and Synes. de Prov. p. 91. C.]

*Παιδίον*, οὐ, τό. A diminutive of *παῖς*, *παιδός*.

I. *A little child, an infant*. Mat. ii. 8, 9, 11. Luke i. 59, 66, 76. et al. [Is. lxvi. 12.—Mat. xviii. 3. *unless ye become like children*, i. e. *unless ye renounce all pretensions to merit as much as children must*, according to Michaelis and Bp. Middleton; but perhaps *infants* are here intended, and their freedom from *actual sin* is proposed for imitation. Our Church says, "How he exhorteth all men to follow their *innocency*."]

II. *A child of more advanced age*<sup>4</sup>. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. *Παιδία*, vocat. plur. is a term of *familiarity, affection, or kindness* in calling or speaking to, as the sing. *child* is often used in English, John xxi. 5. 1 John ii. 18.

[IV. The sense is extended occasionally. *Disciples*, as Heb. ii. 13. (from Is. viii. 10.) and 14.]

<sup>3</sup> [The LXX have a more classical expression, *ἐκ παιδίου*, Is. xli. 3. So Xen. Mem. ii. 2, 8.]

<sup>4</sup> Comp. under *βελτίον* I.

Παιδισκη, ης, ἡ, from παῖς, παιδός, a boy.

I. *A damsel, a young woman.* Thus used by the ancient Greeks, according to Phrynichus, (see Wetstein on Mat. xxvi. 69.) and by the LXX, Gen. xxxiv. 4. Ruth iv. 12. and perhaps in Acts xii. 13, [and so *Ælian*, V. H. xii. 58. See Alberti, p. 248.]

II. *A maid-servant, a female slave.* Mark xiv. 66. Gal. iv. 22. et al. freq. [So Gen. xx. 17. Deut. v. 14. et al. *Lysias* 14, 12. 496, 1. *Isæus* 134, 3. *Herod.* i. 93. See, for more, *Kypke* on Mat. xxvi. 69. and the *Commentary* on Thom. M. p. 671. To reconcile St. Matthew with St. Mark, *Michaelis* observes, that St. John says, (xviii. 25.) *they said*; whence it appears that several spake, and that all which is said by the three first evangelists may be exact: there might be more than the three named; but St. Peter, in relating the matter to St. Mark, might have said *the maid*, referring to that one who had questioned him before, and made the deepest impression on him.]

Παίζω, from παῖς a child.

[I. *To play*, like children. 2 Sam. ii. 14. Prov. xvi. 19. *Ecclesi.* xlviii. 3. *Theophr.* Char. 27.]

II. *To dance.* occ. 1 Cor. x. 7. which is a citation of the LXX version of Exod. xxxii. 6. where the correspondent Heb. word to παίζειν is πῦς, which, it is evident from ver. 18, 19. includes the shouting, singing, and dancing, in honour of their idol. *Homer* uses this verb for *dancing*, *Odyss.* viii. 251.

Ἄλλ' ἄγε Φαίριον βητάρμονες ὄσσοι ἄριστοι

ΠΑΪΣΤΕ—

Ye choicest dancers of Phæacia's isle,  
Come forth and play.—

So *Odyss.* xxiii. 147.

Ἀνδρῶν ΠΑΙΖΟΝΤΩΝ—

*Elsner*, on 1 Cor. x. 7. shows that *Hesiod*, [*Scut. Herc.* 95.] *Herodotus*, and *Aristophanes*, [*Ran.* 410.] apply παίζειν in the same sense. But *Kypke* (whom see) remarks, that in 1 Cor. x. 7. it is not to be confined to *dancing*, but comprises also *singing and music*.

ΠΑΙΊΣ, παιδός, ὁ, ἡ.

I. *A child*, whether a young child, an infant, as Mat. ii. 16; or a child more advanced, a boy or girl. Mat. xxi. 15. Luke ii. 43. viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. *A child*, in respect to his father, without regard to age, a son. Acts iii. 13, 26. iv. 27, 30. [Polyb. iv. 35, 15. *Xen. Cyr.* i. 5, 4. So used of Christ as the Son of God, and in Mat. xii. 18. Acts iii. 13. iv. 27, 30. From this sense it comes to signify a dear or beloved object, as Luke i. 54; and some refer Acts iv. 25. to this, others to the following sense.]

III. *A servant, attendant.* Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. *Elsner* on Luke vii. 7. and *Kypke* on Mat. viii. 6. have shown that the Greek writers<sup>1</sup> use it also in this sense. [*Is.* xlv. 26. *Gen.* ix. 25.]

ΠΑΙΊΩ.—*To strike or smite*, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64. [Num. xxii. 28. *Is.* xiv. 29. *Diod. Sic.* ii. 8. *Xen. Cyr.*

<sup>1</sup> [See *Poll. On.* iii. 8, 78. *Hesych* in voce. *Eustath.* ad *Hom. Iliad.* Δ. p. 438, 38. ed. *Rom.* *Aristoph.* *Ran.* 192.]

vii. 3, 6.] with a sword, Mark xiv. 47. *John* xviii. 10; with a sting, occ. *Rev.* ix. 5.

ΠΑ'ΑΛΙ, an adv. of time, [which, like the Latin *dudum* and the English *long*, refers either to long or short spaces of past time, according to the subject in hand<sup>1</sup>. *Long ago*, *long*. Mat. xi. 20. and Luke x. 13. *they would long ago have repented in sackcloth and ashes*, where the reference is really to ancient times. Mark xv. 44. *whether he had been long dead*. This is Pilate's question to the centurion, and can therefore only mean a few hours. He meant, probably, whether he had been apparently dead long enough to make it clear that his death was real. Some, however, construe it as *just*, a sense which *Valckenaer* (quoted in the note) has shown to belong to πάλα. The word occurs also *Heb.* i. 1. Jude 4. and 2 Pet. i. 9. where it is put with the article, and means the former, or the old.]

Παλαιός, ὁ, ὄν, from πάλα.

I. *Old, ancient.* See 1 John ii. 7. Luke v. 39. So *Lucian*, de *Merc. Cond.* t. i. p. 485. ΠΑΛΑΙΟΤΑΤΟΝ ΟΙ' ΝΟΝ πινόντων, 'drinking the oldest wine.' See more in *Wetstein*. [Mat. xiii. 52. Lev. xxv. 22. *Josh.* ix. 4, 5.]—*The Old Man*, as opposed to the *New*, *Eph.* iv. 22. Col. iii. 9. (comp. *Rom.* vi. 6.) means that corrupt nature which every man by natural birth derives from fallen Adam. Comp. under *καινός* I. νῖος III. For *παλαιά ζύμη*, 1 Cor. v. 7, 8. see under *ζύμη* III. For *παλαιά διαθήκη* see under *διαθήκη* I. 4.

II. *Old, worn by age.* Mat. ix. 16, 17. et al.

Παλαιότης, ητος, ἡ, from παλαιός.—*Oldness.* occ. *Rom.* vii. 6. [*Eur. Hel.* 1062.]

Παλαιῶν, ὦ, from παλαιός.

I. *To make old*, [and then] παλαιόμαι, οἶμαι, pass. to grow old, occ. Luke xii. 33. *Heb.* i. 11. Comp. παλαιός II. [So *Deut.* xix. 5. *Is.* i. 9. li. 6.]

[II. *To antiquate* or *abrogate.* *Heb.* viii. 13. So *antiquare* in *Liv.* v. 30. viii. 37. *Cic. de Leg.* iii. 17.]

Πάλη, ης, ἡ, from πάλλω to shake.—*A wrestling, contending.* occ. *Eph.* vi. 12. where it is applied spiritually. See *Macknight*. [*Xen. de Ven.* x. 12. *Anab.* iv. 8, 27.]

Παλιγενεσία, ας, ἡ, from πάλιν again, and γίνεαι a being born, a birth.—*A being born again, a new birth, regeneration, renovation.* occ. *Tit.* iii. 5. where see *λουτρόν*. Mat. xix. 28; on which latter text observe, that if the words ἐν τῇ παλιγενεσίᾳ be construed as in our translation with the preceding ἀκολουθήσαντες, they will denote that great spiritual renovation which began to take place on the preaching of John the Baptist, (see Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but<sup>2</sup> if those words be connected, as the following context seems to require, with the subsequent ones ὅταν καθίσθ, &c. they

<sup>1</sup> [See *Valck.* ad *Eur. Hipp.* 1085. *Fischer* ad *Plat. Phæd.* § 27. *Schol. Aristoph.* *Plut.* 1040. This too is the express doctrine of *Eustathius* on *Iliad.* Η. p. 677, 23.]

<sup>2</sup> [This connexion is the same as in *Mark* xii. 30. ἐν τῇ ἀναστάσει ὅταν ἀναστήσονται. And in *Hebrew* it is common. See *Josh.* ii. 3. Comp. *Mark* vii. 13. xiii. 19. *Middleton* so takes the words in this place of St. Matthew.]

may then be most easily and naturally referred to that *greater and more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion of the Holy Spirit on his disciples; when God had exalted that Jesus, whom the Jews had crucified, to be a prince and a Saviour, making him both Lord and Christ, (see Acts v. 30, 35. ii. 32—36.) and seating his apostles on twelve thrones to judge, i. e. rule under him, the twelve tribes of Israel, namely, the whole Christian Church. Comp. under κρίνω II. [This is the opinion of Wahl and Fischer, (who has a long dissertation on the passage in his 20th Prolusion,) after Hammond and others. That our Lord must refer to some reward to be bestowed on his disciples is clear; and that the time here fixed on for bestowing it, is that meant by our Lord, I am inclined to believe from two causes. (1.) Παλιγγενεσία is used by Cicero (ad Att. vi. 6.) to denote the recovery of his rank and fortune; by Josephus, (Ant. xi. 3, 9.) for recovery of country after exile; by Philo, (Vit. Mos. lib. ii. t. ii. p. 114, 31.) for the renewal of the earth after the deluge; and thus it is clear that it will express restoration and renewal. Then (2.) we know that the belief of the Jews as to Messiah was, that in his time there was to be a renewal, that when he came, the world would be purified, and restored to the same state of excellence as it possessed before the fall. Schleusner doubts between this sense and the resurrection of the dead; an interpretation opposed by the fact that our Lord always uses ἀνάστασις of the resurrection<sup>1</sup>.]

Πάλιν, an adv.

1. Back again. Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9. et al. This seems its genuine and ancient sense, in which it is generally used by Homer. So πάλιν λαθεῖν is to return to a place, John iv. 46. where Kypke shows that Thucydides, Xenophon, and Dionysius Halicarn. apply the phrase in the same sense.

2. Again. [(1.) With respect to time, i. e. nearly in the sense of *after that*, or in addition. Mat. iv. 8. xix. 24. xx. 5. xxi. 36. xxii. 1, 4. xxvi. 42—44, 72. xxvii. 50. comp. 47. Mark ii. 13. iii. 1, 20. John xvi. 16. Acts x. 15. xvii. 32. 2 Cor. xiii. 2. Heb. v. 12. vi. 6. et al. See Jer. xviii. 4. Xen. Cyr. i. 3, 15. (2.) In this sense also it joins things which belong to the same matter, and is nearly the same as *also, likewise*. Mat. v. 33. xiii. 44, 45, 47. xviii. 19. xix. 24. John xii. 22. xxi. 16. Rom. xv. 10—12. 1 Cor. iii. 20. xii. 21. 2 Cor. x. 7. Heb. i. 5, 6. ii. 13. Polyb. ix. 28, 8. Xen. Cyr. iii. 1, 18. (3.) It implies somewhat of *opposition*, and is nearly on the other hand. Mat. iv. 7. Gal. v. 3. James v. 18. 1 John ii. 8. et al. Xen. Cyr. ii. 3, 18.] Comp. 2 Cor. xiii. 2. On Acts x. 15. Alberti observes that Homer and Aristophanes use a like pleonasm, ΠΑΛΙΝ αὖθις; and that Plutarch in Philopoeia has the very expression ΠΑΛΙΝ ἘΚ ΔΕΥΤΕΡΟΥ. [See also John xxi. 16. Acts xviii. 21. Gal. iv. 9.]

Παμπληθής, an adv. from πᾶν all, and

πλήθος a multitude.—With all their multitude, all at once, all together. occ. Luke xxiii. 18. [Παμπληθής occ. 2 Mac. x. 24. Xen. An. iii. 11.]

Πάμπολυς, -πόλλη, -πολυ, from πᾶν all, and πολὺς many.—Very many, very great in number, very numerous. occ. Mark viii. 1. This word is often used by the Greek writers. See Wetstein. [Symm. Job xxxvi. 31. Xen. Cyr. i. 1, 3.]

Πανδοχείον<sup>2</sup>, ου, τό, from πᾶν all, and δέχομαι to receive.—A public inn, which receives all comers. occ. Luke x. 34. The Vulg. renders it stabulum, the stable; and Campbell, on Luke ii. 7. takes it to denote the worst kind of eastern inn, which Busbequius also, Lit. Turc. i. p. 58. calls stabulum, at one end of which he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But Harmer, Observations, vol. iii. p. 248. thinks the πανδοχείον in Luke x. 34. to have been a better furnished resting-place; since our Lord supposes that the good Samaritan committed the poor wounded man to the care of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35. [Schleusner says, "bene Vulgatus stabulum; nam stabulum est quo recipiuntur viatores." And he adds, that this is the use of the word in the Roman law, (l. 1. in ff. D. furti adv. nautas,) and in ecclesiastical writers. Jerome, Apol. iii. contra Rufin. and Fulgent. Ep. 7. ad Venant. p. 568.]

Πανδοχεύς<sup>3</sup>, ἱερός, ό, from πᾶν all, and δέχομαι to receive.—The master of a public inn, who receives all comers, an host. Comp. πανδοχείον. occ. Luke x. 35. [Polyb. ii. 13, 6. 15, 16.]

Πανήγυρις, ἑως, ή, from πᾶν all, and ἀγυρς an assembly, which from ἀγίρω to assemble.—A general assembly, particularly on some festival or joyful occasion, [as public games, sacrifices, &c.] (see Raphelius, Alberti, Wolfius, Wetstein, and Kypke,) whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23. where see Doddridge. It is also used, according to Hesychius, for πανηγυρικός λόγος, an eulogy pronounced on any one in a public assembly; hence the Eng. panegyric, &c. [It is put for the games (as the Olympic) in Ælian, V. H. ix. 5 and 34. and for festival days in Ezek. xlii. 11. See also Hos. ii. 11. Amos v. 21. Hesychius explains it as ἑορτή, and also as denoting any spectacle, by θιασόν. A fair or market is expressed by πανηγυρισμός in Wisd. xv. 12. Parkhurst explains rightly the origin of the word panegyric, and Hesychius says, πανήγυρις ἑρμηνεύς; but the word is also used in Greek for pleasure, any thing pleasant. See Ælian, V. H. iii. 1, 7, and Julian, Or. i. p. 38. So πανηγυρίζω in LXX, Is. lxvi. 10. See on the word Irmisch on Herodian, i. 9, 4. Spanheim on Julian, p. 258.]

<sup>1</sup> [This form occ. Polyb. ii. 15, 5. Epict. Enchir. c. 11; but πανδοχείον is thought the better form, (see Phryn. p. 307. ed. Lobeck,) and occurs Palaph. fab. 46. Ælian, V. H. xiv. 14.]

<sup>2</sup> (Or πανδοχεύς. Ælian, V. H. xiv. 49. Arrian, Diss. Ep. i. 24. See Eustath. ad Odys. 6. p. 300, 36. Pollux ix. 50. defines it as one who tells every thing.)

<sup>3</sup> [Philo, however, (Leg. ad Caium, p. 1037.) has the word in this sense.]

**Πανούρι**<sup>1</sup>, an adv. from *πάν* *all*, and *οἶκος* *a house*, q. d. *ὅν παντὶ οἴκῳ*.—*With all one's house or family*. occ. Acts xvi. 34. Josephus (as Wetstein has remarked) uses this word, Ant. iv. 4, 4. *ὥστε αὐτοὺς ΠΑΝΟΙΚΙ' αἰτέσθαι ἐν τῇ ἱερῇ πόλει*, 'so that they with all their families might eat it in the holy city.' [Exod. i. 1. Æsch. Socr. iii. 1. Philo de Vit. Mos. i. p. 603. C.]

**Πανοπλία**, ας, ἡ, from *πάν* *all*, and *ὄπλον* *armour*.—*Complete armour, a complete suit of armour*, properly, such as was used by the *heavy-armed infantry*, both offensive and defensive. The Roman *πανοπλία*, as including both kinds of armour, is particularly described by Polybius, vi. 21. which passage is cited by Raphaelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΛΙΑΝ 'ΑΝΑΛΑΒΟΝΤΑΣ, Ant. xx. 5, 3. Comp. iv. 5, 2. [2 Sam. ii. 21. Job xxxix. 20. Judith xiv. 3. 2 Mac. iii. 25. Aristoph. Plut. 952. Thuc. iii. 114.]

**Πανουργία**, ας, ἡ, from *πανοῦργος*.—*Craft, craftiness, cunning, subtily*. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14. [In the LXX it is used in a good sense occasionally, for *prudence* or *wisdom*, as Prov. i. 4. viii. 5. In Josh. ix. 4. it is however for *cunning*. See also Theoph. Char. c. 1 and 6. Xen. An. vii. 5, 11. Herodian ii. 9, 15.]

**Πανοῦργος**, ου, δ, ἡ, q. *παντόεργος*, (dropping the *τ*, and *ο* being contracted into *ου*), from *πάν*, *παντός*, *all*, *any*, and *ἔργον* *work*.—*Crafty, cunning, subtle, clever*, q. d. *qualified to do any thing or for any work*. In the N. T. it is used only in a bad sense. Comp. under *δόλος*. occ. 2 Cor. xii. 16. [Suidas, the Etym. M., and Phavorinus, mention the double meaning of the word. The LXX have it in a good sense, as *clever*, Prov. xiii. 1. xviii. 2. (see also Eccclus. vi. 34.) and in a bad sense, Job v. 12.]

**Πανταχόθεν**, an adv. of place, from *πανταχοῦ* *every where*, (which see,) and *θεν* denoting *from a place*.—*From every place or quarter, from all parts*. occ. Mark i. 45. [Theud. i. 17. Xen. Mem. ii. 1, 25. 4 Mac. xiii. 1.]

**Πανταχοῦ**, an adv. of place.

I. *Every where*. Acts xvii. 30. xxviii. 22. where see Doddridge's note. [Schleusner refers this place to sense II.]

II. *Everywhere*, in a qualified sense, i. e. *in many places*. Mark xvi. 20. et al. [The word occurs only four times more in the N. T. Luke ix. 6. Acts xxi. 28. xxiv. 3. 1 Cor. iv. 17.—Isa. xlii. 22. Job. Tab. c. 7. Xen. Mem. i. 4, 18.]

**Παντελής**, ὅς, οὗς, δ, ἡ, from *πάν* *all*, and *τέλος* *end, perfection*.—*Perfect, complete*; whence εἰς τὸ παντελές, (χρῆμα being understood,) *to perfection, perfectly, completely*. Heb. vii. 25. Also, *at all, in any wise*. Luke xiii. 11. So Aristides, cited by Elsner, *παράδογμα* ΕΙΣ ΤΟ ΠΑΝΤΕΛΕΣ οὐκ ἔχει, 'has no example at all.' See also Wetstein on Luke. [The same phrase

occurs in Ælian, V. H. vii. 2. xii. 20. The word has an active sense in Æsch. Sept. Theb. 118. and a passive one in Herod. iv. 95.]

**Πάντη**, an adv. from *πᾶς*, *παντός*.—*By all means, or always*; so Vulg. *semper*. occ. Acts xxiv. 3. [See Eccclus. i. 22. Xen. Cyr. i. 1, 1. Ælian, V. H. iii. 46. Sometimes it means *in all places*, as Xen. Ven. iv. 5.]

**Πάντοθεν**, an adv. of place from *πᾶς*, *παντός* *all*, and *θεν* denoting *from or at a place*.

I. *From every place, from all parts*. It occurs, according to many printed editions, John xviii. 20; but eight MSS., three of which are ancient, the Vulg., former Syriac, and several other old versions, with some printed editions, there read *πάντες*: and many other MSS., of which two are ancient, the Complutensian, and several other editions, read *πάντοτε*; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. *On all sides, on every side, round about*. occ. Luke xix. 43. Heb. ix. 4. [2 Sam. xxiv. 14. Jer. xx. 9. Xen. Hier. vi. 8.]

**Παντοκράτωρ**, ὁρος, ὁ, from *πάν* *all*, and *κράτος* *strength*.—*Almighty, omnipotent*. 2 Cor. vi. 18. Rev. i. 8. [iv. 8. xi. 17. xv. 3. xvi. 7, 14. xix. 6, 15. xxi. 22. It is always used in the N. T. of the Deity, and, except in Rev. xvi. 14. and xix. 15. is joined with *κύριος*, as it is also frequently in the LXX, as in 2 Sam. v. 10. vii. 8, 27. Micah iv. 4. See Eccclus. xlii. 23. i. 16, 20. Suicer ii. p. 562.]

**Πάντοτε**, an adv. of time, from *πάν* *all*, and *τότε* *then*.

I. *Always, ever, [constantly]*. Heb. vii. 26. 1 Thess. v. 16. [Mat. xxvi. 11. Mark xiv. 7. Luke xv. 31. John vi. 34. et al.]

II. *Always*, in a qualified sense, *very often, very frequently, continually*. John xviii. 20. 1 Cor. i. 4. Col. i. 3. et al. On Luke xviii. 1. Kypke well observes, that *πάντοτε* is opposed, not to *intervals*, by which prayers must certainly be interrupted, but to *εἰσκαεῖν*; and he produces some instances of a like qualified use of *πάντοτε* from the Greek writers. [So *διαπαντός* in Luke xxiv. 53. Exod. xxviii. 30.]

**Πάντως**, adv. from *πᾶς*, *παντός*.

I. *By all means*. Acts xviii. 21. 1 Cor. ix. 22. where observe, that for *πάντως* *τινάς* four ancient Greek MSS. have *πάντας* *all*; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by Mill, Bengelius, and Bp. Pearce, whom see.

II. *Surely, certainly*. Luke iv. 23. Acts xxi. 22. xxviii. 4.

III. *Entirely, altogether*. 1 Cor. v. 10. [xvi. 12.] So Rom. iii. 9. *τί οὖν προσέμεθα; οὐ πάντως*, 'what then! have we (Jews) the advantage?' not entirely, not in every respect.' We have it "as to the benefit mentioned, ver. 2. but not as to justification." Whitby.

IV. *Principally, on the whole*. 1 Cor. ix. 10.

**ΠΑΡΑ**. A preposition.

I. With a genitive. [It denotes the *origin, source, or cause* of any thing, and therefore in the sense]

[1. *Of or from*, is put after verbs expressive of *coming, getting, hearing, asking, telling, &c. &c.*

<sup>1</sup> [This form is condemned by Thom. M. p. 676. See also Morris, p. 320. Πανοικία or -εσία is preferred, (see Duker on Thuc. ii. 16. iii. 57.) or πανοικίαι, which occurs in Philo de Joseph. p. 562. See Wessel. ad Diod. Sic. xiv. 115.]

Mat. ii. 4. *ἐκπυθάνετο παρ' αὐτῶν asked of them.* They were the source whence his information was to come. Mark viii. 11. Luke i. 43. ii. 1. John i. 6. Acts xxii. 30. et al. freq. In Mat. xxi. 42. Parkhurst construes it by, but we may say, without altering the sense, *this thing came from the Lord.* Hence comes sense]

2. Οἱ παρ' αὐτοῦ, *his friends or kinsmen, those who belonged to him.* Mark iii. 21. Raphaelius observes, that the phrase denotes those who are in any manner connected with or related to another, and shows that Polybius applies it in this sense. See also Wetstein, Campbell, and Kypke. [Τὰ παρὰ τινος are in the same manner the things belonging to any one, or his property. Mark v. 26. (comp. Luke viii. 43.) This is, perhaps, the meaning in Luke x. 7. and so Schl.; but Wahl refers it to sense 1., and supplies παρατιθέμενα. Some refer Phil. iv. 18. to this sense; others translate τὰ παρ' ὑμῶν, sent by you. Schl. suggests that as by this sense *presence, property*, or any connexion is signified, we may, by referring Acts vii. 16. (παρὰ τῶν υἱῶν Ἐμὸρ τοῦ Συχίτη) to this head, and translating *near the land of the Hemorites*, viz. at *Sichem*, prevent a contradiction to Gen. xxiii. 16. and i. 13. But it would be difficult to find authority for such an use of παρὰ. We may observe that ὁ παρὰ σου, and similar expressions, are used for the possessive pronouns in good authors. Xen. Cyr. v. 5, 13. vi. 1, 42. Dem. 593, 8. and see Matthias, § 588.]

II. With a dative [at, with, among (apud). It often expresses actual proximity, as Mat. xx. 15.<sup>1</sup> (living) among us. Acts ix. 43. Rev. ii. 13. et al. Hence παρ' αὐτοῦ means at home, 1 Cor. xvi. 2. and see Lucian, Dial. Deor. xxvi. 3. Xen. Cyr. i. 2, 8. But often too the sense is, as Wahl has well observed, metaphorical, as Mat. xix. 26. *impossible with men.* Luke i. 30. *found favour with God.* ii. 52. Rom. ii. 11. et al. Sometimes we may translate it well by *before*, in the sight of, in the judgment of, as perhaps 1 Cor. iii. 19. *the wisdom of this world is folly in the judgment of God.* So 2 Pet. iii. 8. *one day in God's sight is as a thousand years* (i. e. these differences do not affect his designs or actions). 2 Pet. ii. 11. *a reviling accusation against them before the Lord* (as judge). Rom. xi. 25. xii. 16. *be not wise in your own judgment.* comp. Prov. iii. 7. In 1 Cor. vii. 24. παρὰ τῷ Θεῷ is somewhat difficult. Wahl says *maneat apud Deum*, i. e. colat Deum porro; Schleusner, *maneat coram Deo*. Hammond and Macknight seem to think that the words mean *is his Christian state.*]

III. With an accusative,

[1. To or at after verbs of motion. Mat. xviii. 29. ἦλθε παρὰ τὴν θάλασσαν. So Mat. xv. 30. Mark ii. 13. Acts iv. 35. v. 2. &c. Xen. Cyr. i. 3, 14. Anab. i. 2, 12.]

[2. At or near, by the side of. Mat. xiii. 1, 4. Luke v. 1. viii. 5. et al. Xen. An. i. 2, 13. In these cases it is put after verbs of rest; but it has the signification by the side of, or along, in Mat. iv. 18. after a verb of motion. See also Pausan. i. 22, 2. x. 33, 4. Xen. An. iii. 5, 1. v. 10, 1.]

3. Above, in preference to, prae. [Luke xiii. 2.]

Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25. [xii. 3. Xen. Mem. i. 4, 14. iv. 4, 1.]

4. [After a comparative] than. Luke iii. 13. Heb. i. 4. [ii. 7. iii. 3. xii. 24. Thuc. i. 23.]

5. Beside, except, save. 1 Cor. iii. 11.<sup>2</sup> 2 Cor. xi. 24. where see Kypke, [and with which comp. Herodot. ix. 23. Aristoph. Nub. 698.]

6. Beside, i. e. in deviation from, or transgression of. Acts xviii. 13. Rom. [i. 26.] iv. 18. [xi. 24.] xvi. 17. [Gal. i. 8, 9. et al. Xen. Mem. i. 1, 18. Polyb. ii. 38, 5. To this sense I should refer Heb. xi. 11. παρὰ καιρὸν ἡλικίας, out of or beyond the (usual) time of life.]

7. On account of, for. Thus 1 Cor. xii. 15, 16. παρὰ τοῦτο, on account of this, for this reason. So Polybius [i. 32, 4. Dem. 545, 22. Æsch. Dial. Socr. iii. 4. Lament. i. 4.]

IV. In composition it denotes,

1. To, at, as in παραγίνομαι to come to, παραλαμβάνω to take unto.

2. Near, by, as in παραλίγομαι, which see.

3. Beside, trans, as in παραβαίνω, to go beside, transgress. Comp. sense III. 5.

4. Transition, as in παράγω to pass from one place to another.

5. Neglect or carelessness, (comp. above III. 5.) as in παρακούω to neglect, to hear, παραβουλεύομαι to disregard.

6. It adds an ill sense to the simple word, as in παραδιαρπίζω, which see.

7. It inverts the meaning of the simple word, as in παραινώ to deprecate, excuse. Comp. I. 1.

8. It signifies intenseness, (comp. III. 9.) as in παρακαλύπτω to hide entirely.

Παραβαίνω, from παρὰ besides, and βαίνω to go.

I. To go beside, or deviate from, a particular course, *prævaricator*. Hesychius explains παραβαίνοντες by ΜΗ' ΕΥΘΕΩΣ ΒΑΙΝΟΝΤΑΣ, not going rightly: and in Ælian, μὴ ΠΑΡΑΒΑΙΝΕΙΝ ΤΑ'Σ ἈΡΜΑΤΟΠΟΙΪΑΣ is spoken of a charioteer who drove so exactly as not to deviate from the tracks before made by his chariot-wheels. See more in Alberti on Mat. xv. 3. But in this sense it is not used in the N. T.

II. To deviate from, transgress, in a moral or spiritual sense. 2 John 9. Mat. xv. 2, 3. where Wetstein cites from Demosthenes and Herodotus, ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from Arrian, ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΥ ΤΑ'Σ ἘΝΤΟΛΑ'Σ. [Num. xiv. 41. Josh. vii. 11. Is. xxiv. 5. Ælian, V. H. x. 2. Thuc. iv. 97. Xen. Mem. iv. 4, 3. De Rep. Lac. v. 2.]

III. To fall [depart from or desert] one's station or office. occ. Acts i. 25. where it is followed by the preposition ἐξ. So Exod. xxxii. 8. in LXX, ΠΑΡΕΒΉΘΑΝ—ΕΚ τῆς ὁδοῦ. "Exorbitavit, ē rectā viā deflexit." Wetstein.

Παραβάλλω, from παρὰ near, and βάλλω to cast, put.

I. To cast or put near, objicere, ut aliquid edendum bestiis. Thus used [Ruth ii. 16. and] in the profane writers [Xen. de Ven. xi. 2. Polyb. i. 84, 8.]

II. As a term of navigation, to arrive or touch at, properly, to bring the ship or ships near or

<sup>1</sup> [Parkhurst cites Mat. xv. 29. but the dative does not occur there.]

<sup>2</sup> [In this case it comes after ἄλλος, as in Plat. Phæd. c. 42. ed. Fischer, and therefore has some relation to the last sense.]

*doce*, ναῦν or ναῦς being understood, which is expressed by Thucydides, iii. 32. though more usually omitted in the Greek writers, [Diod. Sic. i. 12. Polyb. xii. 5, 1.] as by St. Luke. See Wetstein. occ. Acts xx. 15.

[III. *To compare, confer*, i. e. in the exact sense of the word, to put one thing by the side of the other (βάλλω παρά) *to compare them*. Mark iv. 30. Xen. Mem. ii. 4, 5. Polyb. i. 2, 1. See Ælian, V. H. vii. 2. xii. 14.]

Παράβασις, *εως, ή*, from παραβαίνω.

[I. Properly, *a passing over*. Plut. t. vi. p. 466. ed. Reiske.]

II. *A deviation, transgression*. In the N. T. used only in a moral or spiritual sense. [It is put either with νόμου, as Rom. ii. 23. (and see Porphyry. de Abstin. ii. extr. Diod. Sic. xviii. 32. 2 Mac. xv. 10.) or absolutely, as Rom. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Ps. ci. 3.]

¶ Παραβάτης, ου, δ, from παραβαίνω.—*A transgressor*. [with νόμος] Rom. ii. 25, 27. [James ii. 11. Without νόμος] Gal. ii. 18. James ii. 9. [Symm. Ps. xvi. 5.]

Παραβιάζομαι, from παρά intens. and βιάζω *to force, use force*.—*To press, or compel*, [as Polyb. xxvi. 1, 3.] But in the N. T. it refers to no other force but that of friendly and urgent importunity. occ. Luke xxiv. 29. Acts xvi. 15. Comp. ἀναγκάζω II.—The LXX use the word in the same sense. [Gen. xix. 9.] 1 Sam. xxviii. 23. 2 Kings v. 16.<sup>1</sup>

¶ [Παραβολεύομαι, from παράβολος *rash, bold*. (Diod. Sic. xix. 3. xx. 3.)—*To expose one's self to danger*. This word occurs in many MSS. in Phil. ii. 30. See below παραβουλεύομαι.]

Παραβολή, ης, ή, from παραβέβολα perf. mid. of παραβάλλω. [See sense III. of that verb.] See Campbell on Mat. xiii. 3.

I. *A comparison, similitude, or simile*, in which one thing is compared with another (see Mark iv. 10;) and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34. [Aristotle (Rhet. ii. 20.) and Quintilian (Inst. Or. v. 11.) distinguish a παραβολή from a μῦθος or αἶνος or fable, and take it generally, says Schl., for any example of comparison and similitude; but in the N. T., like the Heb. הַפְּרָשָׁה (Ezek. xvii. 2. xxiv. 3.) it sometimes means a fable, or apologue. See Bochart, Diss. Epict. ii. 1179. Olear. Add. in not. in Philost. p. 953. Glass. Philol. Sac. p. 1305. (ed. Dath.) and Vorst. Phil. Sac. p. 136. ed. Fischer. Suidas defines a *parable* to be an enigmatic and hidden discourse leading to advantage; (see Theodoret on Ps. lxxvii. 2.) and again a narrative, likeness, speech, example. The Etym. M. also calls it "an enigmatic discourse, showing something not immediately from itself, as obvious

from the words, but having a hidden meaning within." The word is used in many of the significations of the Heb. הַפְּרָשָׁה. Add to Parkhurst's instances Mat. xxi. 33, 45. xxii. 1. Mark iii. 33. xii. 1, 12. xiii. 28. Luke iv. 10. v. 36. vi. 39. viii. 9. xxi. 29. et al.]

II. Because these comparisons have in their very nature somewhat of obscurity, παραβολή is used to denote a speech [apophthegm], or maxim which is obscure to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17. [where Theophylact explains it by σκοτεινὸς λόγος.]

III. Since short parables or comparisons often grow into proverbs, or proverbs often imply a simile or comparison, hence παραβολή denotes a proverb or by-word, Luke iv. 23. Comp. vi. 39. [See 1 Sam. x. 12. xxiv. 14. Wisd. v. 3. Ez. xii. 23.]

IV. It is by some interpreted to mean merely a special doctrine, or a weighty, memorable speech, Luke xiv. 7. But I think it there means a comparison or similitude; and that our Lord in that passage intended, not only to regulate men's outward behaviour, but principally to inculcate humility as to their spiritual concerns. Comp. Mat. xxi. 1. and Luke xiv. 11. with ch. xviii. 14.

V. *A visible type or emblem*, representing somewhat different from and beyond itself. Thus, Heb. ix. 9. the Mosaic tabernacle, with its services, was παραβολή a type, emblem, or figurative representation of the good things of Christianity. Comp. Heb. viii. 5. and ὑπόδειγμα. So Abraham received Isaac from the dead, Heb. xi. 19. καὶ ἰν παραβολῇ, even in, or for, a figure, or as a type of Christ's resurrection; where see Wolfius and MacKnight, and comp. John viii. 56. with Gen. xxii. 14. [This passage of Heb. xi. 19. is very variously interpreted. Wahl says, in like manner; Schl. says, in imminent danger of his life, or, what comes to the same thing, contrary to all hope and expectation. To justify this he appeals to known senses of παραβάλλομαι, (as in Xen. Cyr. ii. 3, 5. 2 Mac. xiv. 38. et al.) παράβολος and παραβόλος. But he cannot adduce any instance of παραβολή being ever used in any such sense. Scaliger says, "In a sort of image (of a resurrection), because as he was devoted to death and then restored, he seems as it were to have risen;" and Rosenmüller adopts this.]

¶ Παραβουλεύομαι, from παρά denoting neglect (as in παροράω, παραφρονέω), and βουλεύομαι to consult.—With a dative, to disregard, overlook, neglect, minus alicui rei consulere. occ. Phil. ii. 30; where, however, observe, that six ancient Greek MSS. read παραβουλεύσμενος, which word Hesychius explains by εἰς θάνατον ἑαυτὸν ἐκδούς, exposing himself to death; and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by Grotius, Mill, Wetstein, and other learned men among the moderns, and particularly by Griesbach, who admits it into the text. The eloquent Chrysostom (as cited by Wetstein, whom see) has used both the verb παραβουλεύσμεθα and the participle παραβουλεύσμενος.

¶ Παραγγλία, ας, ή, from παραγγέλλω.

I. *A commandment, command*. occ. Acts v. 28. [where it is a prohibitory command.] xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.—In 1 Tim. i. 5. it

<sup>1</sup> [As they do the simple verb, Gen. xxxiii. 12. Judg. xiii. 15, 16. See Eur. Alc. 1116. Poll. Onom. iv. 3, 25. Other compounds are also so used. See Ælian. V. H. i. 12. Aristoph. Plut. 16. So ἀναγκάζω Luke xiv. 33.]

denotes the *charge* to be delivered by Timothy to the Ephesian teachers. Comp. ver. 3. and see Macknight.

Παραγγίλλω, from παρά *intens.* and ἀγγίλλω *to tell.*—*To command, charge, give in charge.* See 1 Cor. xi. 17. 1 Tim. i. 3. iv. 11. [With μή and subj. Mat. x. 5; ἵνα μή and subj. Mark vi. 8; with ἵνα and subj. 2 Thess. iii. 12; with inf. of aor. Mark viii. 6. Luke v. 14. viii. 29, 56. Acts xxiii. 22. 1 Cor. vii. 10; with inf. of present, Luke ix. 21. Acts i. 4. iv. 18. v. 28, 40. xvi. 23. 1 Tim. i. 3. With an acc. of the thing charged, 1 Tim. iv. 11. It implies a solemn call, charge, or obtestation, in 1 Tim. vi. 13. occ. 1 Sam. xv. 4. xxiii. 8. Diod. Sic. ii. 29. Polyb. i. 25. 1. Xen. An. i. 8, 16.]

Παραγίνομαι, from παρά *to, at,* and γίνομαι.—*To come to, arrive.* Mat. ii. i. iii. 1, 13. Luke [vii. 4. viii. 19. Acts ix. 26.] et al. [See Polyb. iv. 6, 10. Xen. An. i. 2, 3. It is *to come forth, or appear*, in Mat. iii. 1. Heb. ix. 11—*to come against* (but with ἔπι), in Luke xxii. 52—*to return* (from the context), in Luke xiv. 11. and so Num. xiv. 36. Josh. xviii. 8. 3 Esdr. vi. 8.]

Παράγω, from παρά denoting *transition,* and ἄγω *to go* [lead] away. Comp. ἄγω VI.

I. *To lead by, across, along, away,* as Xen. Hell. iii. 1, 8. vii. 5, 22. Demosth. 805, 14. 3 Esdr. v. 78. Then in the middle, *to go away, pass away,* 1 John ii. 17.]

II. *To pass, pass forth, away, or along from one place to another.* Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1. [1 Sam. xvi. 9, 10.]

III. *To pass by.* Mat. xx. 30. Mark xv. 21. [Ps. cxxix. 8.]

IV. *To pass, vanish away.* 1 Cor. vii. 31. where see Macknight.

Παραδειγματίζω, from παράδειγμα *an example, a public example,* (thus used in the profane writers, and by the LXX, Nah. iii. 6. Jer. viii. 2. et al.) which from παραδείδειμαι perf. pass. of the V. παραδείκνυμι *to show near, show,* a compound of παρά *near,* and δείκνυμι *to show.*—*To make a public example of, or expose to public infamy.* occ. Mat. i. 19. Heb. vi. 6. Raphaelius has clearly shown, that in Polybius, who is almost the only profane Greek writer that has used this V., it frequently signifies *to expose to public infamy, or punishment, as an example to others;* and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17. and in the apocryphal Esth. ch. xiv. 17. But in Mat. i. 19. παραδειγματίζειν is opposed not simply to ἀπολῦσαι, but to ἀπολῦσαι ἈΔ'ΘΡΑ, and therefore can mean no more than *exposing his wife by declaring openly to the witnesses of his intended divorce, the reasons he had for it;* namely, her supposed adultery. So the Vulg. renders παραδειγματίζειν by traducere, *to expose to public shame.* See more in Whitby, Wetstein, and Campbell. [Schleusner in his Lex. of the N. T. seems to quote Ezek. xxviii. 17. Jer. xiii. 22. as if not taken in a bad sense; but he has rightly altered his opinion in his rifaccimento of Biel. In fact, in the LXX the word παράδειγμα (except when used as a pattern or plan of something material, as in Ex. xxv. 9. 1 Chron. xxviii. 11, 12, 18, 19.) is always taken in a bad sense. See Deyling, Obs. Sacr. iv.

pt. ii. Ex. ii. § 23. p. 611. Polyb. ii. 60. xxix. 7, 5. and Heinsius, Grotius, and Wetstein on the passage. So *exemplum* is used in Latin. See Ter. Adelph. v. 1, 10. Tacit. Annal. xii. 20, 4. On Heb. vi. 6. Schl. observes that this word was especially used of persons *crucified or hanged, as exposed to the most infamous punishment.* See Num. xx. 4. in the Heb. and LXX.]

ΠΑΡΑΔΕΙΞΟΣ, ου, ὅ. This is without controversy<sup>1</sup> an oriental word. The Greeks<sup>2</sup> borrowed it from the Persians, among whom it signified a *garden, park, or inclosure* full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's *Economics*, where Socrates says, that 'the king of Persia, wherever he is, takes particular care, ὅπως κήποι τε ἱστανται, οἱ ΠΑΡΑΔΕΙΞΟΙ καλοῦμενοι, πάντων καλῶν τε καὶ ἀγαθῶν μεστοί, ὅποσα ἡ γῆ φύειν ἐθέλει, to have gardens or inclosures, which are called *paradises*, full of every thing beautiful and good that the earth can produce.' And in this sense the word is applied by Herodotus, Xenophon, [Cyr. i. 3, 12.] and Diodorus Siculus, [xvi. 41.] The original word *pardes* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13.<sup>3</sup>

I. The LXX have rendered the Heb. *pardes* by παράδεισος in all the three passages of the O. T. just cited.

II. The LXX almost constantly render *paradise* when it relates to the Garden of Eden<sup>4</sup>, by παράδεισος. [Gen. ii. 10.] Hence

III. Παράδεισος is in the N. T. applied to the *state of faithful souls between death and the resurrection*, where, like Adam in Eden, they are admitted to *immediate communion with God in Christ, or to a participation of the true tree of life, which is in the midst of the paradise of God.* Luke xxiii. 43. Rev. ii. 7.<sup>5</sup> Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4. [Some persons, as Kuinoel and Wahl, make this passage and Rev. ii. 7. relate to *heaven, the seat of God,* while they understand Luke xxiii. 43. with Parkhurst, Schleusner, in the face of all evidence, also understand that passage of *heaven.* Tertullian says, (Apol. c. 47.) Si paradisum nominamus, locum divinæ amenitatis recipiendis sanctorum spiritibus destinatum maceria quadam igneæ illius zonæ a notitia orbis communis segregatum, Elysii campi fidem occupaverunt<sup>6</sup>. Clement Alex., Just. Martyr, Tertullian, and most ancients, except Origen, and, again, Bull, Whitby, Bengel, &c.

<sup>1</sup> [Not without controversy, for Suidas derives it from παρά and δένω *to water or irrigate.* Others say it is Hebrew, others Arabic.]

<sup>2</sup> So Jul. Pollux, Onomast. ix. 12. οἱ δὲ ΠΑΡΑΔΕΙΞΟΙ, βαρβαρικὸν εἶναι δοκῶν τούτομα; ἥκει καὶ κατὰ συνήθειαν εἰς χρεῖν Ἑλληνικῇ, ὥς καὶ πολλὰ ἄλλα τῶν Περσικῶν, 'paradise seems to be a barbaric name; but, like many other Persian words, came by use to be admitted into the Greek language.'

<sup>3</sup> Comp. Heb. and Eng. Lexicon in *pardes*.

<sup>4</sup> [And of any garden, Num. xxi. 6. Is. i. 30. See Eccles. xxiv. 31. Reland, Diss. Misc. pt. II. p. 210.]

<sup>5</sup> See Leland's Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 402. 8vo.

<sup>6</sup> [Kuinoel quotes this from Wetstein, not indicating the section, and, instead of all the words after spiritibus, reads non calum intelligimus. There must be some strange blunder here; for from the context it appears, that there never can have been any reading of this sort. Tertullian is enumerating all the fables of the heathens borrowed from the truths of revealed religion.]

Griesbach into the text. The word refers to the Gospel deposited *with*, or *entrusted to*, Timothy. [Ex. xxii. 8. Philo Bybl. apud Euseb. P. E. i. p. 25, 26. This word is said by Mæris to be the Attic, the other the Hellenic form.]

**Παράκειμαι**, from *παρά* *near*, *with*, and *κείμαι* *to lie*.—With a dative, *to lie near*, *be at hand*, *be present with*. occ. Rom. vii. 18, 21. See Wolfius and Kypke. [It occurs in the sense *to be near*, in Symm. Zach. xiv. 5. Eccles. xxx. 17. 2 Mac. iv. 4. Polyb. iv. 38, 7. Xen. An. vii. 3, 22. metaphorically.]

**Παρακλήσις**, *ως, ἡ*, from *παρακαλῶ*, which see.

I. *Entreaty, importunity*. 2 Cor. viii. 4. [I should add, with Schleusner, ver. 17. of the same chapter, which Parkhurst gives in sense II., for see verse 6. So Jer. xxxi. 9. 1 Mac. x. 24. Joseph. Ant. iii. 1, 5.]

II. *Admonition, exhortation*. Acts xiii. 15. 2 Cor. vii. 17. 1 Thess. iii. 3. Comp. Acts ix. 31. So Acts iv. 36. *υἱὸς παρακλήσεως*, *κῆρυξ*, a son of exhortation, i. e. an eminent exhorter or speaker. Comp. *βοανηγὴς*. [In the passage of Acts, Schleusner translates *παράκλησις* as *consolation*. Add 1 Tim. iv. 13. Heb. xii. 5. xiii. 22. and perhaps Acts xv. 32. though there it may be *comfort* derived from the decision of the Church. Thuc. viii. 92. Most commentators understand the word in Rom. xii. 8. in this sense, but Theophylact takes it as *consolation*.]

III. *Consolation, comfort*. Luke vi. 24. Rom. xv. 4. et al. [Add 2 Cor. i. 3. vii. 4, 13. Job xxi. 2. Is. lxvi. 11. Jer. xvi. 7. The following passages have nearly the same meaning, 2 Cor. vii. 7. Philem. 7. (These Schleusner translates by a *feeling of joy*.) Luke vi. 24. Acts ix. 31. Heb. vi. 18. 2 Thess. ii. 16. (These he renders by *prosperity, happiness*.) In Luke ii. 25. most commentators say, that *παράκλησις* is put for *παράκλητος* a *comforter*, as in Nahum iii. 7. So, as Fischer (Prol. viii. p. 217.) observes, *λύτρωσις* is for *λυτρωτής* in Acts ii. 33.]

**Παράκλητος**, *ου, ὁ*, from *παρακίλῃται*, 3rd pers. perf. pass. of *παρακαλῶ* *to call to oneself, implore the assistance of*; also *to admonish*.

1. *One who is called, or sent for, to assist another in a judicial proceeding (ad-vocatus)*.—An *advocate, a patron, one who pleads the cause of another*. In this view the word is applied to Christ, our intercessor, who pleads the cause of sinners with his Father. occ. 1 John ii. 1. [Such was often the meaning of the word in classical Greek, in coincidence with the Latin *advocatus*. See Demosth. 313, 10. Budeus Annot. in Pandect. lib. ii. p. m. 242. and Salmas. de Jure Att. and Rom. p. 885. But Pearson on the Creed, art. viii. not U, suggests, that besides the hired advocates, there were friends called also *παράκλητοι*, whose office it was *to intercede for the accused by prayer and entreaty*; and this he shows from Greek authors. His opinion therefore, as well as that of Lampe and many other trustworthy commentators, after most of the oldest Greek and Latin fathers, is, that the meaning of the word in the places in St. John's Gospel, xiv. 16. xv. 26. xvi. 7. is *intercessor*. The reader must by all means consult his admirable note, and Suicer in voce. The Greek word had, as is well (460)

known, passed into Syriac and Chaldaic, (see Buxtorf. Lex. Talm. voce *רִפְּרָא*, and Cartwright Mellif. Heb. ii. c. 6<sup>1</sup>), though there used in a somewhat wider sense, as a *patron* generally; and Lampe and Ernesti (Opusc. Phil. p. 567.) agree in thinking that our Saviour probably used this very word in the places in St. John's Gospel.]

II. It is applied to the Holy Spirit, and denotes, according to Campbell, a *monitor, instructor, guide*. See his excellent note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

**Παρακοή**, *ἡς, ἡ*, from *παρήκωον*, 2nd aor. of *παράκωω*.—*Disobedience*. occ. Rom. v. 19. 2 Cor. x. 6<sup>1</sup>. Heb. ii. 2.

**Παρακολουθῶ**, *ω*, from *παρά* *with*, and *ἀκολουθεῖν* *to follow*.

I. *To follow any one, or follow close*, as an attendant or companion, *εὐεστῖο ἐσθίω*. So Raphaelius cites from Plutarch, Pericles, *ἀπ' αὐτοῦ οἰκαδὲς, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τοῦ ἀνθρώπου*, 'he went modestly home, the man following or accompanying him.' To which I add from Josephus, Ant. xiv. 15, 7. ΠΑΡΑΚΟΛΟΥΘΟΥΝ δ' ὁ Μαχίρας ἰδεῖν μιν, 'but Machiaras following (him) besought him to stay.' [Xen. Symp. viii. 23. Dem. 281, 22.]

II. In the N. T. *to follow, accompany*, as miraculous works did the apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as persons. See Raphaelius and Kypke on Mark. Thus also in 2 Mac. viii. 11. we have *μίλλουσιν ΠΑΡΑΚΟΛΟΥΘΗΣΕΙΝ ἐπ' αὐτῷ ΔΙ' ἑκὼν*, the vengeance that was about to follow upon him.

III. *To trace or search out, investigate*, so as to attain the knowledge of, or as Raphaelius on Luke i. 3. whom see, "*mente atque intelligentiâ consequi, intelligere, cognoscere, to attain in mind and understanding, to understand, know*;" of its being used in which sense he produces examples from Æschines, Galen, Josephus, and Polybius [i. 12, 7]. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10; on which two last texts see Macknight; also Wetstein and Kypke on Luke i. 3. where comp. Campbell's note. [In 2 Tim. iii. 10. Schleusner and Wahl say, *to follow or imitate*. In 1 Tim. iv. 6. *to follow or embrace*, and they are clearly nearer the meaning than Parkhurst. To the instances adduced by Raphaelius, add Plat. Phæd. § 38. Dem. 285, 21. 1210, 11. Theophr. Char. proem. 4. Philo i. 10. ed. Pfeifer. See Ellis, Fort. Sacr. p. 72. Gataker on M. Antonin. v. 5. p. 114.]

**Παρακύνω**, from *παρά* denoting *neglect*, and *κύνω* *to hear*.

[I. *To hear carelessly*. Aristot. Eth. vi. 7. Polyb. ii. 8. Athen. xi. p. 468. E.]

II. With a genitive, *to neglect to hear, hearken, or obey, to disregard*. occ. Mat. xviii. 17. twice. It is used in the same sense with a genitive in Epictet. Enchirid. cap. 39. ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗ; *whom will you disregard?* and in Lucian, Prometh. t. i. p. 106. ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΥ ἑπιτάγματος, *disregarding the command*. [Is. lxv. 12. Est. iii. 6.]

<sup>1</sup> [Drustus, Præterit. iv. p. 144. J. Cameron, Myrothec. Evang. p. 352. Knapp, Comm. de Spiritu Sancto, Hall. 1790.]

<sup>2</sup> [It is here put, by metonymy, for the *disobedient*. See Lobeck on Phryn. p. 469.]



**Παραύκτω**, from *παρά το*, and *έκτω* to bend, stoop.

I. To stoop down or forward, in order to look at something. occ. Luke xxiv. 12. (where see Kypke.) John xx. 5, 11. Comp. Eccus. xxi. 23. [Εαυτὸν seems always suppressed in this use of the verb. Arrian, D. E. i. 1, 16.]

II. To look into or at. occ. Jam. i. 25. 1 Pet. i. 12. Comp. Eccus. xiv. 23. It is used in both senses by the profane writers, particularly Lucian. See the passages in Wetstein and Kypke on Luke xxiv. 12. In the LXX it answers to the Heb. *רָאָה* to view attentively, Cant. ii. 9. and to *רָאָה* to look, to look towards, Gen. xxvi. 8. [Judg. v. 28. Prov. vii. 6. et al.]

**Παραλαμβάνω**, from *παρά το*, *εὐλή*, and *λαμβάνω* to take, receive.

I. [To take, receive, as in Xen. Mem. iv. 7, 2.]

II. To receive, obtain. Heb. xii. 28. The phrase **ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΛΑΒΕΙΝ** is not only used 2 Mac. x. 11. but is common in the profane writers. Comp. Dan. vii. 18. [Col. iv. 17. Ælian, V. H. xii. 47. Xen. Mem. iv. 7, 2.]

III. To receive by tradition or communication, as a doctrine. Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12. et al. Thus Herodotus, v. 58. speaks of the Ionian Greeks, οἱ ΠΑΡΑΔΑΒΟΝΤΕΣ διδάχῃ παρὰ τῶν Φοινικῶν τὰ γράμματα, 'who received letters by instruction, or learnt letters from the Phœnicians.' So ii. 19. twice. [Diod. Sic. i. 6. Polyb. xii. 22, 6. Xen. Mem. iii. 5, 22.] On 1 Cor. xi. 23. Kypke shows that Polybius and Dionysius Hal. use the V. for receiving or being informed of historical facts.

IV. [To take to or with one, to take as a companion.] Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10. et al. On Mat. iv. 5<sup>1</sup>, see Elsner, Alberti, and Wolfius, who show that the LXX and the profane writers use it in like manner for taking as a companion with one to some place. [Add Mat. xvii. 1. xx. 17. xxvi. 37. xxvii. 27. Mark v. 40. ix. 2. x. 32. xiv. 33. Luke ix. 10, 28. xi. 26. xviii. 31. John xiv. 3. xix. 16. Acts xv. 39. xvi. 33. xxi. 24, 26, 32. xxiii. 18. Num. xxii. 41. Arrian, Exp. Al. vii. 4, 11. Ælian, V. H. ii. 18. Lucian, Dial. Deor. xii. 2. Xen. Cyr. i. 1, 4. To these passages, I should add Mat. i. 20. which with John xiv. 3. Parkhurst says is, to take or receive to one's self; while Schleusner makes it to lead a wife home; in support of which sense, he quotes Arrian, Exp. Al. vii. 4. which has been adduced above as an example of the sense to take with one. The passage is that where Arrian, relating the marriages of Alexander and his generals, says, that at the marriage-feast after supper, the brides came in and sat down, and then οἱ παραλαβόντες ἀπ' αὐτῶν τὴν ἑαυτοῦ ἑκαστος. I have brought this passage to show that Schleusner's citations are not to be entirely trusted. The simple verb has, however, this sense.]

V. To receive, acknowledge, with faith. John i. 11. Col. ii. 6.

VI. To seize, take, as a captive in war. [Mat.

xxiv. 40.] Luke xvii. 34, (where see Elsner,) 36. [See Thuc. i. 19. Polyb. iii. 69, 2.]—as a criminal to be punished, John xix. 16.

**Παράλιγομαι**, from *παρά near*, and *λίγω* to collect, which from the Heb. *רָצָה* to take. As a term of navigation, to sail near a place or shore, but properly to collect or shorten the ropes that hold the sails, in order to pass safely. So Servius on Virgil, Æn. iii. 127.

— crebris *legimus* freta consita terra.

We pass'd the seas with islands interspersed,

explains *legimus* by *præterimus*, and says, "tractus autem sermo à nautis, quòd funem legendo, id est, colligendo, aspera loca prætereunt," "the expression is borrowed from sailors, who pass through dangerous places by gathering up their ropes." Comp. lin. 292, 532. Diodorus Siculus, [xiii. 3.] cited by Elsner and Wolfius, uses the Greek V. in the same manner, ΠΑΡΕΛΕΤΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

**Παράλιος**, ου, δ, η, q. *παρὰ τῇ ἀλὶ* near the sea. It is properly an adjective signifying near the sea, maritime; but *παράλιος*, η, is used as a substantive for the sea-coast, (χώρα country or γῆ land, namely, being understood, not only by St. Luke, but also by the best Greek writers, as by Thucydides, Aristotle, Plutarch, Josephus, Isocrates, and Strabo, whom see in Wetstein. Josephus, cont. Apion. i. 12. has ΠΑΡΑΛΙΩΝ ΧΩΡΩΝ, and Thucydides, ii. [56.] ΠΑΡΑΛΙΑΝ ΓῆΝ. occ. Luke vi. 17. [Polyb. iii. 39, 3. Diod. S. iii. 16. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. xi. 2.]

**Παραλλαγή**, ης, η, from *παρήλλαγα* perf. mid. of *παρᾶλλάττω* to change alternately, q. d. to pass from one change to another, which from *παρά* denoting transition, and *άλλάττω* to change.—Change, variability. occ. Jam. i. 17. Comp. Mal. iii. 6. [In 2 Kings ix. 10. it is madness.]

**Παραλογίζομαι**, from *παρά* giving an ill sense, and *λογίζομαι* to reckon.

I. To reckon falsely. [Dem. 822, 25.]

II. To deceive or impose upon. occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in Galen, and especially the phrase *παραλογιζεσθαι σφᾶς αὐτοῦς*, to deceive themselves by false reasoning. See Wetstein. [Gen. xxix. 25. Josh. ix. 22. Judg. xvi. 10. Diod. Sic. xx. 8. Polyb. xxxi. 9, 10. Arrian, D. E. ii. 20, 7.]

**Παραλυτικός**, οὔ, δ, η, from *παράλυω*.—A paralytic, a person sick of the palsy. Mat. iv. 24. viii. 6. et al. Comp. *παράλυω* II. [See Cels. ii. 1. iii. 27. Aurelian, Morb. Chron. ii. 1. p. 342. Bartholin. de Morbis Publicis, Fasc. v. Opusc. Phil. p. 357.]

**Παράλυω**, from *παρά* intensive, and *λύω* to loose.

[I. Properly, to dissolve or separate. Thus Lev. xiii. 45. where the meaning is to cut asunder. See 2 Sam. viii. 4. Xen. Ven. vi. 14; to separate, Diod. Sic. xiii. 106.]

II. To enfeeble, weaken. So Josephus, de Bel. iii. 7, 6. speaking of the Jews who were going to kill him in the cave, but relented, τῶν δὲ καὶ παρὰ τὰς ἐσχάτας συμφορὰς ἐτι τὸν στρατηγὸν

<sup>1</sup> [Many commentators, as Hammond, Simon, and others, have fancied, that in this place the verb meant, to take up through the air; but the word does not admit such a meaning, nor does the context require it. See Deyling, Obs. Sacr. ii. 27, 12. p. 362.]

*αἰδούμενων*, ΠΑΡΕΑΥΟΝΤΟ αἱ δεξιαι, 'but of those who yet revered their general in this extreme distress, the hands failed.' occ. Heb. xii. 12. which is an allusion to Is. xxxv. 3. where γόνατα παρακλινόμενα answers in the LXX to the Heb. כַּנְפֵי עֲבָרָה, *stumbling or tottering knees*. Feeble or bending knees are often mentioned in the O. T. as marks of a weak habit of body; see Job iv. 4. Ps. cix. 24. Ezek. vii. 17. See Theocr. Idyll. xiv. lin. last, and Horace, Epod. xiii. 6. See Wetstein on Heb. [In Jer. vi. 24. and i. 43. it is used of the hands in the same sense, and Hesychius explains παρακλινόμενα by ἡσθίνουσαν. Comp. Aristoph. Lys. 216. Hom. Od. E. 297. Hence] παρακλινόμενος part. pass. perf. 'reluctant,' Cels., [signifies] one who is afflicted with the παράλυσις or palsy, a disease in which the muscles are relaxed, and incapable of action. See Solomon's Portrait of Old Age, by Dr. Smith, p. 187. 3rd edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

*Παραμένω*, from παρά with, and μένω to remain.

I. To remain, stay, abide. 1 Cor. xvi. 6. [See Gen. xlv. 33. Judith xii. 3. Thucyd. i. 65. Parkhurst puts James i. 25. under this head, but the sense seems rather to be, as the German lexicographers say, to persevere in, observe constantly. See Diod. S. ii. 29. Polyb. ii. 30, 7.]

II. To remain alive. Heb. vii. 23. [So Herod. i. 30. according to most critics. Perhaps the meaning rather arises from the context. See also Artem. ii. 27 and 72.]

¶ Παραμυθίωμα, οὔμαι, from παρά to, and μυθίωμα to speak, which from μῦθος a word, a speech.

I. To speak to, exhort, advise. Thus used in the profane writers. Comp. 1 Thess. ii. 11. [Thuc. viii. 72. In this place of Thucydides it seems to be, to address gently; and so the following noun is used in Greek.]

II. To comfort in words, speak comfortably to. occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So Æschines in Ctesiph. has γυναῖκα—πενθοῦσαν ΠΑΡΑΜΥΘΕΙΣΘΑΙ, 'to comfort a weeping woman.' In Thucydides [ii. 44. iii. 75.] also the V. signifies to comfort. See Wetstein on John. [Symm. Job ii. 11. Is. xl. 2. Xen. Cyr. iii. 1, 13.]

¶ Παραμυθία, ας, ἡ, from παρά and μῦθος. See under παραμυθίωμα. [Gentle speech. Xen. Ages. v. 3<sup>1</sup>.]—Comfort, consolation given by words. occ. 1 Cor. xiv. 3. [Æsch. Sacr. Dial. iii. 3. Ælian, V. H. xii. 1. Wisd. xii. 12.]

¶ Παραμύθιον, ου, τό, from the same as παραμυθία.—Comfort or consolation afforded by words. occ. Phil. ii. 1. [Wisd. iii. 18. Thuc. v. 103. Soph. El. 129. The passage in Philipians is by some rendered, if love has any power to win or bend your minds, i. e. winning address; by others, if there is any exhortation to love. Bretschneider says, if there is any consolation from my love to you.]

*Παρανομίω*, ὤ, from παρά beside, and νόμος a

law.—To transgress the law. occ. Acts xxiii. 3. Xenophon uses the V. in the same sense, Mem. Socr. iv. 4, 21. καὶ γὰρ ἄλλα πολλὰ ἐφθ, ΠΑΡΑΝΟΜΟΥΣΙΝ, 'but, says he, they transgress the laws in many other instances.' [See Pa. cxix. 51. Xen. de Rep. Lac. viii. 4. Ælian, V. H. xiv. 29. Thuc. iii. 65. Poll. Onom. viii. 9, 14.]

*Παρανομία*, ας, ἡ. See παρανομέω.—A transgression, offence. occ. 2 Pet. ii. 16. [Prov. v. 22. 3 Mac. iii. 4. Thuc. iv. 98. Polyb. i. 7, 4. Dem. 808, 7.]

*Παραπικραίνω*, from παρά intensive, and πικραίνω to make bitter, embitter.—To provoke to bitter anger, to exasperate, exacerbo. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. ὠρ to embitter, i. e. provoke to bitter anger. [Ps. lxxvi. 7. lxxviii. 6. 3 Esdr. vi. 15. Ez. ii. 5—8. Deut. xxxii. 16.]

*Παραπικρασμός*, οῦ, ὁ, from παραπικραίνω part. pass. Attic of παραπικραίνω.—A bitter provocation, exasperation. occ. Heb. iii. 8, 15. [This is a quotation from Pa. xc. 8. Schleusner thinks it may be the name of a place, so called from the sedition of the Israelites there. See Ex. xvii. 7.]

*Παραπίπτω*, from παρά intensive, and πίπτω to fall.—To fall off or away. Heb. vi. 6. In the LXX it is used for the Heb. חָזַק to fall or fail, Esth. vi. 10. for עָוָה to be guilty, Ezek. xxii. 4; and with παράπτωμα or παραπτώματι added, for the Heb. חָזַק חָזַק to trespass a trespass, i. e. to trespass grievously, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes opportunity from the true God. [Polyb. xii. 7, 2. Xen. Hell. i. 6, 4.]

¶ Παραπλῖω, ὤ, from παρά denoting transition, and πλῖω to sail.—To sail by, to pass by in sailing. occ. Acts xx. 16.

¶ Παραπλήσιος, ου, ὁ, ἡ, from παρά to or intensive, and πλησίος near.—Near to, very near to, like. [Arrian, Exp. Al. vii. 1, 9.] Παραπλήσιον, neut. used adverbially. occ. Phil. ii. 27. [Thuc. vii. 19.]

¶ Παραπλησίως, adv. from παραπλήσιος.—Likewise, in the same manner. occ. Heb. ii. 14. where Chrysostom, cited by Raphaelus, urges this word against the heretics in the sense of οὐ φαντασία οὐδὲ εἰκόνη ἀλλ' ἀληθεία, 'not in show, nor in appearance, but in truth.' And so in the Greek writers it signifies not in like, or nearly the same, manner, but in absolutely the same manner, as may be seen in Raphaelus, Wolfius, and Wetstein on the place. [See Diod. Sic. v. 45. Xen. Cœc. iii. 5. Polyb. i. 42, 1.]

*Παραπορεύομαι*, from παρά near, by, or denoting transition, and πορεύομαι to go, pass.

I. To walk by the side of. Polyb. ii. 27, 5. Josh. viii. 33.]

II. To pass or go by. Mat. xxvii. 39. Mark xi. 20. xv. 29.

III. To pass through. Mark ii. 23. ix. 30. [It is to go or walk in Prov. ii. 19. Deut. ii. 14.]

*Παράπτωμα*, ατος, τό, from παραπίπτωμαι

<sup>1</sup> [Allocutio signifies consolation in Sueton. Tib. c. 23. And for a somewhat similar use of *alloquor*, see Senec. Troad. 620. Val. Max. ii. 7. iv. 6.]

<sup>2</sup> [It occurs in Greek in a different sense, to fall near, to light upon, meet with, as Xen. Cyr. i. 2, 10.]

perf. pass. of *καταπίπτω*, (which see,) or rather of the obsolete *ῥ. καταπτῶ* the same.

I. Properly, a *fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 16. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1. where see Macknight, in which view it is particularly spoken of Adam's *transgression* or *fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16. [It occ. for *ἥρ* Ez. iii. 20. *ἥρ* Ez. xv. 8. xx. 27. See Polyb. ix. 10, 6.]

*Παράρρυν*, or *παράρρυνω*, from *παρά* denoting *ill*, and *ῥύνω* to *flow*, which from *ῥέω* the same.

[I. *To flow by*, as a river. See Xen. Cyr. i. 5, 2. The same sense is expressed by *παράρρυνω*. Is. xlv. 4. See Vitringa, Obs. S. i. Diss. iii. 7, 3.]

[II. *To recede*, *to fall off*, *fall away*, namely, from the true religion and saving grace. occ. Heb. ii. 1. This interpretation, which is that of Chrysostom, Schoettgenius, Elsner, and Wolfius, appears to me, after attentive consideration, the best. It is observed that Plutarch applies this *V.* in a like view to a ring, *ὡς μὴ ΠΑΡΑΡΡΥΝΗΙ, δειδώς*, 'fearing lest it should *fall*.' See more in *Elisner*, Wolfius, and Wetstein. In the LXX this *V.* answers to the Heb. *יָרַח* for *נָחַל* to *decline*, *depart*, Proverbs iii. 21. where the Hebrew *יָרַח* *נָחַל* *יָרַח*, *my son*, let them not depart from *thine eyes*, is in that version rendered, *ὡς, μὴ ΠΑΡΑΡΡΥΝΗΙΣ, my son*, decline not, or fall not off, from them; those translators applying that to the *person*, which the original does to the *thing*. But in Prov. iv. 21. Symmachus renders almost the same Heb. words by *μὴ ΠΑΡΑΡΡΥΝΗΙΣ* *ΤΟΞΑΝ* *ἐξ ὀφθαλμῶν σου*, let them not depart, or slip away, from *thine eyes*. But comp. Eng. Transl. and Marg. in Heb. ii. 1. [Biel says, that *property* that place by which a river flows is said *παράρρυνεῖσθαι*; and that *metaphorically* the word *παράρρυνεῖσθαι* is used of any thing *passed by* or *omitted*. See Luc. Diss. cum Hesiod. p. 489. *εἰ τι ἐν γῆ τῆς ποιήσεως ὁρῶμεν παράρρυνεν λάθῃ*. It is especially used of scholars by whom their masters' precepts pass like water, (Quintil. ii. 5. xi. 2.) or who let these precepts pass by and pass away from them. Hence in the LXX it is the same as *ἀμελεῖν* and *παρakoύν*, i. e. to neglect. The lexicographers explain *παράρρυνεῖσθαι* differently, and say that in these places of Proverbs (iii. 21.) and Hebrews, it is to *fall away* (like *ἐκπίπτει*, &c. see Hesychius and the Lex. Cyrilli MS. Brem. et Alberti Gloss. in N. T. p. 169). These interpretations, however, suit the active *παράρρυνεῖν* rather than the passive *παράρρυνεῖσθαι*; therefore, in the passage of Proverbs, Biel would rather read with Bos *παράρρυνῶ*, understanding *ἀπὸ τῶν ὀφθαλμῶν σου*. Both in Hebrews and Proverbs the part used is the subj. of the 2nd aor. pass.]

*Παράσημον*, ου, τό, from *παρά* to, at, and *σημα* a sign.—A sign or ensign of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. "It was the custom of the ancients," says Doddridge, "to have images on their ships, both at the head and stern; the first of which was called *παράσημον*, the sign, from which the ship

was named<sup>1</sup>; and the other was that of the tutelar deity to whose care the ship was committed: there is no doubt that they had sometimes deities at the head, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop Potter further informs us, that the *παράσημον* was sometimes carved, and sometimes painted; and it is well known, that our modern ships have usually some carved figure at the head, as a lion, a seahorse, an unicorn, &c. from which the ship is named. Herodotus, iii. 37. mentions the *παραικοι* or *graven idols*, (from the Heb. *נִסָּא* to engrave,) *τοὺς οἱ Φοίνικες ἐν ῥῆσι πῶρροι τῶν τριήρων περιάγουσι*, which the Phœnicians carry in the forepart of their galley, and which he there says were of a human form, but of a pigmean size. See Bochart, vol. i. 712. Selden, de Diis Syris, Syntag. ii. cap. 26. Suicer, Thesaur. *παράσημον*, and Alberti, Wolfius, [Biscoe, Boyle Lectures, i. p. 326.] and Wetstein on Acts xxviii. 11. [The construction of this passage of the Acts does not seem to have called forth any remark; yet *πλοῖον παράσημον*, a ship with a sign<sup>2</sup>, is at least a very singular phrase. Schleusner and Wahl seem to have felt this, and, after Stephens, (vide Thes. in voce,) derive *παράσημον* here from the adjective *παράσημος*, thus translating the passage a ship marked *Dioscourai*. But for such an active use of the adj. *παράσημος*, my limited reading and library furnish no example, though the construction, if defended by examples, is perfectly admissible. The word is used of various marks, 3 Mac. ii. 29. Diod. Sic. i. 88. iii. 3. Dion. Hal. Ant. ii. 67. Artem. ii. 44.]

*Παρασκευάζω*, from *παρά* intensa. and *σκευάζω* to prepare, which from *σκεῦος* an instrument, furniture of whatever kind.—To prepare, make ready. 2 Cor. ix. 2, 3. [in which place the meaning is, that "the people of Achaia had their collection of money ready in the former year." and the perfect pass. is used, according to Schell., in the middle sense, *hath prepared itself*; but Wahl takes it in the passive sense, *hath been prepared*—particularly to prepare for food. Acts x. 10; thus applied likewise by the profane writers, as may be seen in *Elisner* and *Kypke*, [see Herod. ix. 15.—*Δείπνον* (Athen. iv. p. 183.) *στία* *καὶ ποτά* (Xen. Cyr. iv. 2, 37.) *συμπόσιον* (2 Mac. ii. 28.) or *ελίην* (Ælian, V. H. xii. 51.) are sometimes

<sup>1</sup> "The tutelæ (or tutelar deity) and *παράσημον* are frequently distinguished in express words, that being always signified by the image of a god, this usually of some creature or feigned representation. Hence Ovid, (Triast. El. i. 9, 1.)

*Est mihi, si quis, precor, flavæ tutela Minervæ,  
Navis et à pictâ casside nomen habet.*

Where the tutelæ deity was Minerva, the *παράσημον* a helmet." Potter's Antiquities of Greece, book iii. ch. 15. which the reader may consult for further satisfaction. [It may, however, be observed with Doddridge in the text, that beyond all doubt in some cases the tutela and *παράσημον* were the same. See *Hesius*, *Drakenborch*, and *Ruperti* on Sil. It. xiv. 410. *Salmas*, ad *Bolin*. p. 403. *Bochart*, Geog. Sac. ii. 3. p. 712. *Meurs*, ad *Lycophr*. 110, 1299. *Burmman* ad *Petron*. c. 105. ad *Val. Flacc*. i. 301. *Heyn*, ad *Virg. Æn*. x. 171. *Schutz*, ad *Æsch*. Sept. Theb. 210.]

<sup>2</sup> [The ellipse of *σὺν* here is not admissible, nor is the expression defended by such phrases as *ἀνίσταται τὸ σῶμα*, (Plat. Leg. i. p. 18.) as the mean or instrument is there intended.]

added]; for battle, 1 Cor. xiv. 8; so also the Greek authors cited in Wetstein. It occurs only in these three texts. [The middle sense of the verb, which obtains in 1 Cor. xiv. 8. is found also in Jer. xii. 5. (where, as in l. 41. it refers to war,) Thucyd. iv. 114. Herodian, ii. 14, 12. v. 4, 13. Herod. i. 71. See Dresig. i. 99. p. 365. Comp. Polyb. i. 25, 7. Xen. Cyr. i. 5, 9.]

*Παρασκευή, ἡς, ἡ. See παρασκευάζω.*

I. *A preparation.* In 2 Mac. xv. 21. it is applied to the preparation of arms. [In Judith ii. 8. Thucyd. i. 1. ii. 17. iv. 75. it is war-equipments in general. See Exod. xxxv. 24. xxxix. 43.]

II. *A preparation-day.* Παρασκευή, ἡ ἐστὶ προσάββατον, the preparation-day, which is the day before the Sabbath, says St. Mark expressly, xv. 42. occ. Mat. xxvii. 62. Luke xxiii. 54. John xix. 31, 42. So in a decree of Augustus Caesar cited by Josephus, Ant. xvi. 6, 2. the day before the Sabbath is called τῇ ἡμέρᾳ ἡμετέραν τοῦ Σαββάτου (namely) ΠΑΡΑΚΕΥΗ. [Parkhurst, thinking with Bynæus (iii. de Mort. J. C. p. 117.) and Baronius (see Casaubon, Exerc. Antib. xvi. 17. p. m. 342.) that only the Sabbath had its parasceve, refers John xix. 14. to the last sense; but that feasts had their eves or preparation-days is quite clear from Rabbinical writers. See Deyling, Obs. Sacr. i. 52. §§ 2, 3, 4.]

*Παρατείνω*, from παρά intens. and τείνω to stretch out.—To stretch out, prolong. occ. Acts xx. 7. where Wetstein shows that the Greek writers in like manner apply ἀποτείνω and ἐκτείνω to discourses; but I cannot produce an instance of their using παρατείνω in this sense. [To stretch along, Num. xxiii. 28. 2 Sam. ii. 29. Thucyd. iv. 8. Xen. An. i. 7, 12; to be wearied, in the passive, Xen. Mem. iii. 3, 5; to be tortured, Xen. Cyr. i. 3, 10.]

*Παρατηρέω*, ὦ, from παρά intens. or denoting ill, and τηρέω to keep, observe.

I. *To observe or watch narrowly*, as the gates of a city. Acts ix. 24.

II. *To observe or watch a person insidiously.* Thus it is often used in the Greek writers. See Raphelius and Wetstein on Mark iii. 2. and Elsnor on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20. [See Polyb. xvii. 3, 2. ix. 25, 6. Wahl and Schl. quote it also in Ps. x. 8; but Schl. does not repeat the quotation in his edition of Biel, and I cannot find the word either in Bos or in the Basle edition (1545). It occurs in this sense Ps. xxxvii. 12. The word occurs in a good sense Theophr. Char. vii. 2. Xen. Mem. iii. 14, 4.]

III. *To observe or keep*, as days or times, scrupulously and superstitiously. Gal. iv. 10.

IV. *Παρατηρήσις, εως, ἡ, from παρατηρέω.—Observation.* occ. Luke xvii. 20. μετὰ παρατηρήσεως, with observation, i. e. in such a manner that it needs to be accurately watched or observed. Comp. ver. 21, 23, 24, 26, 30. and see Elsnor and Kypke, who show that παρατηρήσις is thus used by the Greek writers. [Schl. construes this word, splendour, what strikes the eye, and says that even if we construe the passage as Parkhurst, Wahl, and almost all the commentators do, that the meaning is the same, viz. "that the Messiah's kingdom does not come so as to catch observation by its external appearance." The

word occurs both in a good and bad sense in classic writers. See Polyb. xvi. 22, 8. Arrian, D. E. iii. 16, 15. Plut. Quæst. R. p. 266.]

*Παραριθμῶ*, from παρά near, and ριθμῶ to put.

I. *To put or set somewhat near or before persons to eat.* Mark vi. 41. viii. 6, 7. Luke [ix. 16. x. 8.] xi. 6. [1 Cor. x. 27.] Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See Wetstein on Mark vi. 41. [Prov. xxiii. 1. Ælian, V. H. ii. 17. Xen. Cyr. ii. 1, 30. v. 2, 16. Diod. Sic. i. 45. Schl. quotes Thuc. i. 130. where, however, the sense is the proper and original one of the verb, to put near, as in Xen. An. vi. 1, 4. Ælian, V. H. viii. 16.]

II. *To lay before, propose, teach, prove and set clearly before one by argument*, Mat. xiii. 24, 31; and especially, to prove by citations from writers. Acts xvii. 3. where "it refers," says Parkhurst, "to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7. in LXX." See the Schol. on Pind. Ol. x. 83. Athen. vi. p. 269. ix. p. 375. Xen. Cyr. i. 6, 12. Hemsterh. ad Aristoph. Plut. 720. Schl. and Wahl take 2 Tim. ii. 2. ταῦτα παράθου πιστοῖς ἀνθρώποις in the sense of teaching or proving.]

III. *To commit, commend, entrust to any one's care and fidelity.* Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts iv. 23. xx. 32. 1 Pet. iv. 19. [It is to commit as a deposit, Levit. vi. 4. Xen. de Rep. Ath. ii. 16. See Vales. ad Harpoc. p. 16. Polyb. xxxiii. 12, 3.]

IV. *Παραρυγχάνω*, from παρά near, and ρυγχάνω to be.—To be or come near [by chance], to meet. occ. Acts xvii. 17. [Diod. Sic. iii. 48. Polyb. x. 15, 4. Xen. Apol. S. 11.]

*Παραυρίκα*, adv. from παρά at, and αὐρίκα immediately, or at this present time.—Immediately, or at this present time. With the neut. article, παραυρίκα, τό, applied as a N. present, instant. occ. 2 Cor. iv. 17. Raphelius shows that Xenophon in like manner uses τὸ ΑΥΤΙΤΙΚΑ ἡδὺν and τὰς ΠΑΡΑΥΤΤΙΚΑ ἡδονὰς for present pleasure. See other instances of the same kind in Wetstein. [Schl. offers two translations of 2 Cor. iv. 17. (1.) Our affliction which lasts for a moment and is soon gone, and is very light, as if the apostle had said, ἡ θλίψις ἡμῶν, ἡ παραυρίκα καὶ ἱλαρὰ, and (2.) our present affliction, being very trifling. See for the word Ps. lxx. 3. Job iv. 18. Xen. Mem. iv. 7, 2. Cyr. ii. 2, 24. Ec. xix. 18. Polyb. iv. 32, 1.]

*Παραφέρειω*, from παρά and φέρω to carry. [This verb, like other compounds of παρά, has very different meanings, according to the sense in which παρά is taken.]

I. *To bring to one.* Xen. Cyr. i. 3, 6. To set by one, as food, like παραριθμῶ sense I. See Athen. ix. p. 380.]

II. *To take from one, make to pass away, remove.* Mark xiv. 36. Luke xxii. 42<sup>1</sup>. In Ezra x. 7. it is to carry abroad.]

<sup>1</sup> [Some consider παρανεγκεῖν here as used for the imperative, a very common Grecism; and Raphellus, as Parkhurst observes, quotes many instances from Arrian, de Exp. Al. (as v. 2, 5. and 27, 12 and 14. vii. 16, 10. et al.) where it is used in petitions, and even with εἰ βούλει. See also Hom. Il. A. 582. Herod. i. 55. iii. 134. Others, with Grotius, consider εἰ as meaning *utinam*, and construe, "Oh! that thou wouldst be pleased to take this cup from me."]

*hurry away, carry this way and that.* Properly, Jude 12. (of clouds and winds) according to Mill, (Prol. and Griesbach. Others read Diod. Sic. xvii. 56. xviii. 35.) Figuratively, to carry strange doctrines. Heb. many MSS. read also is approved and Wetstein, and And Kypke using the V. solutions of strength regard to the ΠΑΡΑΦΕΡΟΝ-των κταινών και carried away by they meet with.' The (which does not contain Jude) renders the V. in Heb.

דָּוָץ which from דָּוָץ: "duxit,

duxit," (Castell,) rather favours the reading *καταφέρω*, than *περιφέρω*. So Vulg. *abduci*. [This verb is used of demoniacal possession: Hesychius has *καταφέρω* *ιδαιμονίζω*: see 1 Sam. xxi. 13. and *καταφορά* is *madness*, *παράφορος* *mad*: Hesychius, *ἐξεστηκώς*.]

*Παραφρονέω*, *ω*, from *παρά* inversive, or denoting *ill*, and *φρονέω* to be wise.—*To be unwise, foolish, or a fool.* occ. 2 Cor. xi. 23. This word is used both by Aristophanes [Plut. 2.] and Isocrates, [de Pace, p. 396.] See Elsner, Wolfius, and Wetstein. [The Etym. M. p. 651, 30. and 652, 44. says *παρά* σημαίνει τὴν ἔξω στήν. See Soph. El. 472. CEd. C. 525. for similar senses of *παρά*. We say to be beside one's self. The Schol. on Aristophanes, Plut. 2. repeating the words of the etymologist above cited, explains the word as either (1) *mad*, and not knowing what to do, or (2) *foolish*, thinking contrary to what is right and probable. So Thom. M. p. 691. In Zech. vii. 11. it seems to be to *despise* or *reject*.]

*Παραφρονα*, *ας, η*, from *παράφρων* *mad*, out of his senses or mind, q. d. *παρά τὴν φρίνα* beside his mind.—*Madness, want of wisdom.* occ. 2 Pet. ii. 16.

*Παραχειμάζω*, from *παρά* at, and *χειμάζω* to winter.—*To winter, spend the winter at a place.* occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12. [Dem. 909, 14. Polyb. ii. 64, 1.]

*Παραχειμασία*, *ας, η*, from *παραχειμάζω*.—*A wintering, spending the winter at a place.* occ. Acts xxvii. 12. [Polyb. iii. 34, 6. Diod. Sic. xix. 68.]

*Παραχρήμα*, adv. from *παρά* at, and *χρήμα* a thing, q. d. in ipsa re, dum ipsa res agitur.—*Immediately, instantly.* Mat. xxi. 19, 20. Luke i. 64. [Num. vi. 9. Is. xxx. 18. Thucyd. i. 22. ii. 17.]

*Πάρδαλις*, *εως, η*.—*A leopard*, [the *felis pardus* of Linnæus,] from the masc. *πάρδος*, which may be derived either from the Heb. *פָּרָד* to divide, separate, dispart, on account of the animal's dis-

tinct spots, or from the Greek *πάρδω* to destroy, a derivative from the same Heb. V. *פָּרָד*, or from *פָּרָד* to break, break through, or burst forth with violence. occ. Rev. xiii. 2.—In the LXX *πάρδαλις* answers to the Heb. *פָּרָד*, an animal in which the prophets remark its spotted skin, Jer. xiii. 23; its cruelty and insiduousness, Is. xi. 6. Jer. v. 6. Hos. xiii. 7; its swiftness or activity, Hab. i. 8. All which properties seem to be alluded to in the emblematic beast mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned Bochart's Hierozoic. iii. 7.

[*Παριέρω*, from *παρά* and *ἴδρα* a seat or sitting.—*To sit by or near, assidere*, and thence to be assiduous or constantly occupied on any thing. So some MSS. read in 1 Cor. ix. 13. See Prov. i. 21.]

*Πάρεμι*, from *παρά* near, with, and *εἰμι* to be.

[*To be come and be present.* Mat. xxvi. 50. Luke xiii. 1. John vii. 6. xi. 28. Acts x. 21, 33. xii. 20. xvii. 6. xxiv. 19. (to appear). 2 Cor. x. 2, 11. Col. i. 6. (the doctrine which is come to you, which you have received. Comp. Herod. vi. 24. Polyb. xviii. 1, 1.) In the following places the participle seems used simply for being present, without any notion of coming. 1 Cor. v. 3. Gal. iv. 18, 20. 2 Pet. i. 12. Perhaps also in 2 Cor. x. 2, 11. cited above, the notion of presence is predominant. This verb, like the simple one and *sum* in Latin, is used impersonally to express possession or property. 2 Pet. i. 9. *he who has not these things.* See Wisd. xiii. 1. Xen. Symp. iv. 43. and Cyr. i. 4, 19; and hence the participle *τὸ παρόν*, *τὰ παρόντα*, is used for a man's actual property, what he has. It generally implies, however, trifling and small possessions, and it distinguishes, says Raphaelius, what a man has himself from the property of others, and from what is grand or sumptuous. See Xen. Apol. Soc. 16. Conviv. iv. 42. Mem. i. 6, 9. Anab. vii. 7, 21. occ. Heb. xiii. 6. Comp. 1 Tim. vi. 8. Again, the participle is used in the common sense of the verb, in Heb. xii. 11. *πρὸς μὴν τὸ παρόν*, where Parkhurst understands *πράγμα*; but Schl. and Wahl more correctly understand it of time. Supply *μῦθος τοῦ χρόνου*. See Xen. Cyr. iii. 1, 29. Lucian, t. iii. p. 247. Diod. Sic. iv. 22. Dion. Hal. p. 668. and see Schäfer on Bos v. *καίρος*.]

*Παριεάγω*, from *παρά* denoting *ill*, and *εἰσάγω* to bring in, introduce.—*To bring in craftily or privily, to introduce by stealth*, as it were. occ. 2 Pet. ii. 1; on which text Raphaelius produces a passage from Polybius, where the V. is plainly used in this sense, though he observes that it does not always import *privily* or *subtly*. See also Wetstein. [Polyb. l. 18, 3. Diod. Sic. xii. 41.]

*Παριεασκός*, *ος, ὁ, η*, from *παριεάγω*.—*Brought in privily, introduced by stealth, that had crept in.* occ. Gal. ii. 4. [Prol. Ecclus.]

*Παριεοῦω*, from *παρά* denoting *ill*, and *εἰσοῦω* to enter in, which from *εἰς* in, into, and *οῦω* to enter.—*To enter in craftily or privily, to creep in.* occ. Jude 4; where Wetstein has given many instances of this use of the verb in the

<sup>1</sup> [The old reading is *περιφέρω*.]  
(465)

<sup>2</sup> [Schl. derives it from *παρά* and *ἄλλομαι*.]  
H H

Greek writers. Comp. also Kypke. [Herodian, i. 6, 2. vii. 9, 18. Demad. 263. last line.]

**ἔρχειν** Παρεισίρχομαι, from παρά ill., etc., and ἔρχομαι.—To enter in by stealth; [νόμος δὲ παρεισήλθεν, Rom. v. 20.—Most commentators, with Schl., understand νόμος here of the Mosaic law; and as it was ushered in with pomp and solemnity, deprive this verb of its ordinary sense, translating it simply to enter. But Macknight contends that νόμος here means the law of nature, or, as Middleton better puts it, a rule of life. The two instances from Philo (i. p. 104. and iii. p. 240. ed. Pfeifer) given by Schl. to prove that the verb has the plain sense to come in, seem to me, especially the last, rather to favour the translation here given. In Gal. ii. 4. Chrysostom expressly says that this word describes the crafty entrance of the spies. See for this sense Polyb. i. 7, 3. ii. 55, 3. Diod. Sic. xii. 27.]

**ἔρχειν** Παρισφίρω, from παρά besides or in addition, etc., and σφίρω to bring.—To contribute to, confer besides, “conjunctim in rei ad aliquid conféro, adinfero.” Mintert. occ. 2 Pet. i. 5. where Piscator observes, that παρά in this composition refers to the gifts of God mentioned ver. 3, 4. q. d. contributing our diligence to the divine grace, or concurring with God’s gifts by our diligence. Wetstein cites from Diodorus Siculus and Josephus, Ant. xx. 8, 2. the similar phrase ΠΑΣΑΝ ΕΙΣΕΡΝΕΓΚΑΤΟ ΣΠΟΥΔΗ’Ν, he employed the greatest diligence. See other instances in Kypke.

**ἔρχειν** Παρεκτός, adv. from παρά at, and ἐκτός without, except.

1. Without, as opposed to within. 2 Cor. xi. 28; where Raphaelus seems most inclined to refer χωρίς τῶν παρεκτός, besides those things that are without, to those external inconveniences the apostle had just enumerated; “(and) beside (these) outward (troubles).” Worsley’s Translat. Chrysostom, however, whose interpretation is embraced by Wolfius, explains τὰ παρεκτός by τὰ παραλειφθέντα, the things which were omitted or not expressly enumerated by the apostle. Comp. Bowyer’s Conject. [Schl. says, that the apostle means here “the things which happened in addition to the ordinary labour of his office from other quarters.” Wahl says, quæ præterea eveniunt; Bretschneider, ut tacem quæ præterea eveniunt, videlicet, &c. supposing τὰ παρεκτός to refer to what follows, which from the construction seems impossible. The word occurs in Aq. Deut. i. 36. (where Wahl wrongly quotes it from LXX.) Pamphil. in Geopon. xiii. 15, 7. Inc. Lev. xxiii. 38. sec. Coisl.]

II. With a genitive following, except, save. Mat. v. 32. Acts xxvi. 29. [Test. xii. Pair. p. 631.]

Παρεμβολή, ἧς, ἡ, from παρεμβόλα perf.

<sup>1</sup> [If νόμος meant the law of Moses, it would be difficult to make sense of the passage. It cannot, as Macknight justly observes, be contended that no offence abounded in the world which could be punished with death till the law of Moses was promulgated, nor that grace did not superabound till the offence against that law abounded (see Rom. i. 30). The apostle therefore means, that after the offence of Adam and Eve, as God gave them a respite of punishment, the law of their nature took place anew, or entered silently into the world. This interpretation of νόμος accords also with Middleton’s canon as to the article. See νεμος.]

mid. of παρεμβάλλω to insert near somewhat else<sup>2</sup>, and hence to place or pitch tents in rows, and in proper order, and at due distance from each other, to encamp, [Gen. xxxiii. 18. Exod. xiv. 9.] from παρά near, and ἐμβάλλω to put or place in, which see.

I. A regular encampment, a camp. Heb. xiii. 11. (comp. ver. 13.) Rev. xx. 9. [Schl., Bretschn., and Wahl say, that in ver. 13. it is used for the city of Jerusalem, which was to the Jews what their camp in the desert was. The meaning, says Schl., is, let us follow him even to death; while Bretschn. makes it, let us quit the church and rise of the Jews, who have expelled Jesus ignominiously; though he adds, that perhaps παρεμβολή may here be the uncertain habitations of this world<sup>3</sup> opposed to τὴν μόνουσαν πόλιν in ver. 14; and then the sense is, let us be ready to suffer as Christ did. The word occ. in this sense Judg. vii. 9, 10. Joseph. Ant. vi. 6, 2.]

II. A castle, a fortress where a garrison is kept. So Hesychius explains it, inter al. by κάστρον, a word evidently made from the Latin castrum, which signifies a castle or fortress. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which passages it denotes the castle Antonia, which was built by Herod the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by Josephus, de Bel. v. 5, 8. from whom the above circumstances are taken. The reader may also consult Prideaux, Connex. part ii. book v. anno 107. and Lardner’s Credibility of Gospel History, vol. i. book 1. ch. 2. § 14. Tacitus, Hist. v. 11. informs us, that the fortress was called by Herod Antonia, in honour of Marc Antony, who, we learn from Josephus, was Herod’s particular friend.

III. An army. Heb. xi. 34. This last sense seems Hellenistical, and to be taken from the LXX, who use παρεμβολή for the Heb. חֲמִשָּׁה, not only in the sense of a camp, but of an army, as Judg. iv. 15, 16. [viii. 11.] 2 Kings vi. 24. Ps. xxvii. 3. So in Eccles. xlviii. 21. 1 Mac. iv. 30. vi. 40. et al. freq. [Ælian, V. H. xiv. 47.]

Παρανοχίω, ᾧ, from παρά denoting ill., and ἰνοχλῶ to disturb, which see.—Governing a dative, to disturb, disquiet, give uneasiness to. occ. Acts xv. 19. [In Judg. xiv. 17. xvi. 17. Jer. xlvii. 26. et al. it takes an acc.; in Job xvi. 3. Micah vi. 3. et al. a dative<sup>4</sup>. See also 1 Mac. x. 63. xii. 14. Dem. p. 242, 16. Arrian, D. E. i. 9.]

Παρεπίδημος, ου, ὅ, ἡ, from παρά to, at, ἐν in, among, and ὅμιλος a people. Comp. ἐπιδημία.—A stranger, sojourner. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. [Gen. xxiii. 4. Ps. xxxix. 12. Polyb. xxii. 22, 4. (of Greek exiles at Rome.)]

Παρέρχομαι, from παρά denoting transition, by, near to, or beyond, and ἔρχομαι to go.

<sup>2</sup> [Or to insert between, mix in, as Demosth. p. 1026, 26. and Æsch. c. Ctes. p. 403. has παρεμβολή for a throwing in or mixing in.]

<sup>3</sup> [Philo (3 Leg. Alleg. p. 89.) on the word in Deut. xxiii. 12. interprets it of the body which the soul must leave.]

<sup>4</sup> [The simple verb has both acc. and dative. See Matthiæ, § 382.]

I. *To go or pass by.* Mat. viii. 28. Luke xviii. 37. [So Acts xv. 8. and Mark vi. 48. where, however, it is rather *to pass by so as to get before.* Ps. xxxvii. 36. (which Schl. and Wahl, I know not why, refer to sense II.) Ceb. Tab. c. 9. Ælian, V. H. ii. 30, 35. Xen. Cyr. ii. 2, 7. Anab. i. 4, 4.]

II. *To pass by, as time.* Mat. xiv. 15. Acts xxvii. 9. 1 Pet. iv. 3. Ælian, V. H. xiv. 6. Polyb. iii. 31, 4. and metaphorically (I.) *to pass by or away, fail, perish*, as of the heaven and earth. Mat. v. 18. xxiv. 35. Mark xiii. 31. Luke xvi. 17. xxi. 33. 2 Pet. iii. 10. Rev. xxi. 1; of a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32; of a flower, James i. 10; old things, 2 Cor. v. 17. See Aristæen. ii. 1. Theocr. xvii. 8. Hom. Od. θ. 230. (2.) *To fail, or become void*, of the law, Mat. v. 18; of Christ's words of prophecy and warning, Mat. xxiv. 35. Mark xiii. 31. Luke xxi. 33.]

III. *To come forth, [forward, come, approach.]* Luke xii. 37; on which text Wetstein shows, that the purest Greek writers use the 2nd aor. both of the verb and participle in the sense of *coming forth*. Comp. Acts xxiv. 7. [It is used of orators who *come forward* to address the people. See Ælian, V. H. ii. 1 and 16. vii. 20. Xen. Hell. vii. 1, 3. It is *to approach or come in* in Luke xvii. 7. as in Xen. An. ii. 4, 6. vii. 1, 20. Arrian, de Exp. Al. i. 8. ii. 1; and Xenophon uses it especially of coming into that part of the house where they ate their meals. Conviv. i. 7. ix. 3.]

IV. *To pass by in a moral sense, to neglect.* Luke xi. 42. xv. 29. where Kypke shows that it is thus applied by the Greek writers. [Dan. vi. 12. Jer. xxxiv. 18. Dion. H. Ant. i. 58.]

Πάρεσις, εως, ἡ, from παρίημι, which see. — *A remission of sins, or rather a passing of them by* (Eng. Marg. "passing over") without punishment. occ. Rom. iii. 25. where comp. Acts xvii. 30. Heb. ix. 15. and see Wolfius and Vitringa, Obs. Sacr. iv. 3, 2. On the above text Macknight remarks, "God's righteousness or justice might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully proved.—That the phrase διὰ τὴν πάρεσιν is rightly translated in *passing by*, or *with respect to passing by*, may be gathered from Micah vii. 18<sup>1</sup>. The word πάρεσιν is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Ecclus. xxiii. 2. μὴ παρὲν ἂν ἀμαρτήματα, which is translated, *pass not by my sins*."

Παρίχω, from παρά near, and ἔχω to have, hold.

I. *To have or hold near.* This seems the primary and proper sense of the V. So Eustathius explains it by παρά ἔχω, i. e. ἔγγος ἔχω; and thus it is used in Homer, Od. xviii. 316.

Ἀντὶρ ἐπὶ τοῖσιν αἵμασι πάντες αἱ ΠΑΡΕΩ.

But I near all of these will hold the light.

II. In the N. T. *to hold near, offer, present*, as the cheek to be smitten. Luke vi. 29. [See

Lucian, Dial. Deor. iv. 5. Diod. Sic. v. 70. Athen. vi. 13.]

[III. *To afford, confer, show, be the cause of.* Thus Luke vii. 4<sup>2</sup>, worthy of having this favour shown or conferred on him. 1 Tim. vi. 17. (to confer or bestow. Comp. Ps. xxx. 7.) Acts xvi. 16. xix. 24. (where we may observe that the act. and mid. are used in the same sense<sup>3</sup>), *to afford or be the cause of profit* (παρίχειν or παρίχεσθαι ἔργασίαν). So 1 Tim. i. 4. *to afford or be the cause of contentions*. Comp. Wisd. xvii. 3. Herodian, v. 3, 1. Polyb. iv. 33, 7. Xen. Cyr. ii. 2, 13. And the same meaning may be clearly traced through all the following phrases.] Σεαυτὸν παρέχόμενος τύπον, *affording or showing himself a pattern*. Tit. ii. 7. Xenophon applies the verb in like manner, Cyr. lib. vii. at the end, ὡς βέλτιστα ΠΑΡΑΔΕΙΓΜΑΤΑ ἩΜΑΣ ΑΥΤΟΥΣ ΠΑΡΕΧΕΙΝ, *to make or show ourselves as good examples as possible*. So viii. 1, 13. ΠΑΡΑΔΕΙΓΜΑ μὲν τοῦνδε ἑαυτὸν ΠΑΡΕΙΧΕΤΟ, *he showed himself such an example*. Comp. Kypke.—Παρίχειν φιλανθρωπίαν τινί, *to afford or show kindness to one*. occ. Acts xxviii. 2. So Homer, Il. iii. 354. ΦΙΛΟΨΥΧΙΑ ΠΑΡΑΨΥΧΗ—*softening equity*. Col. iv. 1.—Παρίχουν κόπους τινί, *to give any one trouble*. Mat. xxvi. 10. Mark xiv. 6. Comp. κόπος II. [Luke xi. 7. xviii. 5. Gal. vi. 17. Ecclus. xxix. 4. Aristoph. Plut. 20<sup>4</sup>].—Παρίχειν ἡσυχίαν, *to keep silence, be still*, that another may be the better heard in speaking, Acts xxii. 2. So Dionys. Hal. ii. 32. cited by Wetstein on the place, τοῖς περιστάσι διασημῶς ἔσυχ' ἱαν ΠΑΡΑΣΧΕΙΝ, *λίγει τοιαύδε*, 'having beckoned to those who stood about him *to keep silence*, he speaks thus.'—Παρίχουν πίστιν τινί, *to give a proof or demonstration to any one*, fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase, Raphaelius has abundantly shown in his notes on this text, particularly by parallel instances from Polybius. To the passages he and Wetstein have produced I add from Josephus, de Bel. vii. 1, 1. where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐκωμάλισαν ὅτι κατασκάπτοντες, ὡς μὴδὲ πώποτε οἰκηθῆναι ΠΙΣΤΙΝ ἂν εἴη ΠΑΡΑΣΧΕΙΝ τοῖς προσελθούσι, 'the persons employed did so entirely raze to the ground all the rest of the city, that it could no longer afford any proof to those who came thither that it had ever been inhabited.' And Cont. Apion. ii. 30. ΤΟΥ ΘΕΟΥ τὴν ΠΙΣΤΙΝ ἰσχυρὰν ΠΑΡΕΞΗΚΟΤΟΣ, 'God having given strong proof.'

Παρηγορία, ας, ἡ, from παρηγορέω to advise, comfort<sup>5</sup>, from παρά to, near, and ἀγορεύω to speak. See ἀγορεύω, and comp. παραμύθισμα. — *A comfort, consolation*. occ. Col. iv. 11. where see Kypke. [4 Mac. v. 12. vi. 1. Plut. t. i. p. 48. vi. p. 205. ed. Reiske.]

Παρθενία, ας, ἡ, from παρθένος.—*Virginity, state of virginity*. occ. Luke ii. 36. [Schleusner,

<sup>2</sup> [The word is παρίεσθαι, 2nd pers. sing. of the 1st fut. middle, used, it would seem, for the fut. act. (see Matthiae, § 496.) and also put in the indic. instead of the subj. See Matthiae, § 197.]

<sup>3</sup> [See Herod. II. 35.]

<sup>4</sup> [See also Alciph. i. 30. and Bergler's note.]

<sup>5</sup> [See Spanheim on Julian. Op. p. 148. Aech. Socr. Dial. III. 2.]

<sup>1</sup> [The phrase there is, ὑπερβαίνων ὑπερβαίον.]

in his new edition of Biel, suggests, in observing on the phrase in Eccles. xv. 2. *γυνή παρθενίας*, (which in his Lex. of the N. T. he observes is the same as our phrase here,) that *παρθενία* probably here means *youth*, and that such is a common application of *παρθένος*. But he gives no satisfactory examples. *Παρθενία* occ. Deut. xx. 14, 17, 20. Jer. iii. 4. Diod. Sic. iii. 69. Apol. Rhod. ii. 504. Herodian, iv. 6, 9.]

*Παρθένος*, *ov, η*. The word may, I think, be best derived from *παράθιναι* to *lay up, set apart*, and so allude to the *retired* life of *virgins* in the eastern countries, and among the ancient Greeks<sup>1</sup>. Thus the Heb. name for a *virgin* *פרה*, (to which *παρθένος* several times answers<sup>2</sup> in the LXX,) refers to the *secluded, concealed* state in which she lived. So in 2 Mac. iii. 19. are mentioned *αὐτὰρ κατέκλειστοι τῶν παρθένων, the virgins who were shut up*, i. e. says the Gloss, who went not out of their parents' houses from regard to virgin modesty and purity. And 3 Mac. i. 15. we read of *αὐτὰρ κατέκλειστοι παρθίνοι ἐν θαλάμοις, the virgins who were shut up in the chambers*. Comp. Eccles. xlii. 9. where, with Grotius and others, we may perhaps best apply *ἀρόκρυφος* *hidden* to *θυγατήρ*.

I. *A person in a virgin state*. The word plainly includes *both sexes*, 1 Cor. vii. 25. (comp. Rev. xiv. 4.) [and so Suidas expressly says in voce]; but generally denotes the *female*, a *virgin*, a *maiden*, a *maid*. Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36. where see Doddridge; and observe, that several ancient MSS. for *γαμίζουσιν* read

*γαμίζω*. And so the Syriac version *ܥܡܝܠܐ* let her be married.—On 1 Cor. vii. 36. Kypke remarks, that *τὴν παρθένον αὐτοῦ* is an elegant phrase for *his virgin-daughter*; and from Euripides Iphig. in Aul. 714. cites Clytemnestra saying to Agamemnon, *ἔστω ἀνάξτε σὴν ἑμὴν τε παρθένον*; 'will he carry away thither *yours* and *my virgin-daughter*?' and from Sophocles, (Ed. Tyr. + 1449. + *ταῖν δ' ἀθλίαν οἰκταῖν τε παρθένων ἑμῶν*), 'my two miserable and pitiable *virgin-daughters*.' [On this difficult passage Locke gives it as his opinion that by the phrase *ἡ παρθένος αὐτοῦ* is meant his *virgin state*, though he knows of no instance of such an use of the word. His argument rests upon what is doubtless true, namely, the difficulty of applying the expressions in verse 37. (*μὴ ἔχων ἀνάγκην, ἔχουσαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος*), to the feelings of any one but the party spoken of directly. Le Clerc, however, has written in answer to Locke, and thinks that the 37th verse may relate to the power a father has of disposing of his marriageable daughter or not, as he may think best.]

II. It is spoken of the Church of Corinth, considered as pure from *corrupt doctrines and practices*. 2 Cor. xi. 2.

III. It is applied to believers as *unpolluted by idolatrous abominations*. Rev. xiv. 4. Elsner observes, on the authority of Suidas, that this word is applied to *men* as well as *women*.

<sup>1</sup> See Potter's Antiquities of Greece, book iv. ch. 10. and Dupont's Gnomologia Homerica, p. 186. note g.

<sup>2</sup> [See Gen. xxiv. 14, 16. xxiv. 3. 1 Kings i. 2. Is. vii. 4. On the Hebrew *פרה* used in this prophecy, see Kidder's Demonstration of a Messiah, pt. ii. p. 97.]

*Παρίημι*, from *παρά* denoting *ill*, and *ἵημι* to *send*<sup>3</sup>.—To *remit, relax*. Hence *παρίημαι*, *pass*, to be relaxed, enfeebled, fatigued. Comp. *παράλυς*, occ. Heb. xii. 12. *χίρις παριμῖναι* and *γόνυα παρὰ λυμῖναι* are in like manner mentioned together, Eccles. ii. 12. xxv. 23. Josephus also, Ant. xiii. 12, 5. has the expression, *αὐτοῖς—Αἱ ΧΕΙΡΕΣ ΠΑΡΕΠΘΗΣΑΝ*, 'their hands were tired.' Comp. Wetstein. [See Jer. xx. 9. 2 Sam. iv. 1. Zeph. iii. 16. Eccles. ii. 13. Eur. Phoen. 869.]

*Παρίστημι*, or *παριστάνω*, from *παρά* *near*, and *ἵστημι* to *place, stand*.

[I. Transitiuely, to *place near, justify*. Mat. xxvi. 53. Acts xxiii. 24. (in both which places there is the notion of *placing near for one's service*. See Polyb. xxx. 9, 3.) and hence to *present*. Acts ix. 41. xxiii. 33. Rom. vi. 16. 2 Cor. iv. 14. xi. 2. Eph. v. 27. 2 Tim. ii. 15. Ælian, V. H. xii. 2. Herodian, v. 5, 11. Parkhurst adds Acts i. 3. to this head; Schl. and Wahl refer it to sense IV. The next sense is only a particular application of this.]

II. To *present, offer* to God, Luke ii. 22; as a sacrifice, Rom. vi. 13. xii. 1. So Lucian, Deor. Concil. t. ii. p. 958. *καὶν μυριάς ἑκατόμβας ΠΑΡΑΣΤΗΣΕΙ*, 'though he should offer ten thousand hecatombs.' See more instances in Elsner, Alberti, and Wetstein. [Ælian, H. A. vii. 44.]

III. To *commend, recommend*. 1 Cor. viii. 8. So Wolfius cites from Josephus, Ant. xv. 7, 3. *ἔχοντι δὲ Μαριάμην ΠΑΡΑΣΤΗΘΑΜΕΝΗ τὸν Σόμωνα*; 'but Mariamne, when he was going, recommending to him Soemus—' But in 1 Cor. viii. 8. Bishop Pearce, with the Alexandrian and four other MSS., reads *παρστήσει*, which he renders *will bring—in judgment*, and observes, after Ulpian, that the word *παριστάναι* is a law term used by Demosthenes in the sense of *bringing a man before a tribunal*. Comp. sense VIII. The bishop adds, "Our English translation, which runs thus, *meat commendeth us not to God*, &c. is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first." [Schl. and Wahl, however, agree with Parkhurst, and cite Arrian, D. E. i. 16.]

IV. To *prove, show, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. [Joseph. Ant. viii. 2, 5. Arrian, D. E. ii. 2, 26. Lysias 417, 18. Xen. Cœc. xiii. 1. M. Antonin. vi. 21.]

V. Intransitiuely, to *stand by or near*. See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23. in which text it is applied to a *divine vision*, as Elsner and Wetstein show it is likewise in the Greek writers. Comp. Acts i. 10. and under *ἐπιστημι* I. [Add Mark xv. 35, 39. John xviii. 22. xix. 26. Acts iv. 10. See Diod. Sic. xvii. 43 and 99. Ælian, V. H. ii. 17. Philost. Vit. Soph. i. 10. Herodian, viii. 3, 6. Xen. Mem. iii. 11, 2. To this head, too, Wahl refers Acts iv. 26. He would translate, I suppose, *came near* (i. e. to one another). Schl. says, to *stand by, enter into alliance*; and Parkhurst, to

<sup>3</sup> [Like other compounds of *παρά*, this verb has different meanings; as, to *pass by, to neglect*, (Xen. Cyr. vi. 2, 35.) to *deliver over to*, (Eur. Phœn. 331.)]



stand up, as the word answers to the Heb. *אָרָם* in Ps. ii. 2. whence it is quoted.]

VI. *To stand before a judge, or a tribunal for judgment.* Acts xvii. 24. Rom. xiv. 10. So in 1st aor. to present for judgment. Acts xxiii. 33. [Herodian, i. 4, 1.]

[VII. *To stand near, as an attendant.* Luke i. 19. xiv. 24. Acts xxiii. 2. See 1 Kings x. 8. Ezech. iv. 5. Exod. xxiv. 13. Lucian, Dial. Deor. xx. 17. xxiv. 1 and 2.]

VIII. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17. [Epict. Enchir. 32. Demosth. 366, 20. 1120, 26. Xen. Cyr. v. 3, 19.]

Πάροδος, *ov, η*, from παρά by or through, and ὁδός a way, journey.

[I. Properly, a way or pass to any place. See Thuc. iii. 21. Xen. An. iv. 7, 3. Gen. xxxviii. 13.]

II. *A passing by or through,* occ. 1 Cor. xvi. 7. *in παράῳ, by the way, en passant.* [So Thuc. i. 126. Xen. An. iv. 2, 15.]

Παροικίω, *ω*, from παρά at, and οἰκίω to dwell<sup>1</sup>. — *To be a stranger, to dwell or sojourn as a stranger, to dwell at a place only for a short time.* occ. Luke xxiv. 18. Heb. xi. 9. In this sense it is often used in the LXX for the Heb. *גֵּר*, and thus Wetstein cites from Dio Chrysostom [xvi. p. 521. D.] ΠΑΡΟΙΚΕῖΝ ἐπὶ ξένης to sojourn in a foreign country. [Gen. xii. 10. xix. 9. xxiv. 37. Isoc. Paneg. c. 43.]

Παροικία, *ας, η*, from παροίκος. — *A sojourning, temporary dwelling in a strange or foreign country.* occ. Acts xiii. 17. [See Ezra viii. 34. Zech. ix. 12. Wisd. xix. 10. But it is often used simply for *inhabitation*, (as is παροικίω, see Suicer ii. p. 598.) as Hab. iii. 15. Ps. lv. 15. et al. It is used for *man's life*, considered as a sojourning, in 1 Pet. i. 17. Comp. Gen. xlviii. 9. Heb. xi. 13. On the word παροικία in Ps. lv. 15. (Ps. liv. 16.) Theodoret, p. 610. says, παρούσα ζωὴ παροικία ἵστιν· ἐν αὐτῇ γὰρ παροικούμεν, οὐ κατοικούμεν.]

Πάροικος, *ov, δ, η*. See under παροικίω. — *A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is.* Acts vii. 6, 29. Applied spiritually. Eph. ii. 19. 1 Pet. ii. 11. [Comp. Gen. xxiii. 4. for the direct, and (the same phrase in) Ps. xxxix. 12. for a metaphorical use of the word.]

Παροιμία, *ας, η*, from παρά by, and ὁμος a way, highway, which perhaps from εἶμι to go.

I. *A by-word, a proverb, a common saying, such as one often hears in the highways and streets.* So Basil, Homil. 12. on the beginning of Proverbs: τὸ τῶν παροιμιῶν ὄνομα ἐπὶ τῶν δημωδωτέρων λόγων παρά τοῖς ἔκθετον τέτακται, καὶ ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλουμένων, ὡς τὰ πολλά· ὁμος γὰρ παρ' αὐτοῖς ὁδὸς ὀνομάζεται, ὅθεν καὶ τὴν παροιμιαν ὀρίζονται, ῥῆμα παρόδιον, τετριμμένον ἐν τῇ χρήσει τῶν πολλῶν, καὶ ἀπὸ ὀλίγων ἐπὶ πλείονα ὄνομα μεταληφθῆναι δυνάμενον. 'The name of παροιμία is given by those who are without (i. e. the heathen) to popular sayings, and commonly to such as are used in the public ways: for ὁμος with them signifies a way; whence they define παροιμία a by-word, become trite by

frequent use, and such as may be transferred from some few things to many similar ones.' So Hesychius, παροιμία· λόγος παρά τὴν ὁδὸν λεγόμενος, ὅλον παροδία, ὁμος γὰρ ἡ ὁδός. 'Παροιμία is a saying used on the highway, q. παροδία, for ὁμος signifies a way.' See more in Suicer, Thesaur. on the word. occ. 2 Pet. ii. 22; where see Wetstein, who cites Lucian and Sophocles [Aj. 673.] using παροιμία in this sense; and in one of the passages which he quotes from Lucian, there is the same phrase as that in 2 Pet. ΤΟ' ΤΗ'Σ ΠΑΡΟΙΜΙΑΣ, that of the proverb, which is again used by Lucian, Dial. Mort. [viii. 1.] t. i. p. 228. produced by Kypke.

II. Because proverbs are often expressed by way of simile or comparison, (comp. παραβολή III.) as in the instance just cited from St. Peter, hence the word denotes a comparison, similitude, parable. John x. 6.

III. On account of the obscurity which frequently attends proverbial and parabolical expressions, παροιμία seems to mean an obscure saying, not easily understood. John xvi. 25, 29. where it is opposed to παρρησία, plainly. Comp. παραβολή II., and see Suicer, Thesaur. [The Etym. M. defines παροιμία as a λόγος ὠφελίμος μετ' ἐπικρύψεως μετρίας, αὐτόθεν ἔχων τὸ χρήσιμον καὶ πολλὰν τὴν ἐν τῷ βάθει διάνοιαν, and refers to this place of John. Phavorinus and Suidas say λόγος ὠφελίμος—λόγος ἀπέκρυφος, δι' ἑτέρου προδήλου σημαίνόμενος. See John xiv. 5, 9. xvi. 18. Prov. i. 1. xxv. 1.]

Πάρονος, *ov, δ, η*, from παρά, near, by, and οἶνος wine. — *A tippler, one who sits long at the wine, whether to drunkenness or not, οἶνω πολλῷ προσίχων.* So Lucian, Timon. t. i. p. 94. mentions a person, μεθύων καὶ ΠΑΡΟΙΝΟΣ, οὐκ ἄχρως ψόγης καὶ ὀρχηστὸς μόνον, ἀλλὰ καὶ λουδορίας καὶ ὀργῆς πρόδετι, 'drinking and tripping, not only till he sings and dances, but till he becomes abusive and enraged.' occ. 1 Tim. iii. 3. (comp. ver. 8.) Tit. i. 7. (comp. ii. 3.) See Raphaelius and Wolfius on 1 Tim. iii. 3. where comp. Kypke. [From Hesychius, (vocc. πάρονος and παροινία<sup>2</sup>), Thom. M. p. 693. Philostr. Vit. Soph. xi. 2. p. 591. and the Scholiast on Aristoph. Acharn. 978. it appears that πάρονος denotes rather one who is drunk and abusive, or abusive like a drunkard. And so of the substantive above noticed, and of παροινίω, which occurs in the sense of being insolent in one of the versions of Ia. xli. 12. Xen. Anab. v. 8, 2. where see Morus in Ind. Græc. in voce.]

Παροίχομαι, from παρά denoting transition, and οἰχόμαι to go, go away. — *To pass away, pass.* occ. Acts xiv. 26. So Wetstein cites from Plut. Camill. t. i. p. 135. D. 'ΕΝ ΤΗ' ΠΑΡΟΙΧΗΜΕΝΗ' νυκτὶ, in the night past. [Xen. An. ii. 4, 1. Hom. Il. K. 262. Joseph. Ant. viii. 12, 3.]

Παρομοιάζω, from παρόμοιος. — *To resemble, be like.* occ. Mat. xxiii. 27. [4 Mac. xviii. 16.]

Παρόμοιος, *α, ov*, from παρά near, and ὁμος like. — *Nearly resembling, similar, like.* occ. Mark vii. 8, 13. [Polyb. vi. 3, 11. Demosth. p. 12, 8. Xen. Hell. iii. 4, 13. Thuc. i. 80.]

<sup>1</sup> [It is used in the sense of *living near*, in Xen. Vect. i. 5.]

<sup>2</sup> [Παροινία occurs in Xen. Conviv. vi. 1 and 2. where is defined as τὸ παρ' οἶνον λεγέειν τοὺς συνόντας.]

Παροξύνω, from *παρά* intensive, and *δξύνω* to *whet, make sharp*, which from *δέξος sharp*.

[I. Properly, to *sharpen*, as in Deut. xxxii. 41. of *sharpening a sword*.]

[II. Metaphorically, to *incite, stir up*. Xen. Mem. iii. 3, 13. Diod. Sic. xi. 11. Polyb. ii. 1, 14. To this head Parkhurst refers Acts xvii. 16.]

[III. To *irritate, provoke to anger*.] Acts xvii. 16. "The word *παροξύνω* signifies that a *sharp edge was*, as it were, *set upon his spirit*, and that he was wrought up to a great eagerness of zeal." Doddridge. Comp. 1 Mac. ii. 24, 26. 1 Cor. xiii. 5. where Theodoret thus explains the apostle's expression: *ἐάν τι λυπηρὸν παρὰ τινος γίνηται, φέροι μακροθύμως δι' ἣν ἔχει φιλοστοργίαν*, 'and if any thing grievous is done (to it) by any one, it bears it *patiently* from its affectionate temper'; and Theophylact, *οὐκ ἀναπηδᾷ εἰς ὀργήν*, *doth not burst out into anger*: to the same purpose our translators, is *not easily provoked*: "but *ὁ παροξύνεται* signifies rather," says Bp. Pearce, "is *not embittered*, (the English Bible of 1568 has, *is not bitter*), or *is not highly provoked*, as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diodati translates it, non s'innasprisce, *is not exasperated*; so the French, ne s'agitrit point. [See Num. xiv. 11, 23. Is. v. 24. Ixv. 3. Deut. ix. 18. et al.]

Παροξυσμός, οὐ, δ, from *παρώξυσμαι* perf. pass. Attic of *παροξύνω*.

I. In a good sense, a *stirring up, an inciting*. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, ad Demon. cap. 20. *μάλιστα δ' ἂν ΠΑΡΟΞΥΝΘΕΙΗΣ ὀρεγθῆναι τῶν ΚΑΛΩΝ ἘΠΙΘΩΝ*, 'but you will be most excited to the love of good actions.' Comp. Kypke.

II. In a bad sense, a *sharp fit of anger*. Acts xv. 39. It is used in the medical writers for the *fit* or *paroxysm* of a distemper. [Deut. xxix. 28. Jer. xxxii. 37. Demosth. 1105, 24.]

Παροργίζω, from *παρά* intensive, and *ὀργίζω* to *anger, irritate*.—To *provoke to violent or bitter anger*, to *irritate, exasperate*. occ. Eph. vi. 4. Rom. x. 19; where *παροργίζω* is the 1 fut. Attic for *παροργίσω*, and the correspondent Heb. word to *παροργίζω* of the apostle and of the LXX in Deut. xxxii. 21. is *צָרַק* for which V. the LXX have in many other places used *παροργίζω*. [Schleusner translates the verb in Rom. x. 19. to *excite emulation*, and in Eph. vi. 4. to *treat with harshness*, observing, that *ἐρεθίζω*, to *provoke*, has the same meaning in Col. iii. 21. Add Ecclus. iii. 16. The word occ. 1 Kings xv. 30. Jer. vii. 18. 2 Sam. xii. 4. Is. i. 4. et al.]

Παροργισμός, οὐ, δ, from *παρώργισμαι*, 1 pers. perf. pass. of *παροργίζω*. [Properly, a *provoking to anger*, as in 2 Kings xix. 3. Neh. ix. 18, 22. and thence *anger excited*. Eph. iv. 26. 1 Kings xv. 30.]

Παροτρύνω, from *παρά* intensive, and *ὀτρύνω* to *urge, excite*, which the learned Damm, Lex. col. 1765. derives from *ὀρω* to *excite*; *ὀρω*, *ὀρύνω*, *ὀτρύνω*, inserting *τ*.—To *stir up, excite*. occ. Acts xiii. 50. [Lucian, Concl. Deor. § 4. Plut. t. viii. p. 153. ed. Reiske.]

Παρουσία, ας, ἡ, from *παρών*, *παρούσα*, (470)

*παρόν*, particip. pres. of the verb *παράσκει*, which see.

I. *A being present, presence*. 2 Cor. x. 10. Phil. ii. 12. [Schleusner adds here Phil. i. 26. *διὰ τῆς ἐμῆς παρουσίας πάντων πρὸς ὑμᾶς*, and I am inclined to think, from the context, rightly. *Πρός* is often so used, as 2 Thess. ii. 5. *ἐν ᾧ πρὸς ὑμᾶς*. Wahl (citing it erroneously, as Phil. i. 12.) refers it to the next head.]

II. *A coming to a place*. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's *coming* to the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8. where see Macknight. Comp. Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final *advent*, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15. [v. 23. 2 Thess. ii. 1, 8. 2 Pet. iii. 12. It is used of the coming of the *man of sin*. 2 Thess. ii. 9. See 2 Mac. viii. 13. xv. 21.]

Παροψίς, ἰδος, ἡ, from *παρά* with, and *ὄψον*, (which see under *ὀψάριον*), q. d. *σείδιος ἢ ψ* ΠΑΡΑΪΘΕΤΑΙ τὸ ὄψον, 'a vessel in which the victuals are set *before* the guests.' Comp. *παραιθῆμι* I.—*A dish or platter*, in which *victuals* are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies the *victuals*, but is sometimes, even by the Attic writers, used for a *dish*, as *παροψίς* is also applied in Latin. See Wetstein and Wolfius, [Petron. c. 34.] and Juvenal, Sat. iii. 142. [Phrynichus (p. 176. ed. Lobeck) and Thomas M. condemn this use, but it is found in Athen. ix. p. 368. Arrian, D. E. ii. 20. Plut. t. vii. p. 173. ix. p. 388. xii. p. 173. ed. Hutten. Alciphron ii. 20. Xen. Cyr. i. 3, 4.]

Παρήρῃα, ας, ἡ, from *παρά* intensive, (or *πάν*, *παντός*, *all*), and *ῥῆσις* a *speaking*.

I. *Freedom or freedom in speaking, saying freely* all that a man thinks, or that he pleases. [Acts iv. 13. and (the dative adverbially, see Matth. § 404.) John vii. 13, 26. So in the phrases *μετὰ παρήρῃας*, Acts ii. 29. iv. 29, 31. xxviii. 31. *ἐν παρήρῃαι*, Eph. vi. 19. Phil. i. 20. Diod. Sic. i. 53. xii. 63. Polyb. ii. 38, 6. ii. 42, 4. *Ἐλίαν*, V. H. viii. 12. See Reiske, Ind. Gr. Demosth. p. 581. To this head are referred the expressions in Prov. i. 20. xiii. 5. Job xxvii. 10.]

II. *Confidence or boldness*. Eph. iii. 12. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6. and Macknight there. [Add 2 Cor. vii. 4. Heb. iv. 16. x. 19, 35. Joseph. Ant. v. 1, 13. Wied. v. 1. Schleusner puts 1 Tim. iii. 13. under this head, while Wahl (erroneously, I think) refers it to the last. It appears to me to be *boldness*. In Philemon 8. it has even a stronger meaning, *licence*. See Zosim. iii. 7. p. 255.]

III. *Plainness, perspicuity of speech*. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12. [To this head Schleusner and Wahl, rightly, I think, refer Mark viii. 32.]

IV. It denotes *being public or publicly known*, in opposition to *being concealed*. Thus John vii. 4. *ἐν παρήρῃαι εἶναι*, to be in public, to be publicly known, comp. ver. 10. *οὐκ ἔτι παρήρῃαι περιπατεῖς*, John xi. 54. *he no longer walked openly or in public*. Comp. Col. ii. 15. [Add John xviii. 20. for which Parkhurst makes a separate head.]

<sup>1</sup> [Schleusner omits the passage, saying that he has given all which occur in the N. T.]

*παρρησιάζομαι*, from *παρρησία*.—To speak freely, plainly, boldly. Acts ix. 27, 28. xiii. 46. [xiv. 3. xviii. 26. xxvi. 26.] Eph. vi. 20. et al. On 1 Thess. ii. 2. see Macknight. [Prov. xx. 9. Job xxii. 26. Polyb. xii. 13, 8. Dem. 287, 13.]

ΠΑΣ, *πᾶσα*, *πᾶν*. In general, *all*, *the whole*.

I. *All, every one, the whole, universally*. Mat. ii. 3. v. 22, 28. John i. 31. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2. see Kypke. In Col. i. 18. Kypke, after Beza, understands *ἐν πᾶσι* not of things, but of *persons*, i. e. of *believers*; so as to make the expression *ἐν πᾶσι πρωτεύων* parallel to *πρωτότοκος ἐν πολλοῖς ἀδελφοῖς*, Rom. viii. 29; and he shows that *πρωτεύειν ἐν* or *πρωτεύων ἐν*, is by Plutarch several times applied to *persons*, and that Demosthenes uses the phrase *τὸ ΠΡΩΤΕΥΕΙΝ ἘΝ ἈΠΑΣΙ*, for *being pre-eminent among all*. On Col. iii. 11. we may observe, that Lucian, de Syr. Dea, t. ii. p. 892. uses *πάντα* in a similar view: *καὶ οἱ ΠΑΝΤΑ Κομβάβος ἦν*, 'and Combabus was all things or every thing to her.' So Tyrannicid. t. i. p. 786. ΠΑΝΤΑ ὁ παῖς ἦν αὐτῷ, 'his son was all things to him.' Compare 1 Cor. xv. 28. where see Wetstein and Kypke<sup>2</sup>.

II. With a cardinal N. of number, *all*, collectively. Mat. i. 17. Acts xix. 7. xviii. 37; in which two last texts it may be best rendered *all*; and thus the word is often used by Josephus, as in Ant. xii. 2, 2. *ταχέως ἐν ἑπτὰ ταῖς ΠΑΣΤΑΣΙΣ ἡμέραις τέλος εἰλήμει τὰ δοχθίντα τῷ βασιλεῖ*, 'the king's orders were accomplished speedily in seven days in all' and cap. xi. § 1. *τῷ Ἰουδᾷ δ' ἦσαν οἱ ΠΑΝΤΕΣ χίλιοι*, 'Judas had in all a thousand men.' See also Wetstein on Acts xvii. 37. [Hom. Il. H. 161. Herod. vi. 89. Thuc. ii. 101. We may observe, after Hermann, not. 94. on Viger, that the article is necessary in this sense. See Arrian, de Exp. Al. ii. 5 and 13. Thucyd. iii. 85. Ælian, V. H. xii. 35.]

III. *Of all kinds or sorts*, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1. [See Valck. ad Herod. iv. 87.]

IV. *All*, in a qualified sense, i. e. *all*, in general, though not each individual, *most*, a *great many*. Mat. [ii. 3. iii. 5.] iv. 8, 24. x. 22. Mark i. [5.] 27. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 16. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18. *every (other) sin that a man doeth is without (ἐκτὸς ἐξωτερὸν) to the body*, i. e. *most*, by far the greater number of, other sins are *without the body*; for it is certain that in gluttony, drunkenness, &c. a man sinneth also against his own body. [The word is also obviously often qualified by the circumstances under which it is used. On Mat. xxvii. 45. much has been written, but the prevailing opinion is, that by *πᾶσα ἡ γῆ* there, the land of Judæa only is meant. Again, in Acts ii. 5. *ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν*, the expression evidently denotes only *very many*<sup>3</sup>, i. e.

perhaps all that the writers remembered and enumerated in verses 8 and following. In John x. 8. it is clear that Christ does not mean to reflect on the prophets and teachers really sent by God; but on those, perhaps, who proposed any other way of salvation than Christ, (see v. 7.) as the doctors who depended on the law<sup>4</sup>. See also Mat. xvii. 11. and Acts iii. 21, 22. (where the limitation is expressed.) In several of the above instances *πᾶς* is used for *ὅλος*, and then has the article preceding it, or the word with which it is joined. We may add some more instances of the same usage, where *the whole of the thing spoken of* only is understood. Mat. xiii. 2, 41. xviii. 31, 32. Mark i. 5. οἱ ἱεροσολυμίται πάντες. iv. 13. vi. 33. John v. 28. Acts v. 21. 1 Tim. ii. 2. et al.]

V. *Any, any one, any whatsoever*. Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. *כִּלְכֵּל*. See inter al. Exod. xx. 4. Lev. iv. 2. Num. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19. Joined with a negative particle, *no, none, none at all*. See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 29. v. 3, 5. Heb. xii. 11. 1 John ii. 19. Blackwall, Sacred Classics, vol. ii. p. 6. proves from Theognis, 177, 8. that this is not a mere *Hebraical* phrase. [We have *μη πᾶς*, 1 Cor. i. 28. Rev. vii. 1; *οὐ πᾶς*, Mark xiii. 20. Rom. iii. 20. Gal. ii. 16. In Mat. vii. 21. it means, *not every one*, and in Acts x. 41. has no peculiarity; *οὐδὲ πᾶς*, in Rev. vii. 16. ix. 4 (*not any*); *οὐδέποτε πᾶς*, Acts x. 14; *πᾶς μή*, John vi. 39. Eph. iv. 29; *πᾶς οὐ*, Eph. v. 5. 2 Pet. i. 20. 1 John ii. 21. iii. 6. Rev. xii. 3; *πᾶς οὐ μή*, Rev. xviii. 22. and *οὐ μή πᾶς*, Rev. xii. 27.]

VI. *Every, quilibet*. Mat. xix. 3. *κατὰ πᾶσαν αἰτίαν*, for every cause, however slight and trifling. Many of the Pharisees, from Deut. xxiv. 1. maintained the lawfulness of divorce for trifling causes. *ΚΑΘ' ἑκάστην αἰτίαν τοιαῦτα γίνονται*, 'for any causes whatsoever, and to men many such happen,' as Josephus explains the law, Ant. iv. 8, 23. And Josephus himself, a zealous Pharisee, in his Life, § 76. tells us, that "he put away his wife, though the mother of three children, because he was not pleased with her manners." See Whitby's note on Mat. xix. 3. and Wetstein's on Mat. v. 32. Polybius, cited by Raphaelius, uses *πᾶς* in the same sense as St. Matthew in the above text: *καὶ τοὺς πρότερον, κατὰ τῶν μηδὲν ἀδικούντων, ΠΑΣΑΝ ἱκανὴν ποιομένους πρόβασιν εἰς τὸ πολέμειν, διὰ τὴν πλεονεξίαν*, 'those who formerly of covetousness made every pretence (however slight) sufficient for engaging in war against those who had in no respect injured them.' So Josephus, speaking of Herod the Great, ΠΑΣΤΑΣ ΤΑΙΣ Αἰτίαις ἐτοιμασίως εἰς τιμωρίαν τῶν ὑποπεσόντων ἔχρηστο, 'he very readily made use of all causes (i. e. however slight) to punish those who fell under his displeasure.' Ant. xv. 7, 8.

VII. *The greatest, the highest*, summus. Acts iv.

<sup>1</sup> [Schleusner says, that *πάντα* here signifies, omnes res creatas, visibiles et invisibiles, quas Græci fere τὸ πᾶν universeum dicere solent.]

<sup>2</sup> [See Hermann's note 95. on Viger, where he indicates Aleph. H. 3. and the examples there adduced by Bergler. Herod. II. 157. vii. 156. Τὰ πάντα, in Herod. i. 122. he justly points out to be different.]

<sup>3</sup> [Erasmus asks, whether they who defend the opposite

opinion would affirm that there were any English or Scotch present.]

<sup>4</sup> [Lampe gives the various schemes for explaining this text in the note on his commentary. See Glass.]

<sup>5</sup> [If the reading be good in Acts xi. 8. we have *πᾶς οὐδέποτε*.]

23. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 21. Tit. ii. 10. 1 Tim. v. 2. i. 16. τὴν πᾶσαν μακροθυμίαν, the greatest long-suffering, or highest clemency. "Great," says Raphelius, "is the emphasis of the article prefixed to πᾶς, as appears from this very place." He afterwards produces a similar passage from Polybius: τὸ γὰρ τοῖς ἀνθρώποις ὀργιζόμενοι εἰς τοὺς θεοὺς ἀσιβεῖν, τῇ Σ ΠΑ ΣΗΣ ἀλογιστίας ἐστὶ σημεῖον, 'for that one who is angry with men should be impious against the gods is a sign of the highest madness.' So Herodotus, i. 111. cited by Raphelius, ΠΑ ΣΑ ἀνάγκη, 'the highest necessity, absolutely necessary,' which phrase Arrian likewise uses, Epictet. i. 19. twice. So Herodian i. 19. ed. Oxon. 'for a few years Commodus τιμὴν ΠΑ ΣΑΝ ἐπένευε τοῖς πατράσι φίλοις, showed the highest respect for his father's friends.' So cap. 31. 'when these things were told to Commodus, μετὰ ΠΑ ΣΗΣ ὀργῆς καὶ ἀπειλῆς ἐπιστάλλει τοῖς τῶν ἰσθμῶν ἡγουμένοις, he writes with the greatest anger and threats to the governors of those nations.' [Polyb. i. 15, 6. Xen. Cyr. vii. 2, 22. Pindar, Nem. viii. Aristoph. Pac. 372.]

VIII. [We may add here some notice of peculiar usages of this word. Thus πᾶς, the sing., is used for the plural in many phrases above cited. See also Mat. xv. 13. xviii. 6. Luke xvi. 16. John ii. 10. Acts iii. 23; and especially when followed by a participle with the article, as Luke xvi. 18. xviii. 14. John iii. 15. The neut. sing., by a common Grecism, is used for masc. plur., as πᾶν τὸ φανερούμενον for πάντες οἱ φανερούμενοι. See also 1 John v. 4. Plutarch, t. vii. p. 49. ed. Hutten. Xen. Cyr. v. 3, 25. Xen. Mem. i. 1, 19. The neut. plural is used in the adverbial way. Acts xx. 35. 1 Cor. ix. 25. Eph. iv. 15. Phil. iii. 8. Col. iii. 8. (according to Schleusner, but others supply μέλη.) See Hom. Il. E. 807. Aristoph. Nub. 1432. Ran. 1248. Theogn. 441, 1159. Ælian, V. H. xii. 25. Διὰ παντός, sc. χρόνου, always. Mat. xviii. 10. Acts ii. 25. x. 2 Thess. iii. 16. Comp. Heb. ii. 15. Æsch. Socr. Dial. iii. 6. Soph. Aj. 705. Herod. i. 122. Ἐν παντὶ is a phrase where the context requires sometimes τρόπῳ; sometimes μέρεσιν, or καιρῷ, or τόπῳ to be understood. See 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4. vii. 5, 11, 16. viii. 7. ix. 8, 11. xi. 6, 9. Eph. v. 24. Phil. iv. 6, 12. 1 Thess. v. 18.]

ΠΑ ΣΧΑ, τό. Undeclined. It is plainly from the Heb. *pascha* the passover<sup>1</sup>, so called from the V. *pas* to pass or leap over, according to that of Exod. xii. 13. and the blood (of the paschal lamb) shall be to you for a sign upon the house where ye are; and when I see the blood *pascha* then I will pass over you.—In general, the passover.

I. The paschal lamb. Mat. xxvi. 17—19. Mark xiv. 12. Luke xxii. 7. et al. So the LXX frequently use *πάσχα* for the Heb. *pascha*. [The LXX have the phrase of St. Luke xxii. 7. *θύειν τὸ*

*πάσχα*, in Ex. xii. 21. and Justin. Dial. c. Tryph. p. 259. ed. Par. has *θύειν τὸ πρόβατον τοῦ πάσχα*.]

II. The paschal feast, or feast of the passover. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the peace-offerings, which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22. and xxxv. 7—9, 13. used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards ate. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning after the paschal lamb was eaten, apprehensive, that their being defiled would prevent their eating τὸ πάσχα. Comp. under *παρὰ σκευή*.<sup>3</sup>

IV. It is spoken of Christ, the true paschal lamb, the great reality of all the typical ones. 1 Cor. v. 7.

ΠΑ ΣΧΩ. [This is one of the verbs called *μῖσα*, from their admitting either a good or bad sense, like the word to experience for example, in English.]

[I. To be affected, either with good or evil. *Εὖ πάσχειν*, to be well treated, to experience favours, Xen. An. i. 3, 4. et passim. *Κακῶς πάσχειν*, to be ill treated, suffer injury, hurt, inconvenience, Mat. xvii. 15. and so *κακὸν πάσχειν*, Acts xxviii. 6. See Xen. Cyr. v. 2, 25. Anab. v. 5, 7. Ælian, V. H. xiii. 17.]

[II. To suffer evil, punishment, pain, sickness, &c. Mat. xvi. 21. xvii. 12. xxvii. 19. Mark viii. 31. ix. 12. Luke ix. 22. xiii. 2. xvii. 25. xxii. 15. (where it denotes suffering death, as in Acts i. 3. and perhaps iii. 18. Heb. ix. 26.<sup>4</sup> xiii. 12. 1 Pet. iii. 18.) Luke xxiv. 26, 46. Acts iii. 18. ix. 16. xvii. 3. 1 Cor. xii. 26. 2 Cor. i. 6. Phil. i. 29. 1 Thess. ii. 14. 2 Thess. i. 5. 1 Tim. i. 12. Heb. ii. 18. v. 8. 1 Pet. ii. 19—21, 23. iii. 14, 17. iv.

<sup>1</sup> [I have not thought it worth while to alter Parkhurst's arrangement; but, in order that the reader may see the various opinions on the places where *pascha* occurs, I subjoin Wahl and Schleusner's arrangements.]

[Wahl.]  
[I. Paschal lamb. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 11, 15. John xviii. 28. (see 2 Chron. xxx. 17, 18. comp. Ex. xii. 43.) and again, Mat. xxvi. 19. Mark xiv. 16. Luke xxii. 7, 13. Metaphorically for Christ, 1 Cor. v. 7.]

[II. The day for eating the lamb. (14th Nisan, after sunset) Mark xiv. 1. Mat. xxvi. 18. Heb. xi. 28. (instituted the day as a feast.)]

[III. The whole feast of seven days called the passover, from the evening of 14th of Nisan, to 21st Nisan in the evening. Mat. xxvi. 2. John ii. 31. xi. 55. xii. i. xviii. 39. xix. 14. Acts xii. 4. and with the word *ἑσπέρη*, Luke ii. 41. John vi. 4.]

[Schleusner.]  
[I. Paschal lamb. Mat. xxvi. 17. Mark xiv. 12, 14. Luke xxii. 7, 8, 11, 15. John xviii. 28. 1 Cor. v. 7. (metaphorically.) Heb. xi. 28. (See Ex. xii. 43. Num. ix. 10, 11. 2 Chron. xxx. 18.) all the victims sacrificed through the feast are called Pascha. Deut. xvi. 2. seq.]

[II. The feast of the passover, and especially the day when the lamb was eaten. Mat. xxvi. 1. Mark xiv. 1. Luke ii. 41. John ii. 13, 23. vi. 4. xi. 55. xii. 1. xviii. 39. xix. 14. Acts xii. 4. 2 Kings xxiii. 22.]

[III. Paschal supper. Mat. xxvi. 18, 19. Mark xiv. 16. Luke xxii. 13. And he translates Mat. xxvi. 17. (in sense I.) by *cena paschalis* also.]

<sup>4</sup> [The Greek phrase is *πάσχειν τι*. See Diod. Sic. xiii. 98. Herodian, i. 17, 22. Diog. Laert. v. 61. Isacus v. 5. Æsch. Dial. Socr. iii. 14. Xen. Anab. vii. 2, 14. and my Inscript. Gr. Vetust. p. 59. where the phrase *αἰκα πάσχει* without *τι* occurs. The phrase *πάσχειν* was also used of the punishment of death in the Attic law. See Plat. Apol. 26.]

<sup>1</sup> [So Schleusner. Raphelius understands it there, and ib. 17. as mere, pure, unmixed, but unnecessarily.]

<sup>2</sup> [This derivation is doubtless the correct one; but Tertull. adv. Jud. c. 10. Ambros. lib. xi. de Myst. Pasch. c. 1. derive it from *πάσχω*. Schl. cites Justin in the Dial. c. Tryphon. to the same effect, but does not give the place. I presume he refers to p. 259. ed. Par. where Justin plays on the word, but does not give this derivation.]

1, 15, 19. v. 10. Rev. ii. 10. See Amos vi. 6. Eur. Phœn. 640.]

[III. In Gal. iii. 4. Schleusner and Wahl give the sense to *experiences good*, and Wahl interprets it especially of the Galatians receiving the Spirit. See Euth. ix. 26. Theocr. Idyll. xv. 138. Arrian, D. E. ii. 1.]

ΠΑΤΑΣΣΩ, from the Heb. שָׁטַף *to smite*; whence the N. שֶׁטֶף *a large kind of hammer*.

I. *To smite*, as, [gently,] with the hand. Acts xii. 7.—with a sword, Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15. [Diod. Sic. iv. 31. Polyb. x. 18, 4. Thuc. viii. 92.]

II. *To smite to death, to kill*. Acts vii. 24. where, as also in the LXX of Exod. ii. 12. it answers to the Heb. הָרַג *he smote*, from the V. הָרַג which often (as in this passage) denotes a *mortal stroke*. And as some persons may doubt whether Moses acted right in thus *killing* the Egyptian, I would observe, that the *smiting* of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by הָרַג a participle of the same V. הָרַג, which consequently ought in all reason to be explained of the Egyptian's *smiting* him so as, at least, to *endanger his life*. Now it was the general law of God to Noah, Gen. ix. 6. *whoso sheddeth man's blood, by man shall his blood be shed*: and we are told by Diodorus Siculus, that by the particular law of Egypt, 'he who saw a man *killed or violently assaulted* on the highway, and did not endeavour to rescue him, if he could, was punished with death'. Moses, therefore, in *smiting* the Egyptian even *to death*, acted agreeably to the divine law; nor did he violate the law of Egypt: he acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining *public justice* on the *Egyptian murderer*. Wolfius and Wetstein cite from Plutarch, Alcib. p. 205. ΠΑΤΑΣΣΑΝΤΟΣ ἐγχειρίδιω καὶ διαφθερίαντος, *'striking with a dagger and killing.'* [Num. iii. 13. viii. 17.]

III. *To smite, afflict*, as Christ was smitten and afflicted. Mat. xxvi. 31. Mark xiv. 27. [Schleusner and Wahl refer these places to the last sense.]—*To smite, afflict*, as with a disease. Acts xii. 23.—with a plague or damage. Rev. xi. 6. [—with evil, xix. 15. See 1 Sam. xxv. 38. Deut. xxxii. 39. Gen. viii. 21.]

Παίω, ὦ, q. βαίω, from βαίω or βᾶω *to go, walk*, or rather perhaps from πάτος *a path, a beaten-way*.

I. *To tread*, as a wine-press. Rev. xiv. 20. xix. 15. So Anacreon, Ode iii. 5. Ἀραίνες ΠΑΤΟΥΣΙ σταφυλήν, 'the men *tread* the grapes.' Comp. Heb. and Eng. Lexicon in טָרַף V. [So *to tread* a threshing-floor. Is. xxv. 10.—a wine-press. Neh. xiii. 15. Jer. xlviii. 33. So πατήρης Ἀληθοῦ in Is. lxxiii. 2.]

II. *To tread, trample upon, have in subjection*. Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60. *lest the Gentiles coming ΚΑΤΑΠΑΘΗΣΩΣΙΝ αὐτὰ*

should tread them down, i. e. Mount Sion and its fortifications. [Wahl construes the verb in these two passages thus, *to tread the land or city, for to walk or be in the land or city*; and he cites Is. xlii. 5. Soph. Phil. 1060. Theocr. xviii. 20. Grotius translates in both cases, *to hold by right of conquest*. Schleusner agrees with Parkhurst nearly, saying, *to lay waste, treat contemptuously*, &c. Add Luke x. 19. where the expression *to tread on serpents*, probably means, *to overcome enemies*. See Wolf.]

ΠΑΤΗ'Ρ, πατήρ, and by syncope πατρός, ὁ. The Greek lexicons derive it, some from σπείρω *to sow*, q. σπατήρ, others from πάω *to acquire, get, or feed*, because a father *acquires or feeds* his children, others from παῖδας ἡγείν, *keeping or preserving his children*. But as this word is found not only in Greek and Latin, but with little variation in the northern languages, and even in the Persic<sup>2</sup>, I would rather, with Passor and others, deduce it from the Heb. אָב by transposition, and adding the termination נֶחֱם. Comp. מִתְנַחֵם, and observe that Æschylus, Suppl. 899. has the word βᾶ, which the Scholiast there explains by πατήρ. In general, *a father*.

I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22. et al. freq.—Πατέρες, plur., is used for *both parents*, Heb. xi. 23. Thus Parthenius, Erot. 10. in Wetstein. "Cusanippus falling in love with Leucone, and πατὴρ τῶν ΠΑΤΕΡΩΝ αἰρησάμενος, asking her of her *parents*, married her;" and so the Latin *pater* is used for *both parents* in two monumental inscriptions produced from Gruter by Jortin, Tracts, vol. ii. p. 167. ed. 1790. Comp. γονεύς. [Schleusner and Wahl so understand the word in Eph. vi. 4.]

II. [A progenitor, head, or origin of a family. Mat. iii. 9. Luke iii. 8. Mark xi. 10. Luke i. 32, 73. John viii. 56. Acts vii. 2. (πατρός,) Rom. iv. 1, 17, 18. ix. 10. So Gen. xxviii. 13. And hence, in the plural, it is *ancestors*. Mat. xxiii. 30, 32. Luke i. 55, 72. vi. 23, 26. xi. 47, 48. John iv. 20. vi. 31, 49, 58. Acts vii. 11, 12, 19, 38, 39, 45, 51, 52. Rom. ix. 5. 1 Cor. x. 1. 1 Kings viii. 21. Thucyd. i. 4. Pind. OL ii. 13. Eur. Orest. 512.]

III. *A person respectable, for his age or dignity*. Acts vii. 2. (πατέρες,) xxii. 1. [Wahl adds 1 John ii. 13, 14. though Schleusner says, this sense does not suit these two verses. I cannot see why it does not suit them as well as the two passages of Acts. Schleusner adds 1 Tim. v. 1. where it seems to me to have the simple meaning *father*; treat him (with respect) as (you would your) father.]

IV. [Metaphorically, *a father*, i. e. one who has the affection of a father, and treats others like a benevolent parent. Thus 2 Cor. vi. 18. *I will be a father to them*, i. e. *I will bestow every kindness on them*. The writer of the Epistle to the Hebrews i. 5. (see 2 Sam. vii. 14.) interprets the same phrase of the Father's relation to Christ. Somewhat in this sense it is put for] one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming *a child of God*, 1 Cor. iv. 15. But when

<sup>1</sup> Ancient Universal History, vol. i. p. 464. 8vo. The original Greek of Diodorus runs thus: εὐνὴ δὲ ἐν ὁδοῖς κατὰ τὴν χώραν ἰδὼν ΟὐΝΕΥΟΜΕΝΟΝ ἄνθρωπον, ἢ ὁ ΚΑΘ'ΑΥΤΟΝ ΒΑΙΟΥΝ ΤΙ ΠΑΤΕΡΩΝΤΑ μὴ βότατο, δυνάτοσιν εὖ, θανάτῳ περιπεσεῖν ἄφελον. Lib. I. § 77. ed. Wesseling.

<sup>2</sup> "Father, Anglo-Saxon fæder, Al. fater, Islandic and Danish fader, Belg. vader." Junius, Etymol. Ang.

<sup>3</sup> See under θνήσκω.

Christ forbids his disciples, Mat. xxiii. 9. to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any more man which young children are apt to have in their parents, and which the Jews gave to their teachers and Rabbis, whom they also honoured with the title of *Fathers*. See Whitby on Mat. xxiii. 8.

V. *One whom another resembles in disposition and actions, as children usually do their parents.* So the murderous Jews are said, John viii. 44. to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30—32. [Wahl adds Rom. iv. 11, 12. 1 Mac. ii. 54.]

VI. *A first author or beginner of any thing,* John viii. 44. where the devil is called the *father* of lying. [Bishop Middleton justly observes, that nothing can be harsher than to construe *ὁ φέστης ἑαυτοῦ, καὶ ὁ πατήρ αὐτοῦ* by, *he is a liar, and the father of it*, i. e. of lying; that the words cannot bear that sense, but must be construed, *he is a liar, and (so) is his father*; and that the article would be wholly improper before *πατήρ* in the sense attributed, if there were no other objection. Such, however, is the translation of many of the ancient, and almost all the modern critics. Grotius, indeed, embraces the right construction, and suggests that the devil spoken of as the father of the Jews was not the prince of the devils, but an inferior spirit. Middleton's solution is, that there is an ellipse of *τις* after *λαλῶ*, as in Soph. CEd. T. 315. Xen. Mem. i. 2, 55. CEd. i. 12. Apol. 7. de Re Eq. viii. 13. Then the whole verse will run thus: *ye are of your father the devil;—when then (any one of you) speaks what is false, he speaks after the manner of his kindred; for he is a liar, and so is his father.* Wahl and Schleusner refer James i. 17. and Heb. xii. 9. to this head. See Gen. iv. 19.]

VII. It is spoken of God.

1. Essentially. It denotes the *Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former* of the *lights* of heaven. James i. 17. (comp. under *ὥς* IV.) and as the *Father* of men by creation, (comp. Is. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.) so He is called the *Father* of *Spirits* or *Souls*, Heb. xii. 9. (comp. Is. lvii. 16. lxiii. 16. Deut. xxxii. 6. Zech. xii. 1.)—and by *redemption*, Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18. et al. Comp. Deut. xxxii. 6. Is. lxiii. 16. As to the form of the Lord's Prayer in Luke xi. 2. &c. see Wetstein and Griesbach, who, on the authority of two or three MSS., and of Origen and the Vulg., are for omitting the clauses *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς—γενήθῃ τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*—and—*ἀλλὰ ῥῖσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*: comp. also Mill and Campbell's translation and note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS., so especially in the Alexandrian, and in the ancient Syriac version. Should they not, therefore, be retained?

2. *The Divine Essence*, considered as the *Father* of the *human nature* of Christ. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John

v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6—10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24. and especially Luke i. 35.

3. Personally. It denotes the *Father* in the ever-blessed Trinity, as distinguished from the *Son* (*God-man*\*) and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7. see note on that text under *Δόγος* XVI.

πατράλης, *ον, ὁ*, Att. for πατραλοίας, which from πατήρ, πατρός, a father, and ἀλοῖω to smite, which from δλοῖω to thrash.—A parricide, i. e. murderer of his father, or rather a striker of his father. occ. 1 Tim. i. 9. Comp. under Μητραλήτης. [The Attic form occ. Dem. 732, 14. Lys. 348, last line. Plat. Phaed. c. 62. Pollux (iii. 2, 13.) defines it as *one who sine accusat his father*. Hesychius, *one who dishonours his father, a striker of his father*; and again, *one who beats or kills his father*.]

Πατριά, *ᾱς, ἡ*, from πατήρ, πατρός, a father.—A family, [tribe, nation,] descended from a common father. occ. Luke ii. 4. (comp. οἶκος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7. [Gen. xii. 3. Ex. vi. 15, 17, 19. xlv. 15. Herod. i. 200. Joseph. Ant. vii. 14, 7.]

Πατριάρχης, *ον, ὁ, q.* πατριᾶς ἀρχή\*, the head of a family.—A patriarch. It is applied to Abraham, as being the head of the family of the Israelites, and of Christ. Heb. vii. 4.—to David, as being a head of Christ's family, who is accordingly called *Son of David*, *Son of Abraham*, (Mat. i. 1.) Acts ii. 29.—to the twelve sons of Jacob, as being heads of the twelve Israelitish tribes. Acts vii. 8, 9.—The LXX use this word for *ἡνὶν* *ἑνὶ* a head, or chief of the fathers. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικός, *ῆς, ὅν*, from πατήρ, πατρός, a father.—Paternal, of or belonging to one's fathers or ancestors, [or rather, says Schleusner, what is received or handed down from one's fathers, and done in compliance with their customs.] occ. Gal. i. 14. So Josephus, Ant. xiii. 16, 2. mentions the institutions which the Pharisees introduced *κατὰ τὴν ΠΑΤΡΟΪΑΝ ΠΑΡΑΔΟΣΙΝ*, according to the tradition of the fathers. Comp. under *παράδοσις*. [See Gen. i. 8. Levit. xxii. 13. Josh. vi. 25. Eccles. xxii. 14.]

Πατρις, *ίδος, ἡ*, from πατήρ, πατρός.

1. *One's own country, the place where one's fathers or ancestors lived*, patria. Mat. xiii. 54. Luke iv. 23. where it is spoken of the town of Nazareth. Thus in Josephus *πατρις* is often applied to a single town or city, as de Bel. ii. 21, 2. So ibid. § 7, and iii. 6, 1. and 7, 21. And in Polybius, lib. iv. p. 342. ed. Paris, 1616. *πατριδος* is twice used for a native city. On John iv. 44. Kypke remarks that *πατρις* is never used for a native country either in the N. T. or in the LXX (but comp. Jer. xlv. 16. in Heb. and LXX), and adds other examples of its signifying a native city from

\* [On this custom, see Schoettg. i. p. 745. Not only disciples, (2 Kings vi. 1.) but persons of the highest rank, (21.) gave this title to prophets and teachers.]

\* An ingenious and learned pamphlet, printed for White, in 1768, and entitled, *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures*, p. 61, &c.

\* [See Ex. vi. 25.—*ὁ ἀρχων*. See Num. xxi. 26.]

the Greek writers, particularly Josephus. [Herodian viii. 3, 2. Achill. Tat. i. p. 11.]

II. It denotes *heaven, the proper country of holy and devout men, who are but strangers or sojourners on earth.* Heb. xi. 14.

παροπαράδοτος, ου, ὁ, ἡ, from πατήρ, πατρός, a father, ancestor, and παράδοτος delivered, from παραδίδωμι to deliver.—Delivered down from one's fathers or ancestors, received by tradition from one's fathers. occ. 1 Pet. i. 18.—This word is used by the Greek writers. Diod. Sic. [iv. 8. xv. 74.] Dion. Hal. [Ant. iv. 8. v. 48. Thuc. i. 85.]

Πατρῴος, or πατρώος, α, ου, from πατήρ a father.—Paternal, of or belonging to one's fathers or ancestors. [Schleusner says, what comes to a man from his parents, and also what was instituted by a man's ancestors, suitable to the customs of one's fathers, like πατριός<sup>1</sup>.] occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14. observe, that the expression ΠΑΤΡΩΙΟΙ ΘΕΟΙ<sup>2</sup> is used by Thucydides, Xenophon, and Josephus, Ant. xviii. 7, 7, for the gods worshipped by one's fathers. See more in Elsner, Alberti, Wetstein, and Kypke. [Comp. Prov. xxvii. 10. 2 Mac. iv. 15. v. 10. vi. 1. Thuc. vii. 69. Polyb. iii. 12, 4.]

ΠΑΥΩ. In general it signifies to put an end or termination to a thing.

I. To cause to cease or refrain, restrain. 1 Pet. iii. 10. [Xen. Mem. i. 2, 2. Cyr. v. 5, 9. Is. i. 16. Job vi. 26.]

II. Πάσθαι, pass. and mid. to cease, leave off. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8. [Job vi. 9.]—with a participle following, as Luke v. 4. Acts v. 42. [vi. 43. xiii. 10. Eph. i. 16.] et al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers; with a genitive following, as 1 Pet. iv. 1. πᾶσαν<sup>3</sup> ἀμαρτίαν, hath ceased from sin. So Homer, Il. iii. 150. ΠΟΛΕΜΟΙΟ ΠΕΠΑΥΜΕΝΟΙ, having ceased from war (comp. Il. xviii. 125); and Socrates, in Plato, speaking of the soul recollected in herself, says, ΠΕΠΑΥΤΑΙ ΤΟΥ ΠΑΛΛΗΝΟΥ, she ceases, or hath ceased, from error. Phædon, § 27. p. 213. ed. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by, is freed from sin, in which sense he shows, that the participle παύσασθαι is used by Plutarch, and the V. παύσασθαι by Diodorus Siculus, Diogenes Laert., and Hippocrates. [See Dresig. i. 101. p. 370. Xen. Cyr. i. 4, 2. de Re Eq. x. 12. Ælian, V. H. viii. 10.]

Παχύνω, from παχύς thick, gross, crass, [fat].

[I. To fatten, make thick, or fat, and so the passive is used in Deut. xxxii. 15. Eccl. xii. 5. Xen. Cc. xii. 20. παχύς in this sense is of constant occurrence. See Ps. cxliv. 14. Ezek. xxxiv. 3. Hence]

[II. To render stupid or dull, as if from fat. Mat. xiii. 15. Acts xxviii. 27. after Is. vi. 10.

(where the Hebrew is חָכְמָה), which Schleusner (after Lowth) rightly translates *make fat the heart of this people*; and observes, that the meaning is, *tell this people that their heart will wax gross.* For similar examples of the use of active verbs in only declaratory senses, Lowth mentions Jer. i. 10. Ez. xliii. 3. The phrase παχύνει νοῦν, in the sense of rendering stupid, occurs Philostr. Vit. Apoll. c. 8. So παχύς τὴν διάνοιαν, &c. in Ælian, V. H. xiii. 15. Aristoph. Nub. 840. Herodian ii. 9, 15. where see Irmisch, and also Cic. de Amic. 5. and Casaubon on Persius, Sat. iii. 33. p. 351.]

Πῖδῃ, ἡς, ἡ, from πούς, ποδός, the foot; so the Latin *pes, pedis, pedica*, &c. from πούς, ποδός: or else with the etymologist we may derive πῖδῃ from ποῖς the foot, and δῖω to bind.—A fetter, a chain or shackle for the feet, pedica, compea. occ. Mark v. 4. Luke viii. 29. See Wetstein. [It is used in this sense Hom. Il. μ. 36; but it often means, generally, any chain, as is observed by Blomfield on Æsch. Prom. 6. So in Eurip. ap. Athen. ix. 422. A. Lycophr. Cass. 1332. and in the LXX, Judg. xvi. 21. 2 Kings xxv. 7. et al. See Salmas. de Mod. Usur. p. 812. Polyb. iii. 82, 8. Diod. Sic. xi. 24. Herod. iii. 23. Hence πῖδῶ to bind. Dan. iii. 20, 21. Ps. lxxviii. 6. et al.]

Πεδινός, ἡ, ὅν, from πεδίον, a field, a plain, which from πῖδον, the ground, from ποῖς, ποδός, the foot. This derivation is intimated by the etymologist, when he says, πῖδον ἱστῖν ἰφ' οὐ βεβήκαμεν τοῖς ποσὶ, 'πῖδον is that upon which we go with our feet.' Comp. under πῖδῃ.—Champaign, flat, plain, as opposed to a hill. occ. Luke vi. 17. So Diodorus Siculus, [ii. 38.] cited by Wetstein, ἀπαγαγὲν τὸ στρατόπεδον ἐκ τῶν ΠΕΔΙΝΩΝ ΤΟΨΗΝ εἰς τὴν ὈΡΕΙΝΗΝ, 'to lead his army from the plain to the hilly country.' [Deut. iv. 43. Jer. xxi. 13. 2 Chron. i. 15. Xen. Cyr. i. 6, 43. Polyb. i. 34, 8. 1 Mac. iii. 10.]

Πεζεύω, from πεζός, which see under πεζῷ.—To go or travel on foot or by land, as opposed to going by sea. occ. Acts xxi. 13. So Libanius, cited by Wetstein, on Mat. xiv. 13. opposes πεζεύειν to πλῖνιν sailing. [Xen. An. v. 5, 4. Polyb. xvi. 29, 11.]

Πεζῷ, adv. It is properly the dative case fem. of the adjective πεζός, ἡ, ὅν, performed on foot, pedestris, from πεζά the sole of the foot, which from ποῖς the foot, or, according to the etymologist, παρὰ τοῦ ἐν ΠΕΔΩΙ "ΕΖΕΣΘΑΙ, from being set on the ground. So πεζῷ is q. πεζῷ ὁδῷ, by a journey on foot.—On foot, afoot. occ. Mat. xiv. 13. Mark vi. 33. In both which texts πεζῷ is used in opposition, not to riding on beasts, or in carriages, but to going by sea; so it denotes no more than by land<sup>2</sup>. Thus in Plato, Thucydides, [iv. 32.] and Xenophon, πεζῷ is opposed to κατὰ θάλασσαν by sea; and in Homer, the nom. πεζός to coming on ship-board. Od. i. 173. Πεζός, more-

<sup>1</sup> [On the difference between these words, see Ammon, p. 111. and Krebs, de Decr. Rom. pro Judæis, p. 218. On their constant interchange, see Jens. Lectt. Lucian. p. 381.]

<sup>2</sup> [On the frequent use of the perfect passive as a perfect middle, see Matthiæ, § 493.]

<sup>3</sup> [Fischer (Prol. xxii. p. 515, 19.) thinks that πεζῷ has been introduced by the grammarians for πεζοί, which would more distinctly express on foot: for he adds (and truly) that we cannot doubt that the journey of the apostles and attendants of Jesus was on foot. The LXX do not use πεζῷ usually, but Mill (l. c. the MS. Vat.) has it in 2 Sam. xv. 7. where others read πεζοί.]

over, plainly includes riding in a carriage, *Odys.* iii. 324. where Nestor, after telling Telemachus that he might depart in his own ship, and with his own companions, adds,

Εἰ δ' ἐθέλῃς ΠΕΖΟΨ, παρά τοι δῖφρος τε καὶ ἵπποι—  
But if you rather choose to go by land, a chariot and horses are ready.

Josephus also, speaking of Vespasian, *de Bel.* iii. 1, 3. περὶ αὐτὸς τὸν Ἑλλήσποντον, ΠΕΖΟΨ εἰς Συρίαν ἀφικνεῖται, 'but he himself, passing the Hellespont, comes by land into Syria.' *Comp.* iv. 11, 1. 5. See [*Diod. Sic.* i. 30. *Demosth.* p. 1046, 13. *Xen. de Rep. Ath.* ii. 4, 5.] *Blackwall's Sacred Classics*, vol. ii. p. 204.

Πειθαρχίω, ὦ, from *πειθομαι* to obey, and ἀρχὼν a ruler, or ἀρχή authority.

I. To obey, God or man. *Acts* v. 29, 32. particularly magistrates. *Tit.* iii. 1. where see Mac-knight. [*Polyb.* i. 45, 4. *Xen. Cyr.* viii. 1, 3. *De Mag.* Eq. 1, 24.]

II. To obey or conform to advice. *Acts* xxvii. 21. [*Dan.* vii. 27. *Ezra* x. 3. *Diod. Sic.* i. 27. *Polyb.* iii. 4, 3.]

Πειθός, ἡ, ὄν, from *πειθω* to persuade.—*Suasive, suatory, persuasive, persuatory.* *occ.* 1 *Cor.* ii. 4. *Comp.* ver. 13. and see Wolfius, Wetstein, Bp. Pearce, Bowyer, and Kypke. [This is a very unusual word, and probably occurs no where else. Many MSS. and Eusebius (*Præp. Ev.* i. 3. p. 6.) read ἐν πειθοῖ (λόγων) a word derived from]

Πειθῶ, ὁσ. ]  
[I. The name of the goddess of persuasion.]  
[II. *Persuasive speech.* *Longin.* i. 4. xxxix. 1. *Diod. Sic.* xvii. 19. *Xen. Mem.* i. 7, 5.]

ΠΕΙΨΩ, from the Heb. *נָפַח* to entice, persuade, as *Jer.* xx. 7; whence also the Eng. *faith*, (*comp. πιστός*), and Latin *peto* to ask, whence Eng. *petition*, &c. [This verb has a double meaning, i. e. it signifies to use persuasion, and to use effectual persuasion, and occasionally it is not easy to know positively which sense is meant.]

[I. To use persuasion. (1.) Simply, *Mat.* xxvii. 20 (where *ἵνα* follows). See *Matthiæ*, § 53. (and note 2.) *Diod. Sic.* xiii. 95. *Heliod.* x. 14. (2.) In the sense of exhorting, *Acts* xiii. 43. (with acc. and inf.) *Xen. An.* vi. 2, 8. *Palaeph. de Incred.* 7. *Herodian* iii. 5, 4. (3.) In the sense of teaching, trying to persuade one, of a truth, *Acts* xix. 8. (*Schl.* adds ver. 26; but this may perhaps belong to the next head.) xxviii. 23. in which two examples the verb is followed, as Parkhurst notes, by an acc. both of the person and thing. In *Acts* xviii. 4. an acc. of the person only follows. See *Diod. Sic.* iv. 26. v. 60. *Xen. An.* v. 5, 9. (4.) In the sense of seeking to win over, please, or conciliate. *Gal.* i. 10. (*comp.* 1 *Thess.* ii. 14.) according to Parkhurst, Locke, Rosenmüller, Schleusner, Hammond, Grotius, &c., after Theophylact, though Grotius and Hammond, with Macknight and Erasmus, seem to vary a little between seeking to please and pleasing actually. Michaelis, (*Paraphrase ad loc.*) with Vitringa, Beza, Cocceius, Le Clerc in his French version, and others, make it do, I teach and persuade the doctrines of men or of God? See II. (2.)]

[II. To use effectual persuasion, to prevail by persuasion. (1.) Simply, *Acts* xxvi. 28. and fre-

quently in the pass. voice, as *Luke* xvi. 31. xi. 6. *Acts* xvii. 4. xxi. 14. *Rom.* viii. 38. xiv. 14. xv. 14. 2 *Tim.* i. 5. *Heb.* xi. 13<sup>1</sup>. and *Heb.* vi. 9. with acc. of the thing, as in *Xen. Cyr.* viii. 7, 19. (For other uses of the passive, see head III.) See *Polyb.* i. 49, 4. ii. 27, 5. iv. 64, 2. *Xen. Mem.* i. 6, 4. ii. 6, 15. *An.* i. 3, 19. *Diod. Sic.* xi. 15. xii. 32. The passive also frequently governs a dative, (see *Matthiæ*, § 381.) and signifies, to obey, comply with, assent to, i. e. to be persuaded as to obey, &c. *Acts* v. 36, 37, 40. xxiii. 21. xxviii. 24. *Rom.* ii. 8. *Gal.* iii. 1. v. 7. *Heb.* xiii. 17. *James* iii. 1. See also *Ælian*, V. H. i. 34. iii. 23. *Polyb.* iv. 17, 7. *Xen. Cyr.* i. 1, 1. (2.) In the sense of bringing over, winning over, *Mat.* xxviii. 14. *Acts* xii. 20. where in both cases Schleusner supposes money to have been the means of persuasion, which is expressed in 2 *Mac.* iv. 45. x. 20. *Comp.* 1 *Sam.* xxiv. 7. *Xen. Hell.* ii. 4, 20. vii. 3, 4. *Plat. de Leg.* x. p. 960. Some so interpret *Acts* xiv. 19; others say it is to stir up by persuasion. In 1 *John* iii. 19. Wahl and Schleusner say it is to persuade in the sense of appeasing, tranquillizing, winning over. Parkhurst also explains it, to assure, make confident, free from fear and doubt.]

[III. The perfect middle is used in various constructions in the sense of I am persuaded, I am confident in, I trust to, I depend on, &c. (1.) I am persuaded, thus with ὅτι, 2 *Cor.* ii. 3. (where ἔτι is respecting. See *Matthiæ*, § 586 and 222. Porson ad *Eur.* 1338. *Med.* 518. *Hermann* ad *Vig.* p. 860.) *Heb.* xiii. 18. With acc. of the thing, *Phil.* i. 25. (ὅτι is added ver. 25.) (2.) I am confident in, I trust to, with acc. and inf. *Rom.* ii. 19; with dat. *Phil.* i. 14. *Philem.* 21. *Prov.* xiv. 16. *Is.* xxviii. 17. See *Matthiæ*, § 403; with ἵν and dat. *Phil.* iii. 3. *Comp.* 2 *Thess.* iii. 4. with the next head; with ἵν and ὅτι, *Gal.* v. 10. *Phil.* ii. 24. *Judg.* ix. 15. and on this pleonastic use of ἵν see *Pors.* ad *Eur. Med.* 629. *Soph.* (*Ed.* T. 1112; with ἔτι and a dat. *Mark* x. 24. *Luke* xi. 22. xxiii. 9. 2 *Cor.* i. 9. *Heb.* ii. 13. See *Job* vi. 20. *Is.* viii. 17; with ἔτι and acc. *Mat.* xxvii. 43. *Ps.* cxxx. 1.]

Πεινῶ, ὦ, from *πείνω*, *πείν*, ἡ, hunger, which from *πίνωμαι* to labour, prepare, particularly food, also to be poor. See under *πίνω*.

I. To hunger, be hungry, in a natural sense. *Mat.* iv. 2. xii. 1. et al. freq. [Add *Mark* ii. 25. xi. 12. *Luke* iv. 2. vi. 3. *Rom.* xii. 20. 1 *Cor.* iv. 11. xi. 21, 34. *Aristot.* H. A. ix. 21. *Ælian*, H. A. vii. 20. By synecdoche it means generally to be in want, as in 1 *Cor.* iv. 11. *Phil.* iv. 12. *Rev.* vii. 16. and so *Jer.* xxxi. 25. Schleusner adds *Luke* i. 53. (which Wahl explains with Parkhurst, under sense II.) observing that the phrase he hath filled the hungry with good things, is opposed to the rich he hath sent empty away.]

II. To hunger, in a spiritual sense, to desire earnestly. *Mat.* v. 6. *Comp.* *Luke* i. 53. vi. 21. *John* vi. 35<sup>2</sup>. *Rev.* vii. 16. *Xenophon* in like

<sup>1</sup> [The words καὶ νεκρότερος, says Parkhurst, are omitted by many MSS. (three ancient,) the Vulgate, both the Syriac, several other old versions, and almost all the ancient commentators, and are ejected by Griesbach from the text.]

<sup>2</sup> [Others (I think more rightly) say that in this place the sense is rather to feel want (spiritually) than to desire earnestly.]



manner applies this word to the mind as well as to the body. Thus in (Econ. xiii. 9. ΠΕΙΝΩΣΙ τοῦ φαίνον οὐχ ἥττον ἵνα τῶν φύσεων ἢ ἀλλὰ τῶν αἰσάν τε καὶ ποσῶν, 'some tempers hunger after praise no less than others after meat and drink.' In which and other passages of Xenophon cited by Raphaelius on Mat. v. 6. this V. is followed by a genitive, which seems to be governed by ἕνεκα, on account of, understood, as the accusative δικαιόσυνην in Mat. by the preposition διὰ on account of, after. In Plutarch, de Irā Cohib. t. ii. p. 460. cited by Grotius, Elsner, and Wetstein, πεινῶν and διψῶν are used together, as in Mat. ὁ μὴ ΠΕΙΝΩΝ μηδὲ ΔΙΨΩΝ ἀν- τής, (τρυμωίας, namely,) 'he who neither *hunger* nor *thirst* after revenge.' Comp. under διψῶ II. and see more in Wetstein and Kypke. To the Greek πεινῶ is related our Eng. to pine.

ΠΕΙ'ΠΑ, ας, ἡ, from πείρω to perforate, pierce through, by doing which we make trial of the internal constitution of things, or simply to pass through. See πείρω.—*Experience, trial, [attempt].* It is used [in the N. T.] in the phrase πείραν λαμβάνειν, which signifies [1.] to make a trial or attempt, periculum facere, Heb. xi. 29. [Ælian, V. H. xii. 22. Polyb. ii. 32, 2. Herodian i. 8, 10. Xen. Mem. i. 4, 18. Deut. xxviii. 56.] and [2.] to have trial or experience of evil, to experience evil or suffering. Heb. xi. 36. [2 Mac. viii. 9. Diod. Sic. iii. 36. xv. 88. Polyb. xxviii. 9, 7. Xen. An. v. 8, 15. Mem. i. 4, 18. See on this word Irmisch on Herodian i. 8, 10.]

Πειράζω, from πείρα.—In general, to make trial.

I. To make trial, try, attempt. Acts xvi. 7. xxiv. 6. [(in which last place it seems to be rather *he dared, he audaciously undertook.*) See Judg. vi. 39. Polyb. Frag. 60.]

[II. To try, put to the proof.]

[(1.) Generally, of those who make trial of any one's strength, opinions, disposition, condition, and this either with a good purpose, as John vi. 6. 2 Cor. xiii. 5. Heb. xi. 17. Rev. ii. 2. or with a bad one, as Mat. xvi. 1. (where Grotius has *seeking occasion for calumniating him.*) xix. 3. (where many critics say *laying snares for him.*) xxii. 18. Mark viii. 11. x. 2. xii. 15. Luke xx. 23. John viii. 6. Acts v. 9. (to try whether God will punish you, according to Hammond; or, according to Schleusner, whether the apostles have power from God.) See 1 Kings x. 1. Dan. i. 12, 24. Schleusner adds Mat. xxii. 35. to the first class, (the good sense,) otherwise I could not have hesitated to put it in the second. Luke xi. 16. is doubtful, though, from verse 29. I should put this place also in the second class.]

[(2.) To try or tempt God. They who make trial of God's power or providence distrust it, and so the expression to try God seems to me, as Wahl says, to mean, to distrust him. Schleusner makes it, to resist or rebel against him. Acts xv. 10. 1 Cor. x. 9. (Comp. Num. xxi. 5, 6.) Heb. iii. 9. Comp. Ex. xvii. 7.]

[(3.) To try one's faith and patience by calamity. 1 Cor. x. 13. Heb. ii. 18. iv. 15. (though this may refer to all sorts of trials, as well by calamity as by actual temptation to sin.) xi. 37<sup>1</sup>.

where compare Judith viii. 22, 23. Wisd. iii. 5. xi. 10.]

III. To tempt, prove by soliciting to sin. Mat. iv. 1. Jam. i. 13, 14. Hence the particip. ὁ πειράζων used as a N. the tempter, i. e. the devil. Mat. iv. 3. 1 Thess. iii. 5.

IV. To tempt effectually, to overcome by temptation. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See Bp. Bull's Harmon. Apostol. Dissert. Post. cap. xv. § 20. p. 501. ed. Grabe.

Πειρασμός, οὔ, ὁ, from πειράσμαι perf. pass. of πειράζω.

I. A trial, trying, proving, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12. [1 Pet. i. 6. 2 Pet. ii. 9. Rev. iii. 10. Deut. iv. 34.]

II. A tempting or temptation to sin. Luke iv. 13. [xxii. 40, 46.] Comp. Mat. vi. 13. xxvi. 41. [Mark xiv. 38. Luke xi. 4. 1 Tim. vi. 9.]

III. A proving or tempting, as of God by wicked men. Heb. iii. 8. [Deut. vi. 16. ix. 22.]

Πείρα, ὦ, from πείρα<sup>2</sup>.—To try, attempt [in the middle voice]. Acts ix. 26. xxvi. 21. [2 Mac. xi. 19. Polyb. i. 20, 12. Ælian, V. H. i. 34.]

ΠΕΙ'ΡΩ.

I. Transitivity, to pierce, pierce through, as with a weapon, a spear, a spit. Thus used by Homer, Il. vii. 317. xvi. 405. xx. 479, 80. et al.

II. Intransitivity, to pass through. In this sense also Homer applies it Odys. ii. 434. This simple V. occurs not in the N. T., but it is inserted on account of its compounds and derivatives.

Πεισμονή, ἡς, ἡ, from πείσμαι perf. pass. of πείθω to persuade.—A persuasion. occ. Gal. v. 8. [Schleusner understands the word of the Galatians, and explains it *credulity, facility in being persuaded.* Wahl, after Koppe and others, understands it of the Judaizing teachers, and translates it *sedulity and craft in persuading.* The lexicographers only find it here and in Eustathius. (Iliad A. p. 21, 46. B. p. 637, 5. Od. X. p. 785, 22.)]

ΠΕ'ΑΓΟΣ, σος, ους, τό.

I. The or a sea. occ. Acts xxvii. 5. [2 Mac. v. 21. Xen. Cyr. vi. 1, 6. 4, 10.]

II. Τὸ πῖλαγος τῆς θαλάσσης, the depth of the sea, or the main sea. Raphaelius shows that πῖλαγος is used by Arrian and Polybius for the open or main sea. See also Wetstein and Kypke, who cites from Pindar and Plut. Sympos. p. 705. ἢ ΠΟ'ΝΤΟΥ ΠΕ'ΑΓΕΙ, 'in the midst of the sea.' occ. Mat. xviii. 6. See Diod. Sic. iv. 77. xiv. 54. Pind. Pyth. iv. 13. Long. de Subl. 34. Nicet. in

tempt to sinful compliances by the offer of present ease and prosperity, instead of the torments they were to suffer for persevering in their duty. See Dan. iii. 14. vi. 10. 2 Mac. vi. 21. This word, as he observes, is omitted in two Greek MSS. and the Syriac version, and the omission approved by Erasmus, Grotius, Hammond, Whitby, and others; but there is not any good ground for this. Different learned men (see Wolf) have suggested various readings, as ἐκπρό- θησαν, ἐκπρόσθησαν, ἐκπρόσθησαν, ἐκπρόσθησαν, ἐκπρόσθησαν.

<sup>2</sup> [In some MSS. of Prov. xxvi. 18. this verb occurs in the same sense as πειράζω, sense III.]

<sup>1</sup> [Parkhurst thinks that the verb here may mean to (477)]

Manuel. Commen. vi. 7. τοῦ ποταμοῦ τὸ πέλαιος.

Πελεκίζω, from πέλεις *an aze*, which from the Heb. *תָּזַק* to cleave, cut.—*To cut with an aze*, i. e. to behead with an aze. The Greek writers [not the older ones, says Lobeck on Phryn. p. 341.] apply the V. in the same sense. [Polyb. i. 17, 12. Diod. Sic. xix. 101.] So the Latins use securi percutores to strike with an aze, for beheading. occ. Rev. xx. 4<sup>1</sup>.

Πέμπτος, η, ον, an ordinal N. of number, from πέντε, Æol. πέμπε, five.—*The fifth*. occ. Rev. vi. 9. ix. 1. xvi. 10. xxi. 20. [Gen. i. 23. Josh. xiv. 10.]

ΠΕΜΠΩ.

I. In Homer [and other Greek authors] it sometimes signifies to conduct, deduco, deducendum curo. See II. i. 390. Comp. 184. and see Damm's Lex.

II. *To send*. See Mat. xi. 2. John i. 33. iv. 34. v. 23, 24, 30. xiv. 26. xvi. 7. Gal. iv. 6. On Mat. xi. 2. Wetstein cites from Xenophon, ΠΕΜΠΕΙ—ΕΙΠΩΝ, and ΠΕΜΨΑΣ—ΕΙ—ΠΕΝ. On Mat. xiv. 10. I observe, that we have a very similar expression in Herodian, i. 28. ed. Oxon. 'Ο Κόμμοδος ΠΕΜΨΑΣ ΑΠΟΤΕΜΝΕΙ ΤΗΝ ΚΕΦΑΛΗΝ, Commodus sends, and cuts off his head. Comp. Mark vi. 27. [Gen. xxvii. 42. Ezra iv. 14. v. 17<sup>1</sup>. We may just notice, that the verb often in the N. T. signifies to send forth to take some office or discharge some duty. See for example John i. 22, 23. iv. 34. et al. freq.]

III. *To dismiss, permit to go*. Mark v. 12. The profane writers, Herodotus and Homer, apply the verb in the same sense, as Raphaelius has shown. [In 2 Thess. ii. 11. Schl. says the verb has this sense. Wahl classes it under the next head. Comp. Wisd. xii. 25.]

IV. *To put forth*, as a sickle into the harvest. occ. Rev. xiv. 15, 18. This seems an Hellenistical sense of the word, taken from the similar use of the Heb. *תָּזַק*. Comp. ἀποστέλλω III. and Heb. and Eng. Lexicon under *τὴν* IV. [Wahl and Schleusner translate the verb in this place by immitto, to send in, quoting Apollodor. ii. 7, 1. Ælian, H. A. xii. 5. Wahl adds 2 Thess. ii. 11.]

Πίνης, ητος, ὁ, ἡ, from πίνομαι to labour, take care, prepare, particularly food, (thus generally used in Homer,) also to be poor.—*Poor*, a poor man, properly such an one as gets his living by his labour, in which it differs from πτωχός. So Ammonius, Πίνης καὶ Πτωχός διαφέρει· Πίνης μὲν γὰρ ὁ ἀπὸ τοῦ ἐργάζεσθαι καὶ ποιεῖν πορίζομενος τὸν βίον. Πτωχός δὲ ὁ ἐπαίτης, ὁ τοῦ ἔχειν ἐκπεπτωκός, ἢ ἀπὸ τοῦ πτώσσειν. Πίνης and Πτωχός differ; Πίνης is one who gets his living by work and labour, but Πτωχός a beggar, one ἐκπεπτωκός who has lost his goods; or it may be derived from πτώσσειν to fear, shrink for fear. This distinction is authorized by Aristophanes, Plut. 551—3.

<sup>1</sup> [Schleusner says this word does not occur in the O. T.; but in his edition of Blei he gives it in 1 Kings v. 18. where in Mill, however, I find ἐπὶ λέκωνον from πλεόνων, as Schleusner says in his Lex. N. T. †Better πλεόνων, Hom. Od. E. 244.† It is used of stones cut with the axe.]

<sup>2</sup> [It is singular that so common a word should be so rarely used in the O. T. These three places, and a doubtful one, Gen. xix. 3. are the whole.]

ΠΤΩΧΟΥ μὲν γὰρ βίος, οὐ σὺ λέγεις, ζῆν ὅτι μακρὴ ἔχοντα. Τοῦ δὲ ΠΕΝΗΤΟΣ, ζῆν φειδόμενον, καὶ τοῖς ἔργois προσέχοντα. Περιμένεσθαι δ' αὐτῷ μὲν, μὴ μέντοι μὲν ἐπιλείπειν.

'The life of a πτωχός, which you speak of, is to live without having any thing; but the life of a πίνης is to live sparingly, and employed in labour, to abound indeed in nothing, but neither to want any thing.' occ. 2 Cor. ix. 9. [Schleusner thinks, however, that in this place it is used for πτωχός, as in Amos ii. 6. iv. 1. v. 12. et al. Pollux, too, he observes, confounds these words (iii. 22. vi. 7).]

Πενθερά, ἄς, ἡ, from πενθερός, ὁ, which see.—*A wife's or husband's mother*, in this sense a mother-in-law. Mat. viii. 14. x. 35. [Mark i. 30. Luke iv. 38. xii. 53. twice, and nowhere else. Ruth i. 14. ii. 11, 18. Micah vii. 6.]

ΠΕΝΘΕΡΟΣ, οὔ, ὁ.—*A wife's father*, in this sense, a father-in-law. occ. John xviii. 13. [Gen. xxxviii. 13. 1 Sam. iv. 19, 20.]

Πενθῶ, ᾶ, from πίνθος.—*To mourn, grieve*. [(1.)] Properly upon the death of a friend. See Mark xvi. 10. [Gen. xxiii. 2. Ia. iii. 26. (2.) Generally, to grieve. Mat. v. 4. ix. 15. Luke vi. 25. 1 Cor. v. 2. James iv. 9. Rev. xviii. 11, 15, 19. Lucian, Dial. Deor. xiv. 1. In 2 Cor. xii. 21. Parkhurst says the sense is to be wail, mourn over or for (as in Gen. xxxvii. 33. 1 Sam. xv. 35); but Wahl says afflicto dolore, meaning to cause to grieve, and Schleusner thinks the meaning is to cause to grieve by severe punishment. Mac-knight says in his paraphrase, I shall with lamentation punish, observing in his note that excommunication of an offender was accompanied with great grief on the part of the bishop and the church, and that hence to mourn or bewail, in the language of those times, means to punish. Schl. explains the verb in Mat. ix. 15. to fast, referring to the following words, and to Mark ii. 19. Luke xv. 34. Joel ii. 12. and he observes that in Mat. v. 4. and Luke vi. 25. the effect is put for the cause, the meaning being to have cause to mourn, i. e. to be vexed, afflicted.]

Πένθος, εος, ους, τό. The Etymologist deduces it from πάθος suffering, as βένθος depth from βάθος the same. Mourning, sorrow, grief. occ. James iv. 9. Rev. xviii. 7, 8. xxi. 4. [See Sam. v. 5. Gen. i. 4. Prov. xiv. 13. Hos. ix. 4. The word properly means grief for the death of friends, &c. See Diod. Sic. i. 72. Ælian, V. H. vii. 8. Xen. Cyr. iv. 6, 2. Schleusner (as in the verb) thinks that in these places of the N. T. grief is put for the cause of grief, i. e. affliction.]

Πενιχρός, ἄ, ὄν, from πίνης poor.—*Poor, miserably poor, poor and mean, pauperulus*. occ. Luke xxi. 2. [Exod. xxii. 26. Prov. xxviii. 15. Polyb. vi. 21, 7. Demosth. 422, 14.] Theognis, Γλυμ. 165, 181.

Πεντάκις, adv. from πέντε five, and κς a numeral termination.—*Five times*. occ. 2 Cor. xi. 24. [2 Kings xiii. 19.]

<sup>3</sup> [The distinction may not be always observed; but Parkhurst is here incorrect, for the word is properly only a wife's mother. See Hesychius and Phavorinus.]

<sup>4</sup> [Schleusner deduces the noun from the verb: πένθει, quasi πόθος, from πένθεσθαι.]

Πεντακισχίλιοι, αἱ, α, from πέντακις, *five times*, and χίλιοι *a thousand*.—*Five thousand*. Mat. xiv. 21. xvi. 9. et al. [1 Kings v. 12. Xen. Hell. i. 2. 1.]

Πεντακόσια, αἱ, α, from πέντε *five*, and ἑκατόν *a hundred*.—*Five hundred*. occ. Luke vii. 41. 1 Cor. xv. 6. [Num. i. 21. Xen. Hell. i. 4. 9.]

Πέντε, οἱ, αἱ, τὰ. Undeclined.—A cardinal N. of number, *five*. Mat. xiv. 17, 19. et al. freq. The learned Mons. Gouget<sup>1</sup> says, that "every thing inclines us to think, that the fingers were the first instruments used by men to assist them in the practice of numeration. We may observe in Homer<sup>2</sup>, that Proteus counts his sea-calves by *five* and *five*, that is, by his *fingers*." Martinus derives the Greek πέντε *five*, from πᾶς, παντός *all*, q. πάντε, as the number is equal to that of *all* the fingers on each hand. "The Tououpinambos, (certain American Indians,)" says Mr. Locke<sup>3</sup>, "had no names for numbers above *five*; any number beyond that they made out by showing their *fingers*, and the *fingers* of others who were present."—It may perhaps be worth adding, that our English *five*, and the Saxon *fy*, are from the German *fünf* or Gothic *finf*, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armoric *pemp*, have a manifest resemblance to the Æolic πέμπε *five*.

Πεντεκαίδεκατος, ἡ, ον, from πέντε *five*, καὶ *and*, and δέκατος *ten*.—*Fifteenth*. occ. Luke iii. 1. [1 Chron. xxiv. 14.]

Πεντήκοντα, οἱ, αἱ, τὰ. Undeclined, from πέντε *five*, and ἑκοντα *the decimal termination*, which see under Ἑβδομήκοντα.—*Fifty*. Mark vi. 40. John viii. 57. et al.

Πεντηκοστής, ἡ, ὄν, from πεντήκοντα *fifty*.

I. *Fiftieth*. [Levit. xxv. 10, 11.]

II. Πεντηκοστή, ἡς, ἡ, *the feast of Pentecost*, so called because it began on the *fiftieth*<sup>4</sup> day, reckoned from the first day of unleavened bread (i. e. the day after the Passover was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11. and 7.) 1 Cor. xvi. 8. ἡμέρα τῆς Πεντηκοστῆς is this very *fiftieth* day, the *first day of the feast of Pentecost*. Acts ii. 1. xx. 16. See Doddridge's note on Acts ii. 1. [Some understand ἡγορή].—The Hellenistical Jews, before our Saviour's time, used Πεντηκοστή *for the feast of Pentecost*, as appears from Tobit ii. 1. 2 Mac. xii. 32. [The feast was instituted, as the Jews say, to commemorate the lawgiving on Mount Sinai. It was called also the feast of weeks, from being kept seven weeks after the Passover, (Joseph. Ant. iii. 10.) and the feast of harvest, because the first fruits of the finished harvest (which began directly after the Passover) were offered up in two cakes made of new wheat. See Exod. xxxiv. 25. The feast lasted only one day.]

<sup>1</sup> Origin of Laws, &c. vol. i. book iii. ch. 2. p. 216, edit. Edinburgh.

<sup>2</sup> "Odyssey. iv. 412. Homer uses the word *πεντάκτεν*, which signifies *to assemble by five* and *five*. Plutarch and several Lexicographers tell us, that in the Infancy of the Greek language they had no other word for *calculating*. It then signified what is now expressed by the term *ἀριθμεῖν*."

<sup>3</sup> Essay on the Human Understanding, book ii. chap. 16. § 6.

<sup>4</sup> [So Joseph. de Bell. ii. 3. 1.]

Πεποιθήσας, εως, ἡ, from πέποιθα perf. mid. of πείθω, which see.

I. *Trust, confidence*. 2 Cor. i. 15. (where see Wetstein.) iii. 4. viii. 22. x. 2. Eph. iii. 12. [Joseph. Ant. i. 3. i. iii. 2. 2. Zosim. i. 18. Sext. Pyrrh. iii. 24, 187. It would seem not to be a very pure word, from Phrynichus, p. 296. ed. Lobeck.]

II. *The object of trust or confidence, that on which one trusteth*. Phil. iii. 4. [Comp. 2 Kings xviii. 19.]

[Περ. An enclitic particle, signifying sometimes nearly the Latin *cumque*, or our *sooner*, sometimes having no translatable sense. See Hermann on Viger.] † See ἰάνπερ, εἰπερ, ἔκπειπερ, ἐκπειδήπερ, καίπερ, ὥσπερ, &c.†

Πέραν, an adv. governing a genitive, from πέραω *to pass over*.

I. *Beyond, over, on the other side*. Mat. iv. 25. John [i. 28. iii. 30.] vi. [1, 17, 23, 25. x. 40. xviii. 1.] With the neut. article used as a noun, πέραν, *ro, the other or further side*. Mat. viii. 18, 28. [xiv. 22. xvi. 5.] Mark [iv. 35.] v. [1, 21. vi. 45. viii. 13. [Luke viii. 22.] Διὰ τοῦ πέραν, *by the further side*. Mark x. 1.]

II. *About, near*. Mat. iv. 15. "That πέραν sometimes has this signification will appear by comparing Josh. xii. 1, 7. and Num. xxiii. 19. in the LXX." Doddridge. Comp. Mat. xix. 1. and Bp. Pearce on this text, and on Mat. iv. 15. [Schleusner translates πέραν in Mat. iv. 15. and John i. 28. by *cis*, *on this side*, or *ad*, *at or by*, and in Mat. iv. 25. by *ad*. Grotius and Vitringa also, and many following commentators, translate it in the first passage by *juxta*. Junius (Parall. i. 14.) says, that *עַל* in Hebrew (the word used in Isaiah ix. 1. whence this place of Mat. is taken) signifies any tract of ground washed by a river, or separated by its stream, whether on this side or that, and so of the Greek πέραν<sup>5</sup>. Others, to explain the difficulty, have supposed that what is here called *Galilee of the Gentiles* did literally extend beyond Jordan; and doubtless this attributing of two exactly opposite senses to the same word is so objectionable, that almost any remedy is preferable. If it could be proved, indeed, that the Hebrew word had such an ambiguity, there would be little question as to the Greek, because we might then say that the translators, without

<sup>5</sup> [Glossius (Phil. Sacr. i. 6. p. 469.) treats of this subject, and, after quoting Junius, gives as an instance Deut. i. 1. *These are the things which Moses spake to all Israel* עַל הַיַּרְדֵּן i. e. says Glossius, 'on this side Jordan, for Moses never went beyond Jordan'; and so Rosenmüller, ad loc., using the words of Junius and Gloss without acknowledgment. Witsius (*Misc. l. 14. 46.*) says the same; but in his proof does not attempt more than to show that the Heb. phrase means *at the passage, along*. He cites 1 Sam. xiv. 40. to prove that עַל means *a side*; and then appeals to 1 Kings iv. 24. (comp. 21.) Deut. iii. 8. Josh. v. 1. and ix. 1; and Graves on the Pentateuch adds Josh. xli. 1. and 7. to show that words translated *on the other side Jordan* and *on this side* (a translation defended by the addition of *toward the rising of the sun* in one case, and *on the west* on the other) are expressed by the same word. Fritsche (on Mat. iv. 15.) objects like myself to this double use of πέραν, and appears not to allow any ambiguity in the Hebrew word; for the places (Deut. i. 1. iv. 46. Josh. i. 14.) he explains with Le Clerc by the hypothesis of a later writer living in Palestine. B. Witsius observes justly, that the pseudo-Moses would then have bungled in ascribing to Moses words which he could not have used, if עַל can only mean *across*. Cocceius and Schulz do not recognize any ambiguity in the Hebrew.]

reflection, translated the Hebrew word by that Greek one which usually represents it. Schleusner, in his edition of Biel, has picked up somewhere two passages from Pausanias, by which he attempts to fix on the Greek word the sense of *near*. Why he says so, I cannot divine<sup>1</sup>. In Mat. xiv. 22, where Christ is said to have gone from the desert εἰς τὸ ἑρίαν, (and from Mark vi. 45. it appears that he went to Bethsaida,) Casaubon says, the meaning is only to a distance—a more remote part of a country on the same side; for the desert and Bethsaida were on the same side. But Fischer, in a very ingenious passage, (Diss. xix. p. 441.) shows from John xii. 21. and other places, that there were perhaps two Bethsaiidas, one in Galilee, and another in Gaulonitis. On John i. 28. nothing decisive can be said, it not being clear whether the reading should be Bethabara or Bethania.]

ΠΕΡΑΣ, *aroc, rō*.

I. *A bound, limit, end.* Mat. xii. 42. Luke xi. 31. Rom. x. 18. *ἡ ἑσχατὴ γῆς, the ends or extremities of the earth*, is an expression frequently used in the LXX for the Heb. *קצה ארץ*, Ps. ii. 8. xxii. 27. lxxvii. 7. lxxii. 8. et al. and for *קצה העולם, the end of the earth*, Ps. xlii. 9. lxi. 3. and denotes the most or very distant parts of it<sup>2</sup>; not that the phrase is merely Hebraical or Hellenistical, for Homer, *Odys.* iv. 563. and Hesiod, *Oper.* 167. in like manner, use ΠΕΙΡΑΤΑ ΓΑΙΗΣ, and Thuc. i. 69. ΕΚ ΠΕΡΑΤΩΝ ΓΗΣ. See more instances from the Greek writers in Wetstein and Kypke, on Mat. xii. 42. [Xen. *Ages.* ix. 4. Diod. S. iii. 52.]

II. *An end, finishing*, as of controversy. Heb. vi. 16. [Polyb. i. 41, 2. Dem. 258, 9.]

ΠΕΡΙ<sup>1</sup>. A preposition.

I. Governing a genitive.

1. *Concerning, about*, de Mat. ii. 8. iv. 6. [which Schleusner and Wahl refer to sense 3.] vi. 28. Luke i. 1. [Add Mat. xi. 10. xv. 7. (and Mark vii. 6.) xvi. 11. xvii. 3. Mark v. 16. Luke xxii. 37. John i. 7. Acts xxv. 16. Rom. xiv. 12. et al.] Comp. Mat. xx. 24. John vi. 41. 3 John 2. In the two former of which texts some interpret it *against*. [Schleusner does so, and adds other texts to them, viz. Mark vii. 6. x. 41. John vi. 41. Acts xxv. 16. but this explanation is not necessary.] On Acts xix. 40. see Markland in Bowyer's Conject. *ῥὰ (πράγματα) περὶ τινος, the things concerning one*. Eph. vi. 22. Luke xxiv. 19. where Wetstein cites from Xenophon, *Hellen.* i. Εἰπαρε τὰ ΠΕΡΙ ΤΕΤΡΟΝΙΟΥ.

[2. *With respect to*. Mat. x. 24. (and Mark x. 41.) ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. xxii. 31. Luke ii. 27. Acts xii. 25. xxviii. 22. 1 Cor. vii. 1. xiii. 1. Xen. *Mem.* i. 3, 16. Cyr. i. 6, 15. Isocr. *Evag.* 4. Plat. *Crat.* 20. This meaning

often sinks into the last. Mat. xxiv. 36. for example, is referred to this head by Wahl; but it may belong to the preceding one. See 1 Cor. vii. 25. In Mat. ix. 36. Parkhurst and Schleusner take *περὶ* for *towards*, and Schleusner quotes Xen. *Cyr.* vi. 1, 24. In 1 Cor. vii. 37. Parkhurst says it is *over*, in respect of power. Schleusner translates it by *in* or *circa*, and the whole phrase by *and lives as he pleases*. Wahl refers the passage to this head, and translates it *is free with relation to his own determinations*. This is probably right: the sense is the same in all. Wahl refers 3 John 2. to this place, and must therefore, like Parkhurst, join *περὶ πάντων* with *ἐδοξούθαι*. Schleusner construes it by *above*, and must therefore join these words with *ἐχχομαι*.]

3. *For, because of*, propter. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. *מפני*, Gen. iii. 17. et al. [Add Mark i. 44. (Luke v. 14.) Luke iii. 19. Acts xx. 15, 24. xxvi. 7. Heb. x. 18. et al. Diod. *Sic.* i. 88. Herodian i. 11, 4. Xen. *Cyr.* ii. 1, 22. Thuc. ii. 124.]

4. *For, on the behalf, or for the sake of*, pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. *מפני* (see Amos ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect, (see Heb. and Eng. *Lexicon* in *מפני* XIV.) though I do not find it ever used by the LXX for that Hebrew preposition. [Add Luke iv. 38. xxii. 32. John xvi. 26. xvii. 9, 20. Acts viii. 15. Col. i. 3. iv. 3. Eph. vi. 8. Xen. *Cyr.* i. 2, 13. Eur. *Phoen.* 534. There is little reason why all these senses should not be referred to one head.]

II. Governing an accusative.

1. [Of place.] *about, circum.* Mat. iii. 4. [Mark iii. 34. et al. freq.]

2. *About, of time* [not fully defined]. Mat. xx. 3, 5, 6, 9. [Mark vi. 48. Acts xxii. 6. et al. freq.] It is thus frequently used in the Greek writers. [Xen. *An.* i. 7, 1. Thuc. iii. 39.]

[3. *About, with respect to*. 1 Tim. i. 19. vi. 4, 21. 2 Tim. ii. 8. (In Tit. ii. 7. the sense is *as to*, or *in*.) See *Æl.* V. H. iii. 31, 42. Xen. *An.* iii. 5, 7.]

4. *Οἱ περὶ*—those about or with, i. e. the companions, including the person mentioned himself. Thus, *οἱ περὶ τὸν Παῦλον*, Acts xiii. 13. is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. Polybius, cited by Raphaelius, likewise plainly uses in this sense—ΤΟΥΣ Δὲ ΠΕΡΙ ΤΟΥΝ ΓΕΣΚΩΝΑ λαβόντες, *δυνας εἰς ἐκτακτοὺς*—‘taking those that were with Gescon, to the number of seven hundred.’ But, what is more remarkable, *οἱ* or *αἱ* *περὶ* frequently in the best Greek writers mean only one person, namely, him or her who is expressly mentioned. Thus *οἱ περὶ Πλάτωνα* is *Plato*, *οἱ περὶ Ἀριστοτέλην*, *Aristotle*; and so in John xi. 19. *ῥὰς περὶ Μάρθαν καὶ Μαρίαν* means only *Martha and Mary*; on which text see Raphaelius and Wetstein. [On the first of these usages see Ernest. ad Xen. *Mem.* i. 1, 18. Fischer on Weller, p. 381. and see Ezek. xxxviii. 6. xxxix. 4: on the second compare *Æsch. Soc. D.* iii. 12 and 30. Hom. *Il.* Γ. 146. Xen. *An.* ii. 4, 1. Mor. ad Longin. p. 89. Drakenborch. ad Liv. xxi. 49.]

<sup>1</sup> [The passages are Paus. ii. 20, 3. *πέραν τοῦ Νεμείου Διός, Τύχην ἔκρινε ἐκ καλοκράτους καὶ*. Referring to the place, the reader will see that there is nothing whatever to prevent the word having its usual meaning. The other is in the same book 22, 2. and the same remark applies. Schleusner has probably copied them from some commentator; for he cites only the page, and not the chapter and section, as if he had not himself looked to the passage.]

<sup>2</sup> [Schleusner thinks that often this phrase may only signify countries out of Palestine; and he adds, that Vorst (de Hebr. c. 23.) has shown that in Mat. xii. 42. and Luke xi. 13. *ἡ ἑσχατὴ γῆς*, is meant.]

## III. In composition it denotes,

1. *About, round about*, as in *περιάγω*, to lead about, *περιβλέπω* to look round about.

2. *Acquisition*, as in *περιποιέω*.

3. *For, on account of*, as in *περιμένω* to wait for. In this sense *περί* out of composition is often used by the profane writers.

4. *Above, beyond*, as in *περιούσιος* abundant, excellent. The profane writers often use it in this sense also, both in and out of composition.

5. *Intenseness*, as in *περίεργος* a busybody. But in this sense *περί* seems the adverb which denotes very much, exceedingly.

*Περιάγω*, from *περί* about, and *άγω* to lead, carry, go.

1. *To lead or carry about*. 1 Cor. ix. 5. [Ezek. xxxvii. 2. 2 Macc. iv. 38. Xen. Cyr. ii. 2, 28.]

11. *To go about*, used either absolutely, Acts xiii. 11; or with an accusative following, Mat. iv. 23. ix. 35. xxiii. 15. Mark vi. 6. [Ceb. Tab. 6.]

*Περιαίρω*, *ω*, from *περί* round, about, and *αίρω* to take.

*To take away on all sides, to take entirely away*. [2 Cor. iii. 16. of taking away a veil (Acl. V. H. i. 20 and 21. Xen. Cyr. viii. i. 47.); and hence to cut off.] Acts xxvii. 40. "and having cut off the anchors, they let them fall into the sea, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors.—Hezech. Περιλάι, κόψον—άφελοῦ, cut, take away." Markland in Bowyer. So Wetstein, 'absciderunt funes, anchoris in mari relictis.' [In Acts xxvii. 20. we have the word metaphorically used in this latter sense, to cut off all hope; an expression found in other languages. See Livy xxxv. 45. xlv. 3, 5. Again, in Heb. x. 11. the use is figurative, to take away sins, meaning to atone or make satisfaction for them. See Zephani. iii. 15.—The word occurs in the sense of removing, turning away, in Deut. vii. 16. Josh. xxiv. 14, 23.]

*Περιστράπτω*, from *περί* about, around, and *στράπτω* to shine like lightning.—*To shine like lightning around, to lighten around*. It is a most beautiful and expressive word. occ. Acts ix. x. xxii. 6.

*Περιστρέφω*, from *περί* about, around, and *στρέφω* to turn, put.

I. Transitiely, to put or cast round. Luke xix. 43. The LXX have the same phrase *περιβαλεῖν χάρακα*, Ezek. iv. 2. for the Heb. *הָרָחֵק וְהָרָחֵק* to pour out, i. e. raise, a bank, mount, or rampart; not that this expression is peculiar to the Hellenistical style; for, as Raphelius shows on Luke, both Polybius and Arrian have used the very same. See also Wetstein. [See Prov. xxviii. 4. Aelian, V. H. vi. 12. Xen. Cyr. iii. 3, 14.]

II. *To clothe, put clothes on any one*, with an accusative of the person and another of the thing, Luke xxiii. 11. John xix. 2.—The second acc. is left out in Mat. xxv. 36, 43. Then the passive is to be clothed by any one, and takes an acc. of the thing, as Mark xiv. 51. xvi. 5. Rev. vii. 9, 13. x. i. xi. 3. xii. 1. xvii. 4. xviii. 16. xix. 13. Instead of the accusative we find the dative in some copies of Rev. xvii. 4; and so in the active in

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Herodian vi. 29. *χλαμῦδι πορφυρᾷ περιβάλλουσιν*, and see Matthiae, § 394; and the dative with *iv* in Rev. iv. 4. and we may add Rev. iii. 5. where the second future mid. occ. in pass. sense. On this use of *iv* see Porson ad Med. 629. Soph. (Ed. T. 1112.—Thirdly, the middle is to clothe one's self. Mat. vi. 29. Luke xii. 27. and we find it with an acc. of the thing in Mat. vi. 31. Acts xii. 8. Rev. iii. 18. xix. 8. See Acl. V. H. xii. 1. Xen. CEC. ii. 4. Herodian, ii. 8, 10.]

*Περιβλέπω*, from *περί* round about, and *βλέπω* to look.—*To look round*. [It is found only in the middle voice in the N. T., and] is used either absolutely, as Mark ix. 8. x. 23. or transitively, with an acc. following, as Mark iii. 5, 34. xi. 11. [Luke vi. 10. In Mark xi. 11, Schleusner says the sense is to go about, and refers to Eccles. ix. 7. in proof that such an explanation is admissible. But it is not necessary in either passage, nor can such a sense of the word be shown in either places. It occ. Ex. ii. 12. Josh. viii. 20. Aesch. Soc. D. ii. 11.]

*Περιβόλαιον*, *ον*, *τό*, from *περιβολή*, clothing, which from *περιβέβολα* perf. mid. of *περιβάλλω* to put round, clothe, which see, 1 Cor. xi. 15. [Properly, any thing thrown round another, as in Ps. civ. 6. Job xxvi. 6; and hence, specially, a veil, as being something thrown round the head. 1 Cor. xi. 5. and see Gen. xxiv. 65; and a censure, as thrown round the body. Heb. i. 12. See Judg. viii. 26. Ex. xxii. 27. Is. i. 8. Dion. Hal. Ant. iii. 61.]

*Περίδω*, *ω*, from *περί* about, and *δίδω* to bind.—*To bind about*. occ. John xi. 44. [Job xii. 18.]

*Περιεργάζομαι*, from *περί* very much, and *εργάζομαι* to work.—*To be a busy-body, impertinently meddling with what does not concern one*. occ. 2 Thess. iii. 11. where observe the paronomasia. [The first meaning is to do a thing with over-care and anxiety. See Acl. V. H. ii. 44. iv. 11. then to do what is unnecessary. Herod. iii. 46. It is found in the same sense as in the N. T. in Polyb. xviii. 34, 2. Plat. Ap. Soc. c. 3. ed. Fischer. In Symm. Eccl. vii. 30. and 2 Sam. xi. 3. it has nearly the same meaning.]

*Περίεργος*, *ον*, *ό*, *ή*, from *περί* intensive, and *εργον*, work, business.

I. In an active sense, curious or impertinently meddling into other people's affairs, a busy-body. 1 Tim. v. 13. [Xen. Mem. i. 3, 1. Arrian, D. E. iii. 1, 21.]

II. Curious, in a neuter sense<sup>1</sup>. Acts xix. 19. *Περίεργα*, *τά*, curious, i. e. magical arts. In the old Latin version of Irenæus<sup>2</sup>, i. 20. the word is used in this sense, concerning Simon Magus; and Origen<sup>3</sup> applies the participle *περιεργαζόμενοι* in the same view, to which he opposes *ἀπειρίεργον ἥθος*, a life free from these curiosities. The Greek writers also cited by Wolfius and Wetstein on Acts xix. 19. use the adjective *περίεργος* in an active sense for one who uses curious or magical arts; and from Plato, Apol. Socr. § 3. ed. Forster,

<sup>1</sup> [See Hor. Epod. xvii. 77.]

<sup>2</sup> "Amatoria quoque et agogima, et qui dicuntur paredri, et onitropompi, et quæcunque sunt alia periergo apud eos studiosè exerceantur."

<sup>3</sup> See Whitby's note.

we learn, that the accusers of Socrates alleged that *Σωκράτης ἀδικεῖ καὶ ΠΕΡΙΕΡΓΑΖΕΤΑΙ*, *ζητῶν τὰ τε ὑπὸ γῆν καὶ τὰ ἐπουράνια*, 'Socrates does wrong, and is over-curious by searching what is under the earth and what is in heaven.' "Philostratus, Chrysostom, and a variety of more ancient authors, quoted by many, and particularly by Mr. Biscoe, (at Boyle's Lect. ch. viii. § 1. p. 290—293.) have mentioned the *Ephesian letters* (*Ἐφίσια γράμματα*); meaning by them the charms and other arts of a magical kind which the inhabitants of that city professed: and as these practices were in so much reputation there, it is no wonder that the books that taught them, how contemptible soever they might be in themselves, should bear a considerable price." Doddridge. See also Wetstein, who cites a number of the Greek writers who have mentioned the *Ἐφίσια γράμματα*. [See Deyling, Obs. S. iii. p. 277.]

*Περίρχομαι*, from *περί about*, and *ἔρχομαι to go*.

[I. *To go about, or from one place to another*. 1 Tim. v. 13 (with an acc.); in the sense of *wandering*, (of persons under persecution,) Heb. xi. 37. Dion. H. Ant. vi. 86. of leading a *vagabond life*, (used of Jewish exorcists,) Acts xix. 13. In this latter place Schleusner suggests, that it may signify *to circumvent or trick*, as in Aristophanes, Eq. 1130.]

[II. *To go round*, in the sense of *coasting*. Acts xxviii. 13. The word occ. in sense of *surrounding* in Josh. vi. 15. xviii. 14.]

*Περίχω*, from *περί about*, and *ἔχω to have*, *hold*.

[I. Properly, *to surround*. Thuc. iii. 22. Dem. p. 1274, 15. Ezek. xvi. 56. Jer. xli. 5; and hence]

[II.] *To contain*, as a writing. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So Josephus, Ant. xiv. 12, 2. *Διάταγμα ΠΕΡΙΕΧΟΝ ταῦτα*, a decree containing these things or orders; and xi. 4, 9. *ἡ μὲν ΕΠΙΣΤΟΛΗ ταῦτα ΠΕΡΙΕΙΧΕΝ*.—In 1 Pet. ii. 6. seven MSS., one ancient, for *ἐν τῇ γραφῇ* have *ἡ γραφή*, so Vulg. *Scriptura*. But Er. Schmidius, retaining the common reading, supplies Θεός as the nom. case to *περιέχει*, *wherefore* (God) saith summarily in the Scripture. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement, or of altering the received reading. Raphelius has observed, that the simple verb *ἔχειν* is very frequently used for *being, subsisting*, particularly by Herodotus; and Kypke cites Joseph. Ant. xi. 4. § 7. (ed. Hudson) applying the compound verb act. *περιέχει* for the pass. *περιέχεται* is contained. 'I send to you a copy of the letter, which I found among the records of Cyrus, καὶ βούλομαι γενέσθαι πάντα καθὼς ἔΝ ΑΥΤῇ ΠΕΡΙΕΧΕΙ, and I will that all things be done, as it is contained in it, (quemadmodum in eis præscriptum est. Hudson.)' The ancient Syriac version

in 1 Pet. ii. 6. has *ܐܬܬܝܢ ܐܢܝܢ ܐܠܝܢ ܐܠܝܢ*

for it is said in the Scripture. [Schleusner and Wahl agree with Parkhurst.]

II. *To seize, possess, surround*, as astonishment. occ. Luke v. 9. *θάμβος γὰρ περιέσχευεν αὐτόν*, *for astonishment possessed or surrounded him*. Grotius observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 1 and that the Latins have the similar phrase, *circumcūctū horror*. See Hom. II. iii. 342. iv. 79.

*Περίζωννυμι*, from *περί about*, and *ζώννυμι to gird*.

I. *To gird round or about*, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. *ἀναζώννυμι*. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence,

II. *The loins girded*, Luke xii. 35. denote figuratively and spiritually readiness to receive, and, as servants, to attend upon our heavenly Master. See Grotius on the place. And Eph. vi. 14. the Christian soldiers are directed to have their *loins girded about* with truth, i. e. with uprightness and sincerity of heart, in allusion to the "military girdle, which was not only an ornament, but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action." See Doddridge and Wetstein on the place. Comp. *δορυφόρος* III. Homer mentions the *ζωστήρ* or *girdle* among the defensive armour of the ancient Greeks, II. i. 186. 215. Comp. II. ii. 479. [Schleusner mentions, that from the use of the *ζωστήρ*, or *περίζωμα*, this verb in the middle meant *to arm one's self, prepare for battle*. See 1 Sam. ii. 4. Pa. xviii. 33, 39. Ex. xii. 11. 2 Kings i. 8. Polyb. xxx. 13, 10. Diod. Sic. i. 62.]

*Περίθεσις*, *εως, ἡ*, from *περιτίθημι, to put about, put on*. Comp. *περιβάλλω*.—A putting on. occ. 1 Pet. iii. 3. [*Περίθεσις* is used of *clothing or ornamenting the person*. See Diod. Sic. xii. 21. Ælian, V. H. i. 26. Comp. 1 Cor. xii. 23. The word *περίθεσις* occ. 1 Mac. vi. 53. in the Complutensian edition.]

*Περίστημι*, from *περί about*, and *ἵστημι to make to stand*.

[I. *To place round, make to stand round*. Xen. Cyr. vii. 5, 16. Ælian, V. H. iii. 19. Herodian, vii. 10, 13. and thence in the neuter tenses *to stand round*. John xi. 42. Acts xxv. 7. Diod. Sic. xiii. 56. Polyb. v. 42, 6. Xen. Cyr. vii. 5, 41. Thuc. viii. 15. The word occ. 2 Sam. xiii. 31.]

II. *Περίσταμαι, to stand round about*, and hence *to restrain, repress*. Raphelius shows it is thus used by Polybius; and to this sense he refers 2 Tim. ii. 16. But it is no less certain, that *περίσταμαι* signifies *to avoid, decline, stand aloof*, as it were, or *at a distance*. Thus Josephus, Ant. i. 1, 4. says, that 'Adam, after his transgression, *φεύγει ταύτην καὶ ΠΕΡΙΠ'ΣΤΑΤΑΙ*, flies from and avoids or shuns God's company.' So Lucian, Hermotimus, t. i. p. 619. *οὐτως ἐκτραπήσομαι καὶ ΠΕΡΙΣΤΗΘΕΩΜΑΙ*, *ὥσπερ τοὺς λυτῶντας τῶν κυνῶν*, 'I will turn out of the way and avoid him, as people do mad dogs.' See other instances in Wetstein. And I must confess myself most inclined to this sense of *avoiding*, as being also most conformable to that of *παραισέω*, 1 Tim. iv. 7. 2 Tim. ii. 23. and of *ἐκτραπέμενος*, 1 Tim. vi. 20. (comp. i. 4. Tit. i. 14.) occ. 2 Tim.

ii. 16. Tit. iii. 9. See also Hammond on 2 Tim. ii. 16. and Suicer Thesaur. in *Περίσταται*. [Schleusner and Wahl agree with Parkhurst. See Casaubon ad Athen. xv. p. 955. Græv. ad Luc. t. iii. p. 566. Gataker, ad M. Anton. iii. 4. p. 92.]

*Περικαθάρα*, ατος, τό, from *περικαθαίρω* to *purge* or *cleanse all around, or thoroughly*, (used by the LXX, Deut. xviii. 10. Joshua v. 4. and by Josephus, de Bel. v. 1, 3.) which from *περί* around or intens., and *καθαίρω* to *cleanse, purge*.—*Filth*, or else, a *human expiatory victim*. occ. 1 Cor. iv. 13. *we are made, ως περικαθάρα*, as the filth of the world, (and are) the off-scouring of all things to this day. Thus our translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the prophet Jeremiah, Lam. iii. 46. *thou hast made us* (as) the off-scouring (Heb. *תַּרְסָן*) and refuse (Heb. *דָּמָר*) in the midst of the people: but the terms *περικαθάρα* and *περιψήμα* may also refer to the *human expiatory sacrifices* which were offered among the Greeks and Romans, or, to borrow the words of Doddridge, may signify those “wretches who, being taken from the dregs of the people, were offered as *expiatory sacrifices* to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. Suidas says, that these wretched victims were called *καθάρα*, as their death was esteemed an *expiation*; and when their ashes were thrown into the sea, the very words *Γίνου Περιψήμα*, *Γίνου Κάθαμα*, *be thou a propitiation*, were used in the ceremony.” Comp. *περιψήμα*. I do not, however, find, that these *human victims* are in any of the profane Greek writers called by the compound name *περικαθάρα*; and therefore instead of *ως περικαθάρα* in 1 Cor. iv. 13. I would rather, with the New College MS. cited by Mill and Wetstein, read *ὥστερ καθαράμα*, or with that of Leicester and the edition of Er. Schmidius, *ὥσπερσι καθαράμα*. See Wetstein's Lect. Var. on the place, and comp. 1 Cor. xv. 8. In defence, however, of the common reading, it may be observed, that the LXX use *περικαθάρα* for the Heb. *קָדַשׁ* a ransom, *expiation*, Prov. xxi. 18; and if this reading be embraced, *περικαθάρα* will be best explained in the same sense as *καθάρα*, concerning which the reader may not be displeased to see some further account in the note below<sup>1</sup>. [Schl. prefers *περικαθάρα*

(as does Griesbach) because in Diog. L. vi. 32. and Arrian, Diss. Ep. iii. c. 22, 78. p. 318. *περικαθάρα* (as *puramenta* in Curtius x. 2, 7.) is used for *impure* and *abominable persons*. He says, that *περικαθάρα*, like *κάθαμα*, signifies, *filth collected in cleansing and thrown away*, (see Deut. xviii. 10. Josh. v. 4.) and that it is applied by the Greeks (1) to *every thing that was impure*, (see Schwartz on Theophr. Char. 16.) and especially (2) to *human victims offered to appease the gods* (he means, I suppose, as covered with the impurity for which they were to satisfy the anger of the gods); and he says the word is so used in Prov. xxi. 18. (where it is, I think, only *expiation*; nor does he adduce any instance of *περικαθάρα* used elsewhere in this sense); hence, 3dly, it signified *any very wicked or vile man*, because such were the persons offered up in sacrifice. Wahl says, simply, *filth*; and metaphorically, a *contemptible or wicked person*.]

*Περικαλύπτω*, from *περί* about, and *καλύπτω* to cover.—[To cover, as the face, with a veil, Mark xiv. 65. In Luke xxii. 64. we have *περικαλύψαντες αὐτόν*, but the sense is the same as in St. Mark; for it was the custom to take condemned criminals to punishment with their heads covered. See Dought. Anal. V. T. Exc. 122. Esth. vii. 8. and Parkhurst's Heb. Lex. in *περ*. In Heb. ix. 4. the word is used in the sense of covering (wood) with a layer of metal. See 1 Kings vii. 42. viii. 7. Xen. Cyr. vii. 3, 13.]

*Περικείμε*, from *περί* about, and *κείμε* to lie, be put.

To be put about or round. occ. Mark ix. 42. Luke xvii. 2. [There is a common Grecism, by which verbs taking in the active a dative of the person are referred to this person as a subject in the passive, and then also take the thing in the accusative, while in other languages only the object in the active can be the subject in the passive. Thus (γῶ) *εχειροτόνημα* ἀρχήν for ἀρχήν μοι *εχειροτόνηται*. (Aristoph. Eccl. 517.) And in Virgil, imitating the Greek, *inscripti nomina regum flores*. And after this analogy, the verb *περικείμε* takes an acc. of the object, which in the two examples from St. Mark and St. Luke was the subject. Acts xxviii. 20. *τὴν ἔλυνον ταύτην περικείμε*, I am surrounded with this chain. So Herod. i. 171. Athen. xv. 8. Herodian, ii. 13, 17. (in all of which it is used of dress or ornaments.) Joseph. de Mac. c. 12. (of a chain.) In

of keeping a man a year, and even worshipping him during that time, and then sacrificing him. See Picart's Ceremonies and Religious Customs of all nations.—On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned Spearman, in his Letters on the Septuagint, p. 411. Note, that such sacrifices as these, being called by the Greeks *ΚΑΘΑΪΜΑΤΑ ΠΥΡΙΦΕΡΕΣ*, strangely answer to the *ΠΥΡ*, or *purification-sacrifice*, of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called *ΠΥΡ*, Isa. xlii. 6. xlix. 8; so in the New, his blood is said *ΚΑΘΑΡΙΖΕΙΝ* to cleanse us from all sin, 1 John i. 7; and it is declared, Heb. i. 3. that He made *ΚΑΘΑΡΙΣΜΟΝ*, a purifying or cleansing of our sins. (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. *ΠΥΡ* a feminine noun, it is no more impropriety in language to call Christ, the great *purification-sacrifice*, by this name, than the Greeks were guilty of when they used the *neut. noun καθαμα* for their supposed *purification-sacrifices* of men, especially if it be considered that feminine nouns in Hebrew often answer to neuter ones in Greek.

<sup>1</sup> The Scholiast on Aristophanes, Plut. 453. speaks thus: “Those who were sacrificed to the gods for a *illustration* or *purification* of some famine, or any other calamity, were called *ΚΑΘΑΪΜΑΤΑ ΠΥΡΙΦΕΡΕΣ*. This custom likewise prevailed among the Romans. It was also called *ΚΑΘΑΡΙΣΜΟΣ* a *PURIFICATION*.” On the Equites, 1133. he says, “For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to purify themselves from the pollution, sacrificed these, whom also they called *ΚΑΘΑΪΜΑΤΑ ΠΥΡΙΦΕΡΕΣ*.”—The people of Marseilles, originally a Grecian colony, had a like custom; for we learn from Servius on the 3d Æneid, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.—The Mexicans had a similar custom

Heb. v. 2. (where there is the same construction) the sense is figurative, *I am encompassed with infirmity*, i. e. *it surrounds me like a garment*. In Heb. xii. 1. it is simply to *lie round, surround*. See Xen. de Re Eq. v. 3. Herodian, ii. 11, 16.]

Περικεφαλαία, ας, ἡ, from *περί* about, and *κεφαλή* the head.—*A head-piece, a helmet, a defensive armour of the head*. occ. Eph. vi. 17. 1 Thess. v. 8. [Comp. Is. lix. 17. In both these places it is used figuratively. It occurs in its proper sense 1 Sam. xvii. 5. 2 Chron. xxvi. 14. Polyb. iii. 71, 4.]

Περικρατής, ἰος, οὗς, ὁ, ἡ, from *περί* intens. and *κρατῶ* to lay hold of.—*That hath obtained his desire or purpose, compos, a master of*. occ. Acts xxvi. 16.<sup>1</sup>

Περικρύπτω, from *περί* about, and *κρύπτω* to hide.—*To hide, conceal*. occ. Luke i. 24. where Campbell, "lived in retirement." [Lucian, Dial. Mort. x. 8.]

Περικυκλώ, ῶ, from *περί* about, and *κυκλώ* to surround.—*To surround on all sides, to compass round*. occ. Luke xix. 43. [Josh. vii. 9. 2 Kings vi. 14. Xen. An. vi. 3, 7. Aristoph. Av. 345.]

Περιλάμπω, from *περί* about, and *λάμπω* to shine.—*To shine round about*. occ. Luke ii. 9. Acts xxvi. 13. [Diod. Sic. iii. 11. and 68. Plut. t. i. p. 631. viii. p. 233. ed. Reiske.]

Περλειπῶ, from *περί* intens. and *λείπω* to leave.—*To leave*. *Περλειπόμεαι, to be left*, i. e. *alive, when many others are dead*. occ. 1 Thess. iv. 15, 17. So Wetstein cites from Herodian, lib. i. 16. (or lib. ii. § 4. ed. Oxon.) *Μόνος τε τῶν πατρίων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φίλων ἔτι*, 'and being the only one of his father's friends who was still left.' [See Hom. Il. xix. 230. It occurs simply in the sense of *being left*. Polyb. i. 37, 2. iii. 79, 12. 2 Mac. i. 31. viii. 14.]

Περilυπος, ου, ὁ, ἡ, from *περί* intens. or about, and *λύπη* sorrow.—*Exceedingly sorrowful, or surrounded with sorrow on all sides*. Mat. xxvi. 38. [Comp. Ps. xlii. 5, 11. xliii. 5. Mark vi. 26. xiv. 34. Luke xviii. 23, 24. Aristot. Eth. iv. 3. Demades 274. penult. 3 Eadr. viii. 73, 74. See Foes. Ec. Hipp. p. 300.]

Περιμένω, from *περί* for, and *μένω* to remain, wait.—*Transitively, with an accusative, to wait for*. occ. Acts i. 4. [See Gen. xlix. 18. Wisd. viii. 13. Thuc. ii. 8. Aristoph. Plut. 643. Demad. 1314, 6. Xen. An. v. 6, 16.]

Πέριξ, adv. from *περί* about, round about.—*Round about*. With the prepositive article used as an adjective, *circumjacent*. occ. Acts v. 16. Thus Josephus, de Bel. ii. 19, 1. and § 4. ΤΑΣ ΠΕΡΙΞ ΚΩΜΑΣ, 'the circumjacent villages.' So iii. 7, 1. [Anton. Lib. Met. c. 30. Eur. Phœn. 715. (See Valck. ad 717.) Polyb. i. 45, 8. Xen. An. iv. 4, 4. See Spanh. ad Call. H. in Ap. 63. Hesychius, *πέριξ· κύκλῳ*.]

<sup>1</sup> [The sense of this passage is not certain: some suppose the boat to have been tied to the ship, and that the mariners wished to haul it in, lest, as Grotius says, it should dash against the ship. Others seem to think it was on board, and that they wished to get it into the water, that they might go in it, and do what was required to the sides of the ship.]

Περιοικῶ, ῶ, from *περί* about, and *οἰκῶ* to dwell.—*To dwell round about*. occ. Luke i. 63.

Περίοικος, ου, ὁ, ἡ. See *περιοικῶ*. [Xen. An. v. 6, 7.]—*Περίοικοι, οἱ, plur. Persons dwelling round about, neighbours, accolæ, vicini*. occ. Luke i. 58. [Gen. xix. 29. Deut. i. 7. Thuc. viii. 6. Xen. de Rep. Lac. xv. 3.]

Περιοῦσις, ου, ὁ, ἡ, from *περιουσία* abundance, from *περί* beyond, and *ουσία* being.—*Abundant, excellent, peculiar*. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it<sup>2</sup>, in order to express the Heb. *הֵיחָא* a *peculium*, a *peculiar treasure* or *property*, for which Heb. word they use the adjective *περιοῦσις*, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive *περιοῦσιασμός* a *peculium*, Ps. cxxxv. 4. Eccl. ii. 8. λαὸς *περιοῦσις*, "a supernumerary people, a people wherein God had a superlative property and interest above and besides his common interest to (in) all the nations of the world," says the learned Jos. Mede, p. 125, fol. See also Wolfius, and Suicer Thesaur. on the word. occ. Tit. ii. 14 [The four places above cited from LXX are the only ones where the word occurs; and in each case we find the phrase λαὸς *περιοῦσις*. The sense of it is obviously a *peculiar people*, a *people peculiarly God's choice*. Wahl explains it by *περιοιθηβίς*: Schleusner says, *populus peculiaris, a reliquis segregatus, studiosè collectus et maxime gratus*. Suidas has *περιοῦσις λαός· ὁ ἐγχετός*.]

Περιοχῆ, ῆς, ἡ, from *περίοχα* perf. mid. (if used) of *περίχω* to contain.—*A passage or portion*, of scripture namely, occ. Acts viii. 32. The profane writers use it in like manner for a *period* or *sentence* in a writing or book. See Wetstein on Acts<sup>3</sup>.

Περιπατῶ, ῶ, from *περί* about, and *πατῶ* to walk.

[1. To walk. Mat. iv. 18. ix. 5.<sup>4</sup> xi. 5. xiv. 23. xv. 31. Mark i. 16. ii. 9. v. 42. vi. 19, 48, 49. viii.

<sup>2</sup> [From *περιουσία*, a good Greek word, expressing abundance. Thuc. ii. 13. v. 71. Elian, v. H. iv. 19.]

<sup>3</sup> [This word is by Wahl (and apparently by Schleusner) made to have a passive signification, viz. *that which is contained in any thing*; but like the other words of the same formation, *προσῶχῃ, κατοχῇ, ἐποχῇ*, &c. I believe it to be active, viz. *that which goes round or contains any thing*, whence it is often used in the LXX for *fortifications*, as 2 Kings xix. 24. 1 Chron. xi. 7. Ps. xxxi. 21.<sup>a</sup> and for a *net* in Ex. xii. 13. It is used by Greek writers in the sense of *argument* or *contents*, (i. e. *what goes round, embraces the whole subject, or gives a summary of it*), as Stobæus, Eccl. Phys. p. 164, A.; and so Erasmus, Wahl, and Brev. make it here. Stephens (Thes. in voc.) agrees with Beza and Parkhurst, and thinks Beza's explanation right. *Περιοχὴ quum proprie significet complexionem et quantum uno ambitu contineri potest, optima ratione possunt late sectiones etiam vocari quæsi partem dices certis terminis comprehensam et a reliquis distinctam*. This is, however, going from the active to the passive sense. The word *periocha* is used of the arguments to Terence's plays by Sulpicius Apollinaris, and Cicero (ad Att. xiii. 25.) has *periochē* in the sense of *periodus* or *perfect sentence*. It occurs in an active sense for the *intendment covering the seed* in Theoph. de Cause. Pl. i. 21.]

<sup>4</sup> [Schleusner interprets this and other passages where the lame are miraculously healed, to *recover the power of walking*; but this is quite unnecessary. The fact that the lame *walked* is sufficient, and such an use of the verb is unknown.]

<sup>5</sup> [I presume this is the place which Schleusner cites as Ps. xxx. 28; and Bretschneider as Ps. xxxi. 28.]



24. x. 23. xi. 9, 10, 27. xii. 38. xvi. 12. Luke v. 23. vii. 22. xi. 44. xx. 46. xxiv. 17. John i. 36. v. 8, 9, 11. (which three passages Schleusner explains, *to go away*, as some do Mark ii. 9.) vi. 19. viii. 11. x. 23. xi. 9, 10. xii. 35. xxi. 18. Acts iii. 6, 8, 9, 12.<sup>1</sup> 1 Pet. v. 8. Rev. ix. 20. xvi. 15. Xen. Mem. iii. 13, 5. Dem. 1258, 22. Gen. iii. 8.]

[II. *To walk*, in a figurative sense, i. e. *to be*, *to live*, *to dwell in any place*. John vii. i. xi. 54. Rev. ii. 1. and so John vi. 66.]

[III. *To live or be*, used with reference to the condition in which one is. 2 Cor. v. 7. x. 3. Wahl refers 1 Cor. vii. 17. to this head, while Schleusner translates it (after his manner) by a new sense of *περιπατῶν*, viz. *to remain in any way of life*. It appears, I think, to belong to the next head.]

[IV. *To behave*, *conduct one's self*. The rule or way of such conduct is expressed (1) by an adverb in Rom. xiii. 13. 1 Thess. ii. 12. iv. 12. v. 8. Eph. iv. 1, 17. Col. i. 10. Phil. iii. 17. 1 John ii. 6. See also 1 Thess. iv. 1. 2 Thess. iii. 6, 11; (2) by a dative, construed *after or according to*. Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16; (3) with *ἐν* and a dative, showing the manner, as Rom. vi. 4. 2 Cor. iv. 2. Eph. v. 2. Col. iii. 7. 1 John i. 6, 7. ii. 11. Here, the dative and *ἐν* are a periphrasis for an adverb; but in some cases it must be construed as in (2) by *after, according to, by the rule of*. Col. ii. 6. 2 John 4, 6. 3 John 3, 4. 1 Eph. ii. 10. Heb. xiii. 9. *περιπατεῖν ἐν ἔργοις ἀγαθοῖς* is simply to be in the practice of doing. (4) With *κατά*, Mark vii. 5. Rom. viii. 1, 4. xiv. 15. 1 Cor. iii. 3. 2 Cor. x. 2. Eph. ii. 2.]—The LXX use it in this sense, 2 Kings xx. 3. Eccles. xi. 9. for the Heb. *לִּפְנֵי* and *לְפָנַי* *to walk*. See Isocrates ad Demon. p. 17. ed. Fletcher. Arrian, Epictet. ii. 19. [See also Arrian, D. E. i. 18. iii. 14 and 26. Schwarz, Comm. p. 1081. and Vitringa on Vorst. Phil. Sac. p. 217.]

[V. *Περικεῖρω*, from *περί* round about, and *κείρω* to pierce through. — *To pierce or stab through*, properly on all sides, or all over, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the partic. perf. pass. of the simple *κείρω* is in like manner joined with *δδύναι*, Ionic for *δδύναις*, II. v. 399. *ὈΔΥ' ΝΗΪ ΠΕΠΑΡΜΕΝΟΣ*, with sorrows pierced. But Josephus uses the compound *κ. περικεῖρω* in its proper sense, de Bel. iv. 7, 4. *ΠΕΡΙΕΠΕΙ' ΠΟΝΤΟ ΔΕ ΤΟΙΣ ἰκτινῶν βίλαιν*, 'they were pierced through on all sides (undique transgebantur, Hudson) with the Roman darts.' [So Diod. Sic. xvi. 80. Ælian, H. A. vii. 48.]

*Περίπτω*, from *περί* round about, and *πίπτω* to fall. — [To fall upon, either of persons or things.]

[(1.) Of persons, to fall upon or amongst, as thieves, Luke x. 30. (in ver. 36. the same is expressed by *ἐμπέπτειν εἰς*.) Diog. L. iv. 50. Artemid. iii. 5. Polyb. i. 76, 8. Joseph. B. J. iii. 9, 5.]

[(2.) To light upon, Acts xxvii. 41. of a ship being driven into a place. Raphaelius, says Park-

hurst, shows that this word is used especially of ships being driven any where by force of a tempest, and cites Herod. vii. 108. Wetstein cites Arrian, *περικεῖται εἰς τόπους περὶ ὧδε*. The word occurs 2 Sam. i. 6.]

[(3.) Figuratively, to fall upon, or meet with. James i. 2. of falling into trials or misfortunes. So Demosth. p. 1417, 18. Thuc. ii. 54. 2 Mac. ix. 21. x. 4. Isocr. de Pace, p. 176, A. Some writers, as Parkhurst and Bretschneider, think the preposition in this word emphatic, so as to make the word denote, *to fall into any thing so as to be quite surrounded by it*. But Schleusner thinks that there is no emphasis in it; and certainly in the generality of cases where the word occurs it is not admissible.]

*Περιστοιῶν*, ὦν, from *περί* denoting acquisition, and *στοῖω* to make. — *To acquire, gain*. *Περιστοιῶμα*, οὖμα, mid. *to acquire, gain, purchase [for one's self]*, "acquirere, meum facio, emere," Minert. occ. Acts xx. 28. 1 Tim. iii. 13. [Gen. xxxi. 18. xxxvi. 6. 1 Chron. xxix. 3. Xen. Mem. ii. 7, 3. Ælian, V. H. ix. 9. Diog. L. vii. 177. 1 Mac. vi. 44. The verb means to preserve very often in the LXX, as Gen. xii. 12. Ex. i. 16. and so in Herod. iii. 36.]

*Περιποιήσις*, τῶς, ἡ, from *περιστοιῶν*.

I. *An acquiring, obtaining, purchasing*. occ. 1 Thess. v. 9. 2 Thess. ii. 14. 1 Pet. ii. 9. where *λαὸς εἰς περιποιήσιν*, a people for an acquisition or purchase, means a people acquired or purchased to himself in a peculiar manner. So the LXX in Mal. iii. 17. *ἔσονται μοι, λέγει Κύριος Παντοκράτωρ—Εἰς ΠΕΡΙΠΟΙΗΣΙΝ*, they shall be to me, with the Lord Almighty—for an acquisition; where *περιποιήσιν* answers to the Heb. *הֵיחָד* a peculium, a peculiar property; and in this view *περιποιήσεως* alone, without *λαός*, Eph. i. 14. means, I think, the people acquired or purchased, the Church, which *περιποίησατο* he hath purchased with his own blood, Acts xx. 28. See Wolfius and Doddridge on Eph. [Schleusner explains 1 Pet. ii. 9. to be either the same as *λαός περιούσιος*, or *λαὸς δὲν περιποίησατο* Ἰησοῦς διὰ τοῦ ἰδίου αἵματος, Acts xx. 28. i. e. a people peculiar to God, whom God made his own especial property, and Christ by his death acquired as it were for himself. The Christians are here so called, as the Jews were before *ἦν ὧν*. See Mal. iii. 17. Deut. vii. 6. comp. Ex. xix. 6. Wahl and Bretschneider say simply, a people whom God has made his own. In Eph. i. 14. there is some difference of opinion. Schleusner, however, (and so Rosenmüller, Hammond, and Macknight,) agrees with Parkhurst, translating the whole *εἰς ἀπολύτρωσιν τῆς περιποιήσεως*, until the time when Christ shall free his worshippers (whom He made his own by his death, Acts xx. 28.) from this body. Wahl (after Koppe) thinks that τῆς περιπ. is put for the participle *περιποιηθῆσαν*, and translates that the freedom prepared for us may become ours.<sup>2</sup>]

II. *A saving or preserving*. occ. Heb. x. 39. Thus the word is used by the profane writers;

<sup>1</sup> [Parkhurst gives Bowyer's explanation of the construction of this passage. He supposes *περικεῖται* to be for *περικεῖται ὄν*, and thinks the genitive in Ps. xxvii. 13. and Acts xxvii. 1. may be explained by a similar resolution of the verb into a substantive.]

<sup>2</sup> [Bretschneider has *ad redemptionem, qua vitam æternam servamur et a morte liberamur*, but does not explain how he connects this with the preceding words, whether by *quod attinet*, or *uague*. He refers *περιποιήσις* to the second head.]

and in the LXX, 2 Chron. xiv. 13. for the Heb. *ἡγῶ* a *preserving*, or *preserving alive*, in which sense the V. *περιποιῶ* is very frequently applied in that version [and in good] Greek writers. [So Bretschneider. Schleusner translates, *that we may get eternal life*; and Wahl tacitly refers the passage to sense I. But as *ψυχή* does not mean *eternal life*, Parkhurst seems right.]

**Περίρρηγμα**, or *περίρρησσω*, from *περί* about, and *ρῆγμα* or *ρήσσω* to break, *tear*.—*To tear off, strip off by tearing*. occ. Acts xvi. 22. (It was agreeable to the Roman custom for the officers to *tear off* the clothes of criminals before they scourged them, as may be seen in Grotius, Whitby, and Doddridge on the place; and in Mr. Biscoe, Boyle's Lecture, ch. ix. § 4. p. 347.) Plutarch in Public. p. 99, F. οἱ δὲ (ὀππότε) εὐθὺς συλλαβόντες τοὺς νιανίσκους, ΠΕΡΙΕΡ-ΡΗ'ΝΥΝ ΤΑ' ΙΜΑΤΙΑ—βάβδος ἔβαινον τὰ σώματα, 'but the victors immediately taking the young men, *tore off their clothes*, and beat their bodies with rods or twigs.' See also Wolfius on Acts. [2 Mac. iv. 38. Diod. Sic. xvii. 35. Herodian, viii. 8, 14. comp. Tacit. Hist. iv. 27. Aul. Gell. N. A. i. 13. The word occurs Diod. Sic. iv. 44. Xen. An. iv. 3, 8. Demosth. 403, 3. Bergler. ad Alcioph. Ep. p. 130.]

**Περικάω**, ὤ, from *περί* about, around, and *κάω* to draw.—[*To pull away all round, take away from, strip one of any thing*. It is often used in the same sense as the last word, as Xen. Cyr. iii. 1, 8. (in the middle.) Then (in later writers<sup>1</sup>, see Fisch. Prol. 31. p. 706. Phrynich. p. 415. ed. Lobeck.) it signifies *to distract or draw all round*, i. e., *different ways at the same time*; hence, *to distract with different cares and employments at the same time*, one *drawing*, as it were, one way, and another, another. Comp. *μίμνα*. occ. Luke x. 46. In Eccles. xli. 2. we have the phrase ΠΕΡΙΣΤΙΘΜΕΝΟΙ ΠΕΡΙ' πάντων, and in Diodorus Sic. i. [74.] ΠΕΡΙ' ΠΟΛΛΑ ΠΕΡΙΣΘΟΜΕΝΟΥΣ. [The word occurs in this sense Eccl. i. 13. iii. 10. v. 19. and *περισπασμός* is found in the sense of the *distract* occasioned by *cares*, Eccl. i. 13. ii. 23, 26. In 2 Sam. vi. 6. it seems to be *to disturb, to shake*, or (as Bretschneider thinks) *to draw aside to another place*. Polyb. iv. 10, 3. Arrian, D. E. iii. 26.]

**Περισσεία**, ας, ἡ, from *περισσεύω*.

I. *Abundance*. Rom. v. 17. 2 Cor. viii. 2. x. 15. *εἰς περισσείαν*. "So as to abound yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else Providence may lead us." Doddridge. [Schleusner, Bretschneider, and Wahl, say, the phrase is simply *very much, abundantly*. *Εἰς* with an acc. sometimes is used for an adverb.]

II. *Superfluity*. James i. 21. Comp. under *κακία* I. [So Schleusner, observing after Loesner, that the metaphor is taken from trees, from which all that is superfluous is cut away; *superfluity of vice* then is, 'vice which is superfluous, and so ought to be cut away.' Bretschneider

says, the word means *gain, emolument*, and the phrase *desire of bad gain*. But such a meaning is not applicable in this place. The word occ. Eccl. i. 3. iii. 9. vi. 8. et al.]

**Περίσσευμα**, ατος, τό, from *περισσεύω* perf. pass. of *περισσεύω*.

I. *Abundance, exuberance, overflowing*. [2 Cor. viii. 14. of *abundance of riches*. In Mat. xii. 34. and Luke vi. 45. the meaning of the phrase *abundance of the heart*, is, *that of which the heart is full, thoughts, desires, &c.*]

II. *Somewhat remaining over and above*. Mark viii. 8.

**Περισσέω**, from *περισσός*.

I. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17. [John vi. 12, 13.]

II. In a neuter sense, *to abound, be abundant*. [See Mark xii. 44. Luke xii. 15. and (with a genitive of relation) xv. 17. xxi. 4. Rom. xv. 13. 2 Cor. ix. 8. (2nd time) Phil. i. 26. Parkhurst makes a separate head for Luke xii. 15. making it occur there with the genitive, which it does not. He also makes it transitive in 2 Cor. ix. 8. not noticing that it is neuter the 2nd time. He refers Mat. v. 20. to this head, while Wahl and Schleusner refer it to sense V. In the one case our Lord is made to require *more*, in the other a *better* piety than that of the scribes.—Xen. Cyr. vii. 2, 30. Eccles. xi. 12.]

III. *To increase, be increased*. Acts xvi. 5. Comp. 1 Thess. iv. 10. [Schleusner adds Rom. xv. 13. 1 Cor. xiv. 12. xv. 58. Phil. i. 9, 26. Col. ii. 7; but Wahl refers 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7. to sense V. The difference is so very little, that a division of the senses of this word, except into neuter and transitive, is hardly worth making.]

IV. In a transitive sense, governing an accusative, *to cause or make to abound*. 2 Cor. [iv. 15.] ix. 8. [Eph. i. 8<sup>2</sup>.] 1 Thess. iii. 12. So *περισσεύωμαι*, pass. *to be caused or made to abound*. Mat. xiii. 12. xxv. 29.

V. *To be better*, i. e. than others in the sight of God. 1 Cor. viii. 8. where, says Bp. Pearce, "I read with the Alexandrian and some other Gr. MSS. (Wetstein and Griesbach cite but one more,) *οὐτε γὰρ ἰδὼν μὴ φάγωμεν, περισσεύομεν, οὐτε ἰδὼν φάγωμεν, ὑστερούμεθα*: and render it, *for neither if we eat not, are we the better; nor if we eat, are we the worse*: and the Copt. version agrees with this, as do the Lat. MSS. in general. Undoubtedly the particle *μὴ* belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols." [Add Rom. iii. 7. 2 Cor. iii. 9. viii. 7. ix. 12. and (according to Wahl) 1 Thess. iv. 10. 1 Cor. xiv. 12. xv. 58. Phil. i. 9. Col. ii. 7.]

VI. With *εἰς* this verb means, *to befall in abundance, come abundantly to*. Rom. v. 15. 2 Cor. i. 5; and in 2 Cor. viii. 2. the meaning of the

<sup>1</sup> [Bodinus, p. 424. cites from Aristotle, Eth. v. an instance of its use in the sense *to distract, or draw a different way*.]

<sup>2</sup> [The *ἵε* in this passage should be governed by *ὑστερούμεθα*, but it is attracted by its antecedent into the genitive.]

phrase, *their great poverty hath abounded to the riches of their liberality*, is, that it turned out so as to cause their liberality to be abundant.]

Περισσός, ἡ, ὄν. The Greek etymologists derive it from *περί* denoting *very much, exceedingly*. (See under *περί* III. 5.)

[I. *What is over and above*. Mat. v. 37. (So Ælian, V. H. xiv. 32. *τὰ γὰρ περισσὰ τοῦτων*.) The genitive after it in this case shows a latent comparative<sup>1</sup>. 'Εκ περισσοῦ is *beyond, above measure*, in Mark vi. 51; and this phrase is joined with *μᾶλλον* in Mark xiv. 31<sup>2</sup>, and with *ὑπὲρ* (*ὑπὲρ ἐκ περισσοῦ*) in Eph. iii. 20. 1 Thess. iii. 10. v. 13. (Dan. iii. 23.) where, as Parkhurst says, the writer seems to labour for an expression sufficiently strong, *quite above measure*. Υπερπερισσῶς, Clem. I. ad Cor. § 20. Again, *περισσότερον* (used adverbially) is *moreover, besides*, in Heb. vii. 17. Closely connected with this meaning is that of *superfluous*, which is found 2 Cor. ix. 1. and see 2 Mac. xii. 44. From it comes sense]

[II. *Abundant, much, plentiful*. John x. 10. (comp. Ælian, V. H. iv. 32. Xen. Hieron. i. 19.) The comparative occ. Mat. xxiii. 13. Mark xii. 40. Luke xii. 4, 48. xx. 47. 1 Cor. xii. 23. 2 Cor. ii. 7. x. 8. in the sense of *more*; and adverbially 1 Cor. x. 10. Mark vii. 37. It is used for *μᾶλλον* in Heb. vii. 15. See Eccl. ii. 15.]

[III. *Exceeding, excellent*, Mat. v. 47; and the compar. Mat. xi. 9. Luke vii. 26. where it is *superior*. In Rom. iii. 1. the positive has the same sense, *what is the superiority of the Jew?* i. e. *what is his advantage?* as (with a dative) in Eccl. vii. 1. The word occ. Diod. Sic. xii. 15. Isocr. Pan. c. 1.]

Περισσοτέρως, a comparat. adv. from *περισσότερος*.

I. *More abundantly*. Mark xv. 14. 2 Cor. i. 12. et al. [Wahl translates these places, and 2 Cor. vii. 15. xi. 23. Gal. i. 14. Phil. i. 14. 1 Thess. ii. 17. Heb. ii. 1. xiii. 19. by *more vehemently*.]

II. In a superlative sense, as comparatives are often used, *very much, especially*. Thus it may be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

Περισσῶς, adv. from *περισσός*.

I. *Abundantly, exceedingly*. occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25. is *σφόδρα* *very much*. [Wahl makes it *vehemently, much*, and cites 2 Mac. viii. 27. Plut. t. viii. p. 101. ed. Hulten. Diod. Sic. i. 47. See also Eccl. vii. 77. Is. lvi. 12.]

II. *More, the more*. occ. Mat. xxvii. 23.

Περιστέρα, ἄς, ἡ, a *dove, a pigeon*. Mat. iii. 16. x. 16. xxi. 12. et al. [Is. xxxiii. 14. Xen. An. i. 4, 9. Ælian, V. H. xii. 1.]

Περὶ τῶν, from *περί* round about, and *τῶν* *to cut, cut off*.

I. *To cut off round*, i. e. the prepuce, *to circumcise*. Luke i. 59. ii. 21. John vii. 22. et al. freq. [Acts vii. 8. xv. 1, 15, 24. xvi. 3. xxi. 21. 1 Cor.

vii. 18. Gal. ii. 3. v. 2, 3. vi. 12, 13.] In this sense it is not only very frequently used by the LXX for the Heb. *קָטַץ* or *כָּטַץ* *to circumcise*, but is thus applied by Herodotus, ii. 104. and Diodorus Siculus, i. [28.] See Grotius, de Verit. Relig. Christ. i. 16. not. 70, 71. and Herm. Witsii *Ægyptiaca*, i. 7, 1. Comp. iii. 6, 2, 8—10. [See Strabo xvii. p. 824. Gen. xvii. 10.]

II. It denotes spiritually, *the mortification of the sins of the flesh*. Col. ii. 11.

Περιτμήν, from *περί* about, and *τμήν* *to put*. —*To put about or round*. See Mat. xxi. 33. xxvii. 28, 48. [Mark xii. 1.] xv. 17. (comp. Eccus. vi. 31 or 33.) 1 Cor. xii. 23. where Raphaelius observes, that "*τμήν* *περιτμήναι* signifies in general *to show or give honour, honorem exhibere*: but in this passage, by a metonymy, *to cover over with a garment* those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of *honour*. Properly *περιτμήναι* is spoken of raiment, Mat. xxvii. 28. but is very often in Polybius applied metaphorically, as p. 478, 13. ΠΕΡΙΘΕΝΤΑΣ *ἵκειν* τὴν ΒΑΣΙΛΕΙΑΝ, '*investing him with the kingdom*;' p. 572, 5. τὴν ἑλκὸς τῆς Ἀσίας ἈΡΧΗΝ Σελεύκῳ ΠΕΡΙΘΕΙΝΑΙ, '*to invest Seleucus with the government of all Asia*,' &c. The LXX use *περιτμήσουσι τμήν* for the Heb. *קָטַץ* *shall give honour*. Euth. i. 20. [The word is used in its proper sense in Gen. xxvii. 16. Lev. viii. 13. Diod. Sic. xii. 21. xx. 53. Xen. de Re Eq. v. 1. vi. 8. With 1 Cor. xii. 23. comp. Job xxxix. 19. Diod. Sic. i. 95. iii. 46. Thuc. vi. 89. Demosth. 1417, 2. Xen. de Rep. Ath. i. 2.]

Περιτομή, ἥς, ἡ, from *περιτμήναι* perf. mid. of *περιτμήναι* *to circumcise*.

I. *Circumcision, cutting off the prepuce*. John vii. 22, 23. et al. freq. οἱ ἐκ περιτομῆς, *they of the circumcision*, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under *ἐκ*. [Exod. iv. 26. In Rom. ii. 25, 26. it denotes the *state of circumcision, the being circumcised*. See also Rom. ii. 28. iii. 1. 1 Cor. vii. 19. Gal. v. 6. vi. 15.]

II. The abstract being put for the concrete, *persons circumcised*, i. e. the Jews, as opposed to the *uncircumcised* Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7—9. Eph. ii. 11. Comp. Phil. iii. 5. and Bowyer there.

III. It denotes *spiritual circumcision* of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh<sup>3</sup>. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called the *circumcision made without hands*, and the *circumcision of Christ*, as being what he both requires and performs. See Macknight.

IV. *The persons thus spiritually circumcised*. Phil. iii. 3. Comp. sense II.

Περὶ τῶν, from *περί* about, and *τῶν* *to turn*. [It occ. often in Symmachus, as Job xii. 20.]—*Transitively, to turn about, turn [to any thing], drive*. occ. Acts xxvi. 24. [Lysias, p. 210, 2.]

[Περὶ τῶν, from *περί* round, and *τῶν* *to run*.—*To run round*. The 2nd aor. (from the

<sup>1</sup> [Wahl thinks this comparative is also shown by the genitive in Eph. iii. 20. but that might arise from *ὑπὲρ*.]

<sup>2</sup> [Schleusner and Bretschneider make *ἐκ περισσοῦ* in this place to be *moreover, besides*. Wahl says, *very much*.]

<sup>3</sup> [See Philo de Migr. Abrah. t. i. p. 450.]

obsolete περιδρίμω) occ. Mark vi. 55. See Jer. iv. 1. Ceb. Tab. c. 14. Xen. Hell. vii. 2, 15.]

Περίερω, from περί about, and έρω to carry. —To carry or bear about or hither and thither, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. [See νέκρωσις.] Eph. iv. 14. Heb. xiii. 9. Jude 12. on which two last texts comp. παραφέρω. [Either περιφέρωμαι or παραφέρωμαι gives good sense. The LXX have περιφόρεια and περιφορά for error, Eccl. ii. 12. ix. 3. Heesychius has περιφέρεται, πλανάται. See Prov. x. 25. Schwarz, p. 1088.]

Περίφρονίω, ώ, from περίφρων very wise (which from περί intensive, and φρήν mind, wisdom). Also a despiser, contemner: thus used by Josephus, de Mac. § 9. ήσαν γάρ ΠΕΡΙΦΡΟΝΕΣ τών παθών, 'for they were despisers of, i. e. they despised, sufferings.'

[I. To consider on every side, contemplate. Aristoph. Nub. 1505. Aelian, V. H. xii. 52.]

II. To despise, contemn, as persons, who think themselves very wise, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 22. where we have καταφρονείτω; and the Scholiast on Aristoph. Nub. 225. says of περίφρονώ, ίσον τῷ καταφρονώ, 'it is equivalent to καταφρονώ to despise.' So Plutarch, cited by Scapula and Wetstein, has ΠΕΡΙΦΡΟΝΗΣΑΙ τών Λακκιδαιμονίων, 'to despise the Lacedaemonians.' [This sense of despising comes from a different quarter from the first. There περί is round; here probably it is taken in the sense of over, above. To be over any one in one's thoughts, to look down on. 4 Mac. vi. 8.]

Περίχωρος, ου, ό, ή, from περί about, round about, and χώρα a country.—A neighbouring, or more strictly a circumjacent, country, γῆ being understood, a country round about, the environs. Mat. iii. 5. xiv. 35. [See Deut. iii. 13, 14. Neh. xii. 28. et al. Γῆ is added in Gen. xix. 28. In Mat. iii. 5. and elsewhere, the word is put for the inhabitants of the surrounding country.]

Περίψω, ατος, τό, from περιψάω to scour or scrape off all around, "circumcirca abtergo vel defricco." Scapula, from περί about, and ψάω to scour or scrape off.

I. Properly, off-scouring, filth scour'd off. [Hence many of the Greek lexicographers explain it as τὸ ὑπὸ τῷ ἔχρῃ παρούμενον.]

II. It was by the heathen applied to those wretched men who, after suffering all kind of indignities, were offered as expiatory sacrifices to their gods; and St. Paul applies the word to the apostles of Christ, occ. 1 Cor. iv. 13; as Ignatius doth also to himself, Epist. to the Eph. § 8, 18. Comp. περικάθαρμα. [It probably means, "we are so despised as to be thought like the wretched men who are made expiations." The word

occurs as satisfaction for in Tobit v. 18. See Symm. Jer. xxii. 28. where it is used as by St. Paul. Consult Le Moyne, Obs. ad Var. Sacr. p. 562.]

Περπερεύομαι, from πέρπερος, which Heesychius explains ό μετά βλακτίας ιπαρόμενος, [and so Suidas,] he who sets up himself, and is at the same time indolent and contemptible.—To vaunt or boast oneself. Heesychius explains περπερεύεται by κατακείρεται, sese effert, sets up itself, and (Ecumenius (p. 465.) by δαλαζονεύεται, boasteth or vaunteth itself. Cassaubon, however, (p. 183. Casauboniana, cited by Wolfius,) observes, that περπερεύεσθαι has not exactly the same sense as δαλαζονεύεσθαι, the latter signifying to boast falsely of excellencies which one has not, the former, to make too great an ostentation of those one really has. Wolfius further remarks, that περπερεύεται implies boasting or vaunting oneself in words, and that it is different from φυσιοῦνται, which denotes pride or elation of mind. The Vulg. renders περπερεύεται by perperam agit, which seems to have led some persons into the mistake, (for such I think it is,) that περπερεύεσθαι was formed from the Latin perperam<sup>2</sup>. It seems rather a pure Greek word. The adjective πέρπερος is found both in Polybius and Arrian, [D. E. ii. 2.] the former of whom applies it in such a connexion<sup>3</sup> as determines its meaning to be boasting, a boaster, bragger, or the like; and Wetstein has produced the verb itself from Marcus Antoninus, v. 5. ἀρεσκείεσθαι καὶ ΠΕΡΠΙΕΡΕΥΕΣΘΑΙ καὶ τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ; and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb ἐπερπερεύεσθαι in his 14th Epist. to Atticus, lib. i. (ed. Gruter and Olivet), "ego autem ipse, dii boni! quomodo ἐπερπερευσάμην novo auditori Pompeio?" Where, according to Dr. Middleton<sup>4</sup>, ἐπερπερευσάμην signifies, that he exerted himself with all the pride of his eloquence before his new hearer, Pompey; or, as Suicer more particularly explains it, that he<sup>5</sup> set himself off, and vaunted in a juvenile kind of manner; that borrowing all the ornaments and charms of eloquence, he smiled, as it were, in his oration, and studied to please his illustrious auditor. occ. 1 Cor. xiii. 4. where see Wolfius and Wetstein. [In the meaning given by Parkhurst, Heinsius, (Ex. S. vii. 10.) Muretus, (Var. Lect. xiv. 7.) Gataker, Suicer, Foeselius, (Adv. iii. 10.) and others agree; but there is another meaning adopted by Schleusner also after many writers. Πέρπερος is explained by προπηγής in several glosses, and by (Ecumenius; and thence Chrysostom, (Hom. 33. in 1 ad Cor. p. 459.) and after him Theophylact, (p. 275.) explain the verb here by προπητεύεσθαι to act precipitantly; for, says he, ό πέρπερος is ό μεταωρίζμενος, ό κόψος, ό βλακτεύμενος, i. e. one

<sup>1</sup> Suidas in the word περίψωμα—οὗτως ἔλεγον τῷ κατ' ἐναντίον ἀντίχοντι τὴν κακὴν ΠΕΡΙΨΩΜΑ ἡμῶν γενοῦ, ἥτοι σωτηρία καὶ ἀπολύτρωσις; καὶ ἐνέβαλον τῇ θαλάσῃ, ὥστε τῷ Ποσειδῶνι θυσίαν ἀντιπυλννναι, 'they said thus to him who was every year devoted for the averting of calamities, Be thou our περίψωμα, i. e. our salvation and redemption, and then they threw him into the sea, as a sacrifice to Neptune.' Comp. Photii Amphiloeh. in Wolfius, Cur. Philol. vol. v. p. 742. [For τὴν κακὴν in the above place of Suidas, Schl. reads πάντων κακά. Heesychius explains the word also by ἀντιλutron, ἀντιψυχον. See Cæs. B. G. vi. 16. Lev. vii. 6. Lactant. Opp. l. c. 21.]

<sup>2</sup> [This is Schleusner's derivation, and he cites the Latin word perperus from Aclius. Stephens, after the Etym. M., derives the verb from περιφέρωσθαι. Salmasius makes πέρπερος a Cilician word (Fun. Ling. Hel. p. 132).]

<sup>3</sup> He is drawing the character of a certain person in his Exc. Leg. 22. and says that he was κατὰ δὲ τὴν ἰδίαν φύσιν στεμνύμενος καὶ λόλος καὶ ΠΕΡΠΙΕΡΟΣ διαφρόνων, 'in his own nature remarkably noisy, talkative, and boasting.'

<sup>4</sup> Life of Cicero, vol. i. p. 265. 4to.

<sup>5</sup> "Me gaudetavi et quasi juveniliter jactavi, omnibus adhibitis fucia et ornamentis orationi meae, quasi exultavi, et placere illi studui." Thesaurus in περπερεύομαι. See also the note in Olivet's edition of Cicero.

*tossed about, light, foolish*; and Theodoret (p. 186.) explains the place, "love does not busy itself about what does not belong to it, as the measures of the divine substance, &c. He who loves cannot endure to do any thing rash (*προπερις*)."  
Zonaras (Lex. col. 1544.) has *περπεριέται, προπερις ποιεῖ ἀτακτῆ κατακρίσεται.*

**Πέρυσι**, an adv. of time, from *περάω* to pass, *pass through*.—*The past year, last year*. So Demosthenes, ΠΕΡΥΣΙ *ἐπιδημῶν*, 'residing last year'; and Philostratus, *εἶδον αὐτὸν ΠΕΡΥΣΙ*, 'I saw him last year.' See more in Mintert's Lex., and Wetstein's note on 2 Cor. viii. 10. [Lucian (Sol. vii. 220.) finds fault with *ἐκ πέρυσι*. Demosthenes, 467, 14. has *πρὸ πέρυσι*.] In the N. T. it is used only with *ἀπὸ* preceding, *ἀπὸ πέρυσι*, *from last year, a year ago*. occ. 2 Cor. viii. 10. ix. 2.

**ΠΕΤΑΨΩ**, ὦ.

I. To open, expand, stretch out. Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. *Πετράομαι, ὦμαι*, mid. or pass. to fly, properly to be expanded, to expand himself or his wings in flying. occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17. [Prov. xxvi. 2. Job ix. 26. Diod. Sic. iv. 77. Πίρομαι is a better form. See Buttmann, § 101. and Lobeck ad Phryn. p. 587.]

*Πετινόν, οὐ, τό*, from *πέτομαι* to fly.—*A bird, a fowl*, which Eng. word is in like manner from the Saxon *pleon* to fly. Mat. vi. 26. [viii. 20. xiii. 4, 32. Mark iv. 4, 32. Luke viii. 6. ix. 58. xii. 24. xiii. 19. Acts x. 12. xi. 6. Rom. i. 23. James i. 7. Deut. xiv. 19, 20. Is. xviii. 6. Hom. II. viii. 247. Herod. ii. 123.]

*Πίρομαι*, the same as *πετράομαι*; see under *περάω*.—*To fly*. occ. Rev. xii. 14.

**Πίτρα**, ας, ἡ, from *πίτρος*.

[I. *A rock*. Mat. vii. 24, 25. xvi. 18. xxvii. 51, 60. Mark xv. 46. Luke vi. 48. Rom. ix. 33. (a rock of offence, a rock to stumble over, i. e. a ground of offence, spoken of Christ; the phrase comes from Is. viii. 14. or xxviii. 16.) 1 Cor. x. 4. (the spiritual rock which followed the Jews, which is interpreted by Schleusner to be the water from the rock which followed them, i. e. ran through their camp, according to Schleusner; or, according to others, ran down from Horeb to the sea, the Israelites going by it.) 1 Pet. ii. 7. Exod. xvii. 6. Jer. iv. 29. Ceb. Tab. 15. Xen. An. iv. 7, 4. Herodian viii. 1, 13.]

[II. *A cave in a rock*. Rev. vi. 15, 16. Jer. xlviii. 28. 1 Sam. xiii. 6.]

[III. *Rocky ground*. Luke viii. 6, 13.]

**ΠΕΤΡΟΣ**, ου, ὁ.

I. Homer uses it, constantly I believe, for a large stone, but such as a strong man might throw. See II. vii. 270. xvi. 411, 734. xx. 288. [Job xli. 20. 2 Mac. i. 16. iv. 41. Xen. An. iv. 5, 8. Eur. Med. 28.]

II. Peter, the surname of Simon, translated into Greek from the oriental *Κηφας*, which see. John i. 43. et al. freq. On Mat. xvi. 18. we may observe, that as our Lord himself probably used the same original word *κῆψ* in both parts of the

sentence, (see under *Κηφας*), so the French translation well expresses both *Πίτρος* and *πέτραν* by the same word *Pierre*; but Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders *Πίτρος* by *Pietro*, and *πέτραν* by *pietra*.

**Πετρώδης**, εος, ους, ὁ, ἡ, from *πίτρος* a stone, or perhaps a rock. (Comp. Luke viii. 6.)—*Stony, rocky*. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either *χωρίον place*, or *χωρία places*, are understood.

**Πήγανον**, ου, τό, from *πήγνυμι* or *πήγω* to fix. The name of a herb, *ruë*, which Dr. Quincey observes is replete with a rascous juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its viscosity bridle those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42. [See Plin. H. N. xx. 13. Ol. Cels. Hierobot. ii. p. 251. Salm. de Homon. Hyl. Iatr. p. 43. Dioscor. iii. 52. Theophr. H. Pl. i. 15.]

**ΠΗΓΗ**, ἡς, ἡ. The Greek lexicographers deduce it from *πηδάω* to leap up, because *πηδᾷ ἐκ γῆς*, it leaps or springs out of the earth (see John iv. 14).

[I.] *A fountain or spring*. See James iii. 11, 12. [Is. lviii. 11. Lev. xi. 36. xii. 7. Eccus. xxi. 13. Xen. An. i. 5, 7. Diod. Sic. v. 43. It is metaphorically used Rev. iv. 7, 17. xxi. 6. and especially John iv. 14. Is. xii. 3. Prov. x. 12. et al. freq.]

[II. *A well*. John iv. 6. Comp. 2 Pet. ii. 17.]

[III. *A running, flow*. Mark v. 29. *ρύσις* occ. in the parallel place in Luke viii. 44. Πηγὴ is used in good Greek of other things besides water, as Soph. El. 888. of milk. See Jer. ix. 1. Achill. Tat. vi. p. 375. Stanley on Æsch. Prom. 401.]

*Πήγνυμι* in the LXX answers to the Heb. *קָנַן*, Exod. xv. 8. [This verb signifies, properly, to fix, to bind together, (Xen. An. iv. 5, 3.) and then to build by joining together. So it comes to be used of building or erecting tents, because, according to Schleusner, they are fixed by pins into the earth.]—*To fix, pitch*, as a tent. So the word is often applied by the LXX for the Heb. *נָחַן* to expand, stretch out, and twice for the Heb. *נָחַן* to plant, fix, pitch; and the phrase *σκηνὴν* or *σκηνάς* *πηξῆαι* is very common in the purest Greek writers. See Wetstein. occ. Heb. viii. 2. [See Gen. xxvi. 25. xxxv. 21. Polyb. iii. 46, 1. Herod. v. 82. vi. 12.]

**Πηδάλιον**, ου, τό, from *πηδᾶω* an oar, which from *πηδάω* to leap, as an oar is made to do in the water.—*A rudder* of a ship. occ. Acts xxvii. 40. James iii. 4. That the ancient ships had frequently two rudders may be seen abundantly proved in Bochart, vol. iii. col. 453. in Elsner, and especially in Wetstein on Acts xxvii. 40. These rudders were a kind of very large and broad oars on each side of the hinder part of the ship. See Scheuchzer, Phys. Sac. tab. cclvii., where several such two-ruddered vessels are represented to the eye. On Acts xxvii. 49, says

<sup>1</sup> [See Lobeck ad Phryn. p. 47.]  
(489)

<sup>2</sup> [The verb *πήγω* is obsolete.]

the learned Markland in Bowyer's Conjectures, "They likewise unloosed the rudders (i. e. as well as cut off the anchors) and let them too drop. The rudders, *πηδάλια*, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn-ships) had two rudders<sup>1</sup>."

**Πηλίκος**, η, ον, from *ηλικος* *how great*.—*How great*, of dignity. occ. Heb. vii. 4. [See Zech. ii. 2. Parkhurst says that in Gal. vi. 11. it is used of *quantity* or *size*. In this place, St. Paul says, "Ye see *πηλίκους* *γράμμασιν* I have written to you with my own hand." Some suppose that the apostle uses the word in its sense of *what sort*, and means to apologise for the awkward writing by observing that it was his own, and not that of an amanuensis as usual. So Chrysostom, Theodoret, Jerome, Zonaras, (Lex. col. 1547.) Whithy, Doddridge, and others. This is on the supposition that *γράμμα* denotes a *letter* of the alphabet; but in Acts xxviii. 21. we have the plural used to express *epistles*, or, more probably, *an epistle*. If that sense be admitted, *πηλίκος* may have its proper meaning, *how great*, ye see in *how large* a letter I have written to you, &c. So Beza, Le Clerc, Beausobre, Wolf, Lardner, Macknight, Schleusner.]

**ΠΗΛΑΪΣ**, οὔ, ὁ, from Heb. *פָּהַל* to roll oneself in dust; whence also *παλάσσω* to defile, from which V. Eustathius deduces *πηλός*.

[I. *Mud*, i. e. dust or sand, and liquid. John ix. 6. See Job iv. 19. xxx. 9. xxxviii. 14. Chariton, Aphrod. i. 3. Xen. An. i. 5, 8. Thuc. ii. 4.]

[II. *Potters' clay*. Rom. ix. 21. Is. xli. 25. Nahum iii. 14. (referred by Schl. to sense I.) Eccles. xxxiii. 3. Polyb. xii. 15, 6. Dem. 313, 17.—It seems to be *dust*, or *earth*, in Job x. 9.]

**ΠΗ'ΡΑ**, ας, ἡ, [perhaps,] from *φέρω* to carry.—A scrip, a *satchel*, a little bag to carry provisions in<sup>2</sup>. Mat. x. 10. Mark vi. 8. et al. The word is used in the same sense by the Greek writers. Thus Homer, Odys. xvii. 410. *πλήσαν δ' ἄρα ΠΗ'ΡΗΝ σίτον καὶ κρέων*, 'they filled his scrip with bread and meat;' and Plutarch, de Profect. in Virtut. t. ii. p. 79. E. *Διογίνης δὲ τὸν πίνοντα ταῖς χερσὶν θασάμενος ἐξίβαλε τῆς ΠΗ'ΡΑΣ τὸ ποτήριον*, 'Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his scrip.' See more in Wetstein.

[*Πηρώω*, to injure the body in any way, (Aristoph. Ran. 636.) and especially to blind. (Job xvii. 7. See Foëx. (Ec. Hipp. in voce.) Some MSS. have *πεπηρωμένην* for *πεπωρωμένην* in Mark viii. 17.]

**Πήρωσις**, blindness. Some MSS. so read for *πώρωσις* in Mark iii. 5. So Euseb. H. E. i. 18. Phil. t. ii. p. 432. ed. Mang. and Inc. Deut. xxviii. 28.]

<sup>1</sup> [See also Perizon. ad Ælian. V. H. ix. 40. Græv. ad Hesiod. Op. et D. 45. or Lect. Hesiod. 2.]

<sup>2</sup> [This word answers to *pera* and *mantica*, while *βαλάντιον* is the *crumena*, or bag for money. It is used precisely in this sense in Symmachus, 1 Sam. xvii. 40. 2 Kings iv. 42. et al.]

**Πῆχυς**, τας, ὁ.

1. Properly, the lower part of the human arm from the elbow. Thus used in Homer, Il. v. 314.

'*Ἄμφι δ' ἐὼν φίλον νῖδον ἔχευατο ΠΗ'ΧΕΕ* *Λεωιά*.

About her much-loved son her arms she throws.

Pors.

So Odys. xxiv. 346.

'*Ἄμφι δὲ καὶ φίλον βάλε ΠΗ'ΧΕΕ*.—

II. A *cubit measure*, equal [as Suidas says] to the length of a man's arm from the elbow to the end of his middle finger, i. e. about seventeen inches and a half. occ. John xxi. 8. Rev. xxi. 17. Thus the Heb. *קַמַּח* Deut. iii. 11. and the Latin *cubitus*, signify both the lower part of the arm, and a *cubit measure*. [Gen. vi. 15.]

III. It denotes a *short time*, as the Heb. *קַמַּח* a *hand-breadth* does, Ps. xxxix. 5 or 6. So the English *span* is used for "any short duration." Johnson. occ. Mat. vi. 27. Luke xii. 25. The word in these two passages is plainly determined to the sense of *time* by Luke xii. 26. where our Saviour speaks of *προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ΠΗ'ΧΥΝ ἕνα*, as being *ἐλάχιστον* a very small thing, whereas adding a *cubit* to a man's stature would indeed be a *great* one. For this remark I am indebted to Wetstein on Mat. vi. 27. *Πῆχυς* is applied to *time* by Mimnermus, [ii. 3. (in Gaisford's Poetæ Min. Græci.)]

Τοῖς ἱελαῖσι ΠΗΧΥ'ΟΝ ἐπὶ χρόνον εὐθεσεν ἦρσιν  
Τερπόμεθε, —

Like these, for a short time the spring of youth  
We taste —

See Hammond on Mat. vi. 27. [This notion as to *πῆχυς* is not assented to by Wahl or Schl. The latter says, however, that if *ἡλικία* be used of age, *πῆχυς* may certainly well denote a *very short time*.]

**Πιάζω**, [Dor. for] *πιέζω*.

1. To press by laying one's hand upon. So Scapula, *infecta manus premo*.

II. To take hold on another, as by the hand, in a friendly manner. Acts iii. 7.

III. To lay hold or hands on, to catch, apprehend, in a violent and hostile manner. John vii. 30, 32. [viii. 20. x. 39. xi. 57. Acts xii. 4. 2 Cor. xi. 32.]

IV. To take, catch, as fish. John xxi. 3, 19. [Rev. xix. 20. Song of Solomon, ii. 15<sup>2</sup>.]

**ΠΙΕΖΩ**, to press, press or squeeze down. occ. Luke vi. 38. [Micah vi. 15. Thuc. ii. 52. Xen. Mem. iii. 10, 13. Cyr. vii. 2, 7.]

**Πιθανολογία**, ας, ἡ, from *πιθανός* *persuasive*, *persuasive*, (which from *πιθῶ* to persuade, and *λόγος*, a word, speech.)—*Persuasive speech*, *plausible* or *enticing words*, or *discourse*. occ. Col. ii. 4. [Πιθανολογίῃ, Diod. Sic. i. 39. Πιθανολόγος, Etym. M. 729, 29.]

**Πικραίνω**, from *πικρός* *bitter*.

1. To make bitter [in taste], embitter. Πικραίνωμαι, pass. to be made bitter, to be embittered. occ. Rev. viii. 11.

[II. As *bitterness* is used to express what is

<sup>3</sup> [Wahl and Schl. quote this word as occurring in the LXX, Job x. 16; but I do not find it in Mill. Ἀπρεπὲς is the word there, and *πιέζω* is used in one of the misst versions.]

*disagreeable*, hence the word has the sense to *cause trouble, inconvenience, or pain*. It is used of *causing pain* in Rev. x. 9, 10. Job xxvii. 2.]

[III. Metaphorically, to *embitter, irritate, provoke*; and hence, in the passive, to *be provoked*, to *be bitterly severe or angry*. occ. Col. iii. 19. So in the LXX it denotes to *be bitterly angry*, answering to the Heb. *הִצִּיר* to *foam with anger*. Exod. xvi. 20. Jer. xxxvii. 15. Philo likewise, cited by Wetstein on Col., several times uses it in the same sense; and Dio Cassius [Exc. Vales. p. 621. Schleusner, however, thinks the word is used in the *middle voice*, and translates it to *act harshly towards, treat harshly*. Comp. Job xxvii. 2. 1 Mac. iii. 7. The passive occurs in the sense to *be angry* in Theocr. Idyll. v. 120. Demosth. p. 1464, 18.]

Πικρία, ας, ἡ, from *πικρός*.

[I. *Bitterness*. Deut. xxxii. 32. Jer. ii. 31.]

[II. Metaphorically, *bitter anger, hatred, malice*. Eph. iv. 31. Comp. Jer. xv. 17. Lam. iii. 19. It may perhaps be *bitter invective*, (see Is. xxxvii. 29. Menander, p. 338, l. 327. ed. Cleric.) which would seem also to be the sense in Rom. iii. 14. though Schleusner suggests that the meaning there may be *fraud*, as in Ps. x. 7. whence the words are taken: the Heb. has *מִרְמָה*, which signifies *deceit*. Bretschneider refers this passage to the last sense.]

[III. By a Hebraism, (the derivatives from *רָע* signifying *gall and poison*, as in Job xx. 14, 25. *poisoned*, Deut. xxxii. 24.) *Poison*. It is used only metaphorically to express *vice and evil* in this sense in the N. T. Thus in Heb. xii. 15. we have *ρίζα πικρίας* (i. e. by an Hebraism<sup>1</sup> for *ρίζα πικρά*) a *poisonous root*. Referring to Deut. xxix. 17. we find, "*Let there should be among you a root, sending forth a poisonous and bitter plant*," where the LXX has *ρίζα ἄνω φθούσα ἐν χολῇ καὶ πικρίᾳ*. The meaning is, "*let there should be one who, like a poisonous plant, should infect others with his poison, i. e. should seduce them to idolatry*." And so in the place of Hebrews, *let there be any poisonous root, i. e. any vicious man among you*. So in Acts viii. 23. where we have *εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα* (i. e. *ὁρῶ σε εἶναι χολὴν πικρὰν*), the meaning is to be explained in the same way, and perhaps by reference to the same place of Deuteronomy, *I see that you are poisonous gall, i. e. complete poison, entirely wicked*. Some, however, explain *εἰς χολὴν* as if it were *ἐν χολῇ*, (which is the reading of one MS.) i. e. *I see that you are (wrapped up) in the most exceding vice*. Some, again, think that the metaphor is rather from the bitter taste given by gall to every thing it touches, than from its poisonous quality.]

ΠΙΚΡΟΣ, ὁ, ὄν.

I. *Bitter* to the taste, *brackish*, as water. James iii. 11. where see Wetstein. Thus Herodotus, iv. 52. mentions the Scythian river Hypanis, which for some distance from its source is ΓΑΛΚΥΣ *sweet*, but afterwards becomes ΠΙΚΡΟΣ *δινῶς* excessively *bitter*, *ἐκδιδοὶ γὰρ ἐς αὐτὴν κρήνην*

ΠΙΚΡΗ', 'for a *bitter* spring runs into it;' and Josephus, de Bel. vii. 6, 3. speaking of the springs of water near the castle of Machærus, says, ΠΙΚΡΑΙ—αὐτῶν τινὲς εἰσιν, αἱ δὲ ΓΑΛΚΥΤΗΤΟΣ οὐδὲν ἀπολείπουσαι, 'some of them are *bitter*, others by no means deficient in *sweetness*.' [See Hom. Od. E. 322. Ex. xv. 23. Jer. xlii. 15. Is. v. 20. xxiv. 9.]

II. *Bitter, cruel, malignant*. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus Aristotle, Eth. iv. 5. cited by Scapula, οἱ δὲ ΠΙΚΡΟΙ' δυσδιάλυτοι, καὶ πολὺν χρόνον ὀργίζονται, 'men of a *bitter* disposition are hardly placable, and retain their anger a long time.' [Ælian, V. H. xiv. 18. Polyb. v. 41, 3. Diod. Sic. i. 78.]

Πικρῶς, adv. from *πικρός*.—*Bitterly*. In the N. T. it is applied only figuratively to *weeping*. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase *πικρῶς κλαίειν* for the Heb. *יָצַד יָדָא* to *weep bitterly*, Is. xxxiii. 7. and for *יָצַד יָדָא* to *be bitter in weeping*, Is. xxii. 4. [Comp. also Hom. Od. Δ. 153. Aristæn. i. 22. Eur. Phœn. 901. Ruth i. 20. Ez. xxvii. 30, 31. Ecclus. xxv. 20. Πικρῶς is used for *vehemently* in Menander fr. p. 4. v. 9.]

[Πιμπλῶ, or *πιμπλημι*. See *πλήθω*.]

Πιμπράω, or *πιμπρομαι*, [or *πρήθω*].—To *burn, inflame*. (Diod. Sic. ii. 12. Ælian, V. H. xii. 22.) Πιμπραμαι, pass. to *be inflamed, or to be swollen from inflammation*. Bochart shows, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373. &c. occ. Acts xviii. 6. where comp. Wolfius, Wetstein, and Scheuchzer, Phys. Sacr. [Ælian, H. A. i. 57. iii. 18. and Luc. in Dipsad. p. 482. use the word in the sense of *swelling from inflammation*.]

Πινακίδιον, ου, τό. A diminutive of *πιναξ*. See *πιναξ* II.—A *little writing-board or table, a writing-tablet*. occ. Luke i. 63. Arrian, Epictet. iii. 22. p. 318. Dr. Shaw, Travels, p. 194. informs us, that the Moorish and Turkish boys in Barbary are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably," adds he, "for the Jewish children use the same, was the *little board or writing-table* (as we render it, Luke i. 63.) that was called for by Zacharias." [Symm. Ez. ix. 2.]

Πίναξ, ακος, ὁ, from *πινος*, ἡ, a *pine-tree*.

I. A *board, or plank*, properly made of *pine*. Thus it is used by Homer, Odys. xii. 67. for the *planks of a ship*,

ΠΙΝΑΚΑΣ τε *καὶ* *καύων*.

II. A *board, or small plank of wood*, which the ancients used to smear with wax, and then write on it, a *writing-table or tablet*. Thus applied by Homer, Il. vi. 160. Comp. under *γράφω* II. and *πινακίδιον*. [These writing-tables, at first made of pine-wood, were afterwards of ivory, brass, &c. The word occurs in this sense in Demosth. 1055, 16.]

III. A *large dish, a platter, a charger*, in which

<sup>1</sup> [On this common Hebraism in the N. T. see Glass, Phil. Sac. i. 1. 3, 2. Vorst. de Hebraism. p. 247.]

<sup>2</sup> [On this use of *εἰς*, compare Mat. xix. 5. Heb. i. 5. viii. 16.]

meat is brought to the table. So Homer, *Odys.* i. 141. iv. 57. xvi. 49. speaks of ΠΙ'ΝΑΚΑΣ κρετῶν, *dishes of flesh-meats*, which were set on the table. It is highly probable, that, as the etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. [See also Athenæus vi. p. 228. to the same point, and Pol. On. viii. 16. x. 82.] *occ.* Mat. xiv. 18, 11. Mark vi. 25, 28. Luke xi. 39.

### ΠΙ'ΝΩ and ΠΙ'Ω.

[I. *To drink*. Mat. vi. 25. xxvi. 27. Mark xiv. 25. xv. 34. Luke i. 15. xxii. 18. et al. freq. It is joined with the acc. in Xen. Cyr. vi. 1, 10. Hell. ii. 3, 56. Diod. Sic. iii. 44; with *ἐκ* and a gen. *Ælian*, V. H. i. 4; with *ἀπό* in Xen. Cyr. iv. 5, 4. See Schäfer on Greg. Cor. p. 123. on the Attic construction with the genitive. These formulae, φαγεῖν καὶ πίνειν, ἰσθιὲν καὶ πίνειν, &c. denote (1.) *luxurious feasting*. Mat. xxiv. 38, 49. Luke xii. 19, 45. xvii. 27, 28. 1 Cor. xv. 32. *With a negation*, they imply, of course, *to use no luxury*, i. e. *to live severely*, as Mat. xi. 18, 19. Luke vii. 33, 35. See 1 Kings i. 25. Job i. 4.]

[(2.) *To live in the usual manner*, i. e. *not to fast*. Luke v. 33. 1 Cor. ix. 4. though both of these are by Schleusner referred to (1.)]

[(3.) Joined with *μετά*, these phrases mean *to live familiarly with*, as Mark ii. 16. Luke v. 30. xiii. 26. xxii. 30.—We may notice, that God, in his distribution of good or evil to man, is spoken of as giving a cup of a wholesome or deadly nature to him<sup>1</sup>. See θυμός and ὄνος. Hence, perhaps, come the phrases in John xviii. 11. (*Shall I not undergo in patience the lot assigned to me by God?*) Mat. xx. 22, 23. Mark x. 38, 39. There is not, however, perhaps any occasion to refer this easy metaphor to any particular notion among the Hebrews. Plautus has (Casin. v. 2, 42.) "ut senex hoc eodem poculo quo ego bibi, biberet." Others say, that the phrase in John iv. 4. implies *who shall become my disciple*, because, *to drink the waters given by any one* was a Hebrew phrase for *becoming his disciple*. See Schoettgen, H. H. and Talm. p. 218.]

[II. *Figuratively, to absorb*. Of the earth *drinking the rain*. Heb. vi. 7. Deut. xi. 11. Anacr. xix. 1. Xen. Symp. ii. 25. Herod. iii. 117. Virg. Ecl. iii. 111.]—Observe *πίσιαι*, in Luke xvii. 8. is the 2nd fut. mid. 2nd pers. sing. according to the Ionic, or rather the ancient dialect, from *πίω*, as *φαγεῖσαι* in the same verse from *φαγω*. So *πίσιος* plur. Matt. xi. 23. See Wetstein on both texts.

Πιόρως, ἡ, from *πίος*, εος, ους, τό, *the fat*.—*Fatness*, as of the olive-tree, to which also it is applied in the LXX, Judg. ix. 9. for the Heb.

<sup>1</sup> To illustrate the horrid history in Mat. xiv. and show that others have been guilty of like barbarities, I add from Bayle's Dictionary in Fulvia, note (E), that "Mark Antony caused the heads of those he had proscribed to be brought to him [even] while he was at table, and entertained his eyes a long while with that sad spectacle. Cicero's head he ordered to be put on the very pulpit where Cicero had made speeches against him. Fulvia (Antony's wife) took that head, spit upon it, and putting it in her lap, she drew its tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against Cicero." See also Wetstein on Mat. xiv. 11.

<sup>2</sup> [See Ps. xvi. 5. cxvi. 13.]

*fatness*. *occ.* Rom. ix. 17. [See 1 Kings xiii. 3, 5. Gen. lxxvii. 28.]

Πιπράσκω, from *πρώ*, by sync. for *πρώω*, [which is *to make to pass over*, and so *to bring from a distance, as if to sell*.] Thus in Homer, Od. xiv. 297.

Καὶ θ. δὲ μ' ἐρ. ΠΕΡ' ἸΣΤ. XI. —

That he might sell me there.

[I. *To sell*. Mat. xiii. 46. xviii. 25. (where Parkhurst refers to Exod. xxii. 3. Lev. xxv. 39, 48. 2 Kings iv. 1. Neh. v. 5, 8. Is. i. 1.) xxvi. 9. Mark xiv. 5. John xii. 5. Acts ii. 45. iv. 34. (comp. Appian, B. C. v. p. 1088.) v. 4. See also Deut. xv. 12. 2 Mac. viii. 14. *Ælian*, V. H. xii. 12.]

[II. *To give up entirely to any one's power like a slave who is sold*. Rom. vii. 14. Comp. 1 Kings xxi. 25. 1 Mac. i. 16. 1 Sam. xxiii. 7. Baruch iv. 4. Demosth. 215, 6.]

### Πίρω.

I. *To fall*. [Mat. xv. 14. xvii. 15. Luke vi. 39. xvi. 21. Acts xx. 9. Rev. viii. 10. ix. 1.—of *and falling or being sown*. Mat. xiii. 4, 5, 7, 8. John xii. 24. et al.]

[II. *To fall down*, used of men falling from weakness, fear, veneration, in supplication, &c. Mat. ii. 11. iv. 9. xvii. 6. xviii. 26, 29. xxvi. 39. Mark v. 22. ix. 20. xiv. 35. Luke v. 12. viii. 41. xvii. 16. John xi. 32. xviii. 6. Acts v. 10. ix. 4. xxii. 7. 1 Cor. xiv. 25. Rev. iv. 10. v. 8, 14. viii. 11. xi. 16. xix. 4, 10. xxii. 8. Comp. 1 Sam. xxv. 23. (ἔρ.)]

III. *To fall down*,—as a house, Mat. vii. 25-27. [Luke vi. 49.]—a tower, Luke xiii. 4.—walls, Heb. xi. 30. [—a tent, Acts xv. 16.] On Rev. xiv. 8. xviii. 2. comp. Is. xxi. 9. Jer. li. 8; not that this application of *πίρω* to a city or community is a mere Hebraism, for Kypke, on Rev. xiv. 8. cites from Euripides, [Troad. 1160.] Τροίαν ΠΙΕΣΟΥΣΑΝ, *Troy fallen*, and from Plutarch, Σπάρτην ΠΙΕΣΟΥΣΗΝ, *falling Sparta*.

IV. *With ἐπὶ following, to fall upon*, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

V. *To fall, perish, be destroyed*. See Mat. x. 29. Luke xxi. 24. [Acts xxvii. 34.] 1 Cor. x. 8. Heb. iii. 17. [Rev. xvii. 10.] Comp. Rom. xi. 4. [Eur. Phœn. 1166. 1443. Hom. Od. x. 254. Herodian. i. 11, 5. Virg. *Æn.* x. 830. Cornel. Nep. Pausan. i. So ἔρ in Num. xiv. 32. 1 Chron. xxi. 14. Ez. vi. 11. The word is used to express the destruction of the heavenly bodies, i. e. their fall from heaven. See Mat. xxiv. 19. Rev. vi. 13. Comp. Job xxix. 24. Is. xxxiv. 4. Hom. II. θ. 485. Philoet. Ep. 23. ed. Morell. Virg. *Æn.* ii. 9. Manil. Astron. i. 910.]

VI. *To fail*. Luke xvi. 17. where see Wetstein. [See Josh. xxi. 45. xxiii. 14. 1 Sam. iii. 19. Eur. Hipp. 41. Iph. Taur. 121. Vorst. Ph. S. v. p. 163.]

VII. *To fall into sin and a state of disfavour with God*. Rom. xi. 22. 1 Cor. x. 12.

VIII. *To fall in judgment, to be condemned and punished*. Rom. xiv. 4. [This Schleusner refers to VII. See Rom. xi. 1. Heb. iv. 11.]

[IX. *To fall or impinge upon*. See Mat. xxi. 44. Luke xx. 8. Comp. Is. xxviii. 13. lix. 10.]

[X. It seems sometimes used like the verb *to come*, without expressing any *fall*. Schleusner



thinks, however, that something sudden is implied. James v. 12. (*to fall or come into condemnation.*) Rev. xi. 11. (*for came or fell on them.*) Comp. Job iii. 11. 1 Mac. iv. 45. Ælian, V. H. iii. 32.]

[Πιστεύω, from πιστις belief.]

[1. *To believe, give credit to*, either of persons or things.]

[(1.) Generally, with a dative, Mark xvi. 13, 14. Luke i. 20. John ii. 22. iv. 50. v. 46. xii. 38. (Rom. x. 16.) Acts viii. 12. xiii. 41. xxiv. 14. xxvi. 27. 1 John iv. 1. Xen. Cyr. iv. 2, 8. v. 3, 17. Polyb. viii. 23, 11. Lysias, 655, 14.—with *ἐν* and dative, Luke xxiv. 25. Acts xiii. 12.—with *ἐν* and dative, Mark i. 15. (See Matthiæ § 382.)—with *εἰς*, Rom. x. 14. 1 John v. 10.—with acc. and infin. Rom. xiv. 2. (where, perhaps, it is rather used of *belief* in the sense of *opinion*.) Xen. Cyr. iv. 5, 45. Symp. iv. 8. Ælian, V. H. ii. 21.—with *ὅτι*, Acts ix. 25. 1 Thess. iv. 14. Heb. xi. 6. James ii. 19. Herodian i. 14, 10.—with a dative and *ὅτι*, John iv. 21.—with *περί*, a genitive and *ὅτι*, John ix. 18.—with an acc. John xi. 26. 1 John iv. 16. Herodian i. 9, 13.—absolutely, Mat. xxiv. 23, 26. Mark xiii. 21. John iii. 12. xx. 8, 25, 29. Rom. x. 14. 1 Cor. xi. 18. Heb. iv. 3. Jude 5. Thuc. i. 1.]

[(2.) *Of belief in Jesus as the Messiah*, with dative, John v. 38, 46. vi. 30. viii. 45, 46. x. 37, 38.—with *ἐν* and dative, Mat. xxvii. 42.—*ἐν* and acc. Acts ix. 42. xxii. 19.—with *εἰς*, John ii. 11, 23. iv. 39. vii. 48. ix. 35, 36. x. 42. xi. 46, 48. xii. 11, 37, 42, 47. xiv. 29. xvi. 9.—with *ὅτι*, John v. 69. viii. 24. x. 38. xi. 42. xvi. 27, 30. xvii. 8, 21.—absolutely, Mark xv. 32. John i. 7, 51. iv. 41, 42, 48, 53. vi. 36. ix. 38. x. 25, 26, 38. xii. 39, 47. xvi. 31. xix. 35.—And the word is similarly used of credit given to Moses as a divine messenger, John v. 40. and to John Baptist, Mat. xxi. 26, 32. Mark xi. 31. Luke xx. 5. It seems often used to express a true and cordial reception of and obedience to the Gospel doctrines;—with dative, John viii. 31. Acts v. 14. 1 John iii. 23.—with *ἐν* and dative, Rom. ix. 33. x. 11. 1 Pet. ii. 6. 1 Tim. i. 16.—with *ἐν* and acc. Acts xi. 17. xvi. 31.—with *ἐν* and dative, Acts xiii. 39.—with *εἰς*, Mat. xviii. 6. Mark ix. 42. John iii. 15, 16, 36. vi. 29, 35, 40, 47. vii. 38, 39. xi. 25, 26. xii. 36, 44, 46. xiv. 12. xvii. 20. Acts x. 43. xiv. 23. xix. 4. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8. 1 John v. 10.—with *ὅτι*, John xi. 27. (comp. the preceding verses.) xiii. 19. (the words being used here to the Apostles, who had long before signified their belief in Jesus as the Messiah, must probably refer to a higher faith.) xiv. 10. Rom. x. 9. 1 John v. 1, 5.—absolutely, Mark xvi. 16, 17. Luke viii. 13. (*for a time they have a right faith.*) John vi. 64. (The meaning could hardly be, that Iscariot did not believe that Jesus was the Messiah, but he had no sincere

faith. Wahl adds here ver. 36 of this chapter.) xi. 15. xx. 31. Acts xiii. 48. (or this may be referred to the subsequent division.) Rom. i. 18. iii. 22. iv. 11. x. 4, 10. xv. 13. 1 Cor. i. 21. xiv. 22. xv. 11. (though this may be understood of belief in the resurrection, and referred to (1).) Gal. iii. 22. Eph. i. 13, 19. 1 Thess. ii. 13. 2 Thess. i. 10. 1 Tim. iii. 16. 1 Pet. ii. 7.]—Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence, *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. [xi. 21.] xiii. 12. [xiv. 1. xv. 5, 7. xvii. 12, 34. xviii. 27.] xix. 2, [18. xxi. 20, 25. 1 Cor. iii. 5. xv. 2. 1 Thess. i. 7. ii. 10.] et al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS., and in the ancient Syriac version, and is accordingly marked by Wetstein as what ought to be expunged, and is thrown out of the text by Griesbach. I own it sounds to me of a later age than the apostolic. [I should add to these passages Rom. xiii. 11. (*nearer than when we first believed in Christ*.) We may add, finally, some passages where this word is used of *believing in God*, as Acts xvi. 34. Titus iii. 8. 1 John v. 10; and with reference to a saving faith. Rom. iv. 3, 17, 24. Gal. iii. 16. James ii. 23. See Pa. lxxviii. 22 and 32. Is. xxviii. 16.]

[II. *To trust in, have a confidence*, with a dative, 2 Tim. i. 12. (Ceb. Tab. 7, 31. Polyb. vi. 2, 10. Æschin. 17, 21. Xen. Cyr. i. 6, 9.)—with *ἐν* and acc. Rom. iv. 5.—with *εἰς*, John xiv. 1. and perhaps 1 Pet. i. 21.—with infinitive, Acts xv. 11. (Xen. An. vii. 7, 47.)—with *ὅτι* and future, Luke i. 45. Acts xxvii. 25. Rom. viii. 8. In Mark xi. 23. the present is put for the future;—absolutely, Mat. viii. 13. 2 Cor. iv. 13. See also Rom. iv. 8. 1 Cor. xiii. 7. The word is also used especially of *confidence* in the power of Jesus to aid and cure. Mat. ix. 28. Mark v. 36. ix. 23, 24. Luke viii. 50. John xi. 40.]

[III. *To trust any thing to any one, commit it to his charge*. Luke xvi. 11. John ii. 24. And in the pass. πιστευομαι τι is *to be trusted with any thing*, as Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3. See Jer. xii. 6. 1 Sam. iii. 21. Diod. Sic. i. 72. xvii. 80. xx. 19. Xen. Cyr. iv. 2, 8. Hier. v. 8. Polyb. iii. 69, 1.]

Πιστικός, ὁ, ὄν, from πιστις, *fidelity*.—*Genuine, unadulterated, pure*. occ. Mark xiv. 3. John xii. 3. Thus Theophylact says, that by *νάρδον πιστικὴν* is meant *τὴν ἀδολον νάρδον καὶ μετὰ ΠΥΣΤΕΩΣ κατασκευασθῆσαν*, 'Nard unadulterated and faithfully prepared.' So Jerome, *veram et abque dolo*. See this interpretation further confirmed in Suicer, Thesaur. under *νάρδος*, and by Kypke. I add from Menandri Fragment. p. 218, 142. ed. Cleric. ΠΙΣΤΙΚΟῦΣ λόγος, 'his discourse is genuine, or commands belief.' [The word is used in the sense of *persuasive*, or *adapted to persuade*, in Xen. Cyr. i. 6, 10. It is *faithful* or *trustworthy*, Artem. ii. 32.]

Πιστός, εως, ἡ, from πείσσειν, 3 pers. perf. pass. of *πειθω* to persuade, and in pass. *to be persuaded, believe*.

1. *A being persuaded, faith, belief*. Rom. xiv. 22, 23. where see Macknight; and Campbell's Prelim. Dissertat. p. 112. It generally implies

<sup>1</sup> [It must be evident to every person who considers the matter, that in many cases it must be very difficult to ascertain whether *simple belief in Jesus as the Messiah*, or a *belief of a higher order* is intended. Accordingly, the Lexicographers contradict one another unnecessarily in their arrangement of passages. I have followed Wahl in his arrangement of the senses, but not of the passages. For example, he puts John v. 38, 46. vi. 30. viii. 45, 46. with many others implying *simple belief* most clearly, under this second division. At the same time, I must beg the reader to use his own judgment.]

such a *knowledge of, assent to, and confidence in*, certain divine truths, especially those of the gospel, as produces good works. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, 25<sup>1</sup>, 28<sup>2</sup>. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of and assent to* religious truths, such an one, namely, as may be without good works. See James ii. 14<sup>3</sup>, 17, 18, 24, 26.

II. *Miraculous faith, or that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles*, Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. James v. 15. (where see Macknight.) Mark xvi. 17.

III. *The doctrine of faith, or of the gospel, promising justification and salvation to a lively faith in Christ*. Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion*. See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude 3.

V. *Fidelity, faithfulness*. Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12. where see Macknight.—On 2 Tim. iv. 7. comp. under *την πίστιν* IV.

VI. *Assurance, proof*. Acts xvii. 31. Josephus uses *πίστις* for *proof or evidence*, de Bel. iv. 6, 4. and 8, 4. at the end. Thus likewise Plato, Phæd. § 14. τοῦτο δὲ ἰσως οὐκ ὀλίγη δέεται παραμυθίας καὶ ΠΙΣΤΕΥΕΙΝ—but this perhaps wants no little discourse and proof.—Comp. under *παρρησία* VIII. [Comp. Diod. Sic. i. 37. Dion. Hal. vii. 61. Polyb. iv. 33, 7. Demosth. 669, 6. Xen. An. i. 2, 20.]

VII. *Belief, or persuasion, of the lawfulness of an action*. Rom. xiv. 23<sup>4</sup>.

<sup>1</sup> See Wetstein, Griesbach, and Bowyer.

<sup>2</sup> See Randolph's Sermon on this text.

<sup>3</sup> See Doddridge's Paraphrase and Note on this verse.

<sup>4</sup> [As it may be desirable to the reader to see more than one scheme of arrangement of the senses of this word, I have allowed Parkhurst's article to stand, and I give in this note Wahl's article on *πίστις* unaltered.]

[I. *Belief given to any one, belief that what he says or professes is true*. (Diod. Sic. i. 39 and 86. Xen. Cyr. i. 6, 19.) In the N. T. it is used (1) properly,—of belief given to Jesus claiming to be Messiah, Luke xxii. 32.—of belief on a clear narration, Heb. xi. 3.—belief that the doctrine taught by Jesus is divine, true, and worthy of credit, (followed by ἰησοῦ Χριστοῦ,) Gal. ii. 16. iii. 22. Eph. iii. 12. Phil. i. 9. James ii. 1. Rev. ii. 13. xiv. 12.—(by τοῦ εἰπὸς τοῦ Θεοῦ,) Gal. ii. 20.—(by ἐν Χριστῷ,) Gal. iii. 26. Eph. i. 15. Col. i. 5. 1 Tim. iii. 15.—(by εἰς Χριστόν,) Col. ii. 5.—(by πρὸς,) Phil. 5.—(by τὸ εὐαγγέλιον,) Phil. i. 27.—(by ἀληθείαν,) 1 Tim. ii. 13. It is joined with ὑπακοή, Rom. i. 5. xiv. 26.—with ὑπακούω, Acts vi. 7.—with ἀκοή, Gal. iii. 2, 5. and these phrases imply an *obedience to God shown by believing in Jesus*. Other instances of the word in this proper sense are found Rom. i. 17. (Gal. iii. 11.) ix. 32. Gal. iii. 24. v. 5. James ii. 24. In Gal. iii. 7, 9. οἱ ἐκ πίστεως εἰσι θεοὶ πίστεως. In Gal. iii. 12. the meaning is, the law has nothing to do with belief; it requires not belief, but obedience. δικαιοσύνη ἐκ πίστεως, Rom. ix. 30. x. 6. is, God's favour arising from man's belief in Jesus, and δικαιοσύνη ἐν τῇ π. God's favour on condition of belief. See also Rom. x. 8. x. 20. xii. 3, 6. 2 Cor. vii. 7.—(διὰ τῆς π.) Gal. iii. 14. Eph. ii. 8. iii. 17. 1 Pet. v. 9.—ἡ π. ὑμῶν, Rom. i. 8. 12. 1 Cor. ii. 5. 2 Cor. i. 24. x. 15. Phil. ii. 17. 1 Thess. iii. 5, 6, 7, 10. 2 Thess. i. 5, 4. 2 Tim. i. 5.—1 Tim. i. 5.—1 Tim. i. 14. 2 Tim. i. 13.—2 Tim. iii. 8.—Gal. v. 6. Eph. iv. 13. vi. 23. Phil. i. 29. 1 Thess. iii. 5.—Phil. 6. James i. 3. i. 5, 14, 20, 22, 24, 26. 2 Pet. i. 5. (2.) By metonymy, *πίστις* is put for *πίστεύοντες* in the phrase εἰς πίστιν, Rom. i. 17.]

[II. *The thing believed, the doctrine of Jesus*. (1.) As received by men and acted on. Acts xv. 23, 27. xv. 9. 1 Cor. xvi. 13. 2 Cor. xiii. 5. Col. i. 23. ii. 7. 1 Tim. ii. 15. (2.) Generally, either absolutely, as Gal. i. 23. vi. 10. Eph. iv. 5. 1 Thess. i. 3. 2 Thess. i. 11. 1 Tim. i. 2, 4, 19. ii. 9.

Πιστός, ἡ, ὄν.

I. *Faithful, true, just, observant of and steadfast to one's trust, word, or promise*. See Mat. [xix. 45.] xxv. 21, 23. Luke xii. 42. xvi. 10. [ix. 17.] 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2. comp. 1 Mac. xiv. 41. and see Bp. Chandler's Defence of Christianity, p. 38. &c. 1st edit. [Add Col. i. 7. iv. 7, 9. 1 Thess. v. 24. 2 Thess. iii. 3. 1 Tim. iii. 11. 2 Tim. ii. 13. Heb. ii. 17. iii. 2, 5. x. 23. xi. 11. 1 John i. 9. 1 Pet. iv. 19. v. 12. Rev. xvii. 14. 2 Mac. i. 2. Diod. Sic. xviii. 58. Pol. x. 18, 15. Xen. Cyr. v. 2, 23.]

II. *Faithful, certain, worthy to be believed, true*. 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. et al. Thus in the profane writers it generally signifies *worthy of belief, credible*. Raphaelus shows it is in this sense joined with λόγος by Polybius and Arrian. Comp. Wetstein on 1 Tim. i. 15. [In the above places (to which add Acts xiii. 34. 2 Tim. ii. 11. Titus iii. 8. Rev. xxi. 6. xxii. 6. and see Pol. iii. 9, 4. Dem. 377, 27. Thuc. v. 14.) the word is applied to things; but it is also said by Wahl and Schleusner to be used of persons. Wahl cites 2 Tim. ii. 2. Rev. i. 5. ii. 13. iii. 14; Schleusner, with more justice, refers to 1 Cor. vii. 26. 1 Tim. i. 12. 2 Tim. ii. 2. Comp. 1a. viii. 51. Prov. xiv. 6.]

III. *Believing or giving credit to another*. John xx. 27. where see Campbell's note, and comp. Gal. iii. 9. [See also Fuller's Misc. Sacr. i. 19. Suicer, ii. p. 742.] Plato, according to Scapula, uses it in this sense. But Qu. i. [See Soph. Œd. C. 1031.] Hence,

IV. *One who believeth in the Gospel of Christ, a believer, a Christian*. Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. [Col. i. 2.] 1 Tim. [iv. 3, 10, 12. v. 16.] vi. 2. Tit. i. 6. [See 3 John 5.]

Παρώ, ὦ, from πιστός.—[To persuade one to believe. 2 Mac. vii. 24. 1 Kings i. 36. See Polyb.

iv. i. v. 8. vi. 10. Tit. i. 1, 4, 13. H. 2. H. 15. 2 Pet. i. 1. Jude 3.—or with ἐν Χριστῷ, as 2 Tim. iii. 15. (3.) As requiring belief, Gal. iii. 23, twice, 25.]

[III. *Confidence, trust*. (1.) Generally, Heb. xi. 1. (Thuc. i. 120. Dem. 464, 20.) (2.) Used of certain hope, as the hope of future life, 2 Cor. v. 7. 1 Pet. i. 8, 9. (3.) Of trust in God, with Θεοῦ, Mark xi. 22.—with ἐν Θεῷ, Heb. vi. 1.—absolutely, Mat. xviii. 20. (Luke xvii. 6.) xxi. 10. Luke xvii. 5. xviii. 8. 1 Cor. xii. 9. (explained differently by different persons,) 2 Cor. iv. 13. (the same Spirit, the author of trust in God,) viii. 7. Eph. vi. 16. Heb. iv. 2. vi. 12. xl. 4—8, 9, 11, 13, 17, 20, 21—24, 27—31, 33, 39. xlii. 2. xlii. 7. James i. 6. v. 15. 1 John v. 4. Rev. ii. 14. xlii. 10. (4.) Of trust in Jesus. (a.) As the Saviour, generally (with εἰς), Acts xx. 21. xxiv. 34. xxvi. 18.—in the promises annexed to his death (with ἐν τῇ αἰματι), Rom. iii. 25. (with ἰησοῦ Χ.) Rom. iii. 22, 25. (b.) Absolutely, Rom. iii. 27, 28, 30, v. 1, 2. 1 Cor. x. 14. 17. (c.) Of trust in the divine power of Jesus to work miracles, Mat. vii. 10. (Luke vii. 9.) Mat. ix. 2. Mark ii. 5. Luke v. 20, 22. Mark v. 34. x. 52. Luke vii. 50. viii. 48. xvii. 19. xviii. 42. See also Mat. xv. 28. Mark iv. 40. Luke viii. 25. Acts iii. 10. (5.) Of trust in the power of the Apostles to do miracles, Acts xiv. 9. 1 Cor. xli. 9. (6.) Of trust built on rational grounds, certain persuasions, Rom. xiv. 1, 22, 23.]

[IV. *Faith, i. e. truth, honesty, religion*. Mat. xxvii. 22. Acts vi. 5. xi. 24. Rom. iii. 5. Gal. v. 22. 1 Tim. ii. 7. iv. 12. vi. 11. 2 Tim. ii. 22. 2 Tim. iii. 10. Titus ii. 10. (Diod. Sic. i. 79. Polyb. ii. 10, 1.)]

[V. The same as Parkhurst's sense VI.]

[VI. *Faith pledged, a promise*. 1 Tim. i. 19. v. 12. 2 Tim. iv. 7. Pol. i. 43, 3. Xen. An. i. 3. 28. Cyr. viii. 8, 3.—The word does not occur elsewhere in the N. T. So far Wahl. In the LXX we find the word expressing usually *honestly, firm promise, good faith*, as Neh. xi. 33.]

xviii. 22, 6. *To make one trustworthy.* Thuc. iv. 88. which Wahl construes *fidem exigere*, i. e. to bind to good faith.—*To confirm, establish.* 2 Sam. vii. 25.] Πιστόομαι, οἶμαι, pass. spoken of a person, to be confirmed in, assured of. occ. 2 Tim. iii. 14. See Wetstein on the place, and Suicer Thesaur. in πιστός. [It occurs in the passive in the sense of being established or confirmed. 2 Sam. vii. 16. 1 Kings viii. 26. In Ps. lxxviii. 8, 37. (in the 1 aor. pass.) it seems to mean, to remain faithful, not a very different sense.]

ΠΙ'Ω. See under πίνω.

Πλανάω, ὤ, from πλάνη.

I. Properly. *To lead out of the way, cause to stray or wander.* It occurs not, however, strictly in this sense as a verb active in the N. T. [but we have] πλανάομαι, ὤμαι, pass. to err, stray, as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25.—*To wander, as men.* Heb. xi. 38. where see Harmer's Observations, vol. iv. p. 518. [See Deut. xi. 28. xxi. 11. Xen. An. i. 2, 25. Arrian, D. E. ii. 12. Eur. Phœn. 429.]

[II. Figuratively, to mislead, seduce, believe, and πλανάομαι to be misled, to err, be mistaken. So Mat. xxii. 29. xxiv. 4, 5, 11, 24. Mark xii. 24, 27. xiii. 5, 6. Luke xxi. 8. John vii. 12, 47. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. 2 Tim. iii. 13. Heb. iii. 10. James i. 16. 1 John i. 8. ii. 26. iii. 7. Rev. ii. 20. xiii. 14. Arrian, D. E. ii. 7. *To seduce from the path of virtue.* Titus xii. 3. Heb. v. 2. James v. 19. 2 Pet. ii. 15. Rev. xii. 9. xviii. 23. xix. 20. xx. 3, 8, 10. 1a. xvi. 8.]

ΠΛΑ'ΝΗ, ης, ῆ.

I. Properly, a wandering out of the right way. See James v. 20. [Ez. xxxiv. 12. Ælian, V. H. iii. 29.]

II. Error, a wandering from the way of truth and virtue. occ. Rom. i. 27. James v. 20. 2 Pet. ii. 18. iii. 17. Jude 11. [Wahl puts 1 Thess. ii. 3. 2 Pet. iii. 17. (Diod. Sic. ii. 18.) as error in opinion; Rom. i. 27. James v. 20. 2 Pet. ii. 18. Jude 11. as error in conduct. Schleusner puts them together, as Parkhurst does, but places 2 Pet. iii. 17. under the next head. Comp. Ez. xxxiii. 10. Jer. xxiii. 17.]

III. Deceit, imposture. occ. Mat. xxvii. 64. 1 Thess. ii. 3. [and especially] seduction, deceiving. occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. Comp. ver. 1—3. [See Prov. xiv. 8.] The above cited are all the passages of the N. T. wherein the word occurs.

Πλανήτης, ου, ὁ, from πλανάομαι to wander.—*A wanderer, wandering.* [See Hos. ix. 20. Xen. de Ven. v. 17.] occ. Jude 13. where, I think, δαίμονες πλανήται can mean nothing but those five wandering stars which we call planets, namely, Mercury, Venus, Mars, Jupiter, and Saturn. (Of which see Cicero, de Nat. Deor. ii. 30.) Thus the words are used by Philo Byblius in Eusebius, Præp. Evang. i. 9. p. 33. A. (comp. p. 28. A.) by Plato, xi. 30. p. 558. C., by Diodorus Siculus, lib. i. p. 73. [Xen. Mem. iv. 7, 5. Aristot. Meteor. i. 4.] "The Jews," says Doddridge on Jude 13, "are said to have called their teachers *stars*; and they are represented under that emblem, Rev. i. 16. ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary, and sometimes retrograde, they are proper emblems of

persons so unsettled in their principles, and so irregular in their behaviour, as these men were." [So Schleusner. See Deyling, i. Obs. 70.]

Πλάνος, ου, ὁ, from πλάνη error, deceit.

[I. *A wanderer.* Ælian, V. H. iii. 29. and perhaps Job xix. 4.]

[II. *A misleading, fraud.* Xen. de Ven. iii. 6. Jer. xxiii. 32. Pierson ad Mœr. p. 315. and see notes on Thom. M. p. 717.]

[III. *A deceiver.* Especially used of false teachers who go about to deceive. So the Latin *planus*, Cic. Cluent. 26. Plin. N. H. xxxv. 10. Hesychius has πλάνος· πλανήτης, ἀπατεών. See too Aristoph. Vesp. 868. Wessel. ad Diod. Sic. Ecl. 527. occ. Mat. xxvii. 63. 2 Cor. vi. 8. 1 John ii. 18. iv. 1. 1 Tim. iv. 1. Many MSS. and some editions in this last place have πλάνης and the Vulg. has *erroris*. Others (as Parkhurst) consider the word as an adjective, and so used in this place. But Schleusner thinks there is no occasion to take it as an adjective. He translates πνεύμασι πλάνους teachers who are impostors. The word, however, he admits, occurs as an adjective in Menand. fr. p. 102.]

ΠΛΑ'Ξ, πλαξός, ῆ. The Greek etymologists deduce it from πλαγίος broad, q. πλατάξ<sup>1</sup>.—*A table or slab of stone.* Heb. ix. 4. Hence applied to the heart. 2 Cor. iii. 3. [Schleusner explains this place, "you are not an epistle properly, but figuratively, i. e. you have been brought up by my ministry to the Christian religion, which now shows its power in your hearts." By the words πλαξί λιθίνας, St. Paul, he thinks, refers to the stone tables of the law, or generally to the ancient custom of writing laws on tables set in public view. The form ἰν πλαξί καρδίας σαρκίνας is taken from Prov. iii. 3. vii. 3. and Jer. xvii. 1. xxxi. 34. whence it appears that the Hebrews said of any thing deeply infixed in the mind, that "it was written on the tables of the heart."] In the LXX it is used as in the N. T. for the Heb. תבליט a smooth plank. See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλάσμα, ατος, τό, from πίπλασαι perf. pass. of πλάσσω to form, fashion.—*Somewhat formed or fashioned, figmentum.* occ. Rom. ix. 20. [Is. xxix. 16. Job xl. 14. Artem. i. 56. Dem. 1110, 18.]

ΠΛΑ'ΞΟΣ. The Greek lexicographers deduce it from πηλός clay.

I. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the potter's business more than to the statuary's, &c. Comp. next sense. occ. Rom. ix. 20. Comp. Is. xxix. 16. xlv. 9. in LXX. [See Ælian, V. H. ii. 13. Lucian, Dial. Deor. i. 1. Xen. de Mag. Eq. vi. 1. Mem. ii. 6, 37.]

II. *To form*, as Adam of the dust of the ground, and Eve of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of Adam's body, by the LXX, Gen. ii. 7, 8. for the Heb. עָצָה to form, fashion. [Wisd. xv. 11.]

Πλαστός, ῆ, ὄν, from πλάσσω to form,

<sup>1</sup> It may, I think, be better derived from πλάσσω to form, fashion; but best of all from the Heb. תִּפֵּץ to cleave, and as a N. a fragment, or piece broken off, see Judg. ix. 53. in Heb., whence also the Eng. *flake*.

also to *feign, devise*. [See 1 Kings xii. 33. Reiske, Ind. Gr. Demosth. p. 602.]—*Artificial, artful*. occ. 2 Pet. ii. 3. [Ἀπλᾶστος occurs Gen. xxv. 27. to express an *honest or simple-minded man*.] Plato uses the phrase ΠΑΛΛΑΓΓΕΙΝ ΔΟΓΜΑΤΑ for *making an artificial laboured discourse*, Apol. Socr. § 1. [Dem. 602, 1.]

Πλατεία, ας, ἡ. See under πλατύνω II.

Πλάτος, εος, ους, τό, from πλατύνω broad.—*Breadth*. occ. Rev. xxi. 16. twice. Eph. iii. 18. where observe, that terms of *architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of Diana. Comp. Eph. ii. 19—22. and under Ἀρτεμῖς. [See 2 Mac. xii. 16. Ἄλιαν, v. H. ii. 10. Xen. Cyr. vii. 5, 8. In Rev. xx. 9. πλατὺς τῆς γῆς is put, according to Wahl, for *planities, a plain part of the earth*, as in Hab. i. 6. Schl. thinks πλατὺς a pleonasm, like πῦρ in Hebrew.]

Πλατύνω, from πλατύνω broad.

I. To make broad, widen. Mat. xxiii. 5. [See Is. liv. 2. Jer. li. 58. 1 Mac. xiv. 6. Xen. de Mag. Eq. iv. 3. Cyr. v. 5, 10.]

II. To dilate, enlarge, as the heart in tender love and benevolence<sup>1</sup>. 2 Cor. vi. 11, 13. Comp. Is. lx. 5 and Heb. and Eng. Lex. under γὰρ I. [In LXX it is hence used in the sense to *comfort*, as Ps. iv. 1. See also Ps. cxix. 32.]

ΠΛΑΤΥΣ, εἰς, ὁ.

I. Broad, wide. occ. Mat. vii. 13.

II. Πλατεία, ας, ἡ, a broad place [ὁδός or] (χώρα being understood) of a city, a broad street or open place, platea. Mat. vi. 5. [xii. 19.] Luke [x. 10. xiii. 25.] xiv. 21. Acts v. 15. [Rev. xi. 8. xxi. 21. See Prov. vii. 6. Is. xv. 3. Ez. vii. 19. xvi. 11.]

Πλέγμα, ατος, τό, from πλέσσει perf. pass. of πλέω to *plait*. [Any thing *woven, twisted, knit, braided*, &c. It is used in the N. T. of *hair braided or twisted in locks or curls*. 1 Tim. ii. 9. Comp. 1 Pet. iii. 3. This curling of hair is said by Mart. de Roa (Sing. S. Loc. t. i. lib. 3, 15.) to have been rather practised by women of loose character than others in ancient times. But any Italian statue-gallery would refute that opinion. The apostle is exhorting the women against *attention to ornament and vanity*. Salmasius (Ep. de Cesare Vir. et Mul. Coma, p. 266, 615, 651.) thinks that πλέγματα are generally *any ornaments of the hair*. The word occ. in Aq. and Theod. Is. xxxviii. 5.]

Πλείων, ονος, ὁ, ἡ, καὶ τὸ -ον<sup>2</sup>. An irregular comparative, from πολλός many. [Plural nom. πλείους and πλείονας, (Xen. Hel. ii. 2, 11.) acc. πλείους and πλείονας, (Thuc. iv. 37.) neut. πλείονα.]

[I. *More, greater in number*. Mat. xx. 10. xxi. 36. xxvi. 53. Mark xii. 43. (and Luke xxi. 3.) where Parkhurst says *more in quantity*. Luke iii. 13. (See Lobeck on Phryn. p. 410. Xen. Ec. xxi. 43. Paus. viii. 29.) xi. 53. John iv. 1. vii.

<sup>1</sup> I cannot forbear observing, that the expression καρδία πλεονάζουσα is strictly and philosophically just; the heart of man is really dilated by love and zealous affection, and in consequence, while he is under the influence of those joyful passions, his pulse becomes strong and full.

<sup>2</sup> [The neuter is both πλέων and πλείων. Thuc. vii. 63.]

31. Acts ii. 40. iv. 22. xiii. 31. xv. 28. xxi. 10. xxiii. 13, 21. xxiv. 11. (on the omission of ἡ see Lobeck, ubi supra. Paus. viii. 21. x. 37.) 17. xxv. 6. xxvii. 20. xxviii. 23. Heb. vii. 23. 2 Tim. ii. 16. (Lobeck on Phryn. p. 280. Diod. Sic. i. 79. xii. 21. Xen. Mem. ii. 3, 1.) Οἱ πλείονες or πλείους, the greater part, most. Acts xiii. 32. xxvii. 12. 1 Cor. x. 5. xv. 6. 2 Cor. ii. 6. ix. 2. In 1 Cor. ix. 19. οἱ πλ. is by so many the more. In 2 Cor. iv. 15. it is for πολλῶν, says Schleusner; and Wahl translates it *plures, several*. The neut. πλείων is used adverbially, more. Luke vii. 42. John xxi. 15. where Schl. translates it *more vehemently*, and cites Gen. xlv. 30. Eur. Phoen. 1667. Then ἰπὶ πλείων is used of time, longer. Acts xxiv. 4. (Xen. Cyr. i. 3, 1.) and of place, wider. The comp. seems put for the positive in 2 Tim. iii. 9. Diod. Sic. iv. 74. xvii. 30.]

II. *More, greater, more excellent*. Mat. vi. 25. xii. 41, 42. Mark xii. 33. [Add Luke xi. 31, 32. Heb. iii. 3. xi. 4. Rev. ii. 19. Xen. Ages. ii. 24. Wahl and Schl. add also Mat. v. 20. See περισσώω.]

ΠΑΕΚΩ, perhaps from Heb. תָּפַח a distaff, used in spinning or twisting flax together.—To *plait, plico*. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2. [Ex. xxviii. 14. Is. xxviii. 5. Xen. An. iii. 3, 18.]

Πλεονάζω, from πλείων more.

[I. To become more, be increased, abound. Rom. v. 20. (see iii. 20. vii. 7—9.) vi. 1. 2 Cor. iv. 15. viii. 15. (where it is to *superabound, have more than enough*, according to Parkhurst, or to *have more than others* according to Schleusner. See Ex. xvi. 18.) Phil. iv. 17. 2 Thess. i. 3. and 2 Pet. i. 8. in which two last passages Schleusner thinks that the actual progress of increase is expressed, and cites 3 Esdr. vii. 77. But a very good sense is made by translating simply to *abound*. 2 Chron. xxiv. 11. Prov. xv. 6.]

II. To cause or make to abound. 1 Thess. iii. 12. Comp. 2 Cor. ix. 8. [Num. xxvi. 54. Jer. xxx. 15. 2 Mac. iv. 35.]

Πλεονεκτέω, ὦ, from πλείων more, and ἔχω to have.

I. To have more or a greater share than others, whether of good, as Thucydides, lib. vi. τῶν ἐπιλήμων οὐ ΠΛΕΟΝΕΚΤΕΙ<sup>1</sup> μόνον, 'hath not only the greatest share of the benefits;' or of evil, as Xen. Cyr. i. 6, 19. ΠΛΕΟΝΕΚΤΕΙΝ τοῦ ψυχῶς καὶ πόνου, 'to have the greatest share of, or to endure the most, cold and labour.' [vii. 5, 26.]

II. In the N. T. it is used only in a bad sense. Transitive, with an accusative of the person, to make a gain or prey of, to defraud, aliquem questui habere. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6. In which last text Theodoret, Chrysostom, Theophylact, and others of the Greek commentators, explain πλεονεκτεῖν of *defrauding or injuring our brother by adultery*; so likewise do many of the moderns, as Erasmus, Heinsius, Whitby, &c.; and indeed the context, both preceding and following, clearly proves that it relates to this sort of injustice. See more in Suicer, Thesaur. under πλεονεκτεῖν, and in Whitby and Kypke on the text. [Schleusner and Wahl do not notice this explanation, but class this passage under the head to defraud. See Xen. Cyr. i. 6,

31 and 33. Mem. iii. 5, 2. Polyb. vi. 56, 2. In the LXX it means to be *covetous*, to seek after more. See Ez. xxii. 27. Hab. ii. 9.]

III. To get the better, as an enemy, whether by force, conduct, or fraud. It is so applied by the Greek writers, who likewise use the passive *πλεονεκτομαι*, *οὔμαι*, for being worsted. Thus Plutarch, ΠΛΕΟΝΕΚΤΟΥΜΕΝΟΣ 'ὕπὸ τῶν πολεμίων, 'being worsted by the enemies.' So 2 Cor. ii. 11. *ἵνα μὴ πλεονεκτῶμεν ὑπὸ τοῦ Σατανᾶ*, *lest we should be overcome by Satan*, i. e. *lest Satan should get an advantage of us*, as it is well rendered in our translation. See Wetstein.

ΠΛΕΟΝΕΚΤΗΣ, ου, ὁ, from *πλεονεκτιναι*.

[I. Properly, one having more than others.]

II. *Covetous, avaricious, q.* ΠΛΕΟΝ 'ΕΧΕΙΝ βουλόμενος, *desirous of having more*, than his due, namely. occ. 1 Cor. v. 10, 11. vi. 10. [Ecclus. xiv. 9. Xen. Mem. i. 5, 3. Diod. Sic. xx. 106.]

III. *A person exorbitantly addicted to carnal lusts, "a lewd, lascivious libertine."* Locke. occ. Eph. v. 5. [This sense is not required. See *πλεονεξία*.]

Πλεονεξία, ας, ἡ, from *πλεων*, *ονος*, *more*, and *εχω* to have. [Properly, *what one has more than others*. See Xen. Mem. i. 6, 12. Polyb. ii. 19, 3. Herodian i. 5, 6.]

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches*. Luke xii. 15. Mark vii. 22. where Campbell, whom see, "*insatiable desires*." Comp. 2 Pet. ii. 14. [Add Rom. i. 29. 1 Thess. ii. 5. 2 Pet. ii. 3. Schleusner and Wahl also add, and I think rightly, Eph. iv. 19. v. 3. Col. iii. 5. which places Parkhurst, after Locke, explains to be *inordinate desire in general matters*. Elsner (ii. p. 218.) has endeavoured to show that the word admits this sense; but Salmasius (de Foen. Trapez. p. 121.) denies it. Parkhurst adduced two passages which prove nothing. Schleusner observes, on Col. iii. 5. (where the common explanation is "*covetousness, which is as bad as idolatry*," that perhaps the words *ἡτις ἰστίῃ εἰδωλολατρεία* were a gloss by St. Paul himself; for in the LXX *πλεονεξία* is used for *idols and idolatry*. See Ps. cxix. 36. The word occ. Jer. xxii. 17. Ez. xxii. 27. Hab. ii. 9. Xen. Cyr. i. 6, 28. Polyb. vi. 56, 3.]

II. *A defraudation, extortion, a gift or kindness extorted by importunity and force, as it were, and conferred with grudging*. 2 Cor. ix. 5. where see Macknight. [Schleusner says here, *an action which shows avarice*, and observes, that *πλεονεξία* is opposed to *εὐλογία*. Wahl says *avarice*.]

Πλευρά, ας, ἡ, q. from *πῖλω* to be, and *εὐρύς* broad, *as being the breadth*, as it were, of the body, or of whatever it is spoken of.—*The side of the human body*. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. [Gen. ii. 21, 22. 2 Sam. ii. 16. Is. xi. 5. Dan. vii. 5. Xen. An. iv. 1, 18<sup>2</sup>.] Hence the Eng. *pleurisy, pleuritis*.

<sup>1</sup> [On the application of the word to *superiority in war*, see Spanh. ad Julian. p. 169. Irmsch. ad Herodian. l. 5.]

<sup>2</sup> [Schleusner thinks it may be the *pericardium* in John xix. 34. because there is a fluid like water in that membrane; and he cites Homer, Il. iv. 468. to show that *πλευρά* means sometimes *ἡ ἐντὸς τῶν πλευρῶν*. Very likely the *pericardium* might be pierced, but it is absurd to suppose that St. John meant to describe any thing but the outside place of the wound.]

ΠΑΕΩ, from the Heb. פָּרַץ to cut, cleave<sup>2</sup> whence also the Eng. *plough*.—*To sail in a ship, q. d. to cut the sea in sailing*. Thus *τίμνειν* to cut is applied in Greek, as the words *seco, sulco*, &c. often are in Latin, and *cut, plough*, in Eng. See Homer, Od. iii. 174, 5. Virgil, *Æn.* v. 2. x. 166, 197. occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24. [Is. xlii. 10.]

Πλῆων, ονος. See *πλεων*.

Πληγή, ἡς, ἡ, from perf. mid. *πέπληγα* of *πλήσσω* to strike.

I. *A stroke, a stripe*. See Luke x. 30. xii. 48. Acts xvi. 23, 33. [2 Cor. vi. 5. xi. 23. 2 Mac. iii. 26. Xen. Cyr. i. 3, 16. Polyb. ii. 33, 6. If Acts xvi. 23. belongs to this head, we must understand *τὰ τραύματα* or *τὸ αἷμα*. Others consider *ἀπὸ τῶν πληγῶν* as put for *τὰς πληγὰς*, and refer this passage to sense II.]

II. *A wound*. Rev. xiii. 3, 12. 2 Mac. vi. 30.

III. *A plague, calamity, affliction*. Rev. xi. 6. [20.] xv. 1, 6. [8. xvi. 9, 21. xviii. 4, 8. xxi. 9. xxii. 18. And perhaps Dent. xxv. 2. Num. xiv. 37. xxv. 8, 9, 17. Is. x. 24. liii. 3, 4<sup>2</sup>.]

Πληθος, εος, ους, τό, from *πλήθω* to fill.

[I. *A multitude, quantity, great number*. Luke i. 10, 11, 13. v. 6. vi. 17. xix. 37. xxiii. 27. John v. 31. xxi. 6. Acts iv. 32. v. 14. xiv. 1. xvii. 4. xxi. 36. xxviii. 3. Heb. xi. 12. James v. 20. 1 Pet. iv. 8. Gen. xlviii. 19. Xen. Mem. i. 1, 14. Diod. Sic. i. 55. iii. 22. Eur. Phoen. 732.]

[II. *A multitude of people*. Mark iii. 7, (on the construction see Perizon, ad *Æl.* V. H. xiv. 22. D'Orville on Chariton, p. 298. Matthise, § 301.) 8. Acts ii. 6. v. 16. xiv. 4. xix. 9. In Luke xxiii. 1. Acts xxiii. 7. we may translate the *assembly*; and perhaps in Acts vi. 2, 5. xv. 12. xxi. 22. the *body of disciples*.]

Πληθύνω, from *πλήθος* [a multitude].—Transitively, to multiply, increase, cause to multiply or increase. 2 Cor. ix. 10. Heb. vi. 14. [Gen. xvi. 10. 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Gen. xlviii. 16.] Also, intrans., to multiply, be multiplied. Acts vi. 1. [Ex. i. 20. 1 Sam. xiv. 19. Herodian iii. 8, 14.] Πληθύνομαι, pass. to be multiplied or increased, to abound. Mat. xxiv. 12. Acts vi. 7. [ix. 31.] xii. 24; where it is applied to the word of God, considered as a *divine seed* bringing forth abundant increase. See Doddridge on the place, and comp. *αὐξάνω* III.

Πλήθω, from the obsolete V. *πλᾶω* to fill, whence the reduplicate verbs *πιμπλᾶω* and *πιμπλημι* the same.

<sup>2</sup> It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric *πλαγή*, *πληγή*; but I must confess, when I find<sup>2</sup> that the Icelandic *plaga* denotes a calamity, the Swedish *plaga* and Irish *plagam* to plague, the Welsh *pla*, and Dutch *plag* a plague, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga* and Greek *πληγή*, not from the V. *πλήσσω*, but from the Heb. פָּרַץ to cleave, cut or break in pieces.

<sup>2</sup> "PLAGUE, pestis, C. B. *pla*, B. *placy*, Gr. *πληγή*, Dor. *πλαγή*, Icelandic *plaga*, est calamitas, Suecic *plaga* to plague, Hibernic *plagam*, L." Ly'e's Junius Etymol. Anglican.

I. *To fill, make full*, as a sponge with vinegar, Mat. xxvii. 48. John xix. 29; a marriage-feast with guests, Mat. xxii. 10. [See also Luke v. 7. Gen. xxi. 19. Jer. li. 34.]

II. *To fill*, in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67. [Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9.]; with fear, Luke v. 26; with madness, vi. 11; with astonishment, Acts iii. 10; with zeal, v. 17. xiii. 45; with confusion, xix. 29. [with anger, Luke iv. 28. See Gen. vi. 11, 13. Prov. xii. 22.]

III. In the pass. to be fulfilled, completed, ended, of time. Luke i. 23, 57. ii. 21. where the meaning certainly is not that the *eight days were ended*, but that the *eighth day was come*. See Gen. xvii. 12. Lev. xii. 3. and comp. συμπληρώ III.

Πλήκτης, ου, ὁ, from πλήσσω to strike.—A striker (so Plutarch in Marcell. p. 298. C. [c. 1.] τῇ χειρὶ πλήκτης [Pyrrh. c. 30.]); or, a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren. Thus Theodoret, Chrysostom, and Ecumenius understand it; but Theophylact, joining both senses of the word together, explains it, μήτε διὰ χειρῶν πλήττοντα, μήτε διὰ πικρῶν λόγων καὶ ἀποτόμων ἀκαίρως, 'neither smiting with the hands, nor unseasonably with bitter and severe words.' occ. 1 Tim. iii. 3. (where it is opposed to ἀμαχον.) Tit. i. 7. See Suicer, Thesaur. and Elsner and Kypke on 1 Tim., the latter of whom explains the word by vehement, impetuous, quarrelsome. [Wahl takes the first sense, observing that the word is joined with παρονος, because drunkenness and blows frequently go together. Schleusner agrees with Parkhurst. The word occ. Symm. B. xxvii. 15.]

Πλημμύρα, ας, ἡ, from πλήμῃ<sup>1</sup> the flow of the sea, as opposed to the ebb, (which from πλῆμι or πλάω to fill,) and μύρω to flow, which from the oriental πω, the same.

I. *The flow of the sea, full or high tide*. Thus sometimes used in the profane writers.

II. *A flood, overflowing inundation*, whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job xl. 18 or 23. ἰδὼν γίνεσθαι πλημμύρα, if there be a flood, for the Heb. וַיִּבְרַח הַיָּם, behold the stream may press; so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake. [See Valck. ad Ammon. p. 197. Spanh. ad Callim. Hymn. Del. 263.]

Πλήν, an adverb.

1. Governing a genitive, besides, [except.] Mark xii. 32. John viii. 10. Acts viii. 1. xv. 28. xxvii. 22. [Thuc. iv. 54. Xen. An. i. 9, 9.] So with εἶναι and a verb following, except that, q. d. more than that. Acts xx. 23. [Xen. An. i. 8, 20. Dem. 241, 9. Comp. Is. xlv. 14, 21. 2 Kings xxiv. 14. Ex. xx. 3.]

[2. But, yet, nevertheless. Mat. xviii. 7. xxvi. 39. (comp. Mark xiv. 36.) Luke vi. 24. x. 11, 20. xviii. 8. xxii. 22, 42. It sometimes expresses the Latin ceterum, but, for the rest, and is used either in passing to a new subject or returning to an old one, as Luke xix. 27. 1 Cor. xi. 11. Eph. v. 33. (comp. ver. 26 and 28.) Phil. iv. 14. Polyb. xi.

17, 1. In Luke xii. 31. xiii. 28. Phil. i. 18. it is but rather. In Phil. iii. 16. it is however.]

3. Moreover, but moreover, q. d. what is more. Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. [Luke x. 14. xiii. 33.]

Πλήρης, σος, ους, ὁ, ἡ, καὶ τὸ —ες.

I. *Full*, in a passive sense, filled. Mat. xiv. 20. xv. 37. [Mark vi. 43. viii. 19. Lucian, Dial. Deor. v. 3. Xen. An. i. 2, 7. 5, 1. And hence it is abounding in, richly supplied with, as Luke iv. 1. John i. 14. Acts vi. 3, 5, 8. vii. 55. ix. 36. xi. 24. xiii. 9. xix. 28. in which passages it refers to the Holy Spirit, and to various graces with which believers are filled. In Luke v. 12. πλήρης λέπρας, full of leprosy, means οστεῖνα with that disease. See Neh. ix. 25. Eccles. xix. 26. Polyb. v. 15, 6. Xen. An. iii. 5, 2. Dem. 1445, 13.]

II. *Full, complete, perfect*. Mark iv. 28. So the LXX apply it to στάχυες ears of corn, for the Heb. מלֵךְ full, Gen. xii. 7, 22. [Schleusner says that in Mark the phrase means either plentiful, copious, or "of such size as to fill the whole follicle in which it is contained." Wahl has, "which has its full and just size." He and Schleusner refer 2 John 8. πλήρης μισθός (see Ruth ii. 8.) to this head. Parkhurst says it is abundant, copious, ample, in that place. Comp. Eccles. i. 6. Hor. iii. Od. 18, 5.]

Πληροφορίω, ᾧ, from πλήρης full, and φορέω or φέρω to carry.

[1. Properly, to make full<sup>2</sup>, make perfect, fulfil, like πληρῶ. It is used especially of weights and measures (see Alberti, Obsa. Phil. p. 430.); of trees bearing a full measure of fruit; and in the passive, of the fœtus passing its full time in the womb.]

II. *To fulfil, thoroughly accomplish*. occ. 2 Tim. iv. 5. where Chrysostom and Theophylact explain it by πληρώσω. Comp. Acts xii. 25. xx. 24. Col. iv. 17. [So Wahl and Schleusner, to satisfy or perform fully. See Pearson, Obsa. ad Epp. Ignat. p. 9. Zon. Lex. c. 1567. (who explains it by πληρώσω.) Suicer ii. p. 753.]

[III. To make certain, used either of persons or things. (1.) To make one certain, persuade him firmly, convince. Rom. iv. 21. xiv. 5. both times in the passive. So Clem. 1 Cor. 42. and Ignatius Magn. § 8, 11. (cited by Parkhurst) use the word. See also Ctesias, Excerptt. c. 38. Isocr. Orat. Trapez. p. 628, 4.) p. 360. Steph. Euseb. H. E. iii. 24. (2.) To make a thing certain, confirm or prove it. Wahl and Schleusner put Luke i. 1. under this head. About things fully proved to us. So the Syriac. Parkhurst, after Campbell, considers the word as meaning in that place accomplished; and he refers to Mill, Proleg. p. v. Again, Wahl refers 2 Tim. iv. 17. to this head; and Schleusner notices this explanation of the text as held by some writers, and does not give any other. But Parkhurst refers this place also to sense I., and cites the Vulg. translation implatur, Chrysostom's explanation πληρωθῇ; and Theophylact's βεβαιωθῇ, ἡ εἰς τέλος ἔλθῃ καὶ πληρωθῇ, might be established, or might be brought to an end and completed. The word βεβαιωθῇ

<sup>1</sup> [Suidas has πλήμῃ ἢ πλημμύρα τῆς θαλάσσης. Hesychius, πλημμυρεῖν τὸ δρῆμα τῆς θαλάσσης, ἢ ἐπιμόρσει.] (498)

<sup>2</sup> [Schl. says, to go to any place quickly and vehemently, from ships, which with full sail go quickly to port.]

agrees with Wahl's and Schleusner's, which to me appear most satisfactory. The word occ. Eccles. viii. 1. Grab. Spic. Fat. i. p. 219.]

Πληροφορία, ας, ἡ, from the same as πληροφορίω, [which see].—*Full conviction* or assurance. occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. [In Col. ii. 2. Heb. x. 22. Wahl thinks it put for an adjective, πλήρης, and refers to Gesen. 644, 2.]

Πληρώω, ᾧ, from πλήρης full.

[I. *To fill, or make full.* (1.) Properly, as a net with fish, Mat. xiii. 48.—a valley with materials, Luke iii. 5. See Diod. Sic. ii. 39. xiii. 77 and 78. Thuc. i. 29. (2.) It is used of spaces filled with noises, smells, &c. John xii. 3. Acts ii. 2. (Wahl translates the verb in these cases to *penetrate*; and the phrase ἐπληρώθη ἐκ τῆς δομῆς he compares with πληθύνειν ἀπό in Athen. xiii. p. 569. F., citing Schweigh. Addend. et Corr. p. 478. and on book ix. p. 410. C.; but this is unnecessary.) —and (3.) Figuratively, of places filled with opinions, rumours, &c., as Acts v. 28. See Liban. Ép. 721. and Justin xi. 7. Phrygian religionibus implevit.]

II. *To fill, in the sense of supplying copiously, and hence in the pass. to be filled, or to be full, in the sense of possessing a large share of.* With a gen. Acts ii. 28. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4. Plat. Sympos. p. 316. D. Plut. in Fab. Max. c. 5. —with a dat. Rom. i. 29. 2 Cor. vii. 4. 2 Mac. vii. 21.—with *iv* and a dat. Eph. v. 18.—with *τις* and acc. for *iv* and dat. Eph. iii. 19.—with an acc. abs. Phil. i. 11. Col. i. 19.—absolutely, Eph. i. 22. iv. 10. Phil. iv. 18. Col. ii. 10. So in LXX, 1 Kings vii. 14. and impleo in Liv. vii. 7. xxxvi. 29. Ovid, Met. vii. 4, 28.—[The sense is perhaps rather to *occupy, or take full possession of*, in John xvi. 6. where it is used of *filling the heart*. The same phrase occurs Acts v. 3. and Wahl thinks it has the same sense; but Schleusner says it is there to *supply with advice, incite, advise, sollicit*, with a notion of *boldness*, and Parkhurst translates it to *embolden*, adding,] this is an Hebraical or Hellenistical expression, signifying to *embolden*, and corresponding to the Hebrew one, שָׁחַח אֶת־הַקּוֹץ, used Esth. vii. 5. Eccles. viii. 11. and by the LXX in the former text rendered ἰδὺμγοι *hath dared*, and in the latter 'ΕΠΑΥΡΟΦΟΡΗΘΗ 'Η ΚΑΡΔΙΑ.

III. *To fulfil, complete, accomplish, perform fully.* Mat. iii. 15. Luke ix. 31. (where see Kypke.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17. where see Elsner and Wolfius. [See Herodian, iii. 11, 9. Ælian, V. H. ii. 44. Zosim. ii. c. 41. extr. Cic. Cluent. 18. Tac. Ann. iii. 53. Plin. Ep. x. 56. Schleusner adds Acts xiv. 26. xix. 21. and Wahl agrees with him in adding Rom. vii. 4. Many explain Mat. v. 17. in this sense simply, *I came to fulfil the law, i. e. the types and prophecies of the law*. Parkhurst thinks the word has a more extensive meaning, "*to fulfil the types and prophecies, to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine.*" Schleusner takes the last clause nearly as the meaning, *to explain fully and confirm the authority of the law*. See sense IX. Wahl refers it to sense VIII. Again, most critics refer Gal. v. 14. to this sense. Schleusner trans-

lates it to *comprehend*, which is certainly a good sense there; but not borne out by other places<sup>1</sup>.] —*To preach or explain fully.* Rom. xv. 19. Col. i. 25.

IV. *To fulfil, accomplish, or perform*, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, *τὸς ἐπληρώθη, then was fulfilled, ὅπως, and ἵνα πληρωθῇ, that it might be, or so that it was fulfilled*, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15, 17, 18. viii. 17. [Add to the instances of these phrases, Mat. iv. 14. xii. 17. xiii. 35. xxvi. 54, 56. xxvii. 9, 35. Mark xiv. 49. xv. 28. Luke i. 20. iv. 21. xxiv. 44. John xiii. 38. xiii. 18. xv. 25. xvii. 12. xviii. 9, 32. Acts i. 16. iii. 18. James ii. 23. There have been two ways of getting rid of such citations from the Old Testament as do not seem susceptible of the sense put on them. The first is that suggested by Parkhurst, of supposing that the writers only meant to *allude to them*, but not to *cite them as actual prophecies*. The other, adopted by very many of the German rationalists, is, that the writers did mean to cite them as prophecies, because they thought that every event of Christ's life was foretold in the Old Testament, but they were mistaken. The assertion, that the Evangelists entertained such a belief is far more easily made than justified. But to me both methods appear mere cutting of the knot. Before we can possibly decide that the passages cited are not susceptible of the sense put on them, we ought at least to possess *all* the light that the most extended researches into the Scripture and Jewish writings can give; and even then we should not be too hasty in deciding that much of the knowledge which might justify the Evangelists may not have passed away in the lapse of ages. The careful examination of difficulties like these, the throwing sunshine on the shady places of Scripture, so many of which still remain, and not, after the rationalist fashion, the reconstruction of Christianity, is the proper province of modern theology.] On Mat. ii. 15. observe that Hos. xi. 1. to which it refers, runs thus, *when Israel was a child, then I loved him, and called my son out of Egypt*. This latter part of the text, St. Matthew tells us, was fulfilled by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application, let us turn to Exod. iv. 22, 23. where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the LORD, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me.* In delivering which message to Pharaoh, Exod. v. 1. Moses and Aaron say, *Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness*. Now, under the patriarchal dispensation, every *first-born son* in the holy line, reckoning from the father, i. e. every one who had the rights of primogeniture, was a type

<sup>1</sup> [He refers, indeed, to Eph. i. 23. translating "qui omnes communis imperio complectitur et regit," making πληρομένον the middle; to Eph. iv. 10. "ut regnum suum solenne et universum instauraret."] x k 2

of the *Great First-born*<sup>1</sup>, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. The people of Israel then being thus solemnly declared by God himself to be his *Son*, even his *first-born*, must (like David afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, in some respect, an eminent type of the same exalted personage. And let it be particularly observed, that the LORD gave to Israel this high title, on occasion of his calling him out of Egypt. Believers, therefore, might naturally expect that something similar to the calling of Israel out of Egypt would happen to him whom Israel represented. If Jesus then was indeed the *Messiah the Son of God*, the *Great First-born*, St. Matthew very pertinently applied Hosea's words concerning God's calling Israel when a child (i. e. in a political sense, as not being yet formed into an independent nation) out of Egypt, to his calling the antitype of Israel, even his beloved child Jesus, out of the same country. — As to Mat. ii. 17, 18<sup>2</sup>, if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11. we consider the Church and people of Israel as historical types of the Christian Church and people, and what happened to those as types of what should be fulfilled in these; and particularly if we regard the captivity of the former in Babylon, as the emblem of the more awful captivity of the latter in death and the grave, we shall see that the words of the prophet Jeremiah, ch. xxxi. 15—17. though in their primary, immediate, and outward sense, certainly relative to the *Babylonian captivity*, yet were, as the Evangelist asserts, fulfilled or accomplished, i. e. in their ultimate and highest view, by the slaughter of the infants at Bethlehem and its neighbourhood. Yea, the expression that Rachel would not be comforted, because they were not, is more properly applicable to a natural, than to a political death<sup>3</sup>. Comp. under *ἐπι* VIII. With regard to Mat. viii. 17. it is almost a literal translation of the Heb. of Is. liii. 4. which undoubtedly may, and, I think, ought to be rendered, *surely he himself took away our infirmities, and carried off our sicknesses or maladies*—an interpretation which the Greek in Mat. viii. 17. will likewise very well bear. Comp. βαρύνω III.

[V. To fulfil, complete, of time. Mark i. 15. Luke xxi. 24. John vii. 8. Acts vii. 23, 30. ix. 23. xxiv. 27. See Gen. xxv. 24. 1. 3. Joseph. Ant. vi. 4. 1. Tobit viii. 20. Plin. H. N. vii. 16. Hor. Ep. i. 20, 27. Wahl adds Luke ix. 31. to this head; but it is difficult without torture to accommodate the passage to it.]

[VI. To complete, finish. Luke vii. 1. Acts xix. 21. See 1 Kings i. 14. and Pallad. Jun. 2.]

[VII. To supply, fill up what is wanting, Mat. xxiii. 32. See Phil. iv. 19.]

[VIII. To perfect. John iii. 29. xv. 11. xvi. 24. xvii. 13. 2 Cor. x. 6. Phil. ii. 2. 2 Thess. i.

<sup>1</sup> See *πρωτότοκος* below, and Heb. and Eng. Lexicon under *בְּרִית* I.

<sup>2</sup> [I would recommend to the reader a publication by Mr. Forster of Limerick, called, *Critical Essays* on Gen. ch. xx. and Mat. ii. 17, 18. in which he has suggested and very ingeniously supported the opinion, that the prophecy of Jeremiah was intended as a connecting link between the type and antitype.]

<sup>3</sup> See Mr. Lowth's Notes on Jer. xxxi. 15. and an excellent Sermon of Dr. George Horne's (late Lord Bishop of Norwich), vol. 1. Disc. x.

11. Col. ii. 10. iv. 12. 1 John i. 4. 2 John 12. Rev. iii. 2. Schleusner and Wahl add Luke xxii. 16. until I make it more perfect with you in the kingdom of God. Schleusner, until a more perfect feast (one in which we shall be disturbed by no arms of danger, as we now are) shall be instituted in the kingdom of God. Wahl.]

[IX. To teach, explain fully. This seems a Chaldaism, for the word *רָאָה* to fill or perfect is used by the Chaldaee paraphrasts to express teaching, whence comes the name of the *Gemara*. See the paraphrase on Deut. vi. 7. Job xxii. 22. occ. Rom. xv. 19. (which passage, however, is by others referred to sense I., like Acts v. 28. and explained by an hypallage,) Col. i. 25. and according to some, Col. ii. 10. See 1 Mac. iv. 19. Heina. Ex. S. 11, 8.]

Πλήρωμα, ατος, τό, from πληρῶν to fill. [Verbals in *μα* have both an active and passive signification<sup>4</sup>. And hence, πλήρωμα may be either]

[(1.) A filling or filling up, or (2.) that with which any thing is filled. In the N. T. we find the following meanings.]

[1. That with which any thing is filled, that which is in any thing, which is contained in any thing. 1 Cor. x. 26, 28<sup>5</sup>. The fulness of the earth, i. e. says Parkhurst, "all the good things with which the earth is filled." Comp. 1 Chron. xvi. 32. Ps. xxiv. 1. xevi. 11. xeviii. 7. Again, in John i. 16. ἐκ τοῦ πληρώματος αὐτοῦ, the fulness of divine graces in Christ. (see ver. 14.<sup>6</sup>) Comp. Polyb. i. 21, 1. i. 60, 1. Aristid. de Non. Ag. Com. p. 282. (of inhabitants of a city.) Thuc. vii. 4, 12. Diod. Sic. xi. 3. (Of rowers, i. e. persons with which a vessel is filled, and it is thus applied to rigging, arms, lading, &c. See *Æschin.* p. 488. ed. Reiske.) Casaub. ad Athen. viii. p. 612. and Lys. p. 702. ed. Reiske. It is used before a genitive for an adjective, according to Wahl, in Mark viii. 20. πόσων σπυρίων πληρώματα, for πόσας σπυρίδας πλήρεις, (which place Parkhurst translates, the fulnesses of how many baskets of fragments. Schl.

<sup>4</sup> [See Storr. Opusc. Acad. i. p. 144.]

<sup>5</sup> Observe, that in 1 Cor. x. 28. the words τοῦ γὰρ ἑαυτοῦ ἢ τῆς γῆς καὶ τοῦ πληρώματος αὐτῆς are wanting in eleven MSS., seven ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Wetstein, to whom we may add Bp. Pearce (whom see), and omitted in Griesbach's text.

<sup>6</sup> "The expression ἐκ τοῦ πληρώματος αὐτοῦ is very observable. The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the *πλήρωμα* or *fulness*, by which they meant a fictitious plenitude of the Deity, in which the whole race of *Æons* was supposed to subsist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the elder Gnostics also) that they were themselves of the *spiritual* seed, had *constant* grace, and could not fall of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all believers at large, have received of the *plenitude* or fulness of the divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned Waterland, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1. 2nd edition. And indeed a person who knows a little of the history of heresy in the primitive church, can hardly doubt but St. John alluded to Cerinthus and his followers in the above expression.



translates it according to Wahl's explanation,) and in Rom. xv. 29. where Wahl explains *ἐν πληρώματι εὐλογίας τοῦ Χριστοῦ*, to be for *ἐν εὐλογία πλήρει with the full blessing*, omitting with Griesbach the words *εὐαγγελίου τοῦ before Χριστοῦ*. Parkhurst translates it in the same way, not noticing the omission. Schleusner retains the words and translates, *the very plentiful fruits of the Gospel*. So Eph. iv. 13. to the measure of the stature of the fulness of Christ, i. e. according to Parkhurst, "to that full stature or growth in spiritual graces which becomes the body of Christ," i. e. the Church. Thus he makes *ἡλικίας* depend on *πληρώματος*, i. e. he would make *πληρώματος*, if an adjective, agree with *ἡλικίας*. So Luther. Others make *τοῦ Χριστοῦ* depend on *πληρώματος*, and, if *πληρώματος* were an adjective, would make it agree with *Χριστοῦ*. Christ, say they, as man, grew up to perfect wisdom, as he increased in stature. (Luke ii. 40.) His people, i. e. his Church, are as far as they can to imitate him.

[II. Plenty, abundance, all that is possessed by the subject. Rom. xi. 25. The fulness, complete number, abundance of the nations, i. e. all the heathen nations. And in Rom. xi. 12. *πλήρωμα* seems to have the same meaning, and to import, as Parkhurst says, "a general conversion to Christianity" on the part of the persons spoken of. Schleusner considers it as used in contrast with *παράνωμα*, and construes it, *happiness, happy state*, &c.; and Wahl takes it in the same sense, translating it *better condition*. In Eph. iii. 19, the fulness of God seems to be, the fulness of the presence of God. The apostle, observes Macknight, having said that Jews and Gentiles are formed into a holy temple for a habitation of God by the Spirit, prays that this great temple may be filled with the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, ch. iv. 6. And so Theodoret, quoted by Parkhurst, *ἵνα τελείως αὐτὸν ἱνοικον διαγωνται*, "that they may receive him entirely for an inhabitant." Others, however, understand the fulness of God to be the perfection of God, and suppose the apostle to pray that the Ephesians may receive from God such strength and knowledge as to make progress towards his perfection. But I think the word *πληρώ* excludes the idea of progress, and denotes full possession, which is a sufficient objection to this interpretation. In Col. ii. 9. the word denotes the fulness of the God-head in Christ, and comparing Col. i. 19<sup>1</sup>. with it,

it can hardly be doubted that the same meaning is to be given there, though the construction is difficult in more respects than one. Schleusner says, indeed, that if the passage be taken in this sense, he does not see how to explain *ἐδόξε*. But I do not understand his remark; for in his own interpretation he explains *ἐδόξε* by *voluit Pater*, supplying *ὁ πατήρ or τῷ πατρί*; and this is all that is required. Castalio has, *quoniam per eum visum est Patrem omnem universitatem habitare*, observing, that the infinitive after *ἐδόξε* in the N. T. always expresses the action of the person pleased. Pierce for *universitatem* would have *ecclesiam*, understanding Jews and Gentiles; and Beza explains the passage of the Church. Dr. J. P. Smith translates, "It is the good pleasure (of God) that all the fulness should dwell in him," i. e. all the perfection of blessings which the context represents as bestowed by Christ on all who believe on him. But the context does not seem to me to refer to the blessings mentioned some verses back. Why might we not construe, *since the whole fulness (of God, i. e. the full and perfect Godhead) pleased to dwell in him?*]

III. Somewhat put in to fill up. Mat. ix. 16. Mark ii. 21.

IV. *Πλήρωμα νόμον*, a fulfilling of the law. Rom. xiii. 10. Comp. ver. 8.

V. Completion. The Church is called the *πλήρωμα of Christ*, who filled all in all. Eph. i. 23. *Ἐπλήρωσε γὰρ αὐτήν*, says Theodoret, *παντοδαπὸν χάρισμάτων καὶ οἰκτὶ ἐν αὐτῇ, καὶ ἐμπεριπατεῖ κατὰ τὴν προφητικὴν φωνήν. Τοῦτο δὲ ἀκριβέστερον κατὰ τὸν μέλλοντα βίον γινήσεται*. 'For he hath filled it with all kinds of gifts, and dwelleth in it, and walketh in it, as the prophets express it. But this will be done more perfectly in the life to come.' Locke also takes the word here in a passive sense for a thing to be filled and completed. But Theophylact's interpretation seems better, who says the Church is the *Πλήρωμα Completion of Christ*, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the Church, which is his body, Christ would not be complete<sup>2</sup>." Macknight on Rom. xi. 12.

VI. The fulness of time denotes the completion of a particular period of time before ordained and appointed. Eph. i. 10. Gal. iv. 4. where see Raphaelius and Wolfius.—The above cited are all the passages of the N. T. wherein *πλήρωμα* occurs.

*Πλησίον*, an adv. governing a genitive, from *πῖλος*, the same.

I. Near. John iv. 5. [Deut. xi. 30. Josh. xv. 46. xix. 45. Eur. Phœn. 163. Xen. Cyr. v. 4, 23. Irmsich. ad Herodian. i. 7, 4.]

II. *Πλησίον*, with the prepositive article masc. ὁ, and sometimes without it, as Luke x. 29, 36. is used as a noun, q. d. ὁ δὲ πλησίον, one who is near, a neighbour, a friend. This character the Scribes and Pharisees seem to have confined to

to the church of Ephesus, he calls it *εὐλογημένη ἐν μεγάλῃ θεοῦ πατρὸς, ΠΑΝΡΩΜΑΤΙ*, 'blessed in the greatness of God the Father, the *pleroma* or fulness'; and when he salutes the church of the Trallians, *ἐν τῷ ΠΑΝΡΩΜΑΤΙ*, in the *pleroma* or fulness.

<sup>2</sup> [Eisner explains it another way: "Citizens live in a city, and are called its *πλήρωμα* (see sense I.); and so Christians live in Christ."]

\* Speaking of the seeds of the Cerinthian, Ebionæan, and other heresies, which denied that Christ was come in the flesh, he says, "Quos et ipse (Johannes) in Epistolâ suâ Antichristos vocat, et Apostolus Paulus frequenter percutit." Prolog. in Mat.

those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x., teaches us to extend it to all mankind, as St. Paul also doth, Rom. xiii. 8, 9. where in explaining the command of loving our neighbour as ourselves, he uses ἑτέρον another, i. e. any other man, as a synonymous term with τὸν πλησίον a neighbour. Raphaelus, on Mat. v. 43. shows from Polybius, that the heathen Greeks, in this preferable to the Pharisaical Jews, by ὁ πλησίον a neighbour, meant any man, even ἐχθρός an enemy. [It means any one in Rom. xv. 2. Polyb. iii. 42, 3. xii. 4, 13. Diog. Laert. i. 69. and with μου, σου, &c. in Mat. xix. 19. xxii. 39. Mark xii. 31, 33. Luke x. 27, 29, 36. Rom. xiii. 9, 10. Gal. v. 14. Eph. iv. 26. James ii. 8. See in the Hebrew (עַר) and LXX, Lev. xix. 18. Ex. xx. 17. In Mat. v. 43. however, it is more strictly a friend, as is עַר in Job ii. 11. It seems to be a relation, kinsman, countryman, in the LXX, being used to express father in Mal. iv. 6. See also Gen. xxvi. 31. Lev. xxv. 14. Joel ii. 8. In Acts vii. 27. it seems put for ὁ ἑτερος.]

Πλησμονή, ἥς, ἡ, from πίπλησμαι perf. pass. of πλήθω to fill, of the same form as πεισμονή from πίπεισμαι.

[I. Properly, fulness, plenty. See Prov. iii. 10. Ez. xvi. 48.]

II. A repletion, [satiety,] satisfying. occ. Col. ii. 23. The word is used by the LXX, Exod. xvi. 3. [See Hagg. i. 6. Ez. xxxix. 19. Xen. Mem. iii. 11, 14. Diod. Sic. i. 70. Alciphron, iii. Ep. 6.]

ΠΑΗ'ΣΣΩ, or ΠΑΗ'ΤΤΩ.—To smile, strike. [Xen. de Re Eq. vi. 1. Demosth. 320, 24. in its proper sense.] Rev. viii. 12. where it is applied to the sun, moon, and stars; and the learned Daubuz observes, that the Rabinnical Jews in like manner use the Chald. קָלַךְ, which in their style signifies to strike<sup>1</sup>, and the noun קָלַךְ smiling, to express an eclipse of the sun or moon: in which sense also the Latins apply the verbs percutere and icere to smile, strike<sup>2</sup>. Comp. Vitringa on Rev. [It occurs in the sense of afflicting in Is. i. 5. ix. 13. Ez. xvi. 3.]

Πλοῖον, ου, τό. A diminutive of πλοῖον.—A little ship or vessel, a sailing-boat. Mark iii. 9. iv. 36<sup>3</sup>. [John vi. 22, 23. xxi. 8. Diod. Sic. ii. 55. Aristoph. Ran. 139.]

Πλοῖον, ου, τό, from πείπλοα perf. mid. of πλῖω to sail.—[A sailing-vessel, (very often a vessel of burden. Diod. Sic. xiii. 78. Xen. An. i. 7, 15. Thuc. vi. 36.) Mat. iv. 21, 22. viii. 23. xiv. 22. et al. in which places it seems to denote a small

fishing-vessel. See Is. ii. 16. lx. 9. for נַחֲשֵׁ and Is. xxxiii. 21. for נַחֲשֵׁ. Ναῦς is used, says Schl., for the larger order of ships.]

Πλόος, οὗς; ὄου, οῦ; ὁ, also πλοῦς, gen. πλοός, (comp. νοῦς,) from πείπλοα perf. mid. of πλῖω to sail.—Navigation. occ. Acts xxvii. 9. So Agrippa in Josephus, Ant. xvi. 2, 1. ΤΟΝ ΠΛΟΥΤΗΝ, ἐκβαίνοντος τοῦ χειμῶνος, ΟΥΚ ἐνόμιζεν ἈΣΦΑΛΗΝ, 'thought that, as winter was approaching, sailing was not safe.' See also Acts xxi. 7. xxvii. 10. [The form πλοός for the genitive is not found in the better writers. It occurs Arrian, Periplus Eryth. p. 176. See Lobbeck on Phryen. p. 453.]

Πλούσιος, α, ον, from πλοῦτος riches.

I. Rich, having or abounding in riches. Mat. xxvii. 57. Luke xii. 16. xiv. 12. et al. freq. [Add Mark xii. 41. Luke xv. 1, 19, 21, 22. xxvii. 23. xix. 2. xxi. 1. 1 Tim. vi. 17. James ii. 6. Rev. vi. 15. xiii. 16. Ruth iii. 10. 2 Sam. xii. 1. Herodian, i. 8, 10. Xen. Mem. iv. 2, 37.]

II. Rich, in a spiritual sense, i. e. in faith, holiness, and good works. See James ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. Rich, in glory and happiness, as Christ was before his incarnation. 2 Cor. viii. 9. Comp. John xvii. 5.

IV. Rich, abounding, as God in mercy. Eph. ii. 4.

Πλουσίως, an adv. from πλούσιος.—Richly, abundantly. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλουρίω, ῶ, from πλοῦτος.

I. To be or grow rich. 1 Tim. vi. 9. [Rev. xiii. 3, 15, 19. Prov. xxviii. 22. Ex. xxx. 15.]

II. To be rich, in a spiritual sense, and that whether in imagination only, Luke i. 53<sup>4</sup>. (comp. Rev. iii. 17. Mat. ix. 13. Mark ii. 17. Luke v. 31, 32); or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8. where it seems particularly to refer to the miraculous gifts of the Spirit. Πλουτεῖν εἰς Θεόν, Luke xii. 21. is, to be rich for God's glory and service in works of piety and charity. [See Vorst. de Hebraism. c. 16.] So Wetstein and Wolfius cite from Lucian, Epist. Saturn. 24. (t. ii. p. 830. B. ed. Bened.) Ἐς τὸ κοινὸν ΠΛΟΥΤΕΙΝ, 'to be rich for (the benefit of) the community;' and from Philo Byzant. ΠΛΟΥΤΕΙΝ Εἰς θεῶν ΚΟΣΜΟΝ, 'to be rich for the honour of the gods.' [Parkhurst has here, perhaps, mixed two meanings. Schleusner says, that this place of St. Luke is either, according to him, to abound in true and heavenly riches, or to use one's (worldly) riches as God wishes, and he cites ἐς τὸ κοινὸν πλουτεῖν from Philostr. Vit. Ap. iv. 8. where it is to use one's goods in relieving want.]

III. To be rich, abundant, as God in grace and mercy towards all men. Rom. x. 12.

Πλουρίζω from πλοῦτος.

I. To make rich, enrich. 2 Cor. ix. 11. [Gen. xiv. 23. 1 Sam. ii. 7. xvii. 25. Prov. x. 4, 23. Eccles. xi. 21. Xen. Mem. i. 5, 3.]

II. To enrich, in a spiritual sense, as with the

<sup>1</sup> Thus in the Talmud. Tract. Maccoth, קָלַךְ קָלַךְ וְקָלַךְ, "And behold these are beaten," et al. See Sulzer, Thesaur. in פְּלִישָׁה, and Castell, Heptaglot. Lexicon in קָלַךְ.

<sup>2</sup> Thus Lucan, Pharsal. i. 538, 9.

Jam Phœbe, toto cum fratre redderet orbe,  
Terrarum subitâ perennis expalluit umbrâ.

And Manilius, Astron. lib. i.

Quod si plana foret tellus, simul tota per omnes  
Deficeret toto pariter miserabilis orbe.

<sup>3</sup> [The reading here is doubtful. Many good MSS. have πλοῖα, and Griesbach has received that reading.]

<sup>4</sup> [Schleusner interprets the word here to be proud from wealth, and Wahl takes it of actual wealth.]

blessed truths and hopes of the Gospel. 2 Cor. vi. 10. Πλουτίζομαι, pass. to be enriched, as with the gifts of the Holy Spirit. 1 Cor. i. 5. [Xen. Mem. iv. 2, 9.]

Πλούτος, ου, δ. Eustathius says, that πλούτον is thus denominated q. πολύτερον—δρι ἐκ πολλῶν ἐτῶν ἰστί συνηγμένος, because it is collected for many years; or it may be so called because it will suffice for many years, as the rich fool said in the Gospel, Luke xii. 19. *Soul, thou hast much goods laid up eis ἔτη πολλά for many years.*

I. *Riches, wealth, goods.* Mat. xiii. 22. 1 Tim. vi. 17. [Add Mark iv. 19. Luke viii. 14. James v. 2. Rev. xviii. 17. Is. xvi. 14. xxx. 6. Prov. xii. 7. Diod. Sic. v. 34 and 77. Ælian, V. H. iii. 18. Xen. Cyr. vii. 2, 44.]

II. *Riches, in a spiritual sense, spiritual gain or advantage,* Rom. xi. 12. Heb. xi. 26.

[III. *Abundance.* It serves with a gen. following as a periphrasis for the adj. *abundant, very great.* Rom. ii. 4. *the immense goodness of God.* ix. 23. 2 Cor. viii. 2. Eph. i. 7, 18. ii. 7. iii. 16. Col. i. 27. ii. 7. And so Is. xvi. 14. xxix. 5, 7, 8. Plat. Euthyphr. c. 13. Themist. Or. xviii. p. 218. It is especially used for the abundant mercy and goodness of God and our blessed Saviour. See Rom. xi. 33. Phil. iv. 19.] Eph. iii. 8. where it seems to denote that *superabundance* of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΑΥΝΟ.—To wash, properly as clothes, by plunging<sup>1</sup> them in water (comp. λούω). [See Gen. xlix. 2. Ex. xix. 10, 14. Hom. II. X. 155. Od. Z. 13. Artemid. ii. 4.] occ. Rev. vii. 14. where see Wetstein.

Πνεῦμα, ατος, τό, from πνέινμαι perf. pass. of πνίω, πνέσω, to breathe.

I. *The material spirit, wind, or air in motion.* So Aristotle, de Mundo, ἀνεμος οὐδὲν ἰστί πλην ἀπὸ πολλῶν ῥέων, ὅστις ἅμα καὶ πνεῦμα λέγεται, 'wind is nothing else but a large quantity of air flowing, which is also called πνεῦμα.' Theophrastus, Homil. xlvii. p. 325. αὐτὸς ὁ κινούμενος ἀπὸ λέγεται πνεῦμα, 'the air itself in motion is called πνεῦμα.' occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61. τὸ δὲ αὐτὸ καὶ ΠΝΕΥΜΑ ἐν πάσῃ χώρα ΠΝΕΥΜΑ. In this sense the word is applied, not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7. or xi. 6. xlviii. 7. et al. for the Heb. רוח, but frequently in the profane writers. See Scapula<sup>2</sup>. To what he has observed I add, that Josephus, Ant. i. 1, l. 1. speaks of ΠΝΕΥΜΑΤΟΣ αὐτὴν (τὴν γῆν) namely) ἀνωθεν ἐπιθρόνος, 'the spirit which came upon the earth from above,' at the formation, namely, Gen. i. 2; and he uses ΠΝΕΥΜΑ βίαιον for a violent wind, Ant. xiv. 2, 2. and de Bell. iii. 3, 3. as Lucian also does βίαιον ΠΝΕΥΜΑΤΙ, Ver. Hist. lib. i. t. i. p. 714. So Plato, Phæd. § 24. ed. Forster, has μεγάλην τιμὴν ΠΝΕΥΜΑΤΙ for a high wind. In like manner spiritus, from spiro to blow, breathe, is applied in Latin, as by Virgil, Æn. xii. 365.

———— Boreum cum spiritus alto  
Intonat Ægæo. —————

<sup>1</sup> See Homer, Odys. viii. 85. et seq.

<sup>2</sup> [See Eur. Phœn. 804. Paus. v. 25.]

———— When the northern blast  
Rears in th' Ægean. —————

Comp. Acts viii. 39. with 1 Kings xviii. 12. [The word denotes the *breath of life*, as in Mat. xxvii. 50. Luke viii. 56. John xix. 30. Rev. xiii. 18. So Ecclus. xxxviii. 24. et al. I so understand James ii. 26. and Rev. xi. 11. which Parkhurst puts under head II. In 2 Thess. ii. 8. we have the *breath of God's mouth*.] And because the air is a most powerful, though subtle and invisible agent, (see John iii. 8. above,) hence πνεῦμα denotes

[II. *The intellectual or spiritual part of man, the human mind or soul*, distinct from the *breath of life* or *animal soul*, which is the ψυχή of the Greeks and the *anima* of the Latins, while this meaning is their *animus*. It is distinguished from ψυχή in 1 Thess. v. 23. and Jude 19; and it is opposed in this sense to σάρξ, Mat. v. 3. xxvi. 41. Mark viii. 12. xiv. 38. Luke i. 47, 80. xxiii. 46. (where, as in some other places, it is used of Christ considered in his human character,) John xi. 33. xiii. 21. Acts vii. 59. xviii. 25. xx. 22. Rom. viii. 1, 10, 13. 1 Cor. ii. 11. vi. 20. vii. 34. xiv. 15. 2 Cor. ii. 12. vii. 13. Gal. v. 16, 18, 25. vi. 8, 18. Col. ii. 5. Eph. vi. 18. Phil. iii. 3. Again, Rom. viii. 16. (τῷ πνεύματι,) Heb. xii. 23. 1 Pet. iii. 18. where Horsley (Sermon xx.) says, on θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, being put to death in the flesh, but quick in the spirit, i. e. surviving in his soul the stroke of death which his body had sustained; and so Middleton. 1 Pet. iii. 19. iv. 8. See 2 Thess. ii. 13. In Heb. xii. 9. translate *spiritual father*; and for the Hebraism, see note on the phrase *spirit of grace* below. This meaning is often metaphorically used; for as in man there is the *flesh* and the *spirit*, so in the *law*, for example, there is the *letter* intelligible to all, and the *spirit* often eluding observation; and so of any system of instruction. See Middleton on John vi. 63. Rom. ii. 29. vii. 6. viii. 10. 2 Cor. iii. 6. bis, 8, 17. Gal. iii. 5 and 25. (πνεύματι, et passim,) vi. 8. Eph. v. 18. do not fill your bodies with wine, but be filled *spiritually*, i. e. perfect your *spiritual state*. (Similar turns on words sometimes, sometimes on ideas, are of perpetual occurrence in St. Paul. See 1 Cor. xiv. 20.) Others, however, as Hammond, Chandler, and Macknight, refer this to the fifth sense, and say, be filled with the *spirit*; but was this at their own option? In 2 Cor. iii. 18. Middleton thinks this the sense, and translates with our version. Macknight and Schleusner say, the *Lord of the spirit*, i. e. the *author of the Christian religion*; but Middleton rightly says, that there is no instance of such a phrase in the N. T. In 1 Cor. xiv. 14. the *spirit* is opposed to the *understanding* or mere reasoning faculty.]

[III. By abstracting the spiritual principle from body or matter with which in man it is associated, is deduced the idea of the immaterial agent which we call a *spirit*. So Luke xxiv. 37,

<sup>3</sup> [Middleton observes, that when τῷ πνεύματι means in his mind or spirit, the preposition is not used, and cites Mark viii. 12. John xi. 33. xiii. 21. Acts x. 20. Luke x. 21. Without at all disputing the truth of these instances, I must be allowed to say, that I can see no reason for this canon, and that in the phrases in *my mind*, we actually have the preposition, as Rom. i. 9.]

39. (where, as Parkhurst<sup>1</sup> says, what is called *πνεῦμα* is by Ignatius (ad Smyrn. § 3.) called *δαμόνιον ἀσωματον* an incorporeal demon or ghost.) John iv. 24. *πνεῦμα δὲ Θεός*. Acts xxiii. 8, 9. 1 Cor. xv. 32. Rev. i. 4. iv. 5<sup>2</sup>. Under this head we must class the *πνεύματα* of the *dæmoniæ*, and construe *πνεῦμα* as] an evil spirit, a devil, whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words *unclean, evil*, or other like epithets added, Mat. x. i. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11. et al.—A spiritual or incorporeal substance or being. [Luke xxiv. 30.] John iv. 24. Acts xxiii. 8.—A temper, or disposition of the soul. Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. The third Person of the ever-blessed Trinity, (as distinguished from the Father and the Son,) whose agency in the spiritual world is described to us in Scripture by that of the *air* in the natural. (see John iii. 8. xx. 22. Acts ii. 4.) [Bp. Middleton says, that when used of the Holy Spirit personally, the word *always* has the article, unless it loses it by a definite rule (see Appendix, § xvi. and xvii.)]; and this, because there is but one Holy Spirit, and therefore he cannot be spoken of indefinitely. The addition of *τὸ ἄγιον* serves only to show to what class of spirits this pre-eminent Spirit belongs. He also observes, that when an act is said to be accomplished by the agency of the Holy Spirit, some preposition is used. Thus *Ἰνέψυμα* is applied,]

1. Either absolutely, as Mat. iv. 1. [xii. 31.] Mark i. 10. [12.] Acts viii. 29. xi. 28. xxi. 4. where see Bowyer. [John iii. 34. probably. Luke ii. 27. and iv. 1. *ἔν τῷ ἁγίῳ*. See 1 Cor. xii. 4. See also Acts x. 19. xi. 12. (unless in this and similar phrases, as *ἀγίον διὰ τ. ἁγίου*. Acts xxi. 4. we are to understand, *through the well-known influence of the Spirit*.) Rom. xiii. 16. *αὐτὸ τὸ ἁγίον*. and v. 26. Rom. xv. 30. 1 Cor. xii. 4, 8, 9, 11, 13. 2 Cor. i. 22. v. 5. (where *ἀπαράβωτον* denotes the gifts and graces bestowed.) Eph. iii. 10. In James iv. 5. Middleton thinks the personal sense is intended. See *ἐκ τῆς ὁδοῦ*. 1 John v. 5. There are some doubtful passages. In Eph. v. 19. Middleton understands the *person*. If it be the *influence*, he says that the article will be in reference to that portion of it which each had received. In Luke ii. 26. the article may refer to the influence mentioned in v. 25; but as an act is imputed, Middleton thinks the *person* is

here intended. In Luke iv. 1. *ἐν τῷ ἁγίῳ*. see the last observation on sense II. In Eph. iii. 5. the reading is doubtful. Some MSS. have *τῷ*, which seems requisite. But see sense V.]

2. Or with epithets added; so he is called the *Holy Spirit*, not only because he is the author of *sanctification* to man, but because *ἅς* is himself infinitely separated from and superior to all creatures. Mat. xii. 32. xxviii. 19. [Mark xiii. 11. Heb. ix. 8. Luke xii. 10. Acts i. 8. iv. 31. Eph. iv. 30. 2 Cor. xiii. 13.] et al. freq. Comp. Rom. i. 4. where see Wetstein. [In Acts v. 32. Middleton thinks the personal sense is meant, from *ἡμεῖς*, though the article may be inserted in reference to *δὲ ἰδωκεν*. The use of *ἰδωκεν* is no objection against the personal sense. See John iii. 16. See also Acts x. 44. xi. 15. xiii. 2. (where Schleusner most preposterously translates, 'one of these doctors and teachers of the Church of Antioch was admonished by a divine oracle.') xvi. 6. xx. 23. xxi. 11. In Acts ix. 31. I conceive the personal sense to be intended, from the similar form of the phrase *τῷ ὁμοῦ τῷ Κυρίου* which precedes, and from the better sense thus given. Schleusner gives here a strange meaning, "the joy they felt at the progress of Christianity." I am at a loss to conceive by what rules of interpretation he could get at this explanation; and he appears to be quite doubtful as to the passage himself; for under *παράκλησις* he joins *τῷ παρ. τοῦ ἁγίου πνεύματος*, and construes, "they enjoyed in abundance the advantages of Christianity." In Rom. xv. 13. the personal sense is, I think, required, as *δύναμις* expresses the power or influence, and the article may be wanting after a preposition.† In Acts ii. 38. though the article might be taken from the word being in regimen, yet, when we look to the usual construction of *δωρεά*, we shall see that it is followed by a genitive of the *giver*. Eph. i. 13. iv. 30.] *The Eternal Spirit*. Heb. ix. 14. where see Bp. Fell and Doddridge. *The Spirit of God*, or of the Lord, as being himself very God, a Person of Jehovah. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 11, 19. Comp. 2 Cor. vi. 16. [1 Pet. iv. 14.] Wherefore also Christ, speaking to his disciples, calls him the *Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16. *The Spirit of Christ the Son of God*, since his gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, he is now sent by Christ. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33. *The spirit of adoption*, since he endues believers with a filial loving confidence in God, as their reconciled Father in Christ. Rom. viii. 15. where he is opposed to the *spirit of servitude*, or that slavish fear of God which the Mosaic law, considered merely as the law of a carnal commandment, had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7. *The Spirit of Grace*, [i. e. the gracious Spirit,] from the miraculous

<sup>1</sup> [Parkhurst adds, that the leading sense of the old English word *ghost* is breath, (*spiritus* or *anima*, as *Jensius* says,) whence it is applied to the human spirit, and also to the Holy Spirit. He thinks *ghost* and *ghost* words of the same root.]

<sup>2</sup> [Some refer Heb. xii. 23. and 1 Pet. iii. 19. to this head; and if it be explained that the disembodied spirit of man, in opposition to his soul while in the body, is meant, there is no objection.]

<sup>3</sup> [A careful reference to these rules is necessary in considering this important word. Such a phrase as *ἐκ πνεύματος ἁγίου* may cause much discussion. But, as Bishop Middleton observes, it is impossible to prove incontestably that the Holy Spirit in the personal acceptance is here meant, for the preposition *may* have occasioned the omission of the articles. In Heb. ix. 14. *δὲ πνεύματος αἰωνίου*, Middleton thinks the prep. is omitted on the same account, and that the Spirit personally is referred to. *Vitringa* (l. 1031.) understands it of the divine nature of Christ. Schleusner strangely construes it the eternal life or eternity of Christ.]

<sup>4</sup> [The phrase *τὸ πνεῦμα τῆς χάριτος* is a common Hebrewism. "Attributes in that and other oriental languages are often not expressed by adjectives, but as the genitives of the names of attributes made to depend on the noun to which the attribute belongs. Comp. Ps. xxiii. 2. Zech. xii. 10. Heb. iv. 16. 1 Pet. v. 10." Middleton.]

gifts and powers, which he *graciously* vouchsafed to the primitive believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11. and χάρις V. *The Spirit of Truth*, John xiv. 17. xv. 26; because he bore witness to Christ by his miraculous operation, and led his disciples into all the truth. John xvi. 13. *The Spirit of Promise*, Eph. i. 13. principally in respect of those miraculous works he performed, agreeably to the promise of God, by the prophet Joel, ch. ii. 28. and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8. &c. Acts i. 4. ii. 33.

[V. *The influence or operation of the Holy Ghost*. Here, as the influences, operations, and gifts of the Spirit are many, Πνεῦμα and Πνεῦμα ἁγίου have not the article, unless in the case of renewed mention or other reference. Mat. iii. 11<sup>1</sup>. Luke i. 15, 35. ii. 25. iv. 1, (Πν. ἁγ. πλῆρης,) 18. John xx. 22. Acts iv. 8, 31. v. 31. vi. 3. x. 38 and 47. (where the article, says Middleton, may refer to the recent dispensation of the divine gifts.) Rom. v. 5. (though this may be referred to the last head,) xv. 13, 16, 19. 2 Cor. vi. 6. Gal. iii. 2. and 1 John iv. 13. *The* (well-known) *gifts of the Spirit*; and so Gal. iii. 5 and 14. Heb. ii. 4. vi. 4. Rev. i. 10. In Acts xi. 28. if the personal sense is not intended, there may be reference to the gift of the Spirit implied in προφηταί in ver. 27. In Rom. xiv. 17. ἡ Πν. ἁγ. seems to be taken in this sense, *righteousness and peace and joy, produced by the influence of the Holy Ghost*. In Rom. viii. 23. Πν., if not in the personal sense, has the article as being in regimen. Titus iii. 5. 1 Thess. i. 5, 6. 1 Pet. i. 22. Jude 20. There is much difficulty as to Acts viii. 39. where we have Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον. By Bishop Middleton's canon, the truth of which I have never seen reason to doubt, the *personal* sense is inadmissible, while if ἤρπασε is to be translated by *caught away*, it seems required. But I doubt whether any thing miraculous is here intended, from what follows, viz. "and the eunuch saw him no more, for he (the eunuch) went on his way<sup>2</sup>." Here is a natural reason assigned by the writer for the eunuch's not seeing Philip again, which would be strange if there were a supernatural one. Some MSS. have a various reading, ἄγγελος, and Hammond seems to have had an inclination to adopt this. If the present reading be correct, I should refer the passage to this head, and give as the meaning, that "Philip went quickly away under the direction and influence of the Spirit." To this head we refer many of those places where the idea of *inspiration* is conveyed. Mat. xxii. 43. Luke i. 41. Acts vi. 10. (where the article is inserted with reference to ὃ ἔλάλει,) 1 Cor. vii.

<sup>1</sup> [Sometimes the concrete seems put for the abstract, and they who enjoy or pretend to these gifts of the Holy Ghost are put for the gifts themselves. At least, some passages are thus more conveniently translated, and the sense is not altered. Thus, 1 Cor. xii. 10. the δυνάμεις πνεύματος was a gift bestowed for the purpose of knowing whether they who pretended to divine inspiration were really so inspired, or only by an evil spirit, or mere impostors. See 1 John iv. 1.—3. 6. 2 Thess. ii. 2. Deyling's Dissertation xiv. (vol. iii. p. 442.)]

<sup>2</sup> [Our translators have taken a singular liberty here, for they translate "the Spirit of the Lord caught away Philip, *that* the eunuch saw him no more, and he went on his way rejoicing." Hammond notices the first of these liberties.]

40. xii. 3. xiv. 9. (where the meaning, in Schleusner's and Middleton's opinion, is, that "they who are divinely inspired are bound at proper seasons to give place to others, gifted with the same inspiration." Others say that the sense is, "that a really divine inspiration is under the control of those who possess it, and is not a frenzy like that spoken of in the heathen sibyls and prophets.") 2 Cor. iii. 3. 2 Pet. i. 21. If the present reading be right in Eph. iii. 5. it must be referred to this head. Middleton gives the sense of *inspiration* to 2 Cor. iii. 3.] Acts xix. 1, 2. *Paul finding certain disciples at Ephesus, said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, ἀλλ' οὐδὲ ἐι Πνεῦμα ἁγίου ἔστιν, ἠκούσαμεν*, which we translate, *we have not so much as heard whether there be any Holy Ghost*, as if the words related to the *existence* of that Person in the Trinity. But this cannot be the meaning of them, because, ver. 3. *they had been baptized into John's baptism*, i. e. by John himself, having been in Judæa during his ministry: and part of his doctrine, as recorded by all the four evangelists, was, that *he that should come after him*, i. e. Christ, *should baptize them with the Holy Ghost*. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. These Ephesian disciples, therefore, could not be ignorant that there *existed* such a divine person as the Holy Ghost; but they say, *we have not heard, ἐι Πνεῦμα ἁγίου ἔστι*, whether the Holy Ghost be, that is, in action, or actually sent upon the disciples of Christ. There is an exactly parallel expression, John vii. 39. *ὅπως γὰρ ἦν Πνεῦμα ἁγίου, for the Holy Ghost was not yet given*, (say our translators, rightly,) *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these disciples had not yet heard of the *actual effusion* of the Holy Ghost on Christ's disciples according to the Baptist's doctrine. Πνεύματα προφητῶν, 1 Cor. xiv. 32. mean the *inspirations* of the Christian prophets by the Holy Spirit (see Whitby and Doddridge); so ver. 12. πνευμάτων are *spiritual gifts*.

[VI. *The effects of the influence of the Spirit, as faith, virtue, religion, and hence even temper, disposition, or character*<sup>3</sup>. If evil dispositions are mentioned, these must be supposed to arise from the influence of the evil spirit. Luke ix. 55. *οὐκ οἶδαι οἶον πνεύματος ἔσθαι, ye know not of what temper ye are*. Rom. viii. 9. *πνεῦμα θεοῦ*<sup>4</sup> and *πνεῦμα Χριστοῦ* seem to be a *godly temper, a Christian temper*, by a common Hebraism, referred to in a note on the last head. By the same Hebraism we have such phrases as *πνεῦμα δουλείας*, Rom. viii. 15; *πρόσθετος*, 1 Cor. iv. 21. and Gal. vi. 1; *δουλείας*, &c. 2 Tim. i. 7; *τὸ πνεῦμα τοῦ κόσμου*, 1 Cor. ii. 12. Perhaps 1 Cor. vi. 17. may be so best explained. "To be one spirit with another," says Macknight, "is to have the same views of things, the same inclinations, the same volitions." Then the meaning is, "is of one mind or disposition with the Lord." 2 Cor. iv. 13.]

VII. It refers to *human nature or man*, consi-

<sup>3</sup> [Middleton (on 2 Cor. vi. 6.) says, he has never seen it used in these senses when joined with ἄγιος.]

<sup>4</sup> [On Phil. iii. 3. Middleton says that this phrase, unless there is a reason for omitting the article, is never used for the Holy Spirit.]

dered as *regenerated* or *born again* of the *Holy Spirit*, John iii. 6. Comp. 1 Cor. vi. 17.

[There are several passages of very doubtful meaning<sup>1</sup>. Thus, Col. i. 8. *your love is πνεῦμα*. This, Grotius says, is *your love on account of the spiritual gifts given to you*; Pierce, *love on a spiritual account*; Whitby, *love wrought in you by the Spirit*; Macknight, *spiritual love*; Schleusner, *love by revelation of the Christian religion*. Rom. viii. 2. *ὁ νόμος τοῦ πνεύματος τῆς ζωῆς*. This is opposed to *ὁ νόμος τῆς ἀμαρτίας καὶ τοῦ θανάτου* at the end of the verse; and Schleusner, to make the contrast more complete, without any authority, reads *καὶ ζωῆς*, and paraphrases the passage, *the Christian religion*, which corrects men's minds, leads them to virtue and happiness. Macknight says, the apostle speaks of the Gospel called *the law of the Spirit*, because given by the Spirit, and accompanied with his gifts. Others say *the law of the mind*, (see ch. vii. 30.) consisting in the superiority of conscience through the grace of Christ, by which the Christian is led to eternal life. The rules as to the article give no help here, because πν. may take the article from ζωῆς having it.]

Πνευματικός, ἡ, ὄν, from πνεῦμα spirit.

I. *Spiritual, relating to the spirit or mind*. So Wahl and Schleusner explain Rom. i. 11. xv. 27. 1 Cor. ix. 11. Eph. i. 3. 1 Pet. ii. 5. But I think that these places may perhaps be referred, with Parkhurst, to the next sense.]

II. *Relating to the Holy Spirit*, i. e. *proceeding from him, done by him*. (1.) Of persons, *spiritual*. It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1. and Macknight there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικός *an animal man*, 1 Cor. ii. 15. (comp. Jude 19.) and to σαρκικοί *carneal men*, 1 Cor. iii. 1. (2) Of things. It denotes *spiritual things* in general, revealed by the *Spirit of God*, 1 Cor. ii. 13; *spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1. &c. xiv. 1. Rom. i. 11; the *spiritual blessings* of the Gospel, 1 Cor. ix. 11. Rom. xv. 27; *spiritual understanding*, Col. i. 9. is understanding in *spiritual things* bestowed by the *Holy Spirit*. *Spiritual songs*, Eph. v. 19. Col. iii. 16. are songs relative to *spiritual things*, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.

III. The law is said to be *spiritual*. Rom. vii. 14. as requiring not merely outward but inward *spiritual* obedience. [So Chrysostom on the place, "to be spiritual, is to lead away from all sins, &c."] Comp. Rom. ii. 29. Christians are built up *the spiritual house or temple*, as opposed to the *material* one which was made with hands, and are in another view an holy priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5. where see Doddridge's paraphrase.

IV. *Typical, emblematical, symbolical of spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. πνεῦμα XI. and πνευματικῶς II.

V. It is applied to the *glorified and spiritualized* bodies of the blessed after the resurrection. 1 Cor. xv. 44, [46.]

VI. *Τὰ πνευματικά τῆς πονηρίας*, Eph. vi. 12 mean the *wicked spirits*. So Theophylact and Ecumenius explain the expression by *demons* or *devils*. Comp. πνεῦμα IV. Luke vii. 21. viii. 2. and see Wolfius on Eph. and Suicer, Thesaur. in πνευματικός II. 1. [So τὰ λογικά for τοὺς λογιστάς, Polyæn. v. 14. and see Matthiae, § 267. Lobbeck ad Phryn. p. 242.]

Πνευματικῶς, adv. from πνευματικός.

I. *Spiritually, by the assistance of the Holy Spirit*. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically*. Rev. xi. 8. Comp. Rev. xvii. 5, 7. [Wahl explains this, which, according to the interpretation of the *Holy Spirit*, is called *Sodom*, &c.]

ΠΝΕΩ, 1 fut. πνεύσω, from the Heb. נָשַׁם to blow, breathe, for which Symmachus and Theodotion use it, Gen. ii. 7. as the LXX do the compound διαπνεύω, Cant. ii. 17. iv. 6, 16.—To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8. [vi. 18. Acts xxvii. 40. Ia. xl. 24. Xen. An. iv. 5, 3.]

Πνίγω, q. πνέην ἀνω, to break, interrupt the breath.

I. To choke, suffocate, as by drowning. occ. Mark v. 13. Comp. Josephus de Bel. iv. 7, 5. [Xen. An. v. 7, 15. Diod. Sic. iv. 70.]

II. To take another by the throat, so as almost to strangle him, or rather to twist another's neck behind him, as Wetstein, on Mat., shows merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28. [Schleusner makes it here, to frighten, force, offer violence, extort; and says it is properly used of hard creditors, who seize debtors by the neck and drag them to trial. Ἀγχεῖν, he says, is the proper word in this sense. See Poll. Onom. iii. 25, 116. Hemst. ad Luc. Dial. Mort. 22. c. 1. In 1 Sam. xvi. 14. the word occ. in this metaphorical sense.]

Πνικτός, ἡ, ὄν, from πνικταί 3 pers. perf. pass. of πνίγω to suffocate, strangle.—Suffocated, strangled. occ. Acts xv. 20, 29. xxi. 25. [It is used of things killed without bloodshed. Comp. Lev. xvii. 13. Athen. iv. p. 147. D.]

Πνοή, ἡς, ἡ, from πνέω perf. mid. of πνέω to breathe, blow.

I. A wind, a blast of wind. Acts ii. 2. So in Homer, Il. v. 697. we have ΠΝΟΙΗ (for ΠΝΟΗ) Boreas, 'the breath or blast of Boreas, the north-wind.' [Job xxxvii. 10.]

II. Breath, or rather the air considered as proper for breathing. Acts xvii. 25. [Gen. ii. 7. Prov. xxiv. 11. Hom. Il. xxi. 355.]

Ποδῆρης, εος, ους, ὁ, ἡ, from ποῦς, ποδός, the foot, and ἀνω to ft.—Reaching down to the feet, (thus it is used as an adjective by the profane writers,) see Wetstein in Rev., and ἱερός being understood, a garment or robe reaching down to the feet. occ. Rev. i. 13. where Christ in glory (comp. Exod. xxviii. 2.) is represented as clothed with such a garment, like the Jewish high-priest, whose outer robe, or, as it is sometimes called, the robe of the ephod, is described by the same term ποδῆρης in the LXX of Exod. xxviii. 4. answering to Heb. חֲגֹרֶת the outer garment or robe. Comp. Heb. and Eng. Lexicon in חֲגֹרֶת XII. [See Ex. xxviii. 31. Ez. ix. 2. Zech. iii. 4. Braun, de Vest. Sacr. Heb. iii. 5. Xen. Cyr. vi. 4, 2.]

<sup>1</sup> [In others the reading is doubtful, as in Eph. v. 9.]

Πόδος, ποδι, πόδα, &c. gen. dat. accus. &c. of ποῦς, which see.

Πόθεν, adv. either from ποῦ *where?* with the syllabic adjection *θεν* denoting *from* a place, or from ποῦ *where?* and *θεν* from *whence*.

[I. *Whence*, of place, properly, Mat. xv. 33. John iii. 8. iv. 11. vi. 5. viii. 14. Rev. vii. 13. Gen. xvi. 8. xlii. 7. Ceb. Tab. c. 1. Xen. Symp. ii. 5.]

[II. *Whence*, of dignity or perfection. Rev. ii. 17.]

[III. *Whence*, of origin. Mat. xxi. 25. John vii. 27, 28. (which, according to Bp. Chandler's Defence of Christianity, p. 333. 1st ed. should be read interrogatively, ix. 29, 30. xix. 9.)

[IV. *Whence*, of the cause or author. Mat. xiii. 27, 54, 56. Mark vi. 2. Luke xx. 7. John i. 49. ii. 9. James iv. 1.]

[V. It is used in interrogations implying admiration. Luke i. 43. Epict. Enchir. 22. Aristen. Ep. i. 22. Aristoph. Plut. 335.]

[VI. *How?* an interrogation implying difficulty or denial. Mark viii. 4. xii. 37. Ælian, V. H. xiii. 2. Arrian, D. E. i. 19.]

Ποίω, ὦ.

[I. *To make*.]

(1.) *To make, build, construct*. Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26. [Add John ii. 15. ix. 6, 14. xviii. 18. xix. 23. Acts vii. 40. (of making images of gods,) 43, 44. ix. 39. xix. 24. Rom. ix. 20, 21. Heb. viii. 5. Rev. xiii. 14. Æsch. Soc. D. ii. 19. Ælian, V. H. xiii. 43. Gen. xxxiii. 17. 1 Kings vi. 19. xiii. 19. In this sense it is used of *composing a literary work*, Acts i. 1. Most writers refer Luke xi. 40. to this head. Wahl gives the verb the sense *to make a thing as it ought to be*, and therefore there translates it *to cleanse*. He cites ποιεῖν τὸν νόστον in 2 Sam. xix. 25. which, however, might be a sort of technical phrase, as in French *faire sa barbe*.]

(2.) *To make*, as implying *creation*. Acts iv. 24. xiv. 15. xvii. 24. [Mat. xix. 4. Mark x. 6.] So in the LXX it frequently answers to the Heb. *סָרַף* *to create*, as Gen. i. 1, 27. et al.

(3.) *To make, prepare* [as a feast]. Mat. xxii. 2. Mark vi. 21. Luke v. 29. [xiv. 12, 15. John xii. 2. Dan. v. 1. Gen. xxi. 8.] et al.

(4.) Intransitively, *to work, labour*. occ. Mat. xx. 12. The verb is used in the same sense by the LXX, Ruth ii. 19. 2 Kings xii. 11. for the Heb. *עָמַל*; and Is. xliii. 13. for the Heb. *עָמַל* *to work*. [Them. Or. xx. p. 237.]

[II. *To effect, do, perform, bring about*.]

[(1.) Properly, Mat. xxi. 21. Mark iii. 8. Luke iv. 23. ix. 10, 43. John iv. 45. v. 16, 19, 20. vi. 6. Acts xiv. 11. xix. 21. Eph. iii. 20. Xen. Cyr. iv. 4, 2. Diod. Sic. i. 15. and 30; in several of which places it is used with reference to miracles, signs, as it is more expressly in Mat. vii. 22. ix. 28. xiii. 58. xxi. 15. Mark vi. 5. ix. 39. Luke i. 51. John ii. 11, 23. iii. 2. iv. 54. vi. 2, 30. vii. 31. ix. 16. x. 41. xi. 47. xii. 18, 37. xx. 30. Acts ii. 22. vi. 8. vii. 38. viii. 6. x. 39. xv. 12. xix. 11. Rev. xiii. 13, 14. xvi. 14, 19, 20. In these latter passages there is either *σημείον*, *τίμας*, *δύναμις*, &c. or their representatives. But the same meaning is given to the word absolutely in John vii. 3. ix. 33. x. 25, 38. xi. 45, 46. xiv. 10, 12. xv. 24. xxi. 25. Acts i. 1.]

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[(2.) *To bring about, complete, fulfil*, of plans, decrees, promises, Acts xiv. 28. xi. 30. xv. 17. Rom. iv. 21. ix. 28. 2 Cor. vii. 10, 11. Eph. iii. 11. 1 Thess. v. 25.]

[(3.) *To bring about, or cause*, (a.) with the infin. Mat. v. 32. Mark i. 17. vii. 37. viii. 23. Luke v. 34. (which Schl. very preposterously translates *to ask or demand*) John vi. 10. Acts xvii. 26. xxv. 3. (with a case) Xen. Cyr. i. 6, 18. Anab. v. 7, 27. Mem. i. 3, 13. Herodian, viii. 3, 22.—(b.) with *ἵνα*, as John xi. 37. Col. iv. 16. Rev. iii. 9. xiii. 12, (with a case) 15.—(c.) with an acc., Acts xxiv. 12. Rom. xvi. 17. 1 Cor. x. 13. Eph. ii. 15. Heb. xiii. 21. (2nd time.) Xen. Cyr. ii. 2, 11.]

(4.) *To make, acquire, gain*. [(a.) generally] Mat. xxv. 16. Luke xix. 18. Plato and Aristotle use the V. in the same sense. See Wetstein on Mat. So we say, *to make money*, a fortune, &c. and the Latins, *facere pecuniam*, *rem*. [Theophr. Char. 24. Græv. Lect. Hesiod. c. 10. and ad Flor. i. 1, 9. Ter. Adelph. v. 4, 14.—(b.) *to acquire any thing for any one*. Luke xii. 30. Acts xv. 3. See Gen. xxxi. 1. Xen. An. i. 4, 17.—(c.) Of the goods acquired by one for another, or given by one to another, *to exhibit, afford, bestow, get*. Mark v. 19. vii. 12. x. 35, 36. Luke i. 49. xvi. 41. John xiv. 13. Acts vii. 24. James ii. 13. (In many of these cases we have the same phrase *to do*).—Especially of alms *done* or given, Mat. vi. 2, 3. Acts ix. 36. x. 2. xxiv. 17. So, in a bad sense, of *evil done* to any one, Heb. xiii. 6. Acts ix. 13. Dem. 855, 15. In (b.) and (c.) the person benefited is put in the dative. But the expression *ἄλως ποιεῖν* is followed by *μετὰ τινος* Luke i. 72. x. 37. Gen. xxiv. 12, 14. Judg. i. 24. viii. 35. Ruth i. 8. Comp. Rev. xi. 7. xii. 17. xiii. 7. xix. 19. and Gen. xiv. 2. where we have the phrase *ποιεῖν πόλεμον μετὰ*, meaning *to wage war against*. The phrase *ποιοῦσθαι πόλεμον μετὰ* means *to wage war in company with*. See Thuc. i. 57. which Parkhurst misunderstands.]

[III. *To render, make, cause to become*.]

[(1.) Properly, as *we have made my house a den of thieves*, Mat. xxi. 13. (and Mark xi. 17. and Luke xix. 46.) xxiii. 15. xxviii. 14. John ii. 16. iv. 1, 46. vii. 23. xvi. 2. Eph. ii. 14. Rev. xii. 16. Compare also Mat. iii. 3. v. 36. xii. 16. xxvi. 73. Luke iii. 4. John v. 11, 15. Wahl makes the verb in Luke xv. 19. to be *to use as*, but I think it falls under this head as well as Heb. i. 7. Wahl refers Mat. iv. 19. to the next division (2.). I think it belongs more properly to this.]

(2.) *To make, appoint, constitute*. Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. [Rev. i. 6. iii. 12.] where see Wetstein, and comp. 1 Sam. xii. 6. in LXX. [Diod. Sic. xiii. 48. Xen. de Rep. Lac. ii. 2.]

(3.) *To make*, i. e. *to treat or esteem as*, 1 John i. 10. v. 10. Comp. Mat. xii. 33. where see Kypke. [Wahl says *to declare*.]

[IV. *To do*.]

[(1.) Universally, Mat. v. 46, 47. viii. 9. xii. 2, 3. xiii. 28. xix. 16. xx. 15. xxi. 23, 24. xxiii. 3, 5. xxiv. 46. xxvi. 12, 13. Mark ii. 24, 25. v. 32. x. 17. xi. 3, 5, 15, 28, 29, 33. xiv. 8, 9. Luke iii. 10—12, 14. v. 6. vi. 2, 3, 10, 33. vii. 8. ix. 15, 64. x. 25, 28. xii. 4, 17, 18, 43. xvi. 3, 4, 8. xviii. 18. xx. 2, 8, 13. xxii. 18. John ii. 18. iv. 29, 39. vi. 28. viii. 28, 29, 38—40. xi. 47. xiii. 7,

27. xv. 15. xix. 24. Acts ii. 37. ix. 6. x. 33. xii. 8. xiv. 15. xvi. 18, 21, 30. xix. 14. xxi. 13. xxii. 10, 16. xxvi. 10. Rom. xii. 20. 1 Cor. vii. 36—38. ix. 23. x. 31. xi. 25. xvi. 1. 2 Cor. xi. 12. Gal. ii. 10. Eph. vi. 8, 9. Phil. ii. 14. iv. 14. Col. iii. 17, 23. 1 Thess. v. 11. 1 Tim. i. 13. iv. 16. v. 21. Tit. iv. 5. Philem. 14, 21. Heb. vi. 3. vii. 27. xiii. 19. James ii. 12, 19. iv. 15, 17. 2 Pet. i. 19. 3 John 5, 6, 10. Rev. ii. 5.]

[(2.) *Of evil deeds*, Mat. xiii. 41. xxvii. 23. Mark xv. 7, 14. Luke iii. 19. xii. 48. xxiii. 22, 34. John vii. 51. xviii. 35. Acts xxi. 33. xxviii. 17. Rom. i. 28, 32. ii. 3. iii. 8. xiii. 4. 1 Cor. v. 2. vi. 18. 2 Cor. xi. 7. xiii. 7. James v. 15. 1 Pet. ii. 22. iii. 12. Rev. xxi. 27. xxii. 15. Herodian, i. 16, 13. Xen. Cyr. v. 3, 48.]

[(3.) *To be in the habit of doing, to aim at, pursue*, John iii. 21. (1 John i. 6.) v. 29. Rom. iii. 12. James iii. 18. 1 Pet. iii. 11. 1 John ii. 29. iii. 7, 10. See also John viii. 34. 1 John iii. 4, 8. 9. This is only the case in the present and aorist.]

[(4.) The word is especially used of *doing or complying with* any precepts, commands, &c. as Mat. i. 24. vii. 21. xii. 50. xxi. 6, 31. xxiii. 23. xxvi. 19. xxviii. 15. Luke ii. 27. vi. 46. xi. 42. xii. 47. xvii. 9, 10. John vii. 19. xiv. 31. xv. 14. xvii. 4. Acts xiii. 22. xxi. 23. Rom. ii. 14. vii. 15, 16, 19—21. x. 5. Gal. v. 17. 2 Thess. iii. 4. 2 Tim. iv. 5. Heb. xiii. 17, 21. 1 John iii. 22. Rev. xvii. 17. xxii. 14.]

[V.] *To deal with, do to, treat*. (1.) With *μετά*, of God, Acts xiv. 27. xv. 4. (Judg. vii. 35. Gen. xxvi. 26.) (2.) *Τίνι τi*, Mat. vii. 12. John xii. 16. xv. 21. Acts iv. 16. Xen. An. v. 8, 24. (3.) *Ἐν τινί τi*, Mat. xvii. 12. Luke xxiii. 31. (4.) With *dat.* and *adv.* Mat. xviii. 35. xxi. 36, 40. xxv. 40, 45. Luke i. 25. ii. 48. vi. 11, 26, 31. John ix. 26. xiii. 12, 13. Gen. xxxi. 43. Deut. iii. 2. Demosth. 582, 20. (5.) With *acc.* of person and *adverb* or *pronoun* instead of *adverb*, Mat. v. 44. i. 12. Mark vii. 37. xiv. 7. xv. 12. Deut. iii. 21. Zech. viii. 15. Xen. Mem. ii. 1, 19. Cyr. iv. 3, 7.—With *dative* of person, Luke vi. 27. See Zeune ad Viger. v. 10, 16.]

VI. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. [Acts xviii. 21.] Heb. xi. 28. Thus the LXX use *ποιεῖν πάσχα*, to *celebrate the pass-over*, for the Heb. *הִפְּחֵךְ*, Exod. xii. 48. Num. ix. 6, 14. Deut. xvi. 1. 2. et al. and Xen. [Hell. iv. 2, 8. vii. 4, 28.] So Kypke quotes from Plutarch, *Quæst. Rom. p. 267. ῥὸν Τέρμινον, ᾧ ΤΑ ΤΕΡΜΙΝΑΙΑ ΠΟΙΟΥΣΙ, θεὸν νομίζοντες*, 'reckoning Terminus, to whose honour they celebrate the *Terminalia*, for a god.' See also Blackwall's *Sacred Classics*, vol. i. p. 32, 33.

[VII.] *To lead, as in the phrase*] *ἔξω ποιεῖν, to put [lead] out*. Acts v. 34. where see Elsner and Hoogeveen on Viger, cap. v. § 10. reg. 6. [Job xi. 14. xxii. 23. Xen. An. vi. 5, 4. Abresch. ad Æsch. p. 606.]

[VIII.] *To pass, of time*, Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. James iv. 13. Eccl. v. 12. Prov. xiii. 23. Lucil. Epig. 16. (Anthol. t. iii. p. 32. ed. Jacobs.) Demosth. 392, 18.]

IX. *To bring forth, bear, produce*, as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression *καρπὸν*

*ποιεῖν*, though applied by the LXX for the Heb. *פָּרַח*, Gen. i. 11, 12. 2 Kings xix. 30. yet is not a mere Hebraical or Hellenistical phrase; for it is repeatedly used by Aristotle, cited by Wetstein on Mat. ii. 8. [Add Mat. xiii. 23, 26. xxi. 43. Mark iv. 32. Luke iii. 8, 9. vi. 43. viii. 8. xiii. 9. John xv. 5. James iii. 12. Rev. xxii. 2. Artem. Onir. c. 36. Aristot. de Plant. ii. 10. Theophr. de Caus. Pl. iv. 11. Is. v. 4. Hab. iii. 17. Vorst. de Hebraism. c. 5.]

X. *To produce, send forth, as a fountain does water*. James iii. 12. I know not of any classical writer who applies the V. in this manner. However, in Theophrastus, *Eth. Char. cap. 3.* and in Aristophanes, *Vesp. 31. Ζεὺς, i. e. the heavens or air, are said ποιεῖν ὕδωρ to produce water, i. e. to rain.*—Ποιεῖν κρᾶτος, Luke i. 51. See under Κρᾶτος.

[XI.] *Ποιεῖν*, with a substantive, is often used as a periphrasis for the cognate verb, as with *ἰκεδῆσκον* for *ἰκεδύνειν* Luke xviii. 7, 8. Acts vii. 24. Mic. v. 15. (See Polyb. iii. 8, 10.)—*τὸ ἱκανόν* Mark xv. 15. Polyb. xxxii. 7, 13.—*κρίσειν* John v. 27. Jude 15. Gen. xviii. 25. Xen. Hell. iv. 2, 6 and 8.—*λύτρωσιν* Luke i. 68.—*μονήν* John xiv. 23.—*δδόν* Mark ii. 23. See Herod. vii. 42.—*συμβούλιον* Mark iii. 6. xv. 1.—*συνομοσίαν* Acts xiii. 13. (with *ποιέσθαι* Diod. S. i. 5. Polyb. i. 70, 6.)—And so with an adj. *ἁγλόν* Mat. xxvi. 73. Xen. An. iii. 5, 17.—*ἱεθερον* Acts vii. 19.—*ἐθελίας* (τὰς ὁδοὺς) Mat. iii. 3. Mark i. 3. Luke iii. 4.—*λευκόν, μέλαν* Mat. v. 36. *ὑγῆ* John vi. 11, 15. vii. 23.—*φανερὸν* Mat. xii. 16. Mark iii. 12. Xen. Cyr. viii. 4, 33. So *ποιέσθαι* with a subs. *ἀναβολήν* Acts xxv. 17.—*αἰξήσιν* Eph. iv. 16. (See Diod. S. iii. 63.)—*δέησεις* Luke v. 33. Phil. i. 4. 1 Tim. ii. 1.—*ἐκβολήν* Acts xviii. 18.—*καθαρισμὸν* Heb. i. 3.—*κοπετόν* Acts viii. 2. Gen. i. 10. Herod. ii. 1.—*λόγον* Acts xx. 24. Diod. Sic. xx. 36.—*μυσίαν* Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. Philem. 4.—*μνήμην* 2 Pet. i. 15. Polyb. v. 67, 13.—*κορείαν* Luke xiii. 28. 2 Mac. iii. 8. Diod. Sic. i. 18. Xen. Cyr. v. 2, 31.—*πρόνοιαν* Rom. xiii. 14. Polyb. iv. 6, 11. Dem. 1423, 8.—*σπουδῆν* Jude 3. Polyb. i. 46, 2. v. 67, 2.—With an adj. *βεβαίαν* 2 Pet. i. 10.]

*Ποίημα, ατος, τό*, from *ποιεῖν* perf. pass. of *ποιεῖν* to *make*.—*Somewhat made, a work, workmanship*. [See Ezra ix. 13. Neh. vi. 14. Eccles. viii. 7. It is used Rom. i. 20. of the *universæ* as God's *workmanship*, and Eph. ii. 10. of *human beings*, also as the *work of God*.] Hence the Latin *poema* and Eng. *poem*; in which sense the Greek *ποίημα* also is generally applied in the profane writers.

*Ποίησις, εως, ἡ*, from *ποιεῖν* to *act, do*.

[I.] *A making, producing*. See Ps. xix. 1. Dan. ix. 14. Ex. xxxii. 35. Thuc. iii. 2. Dem. 702, 14.]

[II.] *A doing, observing*. See *ποιεῖν* IV. (4.) James i. 25. Eccles. xix. 17.] Hence the Latin *poesis* and Eng. *poesy*; so the Greek *ποίησις* is often used for the *making of poems*.

*Ποιητής, ου, δ*, from *ποιεῖν* to *do, make*.

[I.] *A maker*. Xen. Cyr. i. 6, 19. and 38. Arrian, D. E. i. 9. Athenag. Apol. 26, 14.]

[II.] *A doer, a performer*. Rom. ii. 13. James i. 22, 23, 25. iv. 11. [1 Mac. ii. 67.]

<sup>1</sup> [Many MSS. here have τοῖς μισοῦσιν.]



III. *A poet, a maker of poems.* Acts xvii. 28.<sup>1</sup> [Ceb. Tab. 13. Xen. Mem. i. 2, 56.]

ΠΟΙΚΙΛΑΟΣ, η, ον.

I. *Various, of various colours.* Thus it is used not only in the LXX for the Heb. *ḥ̄ṣ̄p̄* spotted, Gen. xxx. 40. et al. *ῥαβδ* pieces, stripes, Gen. xxxvii. 3. et al. *ἠρα* embroidered, 1 Chron. xxix. 2. et al. but also in the profane writers. See Scapula. [Xen. An. i. 5, 8. Mem. iii. 10, 14. Ceb. Tab. 21.]

II. *Various, different, manifold.* Mat. iv. 24. [Mark i. 34. Luke iv. 40.] Heb. ii. 4. xiii. 9. James i. 2. 1 Pet. [i. 6.] iv. 10. [2 Tim. iii. 6. Tit. iii. 3. 2 Mac. xv. 21. Xen. Œc. xvi. 1. Ælian, V. H. ix. 8.]

*Ποιμαίνω.* The learned Damm, in his Lexicon, deduces it from *πῶν* a flock, (used by Hom. II. iii. 198. xi. 695. xv. 323. et al.) and *μαίω* to care, mind, curo, studeo.

I. *To feed or tend a flock, as a shepherd.* Luke xvii. 7. 1 Cor. ix. 7. [1 Sam. xxv. 16. Gen. xxx. 31, 36.]

II. *[To take care of, look after, direct, govern.]* It is especially used of spiritual care and superintendence. [John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. [ii. 27.] vii. 17. [xii. 5. xix. 15.] So Mat. ii. 6. it is spoken of Christ's spiritual government and care of his people. The correspondent Hebrew word to *ποιμαίνει* in Mat. is *הגיד* ruling. [See Ps. ii. 9. xxiii. 1. Hos. xiii. 5. and comp. the Heb. and LXX of Isa. xlv. 28.] But St. Jude, 12. speaks of certain, *ἐαυτοὺς ποιμαίνοντες*, who fed themselves, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10. where the wicked shepherds of Israel are described as feeding themselves, *βόσκησαν—ἐαυτοὺς*, LXX, whilst they neglected the flock.

*Ποιμήν*, ἵνος, ὁ, from *ποιμαίνω*, which see.

I. *A shepherd, "one who tends sheep in the pasture."* Johnson. [Mat. ix. 36. xxv. 32. Mark vi. 34. xiv. 27. Luke ii. 8, 15, 18, 20. John x. 2, 11, 12. Gen. iv. 2. xxxviii. 12, 20.]

II. *One who has the care or superintendence of any thing.* It is used of kings in Homer, as Il. A. 263. B. 245. Phil. de Agric. p. 416. Xen. Mem. iii. 1, 2. Ezek. xxxiv. 23. xxxvii. 24. It is used by our Lord of himself as the head and guide of the apostles in Mat. xxvi. 31. (the words being taken from Zech. xiii. 7.) and especially of his spiritual superintendence of his Church. [John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and of the spiritual pastors of his flock. Eph. iv. 11.]

*Ποίμνη*, ης, ἡ, from *ποιμήν*.

I. *A flock of sheep.* Luke ii. 8. 1 Cor. ix. 7. [Gen. xxxii. 17. Demosth. p. 1155, 5.]

II. *A spiritual flock of men.* Mat. xxvi. 31. John x. 16.

*Ποίμνιον*, ου, τό. [See the two last words.]—*A flock.* [Gen. xxxi. 4.] In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32. Wetstein shows that the purest Greek writers likewise join

the adjective *σμερρός* or *μικρός* with a diminutive noun. [Some writers suppose *ποιμνιον* here to be a diminutive, but without any very strong reason. It occ. in the figurative sense Jer. xiii. 17. See Themist. Or. xxiii. p. 289.]

*Ποῖος*, α, ον, from *οἶος*, such as, of which sort, qualis.

I. *Of what sort.* John xii. 33. xviii. 32. xxi. 19. 1 Cor. xv. 35. James iv. 14. 1 Pet. i. 11. Ceb. Tab. 12. Xen. Mem. iii. 12, 8.]

II. The same as *τίς* who? which? what? Mat. xix. 28. xxi. 23, 24, 27. xxii. 36. xxiv. 42, 43. Mark iv. 30. xi. 28, 29, 33. xii. 28. Luke v. 19. (See Matthiæ, § 378.) vi. 32—34. xii. 39. xx. 2, 8. xxiv. 19. John x. 32. Acts iv. 7. vii. 49. xxiii. 31. Rom. iii. 27. 1 Pet. ii. 20. Rev. iii. 3. 1 Sam. ix. 18. 2 Sam. xv. 2. 1 Mac. ii. 10. Eur. Phœn. 724.]

*Πολέμιω*, ῶ, from *πόλεμος*.

I. *To wage, or make war.* James iv. 2. Rev. ii. 16.

II. *To fight, engage.* Rev. xii. 7. So Diodorus Siculus, *Καρθηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ καὶ ἡττηθίντων*, 'the Carthaginians engaging and being beaten.' See Raphaelius, and comp. *πόλεμος* II. [So Wahl, who adds Rev. ii. 16. xiii. 4. xvii. 14. xix. 11. 2 Kings xiv. 16. But Schl. thinks that *πολέμειω*, which so often occurs in this sense in the LXX, (as Jer. xxxii. 5. Josh. xi. 5. xix. 47.) is not so used in the N. T.; and he thus arranges its senses: (1.) *To contend, litigate.* Jam. iv. 2. (and so Wahl.) Rev. xii. 7. xiii. 4; and so of any hostile attack in LXX, Job xi. 19. Isa. xix. 2. (2.) *To punish.* Rev. ii. 16. xix. 11. Jer. xxi. 5. (3.) *To throw off the yoke of any one.* Rev. xvii. 14.]

*Πόλεμος*, ου, ὁ, either from *πολύς* much or many, and *ὀλίω* to destroy, q. *πολόλεμος*, or, according to Damm, Lex. from *παλάμη* the hand, [as the first instrument of warfare.]

I. *A war.* Mat. xxiv. 6. Mark xiii. 7. *ποιεῖν πόλεμον.* [Schl. and Wahl refer Luke xiv. 31. to this head, and add Luke xxi. 9. Diod. Sic. iv. 50. Xen. Mem. iv. 4, 14. Schl. also adds 1 Cor. xiv. 8. Heb. xi. 34. (but Wahl agrees with Parkhurst, see sense II.) and Rev. ix. 7, 9.]

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. [Add (according to Wahl) Rev. ix. 7, 9. xi. 7. xii. 7, 17. xiii. 5, 7. xvi. 14. xix. 19. xx. 8. Diod. Sic. xiii. 79. Arrian, Indic. xiv. 4. Xen. Cyr. vi. 2, 4.]

III. *Strife, contention.* James iv. 1. Schl. puts here the places of Rev. cited in sense II., except ix. 7, 9. See Palaiet, Obs. Philol. p. 501.]

*Πόλις*, εως, ἡ.

I. *A city or town, urbs.* Mat. ii. 23. iv. 5. (where see Wetstein,) v. 14. xi. 20. et al. freq. [With a genitive, Luke ii. 11. *πόλις Δαβὶδ* the native city of David. (See 1 Sam. xvi. 1.) In good Greek *πόλις*, even without the genitive, has this meaning, as Xen. Cyr. i. 4, 25. In Acts viii. 5. *πόλις τῆς Σαμαρείας*, says Schleusner, may either be some city in Samaria, (see John iv. 5.) or Samaria itself, as Troy in Latin is called *urbs Trojae*. See Vechner. Hellenol. ii. 8. *Πόλις* is put for Jerusalem, as the metropolis. Mat. xxviii. 11. Mark xi. 19. xiv. 13, 16. Luke xxiii. 19. and

<sup>1</sup> [See Euseb. Pr. Ev. xiii. 12. where the passage of Aratus is more fully cited.]

ἡ ἀγία πόλις in Mat. iv. 5. Comp. Luke iv. 9. Is. xlviii. 2. Ili. 1. It is used for a *place* or *habitation*, Heb. xiii. 14.]

II. *The inhabitants of a city or town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40. [Hom. II. II. 69. Valck. ad Eur. Phœn. 932.]

III. Spiritually, it denotes *heaven*. Heb. xi. 10, 16.

IV. *The city of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi. 10.

Πολιτάρχης, ου, ὁ, q. d. ὁ τῶν πολιτῶν ἀρχή or ἀρχων, *the head or ruler of the citizens*.—A ruler of a city, a magistrate. occ. Acts xvii. 6, 8.

Πολιτεία, ας, ἡ, from πολιτεύω.  
I. A political society, state, or commonwealth, civitas. occ. Eph. ii. 12. where, however, the following sense is also applied. [2 Mac. iv. 11. viii. 17. Diod. Sic. i. 28. Xen. Mem. ii. 1, 13.]

II. *Citizenship, the rights of a citizen, freedom of a city or state, jus civitatis.* occ. Acts xxii. 28. Josephus, Ant. xii. 3, 1. [Diod. Sic. xii. 51. xiii. 35. Polyb. vi. 2, 12. Xen. Hell. i. 1, 17. Ælian, V. H. xii. 43.]

Πολίτευμα, ατος, τό, from πεπολίτευμαι perf. pass. of πολιτεύω.—A state, community, or political society (as it were) to which one belongs. occ. Phil. iii. 20. See Raphaelius and Wolfius on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26. [The sense of the word in this passage of Philippians may be either *right of citizenship, daily life and conversation*, or what Parkhurst gives, with whom Wahl agrees. 2 Mac. xii. 7. Philo de Mund. Op. p. 33. Polyb. ii. 41, 6. Casaubon, ad Greg. Nyss. Ep. ad Eustath. p. 65.]

Πολιτεύω, from πολιτής.

I. To manage or govern a city or state. [See Polyb. iv. 76, 2. Xen. Mem. iv. 4, 16. Thuc. ii. 65. viii. 53, 197.—or, to make one a citizen. Diod. Sic. ii. 72.—or, to be a citizen. Ælian, V. H. xiv. 28. Xen. Mem. iv. 4, 13.]

II. In the middle, to live in a state or society according to its laws and customs, to converse. In this view it is applied<sup>1</sup> Acts xxiii. 1. Phil. i. 27. the only passages of the N. T. where it occurs. So 2 Mac. vi. 1. τοῖς τοῦ Θεοῦ νόμοις μὴ ΠΟΛΙΤΕΥΕΣΘΑΙ, not to live after the laws of God, English translation. And Josephus in like manner says of himself, in his Life, § 2. ἡρέκμην τε ΠΟΛΙΤΕΥΕΣΘΑΙ τῇ Φαρισαίων αἰρίσει κατακολουθῶν, 'I began to live in conformity to the sect of the Pharisees;' and § 49. πύθισθε—εἰ μετὰ πάσης συμμόνητος καὶ πάσης δὲ ἀρετῆς ἰνθόδε ΠΕΠΟΛΙΤΕΥΜΑΙ, 'inquire whether I have not (annon, Hudson) lived or conversed here with the greatest gravity and even virtue.' [Wahl agrees with Parkhurst, quoting also 3 Mac. iii. 4. Josephus, Ant. iii. 5, 8. and Schl. adds, Justin M. D. cum Tr. p. 281. ed. Thirlby. Eusebius, H. E. iii. 31. iv. 23; but in Acts xxiii. 1. he translates πεπολίτευμαι, I have discharged my office, from the sense of πολιτεύω to govern the state. The middle occ. in that sense in

Ælian, V. H. iii. 17. Diog. L. v. 35. x. 119. See Taylor on Lys. p. 119.]

Πολίτης, ου, ὁ, from πόλις a city.—A citizen, an inhabitant of a city or town. occ. Luke xv. 16. xix. 14. [Acts xxi. 39. Parkhurst thinks that in the last passage the right of citizenship is implied. See Gen. xiii. 11. Prov. xi. 9, 12. xxiv. 28. Jer. xxxi. 34. Æsch. Dial. S. 1, 2. Xen. Mem. iv. 6, 14. Eur. Phœn. 93, 904.]

Πολλάκις, an adverb from πολὺς (neut. plural πολλὰ) many, and κίς a numeral termination (which see) denoting *times*.—Many times, often, frequently, multoties, sæpe. Mat. xvii. 15. Mark v. 4. [ix. 22. John xviii. 2. Acts xxvi. 11. Rom. i. 13. 2 Cor. viii. 23. xi. 23, 26, 27. Phil. iii. 18. 2 Tim. i. 16. Heb. vi. 7. ix. 25, 26. x. 11. Job iv. 2.] et al. freq.

Πυλλαπλασιῶν, ονος, ὁ, ἡ, from πολὺς many. See ἑκατονταπλασιῶν.—Manyfold, manifold more, multiplex. occ. Luke xviii. 30. [Æsop. Fab. 22. Polyb. xxv. 4, 4.]

Πολυλογία, ας, ἡ, from πολὺς much, and λόγος speech.—Much speaking. occ. Mat. vi. 7. where Wetstein cites Aristotle, [Pol. iv. 10.] Galen, and Plutarch, [t. vii. p. 23. ed. Hutten.] using this word. [Prov. x. 19.]

Πολυμερῶς, adverb from πολυμερής, ιος, οὗς, ὁ, ἡ, consisting of many parts, which from πολὺς many, and μέρος a part.—By or in many parts or periods. occ. Heb. i. 1. Wetstein cites Josephus applying the word in the same sense, Ant. viii. 3, 9. to the various parts of Solomon's magnificent temple. See also Kypke. [Πολυμερής occ. Wisd. vii. 22.]

Πολυποίκιλος, ου, ὁ, ἡ, from πολὺς much, and ποικίλος various.—Manyfold, multifarious, greatly diversified, abounding in variety. occ. Eph. iii. 10.

ΠΟΛΥΨ, πολλή, πολύ, gen. πολλοῦ, &c.

[I. Much, great in number, (in the plural, many,) numerous, abundant, (and thence, as applied to time, long.) Mat. iii. 7. xiii. 5. xx. 16. xxv. 19. (χρόνον) xxvi. 9. (of price.) Mark iii. 7, 8. iv. 5. vi. 35. x. 48. Luke x. 40. xii. 47. (supply πληγὰς) 48. John v. 6. (χρόνον) xii. 24. xv. 3, 8. Acts xi. 21. xv. 32. xviii. 10. Rom. iii. 1. xv. 23. James v. 16. 2 John v. 12. Rev. i. 15. Xen. Cyr. i. 4, 1. Mem. i. 2, 60. Hence, πολὺ used adverbially, very much. Mark xii. 27. Luke vii. 47. Rom. iii. 1. Dan. vi. 14. Hom. II. A. 112. Xen. Mem. iii. 5, 11. Polyb. iii. 89, 2.—of time, μὲν' οὐ πολὺ after no long space of time, not long after, Acts xxvii. 14.—ἐν πολὺ for a great while, Acts xxviii. 5.—with a comp. following, by much. 2 Cor. vii. 22. 1 Pet. i. 7. Xen. Mem. ii. 10, 2. Again, πολλῶς (before a comp.) by much, occ. Mat. vi. 30. Mark x. 48. Luke xviii. 39. John iv. 41. Rom. v. 9, 10, 15, 17. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12. Xen. Mem. i. 2, 9. iv. 8, 1. The neut. plural πολλὰ is also used adverbially. (1.) Very much, vehemently. Mark i. 45. iii. 12. v. 10, 23, 38, 43. xv. 3. 1 Cor. xvi. 12, 19. Rev. v. 4. et al. Xen. Cyr. vii. 3, 10. Herodian, i. 10, 11. Ælian, V. H. i. 23. xii. 54. Virg. Georg. iii. 226. (2.) Of time, frequently, often. Mat. ix. 14. James iii. 2. Xen. Cyr. i. 5, 14. Job xxxv. 6. Πολλοί is used for

<sup>1</sup> [On the middle sense of the perfect passive, see Matthew, § 493.]

πάντες. Mat. xx. 28. xxvi. 28. Mark x. 45. xiv. 24. Rom. viii. 29. Heb. ix. 28.—With the article preceding, τὸ πᾶν occ. 2 Cor. viii. 15: Wahl translates it *much*. I think it is the *great share*, in opposition to τὸ ὀλίγον. It means the *greatest part* in Xen. Hell. vi. 2, 30. τὰ πᾶν Rom. xv. 22. (in many ways.) [Οἱ πολλοί, the many, i. e. the multitude, or whole bulk of mankind. Rom. v. 15, 19. in which texts οἱ πολλοί are plainly equivalent to πάντας ἀνθρώπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17. [Οἱ πολλοί denotes very many in 1 Cor. x. 33. See Xen. An. ii. 3, 16.] On Acts i. 5. Kypke observes, that, in the words οὐ μετὰ πολλὰς ταύτας ἡμέρας, there is a remarkable change of construction; for they are put instead of οὐ πολὺ μετὰ ταύτας ἡμέρας, not much after these days, or for οὐ πολλὰς ἡμέρας μετὰ ταῦτα, not many days after these things: yet he produces two instances of a similar phraseology from Josephus.

[II. Great, remarkable, vehement. Mat. ii. 18. v. 12. ix. 37. John vii. 12. Acts xv. 7. Rom. ix. 22. 1 Pet. i. 3. al. Ps. xxxi. 19. in Heb. and LXX. Eccles. xiv. 18. Diod. Sic. iii. 55. Xen. An. ii. 3, 14. Thuc. ii. 51.]

Πολύσπλαγχνος, ου, ὁ, ἡ, from πολὺς much, and σπλάγχνον a bowels, which see.—Abounding in bowels of mercy, of tender mercy or pity, very merciful or compassionate. occ. James v. 11. [This word, says Schleusner, is probably intended to express the Hebrew חַיִּיךָ or חַיִּיִּיךָ, which the LXX render by πολυέλεος; as Ex. xxiv. 6. Joel ii. 13. πολυσπλαγχνία occ. in Just. M. p. 248. ed. Thirlby.]

Πολυτελής, ιος, ους, ὁ, ἡ, from πολὺς much, great, and τέλος expense, cost.

[I.] Costly. occ. Mark xiv. 3. 1 Tim. ii. 9. [So Prov. i. 13. iii. 15. viii. 12. Eccles. i. 10. Ælian, V. H. xiii. 4. Xen. Mem. i. 6, 6. See Ez. Spanh. ad Julian. Or. i. p. 53.]

[II. Very precious, of great value, highly esteemed. 1 Pet. iii. 4. Diod. Sic. xiv. 7. Polyb. ii. 23, 1.]

Πολυτίμος, ου, ὁ, ἡ, from πολὺς much, great, and τιμή price.—Of great price, [costing very much.] occ. Mat. xiii. 46. John xii. 3. [Thomas M. p. 729. explains this word to be what costs much, while πολυτίμος is what is thought worthy of much honour. See Ammon. de Diff. Voc. p. 118. and Æsch. Socr. Dial. iii. 12.]

Πολυτρόπως, adverb, from πολύτροπος various, which from πολὺς many, and τρόπος a manner.—In various manners. occ. Heb. i. 1. where see Macknight. [Schleusner says, that in this passage of Hebrews, the word refers to the various methods of divine revelation, as by visions, dreams, figures, voices, &c. See Fagius on Onkelos, in Num. xii. 8. Hotting. Thes. Phil. ii. p. 566. Πολύτροπος occ. Esth. viii. 13.]

Πόμα, ατος, τό, from πίνομαι perf. pass. of the verb πίνω to drink.—Somewhat that is drunk, drink. occ. 1 Cor. x. 4. Heb. ix. 10. [Ps. cii. 9. Ceb. Tab. 6. Xen. Mem. iv. 7. Ælian, V. H. iii. 13.]

Πονηρία, ας, ἡ, from πονηρός.

[I. Evil disposition, badness, wickedness, and especially malignity. Mat. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. So it is used in Eph. vi. 12. where the gen. occ. for the

adjective πονηρά by a common figure. See Gesen. p. 647, 1. and Matthiæ.]

[II. Evil deeds, sins. Acts iii. 26. So Ia. i. 16. vii. 16. Jer. xxiii. 11. Xen. Mem. iii. 5, 18. H. Gr. vii. 5, 75.]

Πονηρός, ὁ, ὅν, from πόνος, labour, sorrow.

I. Evil, bad, [faulty,] in a natural sense. [Of a bad eye. Mat. vi. 23. and Luke xi. 34. Of bad, i. e. worthless fruit. Mat. vii. 17, 18. Gen. xli. 19. Deut. xvii. 1. Jer. xxiv. 18. Xen. Cyr. vii. 5, 75.]

[II. Evil, in a moral sense.]

[(1.) Wicked. Mat. v. 37, 45. ix. 4. xii. 34. (Luke xi. 13.) 35. (Luke vi. 45.)—γενεά xii. 39. (xvi. 4. and Luke xi. 29.) πνεύματα xiii. 45, (Luke xi. 6.) 49. xv. 19. xviii. 32. Luke iii. 19. vi. 22, 35. vii. 21. viii. 2. Acts xvii. 5. xviii. 14. xix. 12, 13, 15, 16. xxviii. 21. Mark vii. 23. John iii. 19. Rom. xii. 9. 1 Cor. v. 13. Col. i. 21. 1 Thess. v. 22. 2 Thess. iii. 2. 2 Tim. iii. 13. Heb. iii. 2. x. 22. James ii. 4. iv. 16. 1 John iii. 12. v. 19. 2 John 11.]

[(2.) Ill-natured, malignant, of words, &c. Mat. v. 11. 1 Tim. vi. 4. 3 John 10. And so perhaps Acts xxviii. 21. See Judith viii. 7 and 8. Xen. Hell. i. 5, 10. Diod. Sic. xiii. 74.]

[(3.) Bad, idle, worthless. Mat. xxv. 26. Luke xix. 22. Xen. Cyr. i. 4, 19.]

[(4.) Evil, calamitous, dangerous. Eph. v. 16. The days are evil, (Schleusner says, dangerous to virtue,) vi. 13. (where Chrysostom, on the 49th Psalm, says, that ἡ πονηρά ἡμέρα is the day of misfortune.) Wahl and Schleusner so understand ἀπὸ παντός ἔργου πονηροῦ in 2 Tim. iv. 18. and Wahl adds Gal. i. 4. and Rev. xvi. 2. (which last place Schleusner renders malignant, citing 2 Chron. xxi. 15. Job ii. 7.) observing that some refer Mat. vi. 13. Luke xi. 4. and John xvii. 15. to this head. See Gen. xlvii. 9. Ps. xxxvii. 19. Amos v. 13. Micah ii. 3. Eccles. li. 16. and Suidas in ἡμέρα πονηρά. Ceb. Tab. 22. Xen. An. vii. 4, 12.]

[(5.) 'Ο πονηρός, used as a substantive, the wicked one, i. e. the devil or Satan. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) 38. 1 John v. 19. where see Macknight. [Eph. vi. 16. 2 Thess. iii. 3. 1 John ii. 13, 14. iii. 12. v. 18. Some conceive that τοῦ πονηροῦ in the Lord's Prayer is to be referred to this head. So Wahl and Fischer.]

[(6.) Unjust. Mat. v. 39. or injurious. See Ex. ii. 13.]

[(7.) There is a doubt how to translate ὀφθαλμὸς πονηρός in Mat. xx. 15. Mark vii. 22. Wahl makes it *envious* there and in Mat. vii. 11; and so Schleusner, citing Virg. Æn. v. 654. Luke xi. 13. Eccles. xiv. 10; but adding that the meaning in this phrase may be *angry, full of indignation*, which is the sense of πονηρός in 1 Sam. xviii. 8. Neh. iv. 7.]

[(8.) According to Schleusner, in Mat. xxii. 10. the word means *mean, low*; but Wahl refers it to sense (1.)]

Πόνος, ου, ὁ, from πίνομαι perf. mid. of πίνωμαι to labour, which see under πίνω.

I. Labour. Thus applied in the Greek writers, in the LXX of Prov. iii. 9. and perhaps in Rev. xxi. 4. [Xen. Mem. ii. 1, 20.]

II. Pain, misery. occ. Rev. xvi. 10, 11. xxi. 4. [Gen. xxiv. 25. Job iv. 5. 2 Chron. vi. 28.

Ecclus. iii. 27. Ælian, V. H. v. 6. Polyb. xxx. 4, 16. Xen. Mem. ii. 2, 5.]

*Πορεία*, ας, ἡ, from *πορεύω* to *come* to *pass*, which from *πίπορα* perf. mid. of *πίπω* to *pass*.

I. *A way, journey.* Luke xiii. 22. [Jon. iii. 3, 4. Neh. ii. 6. Num. xxxiii. 2. 2 Mac. iii. 8. xii. 10. Diod. Sic. iv. 19. xiv. 83. Thuc. ii. 18. Xen. Mem. iii. 13, 5.]

II. *A way, course, or manner of life.* James i. 11. [Prov. ii. 7. Jer. x. 23.]

*Πορεύω*, from *πίπορα* perf. mid. of *πίπω* to *pass*, *pass over*.

I. *To cause to go or pass, to carry, convey.* It occurs not, however, in the active form in the N. T. [Plat. Phæd. 57. Eur. Hec. 447. Hipp. 755.]—*To go, journey, travel*, and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53. (where comp. 2 Sam. xvii. 11. in LXX.)—or in a chariot, Acts viii. 36, 39. (on which last verse Raphaelius shows that Xenophon uses the same phrase ΠΟΡΕΥΕΘΑΙ ΤΗ'Ν 'ΟΔΟ'Ν, and particularly applies *πορεύεσθαι* to a chariot; *ἐρύχχανεν* 'Εφ' 'ΑΜΑ'ΞΗΣ ΠΟΡΕΥΟ'ΜΕΝΟΣ, 'he was travelling in a chariot.' De Exp. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38. and ch. xxi. 1. [Add Mat. ii. 8, 9. Luke i. 39. ii. 41. xiii. 33. Acts xvi. 7. xix. 21. Rom. xv. 24, 25. 1 Cor. xvi. 4, 6. 1 Tim. i. 3. 2 Tim. iv. 10. James iv. 13.]

[II. *To go.*]

[(1.) Of persons going to a person or place, as Mat. xvii. 27. xviii. 12. xix. 15. xxi. 6. xxv. 16. Acts i. 25. (which Parkhurst refers to class (3.) below.) 1 Pet. iii. 19, 22.]

[(2.) Of persons departing from a person or place, (with ἀπό and gen.) Mat. xxiv. 1. xxv. 41.—absolutely, Mat. viii. 9. John xiv. 2, (see class (3.) below) 3. Acts i. 10, 11. xvi. 36. xxiv. 25. Xen. Hell. iv. 1, 15. Parkhurst thinks, that Luke viii. 14. belongs to this class, and translates it, *going away*, i. e. from hearing the word to their usual occupations. Schleusner considers it as pleonastic by an Hebraism, as he does in Mat. ix. 15. 1 Pet. iii. 19. But Wahl thinks that it is not pleonastic, but signifies a *gradual* completion of the action signified by the verb to which it is joined. So τῇ 1 Sam. ii. 26. 2 Sam. iii. 1. See Gesen. p. 781. not. 3. and his Gramm. § 100. not. 3.—From this sense arises another,]

[(3.) *To go away*, by death, to depart. Luke xxii. 22. So ἤχ, and in the LXX, ἀπελθεῖν in Ps. xxxix. 13. and οἰχόμεαι Xen. Cyr. iii. 1, 13. An. iii. 1, 32. Schleusner and Parkhurst add John xiv. 2, 3; and Parkhurst, John xiv. 12, 28. xvi. 7, 8. observing, that our Lord's ascension into heaven and sitting at God's right hand are included in these passages. Schleusner says, that *τελευτᾶν*, (see Gen. xxv. 32.) or *ἐν ὁδῷ πάσης ῥῆς ῥῆς* (1 Kings ii. 2. Job xvi. 22.) or similar forms, are to be understood. See Elsner, t. i. p. 241. Vechner's Hellenolex. ii. 5. p. 483. and Palaiet, Obs. Phil. p. 207.]

[(4.) Of persons returning to any place or person. Mat. ii. 20. John xiv. 28. xvi. 28. 1 Sam. i. 19.]

[(5.) With ὀπίσω and a gen., *to follow after any one*, i. e. either to *take any one's part*, Luke xxi. 28. Judges ii. 12. 1 Kings xi. 10. or, *to pursue any thing, desire it*, as 2 Pet. ii. 10. See Ecclus. xxxi. 8.]

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[III. *To come* (with πρός). Luke xi. 5. Xen. Hell. vii. 3, 6.]

IV. *To go* or *proceed*, in a particular way or course of life; so it imports the *manners, actions, conversation*.

[(1.) With a dative showing the manner. Acts ix. 31. xiv. 16. Jude 11. 1 Mac. vi. 23, 59. See Matthiæ, § 404.]

[(2.) With *ἐν* and a dative.] Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Jude 11, 16, 18.

[(3.) With *κατά*. 2 Pet. iii. 3.] In the LXX it often answers to the Heb. *הָיָה לָהֶם לְדֶרֶךְ* to *walk, go*, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1. et al. Not that this is a mere Hellenistical use of *πορεύομαι*, for Wolfius, on 1 Pet. iv. 3. shows that Plato has several times applied it in like manner.

Πορεύω, ὦ, from *πίπορα* perf. mid. of *πίπω* to *waste, lay waste*.—*To lay waste, destroy, desolate, make havoc of.* occ. Acts ix. 21. Gal. i. 13, 23. See Blackwall's Sacred Classics, vol. i. p. 234. On Acts, Kypke shows that Philo, in like manner, several times applies *πορεύω* to the *wasting, ruining, harassing, destroying of men*. See more in Kypke. [See Wessel. ad Diod. Sic. xi. 32. Munthe, Obs. e Diodoro in N. T. p. 357. The word occ. Dem. 1157, 11. (of a house.) Eur. Phoen. 505, 524. Xen. Mem. iii. 5, 4. 4 Mac. iv. 23.]

Πορισμός, οὔ, ὁ, from *πεπρίσμαι* perf. pass. of *πρίω*, to *get, gain, acquire*, which from *πρίος* gain, which see under *εὐπρίως*.—*Gain.* occ. 1 Tim. vi. 5, 6. [Zonaras (Lex. col. 1563) says, that the Apostle speaks of those who *ἐκπερινοῦνται τὴν εὐσέβειαν ἵνα δι' αὐτῆς ἱεραῖς ζωαῖς πορισμὸν, ὁλοῦ χρημάτων καὶ κτήδους*. See Wisd. xiii. 19. xiv. 2. Porphyry. de Abst. ii. 23. Phil. de Vit. Mos. t. ii. p. 167, 10. Plut. Cat. Maj. p. 351. D.]

*Πορεία*, ας, ἡ, from *πορεύω*.

I. It denotes, in general, *inbredness*, i. e. any commerce of the sexes out of lawful marriage. [See Mat. xv. 19. 1 Cor. vi. 13, 18. vii. 2. 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. 1 Thess. iv. 3. Rev. ii. 21. ix. 21. Schleusner translates 1 Cor. vii. 2. "Let every one have his own wife, on account of the natural desire of generation." But why such a perversion of the common sense of the word? Is not the sense just as good if we say, "let every one have his own wife, on account of fornication?" i. e. that he may avoid it.]—*Simple fornication* between two unmarried persons is distinguished both from *μοιχεία* adultery, and *ἀσέλγεια* lasciviousness of other kinds, Mark vii. 21.—from both these, and also from *ἀκαθαρσία* uncleanness, Gal. v. 19. [On Acts xv. 20, 29. xxi. 25. much has been written. Some say, that promiscuous intercourse was allowed in the heathen nations, and that this is what is prohibited. Others think there is a reference to the sacrifices of the prostitutes. Bentley conjectured *χορμίστας* (swine's flesh). See Julian, Ep. 63. Some have thought the apostles meant marriage with a pagan. Michaelis, misunderstanding Julius Pollux, (on ix. 5, 34.) thought *πορεία* the feminine of an adjective derived from *πεπρίω* to *sell*, and translated it by *flesh exposed to sale*. Wahl makes it *fornication*, and Bishop Marsh (Note on Michaelis, vol. i. ch.

iv. § 14.) says, "that as the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the decree of the council of Jerusalem should contain a mixture of moral and positive commands." Schleusner, however, thinks that *idolatry* is meant, i. e. not full idolatry, but the attendance in an idol's temple. There is a dissertation on the passage in the Nov. Bibl. Brem. Cl. iv. Fasc. ii. Pag. 289. Gen. xxxviii. 24. Hos. i. 2.]

II. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. Ecclus. xxiii. 23. [Selden de Ux. Heb. iii. 23. Salmas. de Fœn. Trap. p. 127.]

III. It is applied to *incontinent whoredom*, or rather *incontinent adultery*. 1 Cor. v. 1. where see Macknight, and comp. 2 Cor. vii. 12.

IV. It may include all kind of *lewdness*, Rom. i. 29. according to Theophylact on this place: *πάσαν ἀπλῶς τὴν ἀκαθαρσίαν τῇ τῆς πορνείας ὀνόματι περιέλαβιν*, 'the apostle comprehends absolutely all kind of uncleanness under the name of *πορνεία*.'

V. It denotes the *communication of Christians in idolatrous worship*, which was a violation of the marriage between God or Christ and his Church, and was often accompanied with *bodily prostitution*. (See *πορνείω* II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2. [Schleusner refers John viii. 41. to this head, we are not idolaters, but true descendants of Abraham, who worshipped the true God; and so Wahl nearly. See Hos. ii. 2. v. 4.]

[*Πορνείω*.]

I. *To play the whore, prostitute one's body*. So Demosth. p. 1381, 26; and thence, *to commit fornication*, (of either man or woman.) 1 Cor. vi. 18. Some interpreters here suppose an *unnatural crime* to be referred to, because *Æschines* (in Timarch. p. 173. ed. Genev. 1606.) has said, that *pathics εἰς τὰ ταυτῶν σώματα ἀμαρτάνουσι*, and *πορνείων* is put for a *pathic* in Deut. xxiii. 18. But there seems no occasion for such an interpretation. Wahl adds 1 Cor. x. 8. Rev. ii. 14, 20. and I think rightly. Schleusner refers these places to sense II. See Num. xxv. 1. Dem. 414, 1.]

II. *To pursue idolatrous practices, or consort with idolaters*. Rev. xvii. 2. xviii. 3, 9. In xviii. 3. Schleusner says, the sense may be, *to have commercial dealings with* (comp. the use of *τῆν* in Is. xxiii. 17. and the LXX translation); and again, Ez. xvi. 29. where the LXX have *διαθήκας*, probably, says Schleusner, because they thought a treaty with a foreign nation a sort of whoredom or idolatry. See also Pa. lxxiii. 27.]

*Πόρνη*, ης, ἡ, from *πέπορνα* perf. mid. of *πέρνημι* or *πενάω* to sell, which from *πενάω* to pass through, carry over, particularly as merchants, and thence to sell. See under *πενάσκω*.

I. *A whore, a woman who prostitutes herself for gain*. So the Latin *meretrix*; a whore is from *mereor* to earn, get money; and our English *whore*,

from the German *huren*, Dutch  *hoeren*, to hire, which English verb likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. James ii. 25. [It may be doubted whether in any one of these passages *prostitution for gain* is necessarily implied. Luke xv. 30. is the strongest. With 1 Cor. vi. 16. comp. Ecclus. xix. 2. See Gen. xxxiv. 31. Xen. Mem. i. 5, 4. It may be right to mention that Schleusner interprets the word in Heb. xi. 31. James ii. 25. as an *hostess, keeper of a tavern*, because in Hebrew the word *תַּיִן*, which has that meaning, is translated by *πόρνη* in Josh. ii. 1. vi. 17, 22, 25. Probably Rahab's character is better defended by Macknight, whose note is worth reading.]

II. *A Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. *πορνεία* V. and *πορνείω* II.

*Πόρνος*, ου, ὁ, from the same as *πόρνη*, which see.

I. *One who prostitutes himself for gain, a male prostitute, a pathic, a catamite*. Thus Socrates in Xen. Mem. i. 6, 13. 'If one sells his beauty for money to any one who pleases to purchase it, they call this person *πόρνος*.' In this sense it seems to be used 1 Cor. vi. 9. where *μαλακοί* are also mentioned; the distinction between whom and *πόρνοι* seems to consist in this, that the *πόρνοι* prostitute themselves for gain, but the *μαλακοί* *gratis*. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9. and Hebrew and English Lexicon in *ωρ* V. [Schleusner and Wahl do not think that it occurs in this sense in the N. T., but understand it always of *fornicators*. Parkhurst's distinction between this word and *μαλακοί* seems quite fanciful; and I incline to Schl. and Wahl's opinion. The word occurs in Parkhurst's sense in Dem. p. 1489, 3. See Bentl. on Phalaris, p. 416. where he shows that this is the proper sense of the word. Salm. de Fœn. Trap. p. 141. On the extension of the sense to any impure person, see Poll. On. vi. 36, 152.]

II. *An impure or unclean person, of whatever kind*. occ. 1 Cor. v. 9—11. (comp. i. 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.—This word occurs not in the LXX, but in Ecclus. xxiii. 16, 17, or 21, 22.

*Πόρρω*, adv. from *πρό* before.—*Far, far off, at a distance*. occ. Mat. xv. 8<sup>1</sup>. Mark vii. 6. Luke xiv. 32. [Is. xxii. 3. Jer. xxv. 26. Xen. de Rep. Lac. xii. 5; of time, Xen. Hell. vii. 2, 19.]

*Πόρρωθεν*, from *πόρρω* far, and the syllabic adjection *θεν* denoting from or at a place.—*From far, far off, at a distance*. occ. Luke xvii. 12. Heb. xi. 13. [Wahl rightly says, that in this 2nd place it is from far, (see Is. xxxiii. 13. in Heb. and LXX,) and in the 1st far off, (see Is. x. 3. in Heb. and LXX; and xlix. 12. Jer. v. 15.)]

*Πορρωτέρω*, adv. comparative of *πόρρω*.—*Farther*. occ. Luke xxiv. 28. [Xen. Hell. vii. 5, 13. (of time.)]

ΠΟΡΦΥΡΑ, ας, ἡ.

I. A kind of *shell-fish*, remarkable for yielding

<sup>1</sup> [In the O. T. under this idea, idolatry is often described as whoredom. See Judg. ii. 17. Is. i. 21. Jer. iii. 1. Hos. ii. 2. and many other places.]

<sup>2</sup> Thus Ovid, Amor. lib. i. eleg. 10.

Stat meretrix certo culvis mercedibus ære,  
Et miseras jussu corpore quartil opes.

<sup>3</sup> [The words are taken from Is. xxix. 13. Comp. Job v. 4. xxii. 18. Is. lxxv. 5.]

that purple colour<sup>1</sup> which was so highly esteemed by the ancients.

II. In the N. T. a purple garment or cloth. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lex. [Wahl and Schleusner think that in Mark xv. 17 it was not a purple, but scarlet garment, from Mat. xxvii. 28, 31. On the confusion between these colours, see Braun. de Vest. Sac. i. 14. Salmas. ad Ach. Tat. p. 567. Gataker, Adv. Poeth. p. 840. Bochart, Hieroz. t. ii. p. 733. The Tyrian purple, in short, was nearly scarlet. Comp. Hor. 2 Sat. vi. 102, 106. With Luke xvi. comp. Is. lxi. 6. Ek. xxv. 4. xxvi. 1. Prov. xxxi. 22.]

Πορφύρεος, οὗς; ἡ, ἥ; εὖν, οὖν; from πορφύρα. —Of a purple colour, purple. occ. John xix. 2, 5. [Rather scarlet. See last word. Rev. xvii. 4. (according to Griesbach.) xviii. 16. It occurs Num. iv. 13. Esth. i. 6. Xen. Cyr. vi. 4, 2. Polyb. vi. 53, 7. On the purple dresses of kings see Plin. N. H. ix. 36. Lucian, in Timon. p. 100.]

Πορφυρόπωλις, εως, ἡ, from πορφύρα purple, and πωλείω to sell. —A seller of purple. occ. Acts xvi. 14. [Schleusner says, a seller of purple garments made by her servants." On the skill of Lydians in dyeing purple, see Ælian, H. A. iv. 46. Max. Tyr. xl. 2. Val. Flacc. iv. 368.]

Πόσakis, an interrogative adv. from πόσος how many? and κας a numeral termination denoting times, which see. —How many times? how often? occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34. [Pa. lxxviii. 40. Ecclus. xx. 17.]

Πόσις, εως, ἡ, from the obsolete πῶω to drink. —Drink. occ. John vi. 55. Rom. xiv. 17. Col. ii. 16. [Dan. i. 10. Hom. Il. T. 21. Xen. Mem. i. 3, 15.]

Πόσος, η, ον, from ὅσος as much as. I. How great? Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Πόσος, dative, used adverbially with comparatives, by how much? how much? Mat. vii. 11. x. 25. Heb. x. 29. [Luke xi. 13. xii. 24, 28. Rom. xi. 12, 24. Philem. 16. Heb. ix. 14. In Mat. xii. 12. πόσῳ, according to Schl., is for ἐν πόσῳ μέγεθός by how much? In Mat. xxvii. 13. and Mark xv. 4. Schleusner translates πόσα by *quantum et quum multa*, (how many and how great

<sup>1</sup> Martinius, Lex. Philol. in Purpura, deduces the Greek name "from the Chald. *ᲪᲚᲗ* to break, because the fishes were broken\* in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can break through other shells." But if I embraced this etymology, I should rather say, from the broken rugged form of its own shell. Πορφύρα may, however, perhaps be better derived from a reduplication of the Heb. *ᲪᲚᲗ* to adorn, beautify. The reader may find a particular and curious account of the purple colour, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95. &c. ed. Edinburgh. [See Aristot. H. A. v. 28. Poll. On. i. 4, 2.]

\* Et majoribus quidem purpuri detractâ conchâ [succum] auferunt, minores trapetis frangunt, ita demum rorem eum excipientes Tyri. "The Tyrians procure this liquor by taking off the shell of the larger purple, and by breaking the smaller in olive-presses." Pliny, N. H. ix. 36. † See Nature Displayed, English edit. 12mo. vol. iii. p. 152. and the plate.

things.) Wahl refers it to this head simply, Parkhurst to sense II.]

II. Πόσοι, αι, α, plur. how many? Mat. xv. 34. xvi. 9, 10. xxvii. 13. [Mark vi. 38. viii. 5, 19, 20. Luke xv. 17. xvi. 6, 7. Acts xxi. 20. See Gen. xvii. 8. 2 Sam. xix. 34. Xen. Mem. i. 2, 35.]

[III. It is used of time. Mark ix. 21. πόσος χρόνος how long a time? And see also Pa. xxxiv. 17.]

Ποταμός, οὗ, ὁ, q. ποταμός, from ποτάω to flow. This derivation seems preferable to that from πότιμος drinkable, especially because Homer applies ποταμός to the ocean, Il. xiv. 245. xviii. 606. et al. See Scapula.

I. A river. Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2. [2 Cor. xi. 26. Rev. viii. 10. ix. 14. xii. 15. xvi. 4, 12. xxii. 1, 2. Gen. ii. 10. xlv. 1. 1 Kings viii. 65. Xen. An. iv. 1, 2. Herodian, vii. 1, 13. It is used metaphorically John vii. 38. of abundance, an abundant flow. See Glass, Phil. Sac. p. 1077. These words, says Schleusner, refer to Is. lv. 1. lviii. 11, 12. Zech. xiv. 8.]

II. A flood, a torrent. Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15. [Hom. Il. Δ. 452. See Ecclus. xl. 13.]

Ποταμοφόρητος, ου, ὁ, ἡ, from ποταμός a river, torrent, and φορητός carried. —Carried away and drowned by a river or torrent. occ. Rev. xii. 15. where see Vitringa and Wolfm. [Alberti says, this word is not found in any Greek writer.]

Ποταμός, ἡ, ὅν?

I. What manner of? of what sort? qualis! occ. Luke i. 29. vii. 39. 2 Pet. iii. 11. [The word occurs in Dan. xiii. 53. in the Cod. Chian. in the sense of ποῖος.]

II. Denoting admiration, what kind of? how great? qualis, quantusque! occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.

Πότε, an adverb.

I. [When, interrogatively. Mat. xxiv. 3. xiv. 37—39, 44. xiii. 4. Luke ix. 41. xvii. 30. xxi. 7. John vi. 25; or determinately, Mark xiii. 33, 35. Luke xii. 36. Xen. Mem. iv. 2, 32. H. Gr. v. 3, 27.] "Εως πότε; till when? i. e. how long? Mat. xvii. 17. [Mark ix. 19. Luke ix. 41. John x. 24. Rev. vi. 10. Is. iv. 14, 21. 1 Mac. vi. 22. ἕς πότε occ. Soph. Aj. 1185.]

2. † Πότε, † indefinite, at some time or other, once. See Luke xxii. 32. John ix. 13. Rom. vii. 9. [xi. 30.] 1 Cor. ix. 7. Gal. i. 13, 23. [Eph. ii. 2, 3, 11, 13. v. 8. Phil. iv. 10. (and Rom. i. 10. ἥδη πρὶν tandem aliquando.) Col. i. 21. iii. 7. 1 Thess. ii. 5. Tit. iii. 3. Philem. 11. 1 Pet. ii. 10. iii. 5, 19. 2 Pet. i. 21. Ceb. Tab. 2. Ælian, V. H. i. 18. Xen. Mem. i. 4, 2. It means *etiam*,

\* [Schleusner says, that this is an interrogative used of quality or quantity. It seems to be a word of not the best stamp, used in the same sense as ποῖος in good Greek. Phavorinus expressly says that it is not to be used, and that ποταμός, with which Parkhurst confounds it, is different in sense from it, and means *ex riveris torrentibus ex montibus*. In good Greek, ποταμός, indeed, is uniformly so used, except in Dem. i. c. Aristot. 782. where it is used of disposition and manners. Then, in later Greek, ποταμός was always used in this latter sense, and the ε changed into η, as in Diog. Laert. vi. 53. Dion. H. Ant. iv. 66. vii. 58. See Lobeck on Phryn. pp. 56—59.]

in Acts xxviii. 27. Eph. v. 29. Heb. ii. 1. iv. 1. 2 Pet. i. 10. Gal. ii. 6. And in this sense it is even added in interrogations, as 1 Cor. ix. 17. Heb. i. 5, 13. Ceb. Tab. 3. Herodian, v. 4, 16. Xen. Mem. i. 1, 1.]

3. *Μὴ ποτὶ, not ever, never.* Heb. ix. 17. where Kypke cites Dio Cass., Euripides, and Homer using *μήποτε* in this sense. [In most editions, *μήποτε* is given as one word in this passage; and it occurs in the sense of *not* in Hom. II. H. 315. Gen. xlvii. 18.]

*Πότερος, α, ov, from ποῖος which? and ἕτερος another.—Whether, of two.* It occurs only in the neut. *πότερον*, which is used adverbially, *whether*. John vii. 17. [Job vii. 12. xiii. 7. Xen. Mem. ii. 7, 4.]

*Ποτήριον, ov, τό, from πίνω 3rd pers. perf. pass. of the obsolete πῶω to drink.*

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8. [See also Mat. xxvii. 27. Mark ix. 41. xiv. 43. Luke xi. 39. xxii. 17, 20. (1st time) Gen. xl. 11, 13, 21. 2 Sam. xii. 3. Wahl and Schleusner put Mat. x. 42. also under this head. Schleusner puts 1 Cor. xi. 25. under both.]

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25—27.

III. *From the ancient custom<sup>1</sup> of the master of the feast's appointing to each of the guests his cup, i. e. his kind and measure of liquor, ποτήριον is used in the LXX answering to the Heb. כֶּסֶף, for that portion of happiness or misery which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5<sup>2</sup>. So in the N. T. it denotes the bitter sufferings of Christ for the sins of men, Mat. xx. 22. xxvi. 39<sup>3</sup>, 42. Mat. x. 38. xiv. 36. Luke xxii. 42. John xviii. 11; of his faithful followers, Mat. xx. 23. Mark x. 39; of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6. where see Daubuz<sup>4</sup>.*

IV. *The golden cup in the hand of the woman, Rev. xvii. 4. imports the gaudy and plausible allurements to idolatry.* The image is taken from the golden cups of wine used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7. and 1 Cor. x. 21. and under οἶνος II. On Rev. xvii. 4. C. and ver. 2. B. see the learned Daubuz and Bp. Newton and Vitringa, especially note 4.

*Πορίζω, from ποτόν drinkable, drink, from πίνω 3rd pers. perf. pass. of obsolet. πῶω to drink.*

I. With an accusative of the person following. *To give drink to a man*, Mat. x. 42. xxv. 35. xxvii. 48. [Mark xv. 36.] Rom. xii. 20; to a beast, Luke xiii. 15. [Gen. xxi. 19. Ceb. Tab. 5. With two accusatives, Mat. ix. 42. Mark ix. 41.]

[II. Allegorically, of spiritual nourishment.] In 1 Cor. iii. 2. it is construed with two accusatives, one of the person, *ὑμᾶς*, and another of the thing, *γάλα*; and moreover the verb *ἐκτρέφω*,

which is strictly applicable only to *γάλα*, refers also to *βρῶμα*. So Hesiod, Theogon. 640. applies the V. *ἰδεῖν* to eat to nectar, which was the drink, as well as to ambrosia, which was the food, of the gods. Homer in like manner applies *ἰδεῖν* to wine as well as to *fat sheep*, II. xii. 319, 320. [Again it denotes] *to water*, as plants, applied spiritually, 1 Cor. iii. 6—8. [It is allegorically used also in Rev. xiv. 8<sup>5</sup>.]

*Πόρος, ov, ὁ, from πίνω 3rd pers. perf. pass. of obsolete πῶω to drink.—A competition, drinking match, drunken bout.* occ. 1 Pet. iv. 3. [So Gen. xix. 3. Judg. xiv. 10. Dan. i. 5, 8. v. 10. Prov. xxiii. 30. 1 Mac. xvi. 15. Demosth. p. 796, 26.]

*ΠΟΥ, [an adverb of place.]*

[(1.) *Where?* Mat. ii. 2, 4. viii. 20. xxvi. 17. Mark xiv. 12, 14. xv. 47. Luke ix. 58. xii. 17. xvii. 7, 36. xxii. 9, 11. John i. 39, 40. vii. 11. viii. 10, 19. ix. 12. xi. 34, 57. xx. 2, 13, 15. 2 Pet. iii. 4. Rev. ii. 13. Polyb. vi. 9, 11. Xen. de Mag. Eq. vii. 14. In Luke viii. 25. 1 Cor. i. 20. xii. 17, 19. xv. 55. 1 Pet. iv. 18. a negation is implied, *where is your faith?* i. e. *have ye no faith?* See Hom. II. v. 171. Jer. vi. 14. Hesychius says *ποῦ ἐν ἰσῶ τῷ ὀδῶμῳ*.]

[(2.) *Whither?* for ποῖ, John iii. 8. vii. 35. viii. 14. xii. 35. xiii. 36. xiv. 5. xvi. 5. Heb. xi. 8. 1 John ii. 11. Gen. xvi. 8.]

*Που.*

[Enclitic. (1.)] *Somewhere.* Heb. ii. 6. iv. 4. [Xen. Mem. iii. 5, 15. Diod. Sic. i. 12.]

(2.) *About, near, of time.* Rom. iv. 19. where Kypke cites from Plutarch, 'elder than Lysias *ἑτερί' ΠΟΥ Εἰ'ΚΟΕΙ* by about twenty years;' and *ΤΕΤΡΑΚΟΣΙ'ΟΝ δὲ ΠΟΥ διαγενομένων ἑτερόν*, 'about four hundred years being elapsed.' [See *Ælian*, V. H. xiii. 4. Polyb. iii. 108, 3.]

*ΠΟΥΣ\*, ποδός, ὁ.—The foot, of man*, John xiii. 5, 14. et al. freq.; of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 14. To illustrate which last text we may observe from Dr. Shaw, *Travels*, p. 238. that "the custom, which still continues [in the East] of walking either barefoot or with alippers, requires the ancient compliment of bringing water upon the arrival of a stranger to wash his feet." [John xiii. 5, 6—10, 12, 14.] Comp. Gen. xviii. 4. Judg. xix. 21. 1 Tim. v. 10. [See Bynæus, de Calc. Heb. i. 6, 9. and Salmas. ad Tertull. de Pall. c. 5. On kissing the feet, Luke vii. 44, 45. see Esth. iii. 2. and Dierech, Antiq. Bibl. V. T. p. 395. On anointing them, Luke vii. 46. see Casaubon, Exerc. Antibar. xiv. c. 12. and Bynæus, de Morte J. C. c. 3. On both, see Winer, Bibl. Realw. p. 233, 399, 400, 591. In Acts xxii. 3. ("brought up at the feet of Gamaliel") observe that the Jewish masters sat on a seat above their disciples; and see Plat. Protag. p. 195. In Rom. xvi. 20. ("to tread Satan under his feet,") the meaning is to subdue, because victors placed their feet on the vanquished. See Josh. x. 24. Ps. ex. 1. Is. lxvi. 1. Ovid, Fast. iv. 858.

\* [Comp. Is. xxxix. 10. Hab. ii. 15. Ps. lx. 3. Ecclui. xv. 3.]

\* [Lobeck (ad Phryn. p. 453.) gives the reason for writing ποῖς, not ποῖς.]

<sup>1</sup> See Homer, II. iv. 261, &c.

<sup>2</sup> [Comp. Homer, II. xxiv. 527; and line 663, &c. of Pope's Translation, of Cowper's, line 660. Is. li. 17, 22. Jer. xxv. 17. Hab. ii. 16.]

<sup>3</sup> See Bowyer's Conject. Appendix to 4to edit.

<sup>4</sup> [On this common metaphor, see *wine* and *olive*. Fisch. Suppl. II. ad Vorst. de Hebr. N. T. p. 14. Ephr. Syr. t. i. p. 46. Monum. Vet. Arab. Carm. xiii. 3. Plaut. Casin. v. 2, 42.]

Virg. *Æn.* x. 490. Ὑποπόδιον is added according to the Heb. phrase in these two places in Mat. v. 35. Mark xii. 36. Luke xx. 43. Acts ii. 35. vii. 49. 1 Cor. xv. 25. Heb. i. 13. x. 13. On Luke vii. 38. observe that the ancients at meals rested on their left hands, used their right to help themselves, and that their feet were stretched out, slanting a little from the table. In Hebrew poetry it is common to refer to the limbs especially used in any office, where in prose the person himself would be referred to. This explains Acts v. 9. Luke i. 79. Rom. iii. 15. and indeed x. 45. Many passages are explained by the oriental custom of prostration before a superior, as Mat. xviii. 29. et al. freq.] Rom. x. 15. compared with Is. lii. 7. *how beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things!* Campbell (Prelim. Dissertat. to Gospels, p. 145. where see more) and Wetstein thus explain the passage, "*pedes eorum, qui lætum afferunt nuncium, licet pulvere sordiditi, formosi tamen videntur.*"

Πράγμα, *αρος, τό*, from *πράγματι* perf. pass. of *πράσσω* to do, *perform*.—In general, somewhat done, a work. [Wahl gives the sense *factum, res gesta*, then *negotium, res gesta*, then *res*; and Parkhurst had a *fact, work, deed*, then a *thing*, thirdly a *matter*. But the distinctions are so nice in some of these cases, that what one calls a *thing* the other makes a *business*, as Mat. xviii. 19. Johnson defines a *thing* to be *whatever is*, and therefore Schleusner is safer in putting many of the doubtful passages under one general head, as no ambiguity can arise.]

I. *A thing*. In Heb. x. 1. *σκιά τῶν μελλόντων ἀγαθῶν* is opposed to *εἰκόνι τῶν πραγμάτων*; and in Heb. xi. 1. and James iii. 16. the sense is no less clearly what we express in English by *thing*, in such phrases as *a good thing, a bad thing*, and so Deut. xvii. 5. I should say the same of Heb. vi. 18. (where Wahl says *factum, res gesta*.) In Rom. xvi. 2. Wahl has *negotium*, Parkhurst a *matter*, and our translation a *business*; and perhaps in this place the word has the definite signification *a thing to be done*. So in Mat. xviii. 19. In Luke i. 1. it seems to be *transactions*. In Acts v. 4. also the sense is *business or matter*; Schleusner says *crime*. In 2 Cor. vii. 11. the expression *τῷ πράγματι*, i. e. *the business*, is explained by Bishop Middleton to be *the affair of the incestuous person*, and this seems right. Schleusner, as in Acts v. 4. says, *the crime of the incestuous person, which is unnecessary.*

II. [*A law-business, cause.*] Πράγμα *ἔχειν πρὸς τινα*, to have a matter, i. e. of complaint or litigation, *against any*. occ. 1 Cor. vi. 1. [Xen. Mem. ii. 9, 1.]

III. It seems to refer particularly to a *venereal affair*, 1 Thess. iv. 6. as it doth sometimes in the profane writers. [For this sense of *πράγμα* refer to Poll. Onom. v. 15, 93. Theocr. ii. 143. Ælian, V. H. iv. 8. and Wolf on 2 Cor. vii. 11. Schleusner understands the word to mean *commercial business*; but the context shows the other to be the right sense.]

Πραγματεία, *ας, ή*, from *πραγματεύω*.—*An affair, business*. occ. 2 Tim. ii. 4. [Dem. 101, 22. 1 Chron. xxviii. 21. The Rabbis use this word.

See Buxt. Lex. T. in *πρ* and *πρ*. Soldiers might not engage in commerce. See Salm. de Usur. p. 939. The word properly means *handling any matter*. See Diod. Sic. i. 1. Polyb. i. 1, 4.]

Πραγματεύω, from *πράγμα* an affair.—*To engage another in affairs or business, also to manage affairs or business*. Hence *πραγματεύομαι*, mid. *to be occupied or employed in affairs or business*, "*negotia obire, negotia gerendis occupari.*" Wetstein. occ. Luke xix. 13. [where it is put of letting out money at usury. See Xen. Cyr. ii. 4, 26. Hieron. viii. 8. 1 Kings ix. 19.]

ΠΡΑΙΤΟΨΙΟΝ, *ου, τό*, Lat.—A word formed from the Latin *prætorium*, a derivative from *prætor*<sup>1</sup>, (which from *præeo* to go before,) a Roman title, which sometimes denotes a *military*, sometimes a *civil, officer*. Hence *prætorium* signifies,

I. *The general's tent*. [Cic. ad Div. i. 33.]

II. *A place or court where causes were heard by the prætor or any other chief magistrate, a judgment-hall*. In this sense the word *πραιτωριον* is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16. John xviii. 28. the *prætorium* seems to have been the same as, or a part of, the *palace of Pilate*; so the Latin word often denotes a *governor's palace*. Dodridge observes, that Herod's *prætorium*, Acts xxiii. 35. was in like manner a *palace and court*, built by Herod the Great<sup>2</sup>, when he rebuilt and beautified Cæsarea; and that probably some tower belonging to it might be used as a kind of *state-prison*, as was common in such places. [Wahl and Schleusner agree in thinking that the word denotes also the *house or palace of the prætor or other chief provincial magistrate*. Wahl moreover, after Kuinoel, says, that from Joseph. Ant. xv. 9, 3. xviii. 3, 1. de B. J. i. 21, 1. ii. 14, 3. v. 4, 3. it seems that the prætors, who lived at Cæsarea, when they were at Jerusalem, used Herod's palace, in the upper part of the city, as their residence. Therefore he thinks that in Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9. we are to understand the palace of Herod at Jerusalem<sup>3</sup>. And so Fritzsche.]

<sup>1</sup> See Ainsworth's Dictionary in *prætor* and *prætorium*.

<sup>2</sup> [On this see Sueton. Callig. 37. Octav. 63, 72. Tit. 8.]

<sup>3</sup> [The case seems to have been thus. Adjoining to the palace-wall was a tribunal in the open air, (see Joseph. B. J. ii. 9, 3.) to which the governor came by a door, perhaps in the wall, and which St. John calls *βήμα*. The Jews, when they took Jesus to Pilate, would not go into any part of the palace, but stood without (see John xviii. 28. Num. xix. 22.) round the tribunal. Jesus was either at first, or, I think, after the first conversation, taken into some part of the palace. I say after the first conversation, because it seems to me (from Mat. xxvii. 12.) that the first charge was made in the presence of Jesus; while in verses 17—26. of that chapter there is no appearance of his being present. Pilate, therefore, (as appears also from St. John.) went backwards and forwards from Jesus to the Jews. All this is clear: the only difficulty arises from our finding from St. Matthew and Mark, that after the scourging he was taken into the *πραιτωριον*, which is explained by St. Mark to be the *αὐλή*, i. e. the first or outer court of the palace; and consequently that he was not in that part of the palace then. We must therefore either suppose that he was taken into some more private audience-room by Pilate at first, or that at the moment of his condemnation he was brought out for a moment to the tribunal. Neither of these circumstances is mentioned; but on a comparison of the Evangelists it will be seen that neither of them is



III. *The Roman emperor's palace.* Phil. i. 13. where see Wolfius and Macknight. [Schleusner and Wahl consider that the camp of the praetorian guards is meant. See Herodian ii. 5, 6. iv. 4, 12. vii. 11, 12. Sueton. Tib. 37.]

Πράκτωρ, ὁρος, ὁ, from *πίπραται* 3 pers. perf. pass. of *πράσσω* to do, act, exact.—An officer, bailiff, serjeant, or the like. It seems properly to denote the officer whose business it was to exact the money adjudged to be paid. [It is so used by Demosth. 1327. last line, 1337, 26. 778, 18.] So Hesychius explains *πράκτορες* by *ἀπαιτηταί*, *exactores, collectors*; and Suidas, *πράκτωρ* by *ὁ τὸν ἐπιτιμῶμενον εἰσπραττόμενος φόρον*, 'he who exacts the tribute imposed'; and in the LXX of Is. iii. 12. this word denotes an *exactor, oppressor*, answering to the Heb. *עָצָר*. occ. Luke xii. 58. [It is used for an avenger of murder, Æsch. Eum. 315. Agam. 112.]

Πράξις, ἔως, ἡ, from *πίπραται* 2 pers. perf. pass. of *πράσσω* to do, act.

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18. where see Wolfius. [In Mat. xvi. 27. it may be better translated *practice* or *behaviour*. It has the sense of *deeds, works, practice*, &c. often in LXX. See 2 Chron. xii. 15. xiii. 22. xxvii. 7. 1 Mac. xiii. 34. Ælian, V. H. ii. 4. In Thuc. iii. 114. vi. 88. it is put for *transactions*, as in the title of the Acts of the Apostles; and in Diod. Sic. ii. 34. Xen. Cyr. i. 3, 1. Schleusner, as usual, makes a useless subdivision, giving the sense of *evil deeds* to Rom. viii. 13. Col. iii. 9. and Acts xix. 18.]

II. *Office, use.* occ. Rom. xii. 4. [See Eccles. xi. 10. Xen. Mem. ii. 1, 6.]

ΠΡΑΨΟΣ, or ΠΡΑΨΙΟΣ, α, ov.—*Meek, mild, gentle.* occ. Mat. xi. 29. where see Elsner and Wolfius. [See 2 Mac. xv. 12. Polyb. iii. 98, 5. Xen. Ages. xi. 10. Inc. Zeph. iii. 13. Symm. Ps. xvii. 30. It is *ready to forgive* in Dem. 1422, 19. The Attics used also *πραΰς*; see Lobeck on Phryn. p. 403.] The most probable of the Greek derivations of this word seems to be from *ῥάος*, for *ῥάδιος* easy.

Πράρης, ηρος, ἡ, from *πράος*.—*Meekness, mildness.* 1 Cor. iv. 21. Gal. v. 22. [vi. 1. 2 Tim. ii. 25. (in all which places Wahl refers it to gentleness in pardoning injuries and correcting faults. See Dem. 1405, 15. Xen. Cyr. ii. 2, 9.) 2 Cor. x. 1. Eph. iv. 2. 1 Tim. vi. 11. Tit. iii. 2. See Diod. Sic. xvi. 5. Polyb. xxviii. 3, 3. Xen. Cyr. iii. 1, 41.] The LXX use it for the Heb. *רַחֻם* meekness, from the V. *רַחַם* to afflict, humble, Ps. xlv. 4.

Πρασιά, ἄς, ἡ, q. *πρασία*, from *πίρας* the extremity.

I. The learned Damm, Lex. col. 1978. says, that it properly denotes a *long range*, not a broad bed, of plants, at the extreme side of a garden,

anxious to tell all the minute circumstances. I think that St. Matthew and St. Mark use *πρασίων* in Parkhurst's sense, and St. John in Wahl's and Schleusner's.]

[The disputes between Perizonius and Huber on the meaning of this word gave rise to Perizonius's treatise de Origine, Significatione, et Usu Vocum Prætoris et Prætorii. Frankf. 1690.]

1 "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti."

or of some considerable part of a garden; and thus he remarks Homer uses it, *Odysse. vii. 127.*

Ἐνθα δὲ κοσμηταὶ ΠΡΑΣΙΑΊ παρὰ νεύοντων ὄρων  
Παντοῖα πεφύσιν.—

There are beautiful borders of all kinds of plants at the extreme plot of the garden.

It occurs in this sense Eccles. xxiv. 31. Hence [from Hesychius and Phavorinus it appears that the shape of the *πρασία* was an oblong. See Theophr. Hist. Plant. iv. 4. Dioscor. iv. 17. Aq. and Symm. Song of S. v. 14. vi. 1.]

II. In the N. T. a *regularly disposed company* of persons. occ. Mark vi. 40. twice, where Campbell observes, in opposition to an opinion which I once embraced, "that the whole people made one compact body, an hundred men in front and fifty deep, (a conceit which has arisen from observing that the product of these two numbers is five thousand,) appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συνπρόσια* and *πρασία*, and by Luke, who calls them *κλίσεις*." Observe that the repetition of the N. *πρασία*, *πρασία*, in Mark vi. 40. as of *συνπρόσια*, *συνπρόσια*, ver. 39. and of *δύο*, *δύο*, ver. 7. in a distributive sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said *κατὰ πρασίαν*, &c. [Add 1 Kings iii. 16. Judg. v. 22. Gesen. p. 668. Vorst, Phil. Sac. c. 12. p. 305. Georg. Vindic. N. T. ab Hebr. p. 340.]

ΠΡΑΨΟΣ or ΠΡΑΨΤΩ.

I. *To do, pursue a line of conduct, act*, used only of actions, and not like *ποιῶ* to make, &c. Thus generally Acts v. 35. xvii. 7. xxvi. 9, 26. 1 Cor. ix. 17. 2 Cor. v. 10. 1 Thess. iv. 11. Rom. ix. 11; of good, John v. 29. (1st time.) Acts xxvi. 20. Rom. ii. 25; of evil, Luke xxii. 23. xxiii. 16, 41. John iii. 20. v. 29. (2nd time.) Acts iii. 17. xxv. 11, 25. xxvi. 31. Rom. i. 32. ii. 1—3. (perhaps vii. 15, 19.) xiii. 4. 2 Cor. xii. 21. In Acts xvi. 28. which Wahl and Schleusner make a separate head, translate *do not treat yourself ill*; *pursue no wrong line of conduct to yourself*. See Job xxxvi. 21. Diod. Sic. xi. 43. Diog. L. ii. 8. Polyb. v. 75, 9. Xen. Mem. i. 1, 20.]

[II. *To do, fare* (well or ill). It is used with an adverb, or other word, showing how the person fares. Thus] *εὖ πράττειν*, to do rightly, or to do i. e. fare or succeed well, to be happy. occ. Acts xv. 29; where Wolfius observes that the Greek phrase will bear either of these senses, but with Elsner embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *εὖ πράττειν* is often used as a wish of prosperity in the beginning of letters; and that in Plato it signifies to fare well, be happy. See Plato's Phædon, § 2. p. 158. ed. Forster. On Eph. vi. 21. Kypke shows from the Greek writers that *τε πράσσω* imports both what I do, and, how I do or fare. [See Ælian, V. H. ii. 35. iii. 18. Diod. Sic. xi. 44. Xen. Mem. i. 6, 8. iii. 9, 8. Epict. Ench. 10. Eur. Orest. 659. Küster, ad Aristoph. Plut. 341. Ovid, Trist. i. 1, 18. Ter. Andr. i. 5, 32. Æsch. Socr. D. i. 13.]

III. *To exact, require.* occ. Luke xii. 13. xix. 23. Raphaelius, after Camerarius, observes on Luke iii. 13. that Xenophon uses the phrase *χρήματα πράττειν* to exact money; and that Polybius

has the expression *τίλος πρᾶττειν* to *exact tribute*; the former corresponds with Luke iii. 13. the latter with xix. 23. [Xen. Hell. i. 3, 7. and 5, 11. An. vii. 6, 13. Mem. i. 2, 5. Æsch. Socr. D. ii. 31. Callim. H. in Lav. Pall. 91. Jens. Ferc. Lit. p. 42. Schwarz, p. 1150. Salm. de Foen. Trap. p. 117.]

ΠΡΑΥΣ, εἰα, ὁ, the same as *πρῶος*, which see.—*Meek, mild, gentle.* occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4. [Job xxiv. 4. Ia. xxvi. 6. Zech. ix. 9. Xen. Symp. viii. 3. Æc. xv. 9.]

Πραυτης, ητος, ἡ, from *πραῦς*.—*Meekness, mildness.* occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15. [Pa. xlv. 5. xc. 10.]

Πρίτω, to become, suit, be fitting. Hence the impersonal *πρίτω*, it is fitting, becoming, &c. occ. Eph. v. 3. Heb. ii. 10. vii. 26. (Comp. 1 Tim. ii. 10. Tit. ii. 1.) *Πρίπων, τό*, particip. neut. becoming, fitting, suitable. Mat. iii. 15. 1 Cor. xi. 13. [Ps. xxxiii. 1. xciii. 5. In 1 Cor. xi. 13. it has an acc. and inf., elsewhere a dative. See Matthiæ, § 386. Xen. Cyr. vii. 5, 37. Polyb. ii. 40, 3.]

Πρεσβεία, ας, ἡ, from *πρεσβεῖν*.—[*An embassy*, (i. e. an ambassador or ambassadors.) Luke xiv. 32. xix. 14. 2 Mac. iv. 11. Xen. de Rep. Lac. xiii. 10. Cyr. ii. 4, 1. Thus. iv. 118. Lobeck ad Phryn. p. 469. The word means *age of the first-born* in Paus. iii. 1, 4. iii. 3, 8.]

Πρεσβεῖν, from *πρεσβεύς* or *πρέσβυς*.

[I. To be an old man. Herod. vii. 2.]

[II.] To perform the office of an ambassador, to be an ambassador<sup>1</sup>. occ. 2 Cor. v. 30. Eph. vi. 20. where see Elsner and Wolfius. [Xen. Cyr. v. 1, 1. An. vii. 2, 13.]

Πρέσβυς, voc, ὁ, or *πρέσβυς*, εἰα, v, from *προ-εἰσθῆναι* to be far entered into, or advanced in, life or years, namely; so aged persons are in the O. T. said to be *εἰσθῆναι* advanced in days, Gen. xviii. 11. et al.; and in the New, ΠΡΟΒΕΒΗΚΟΤΕΣ ἐν ταῖς ἡμέραις αὐτῶν, Luke i. 7, 18. Comp. under *πρόβημι* II.

I. *Old, an old man, a man advanced in years.*

II. *An ambassador*, because old men were usually employed on such occasions. The word occurs not in the N. T., but is inserted on account of its derivatives. The LXX, however, have often used it for an ambassador, as Num. xxi. 21. et al.

Πρεσβυτήριον, ον, τό, from *πρεσβύτερος*.

I. *An assembly or council of elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish Sanhedrin or great council at Jerusalem. Comp. under *πρεσβύτερος* III. and *συνδριον*, and see Campbell on Luke.

II. *An assembly of Christian elders or presbyters*, a *presbytery*. occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβύτερος, α, ον, properly an adjective of the comparative degree, from *πρέσβυς*.

[I. *An old man, elder, one advanced in life*, as 1 Tim. v. 1, 2. 1 Pet. v. 5. In Luke xv. 25. it is simply the comparative, *elder*. See Gen. xviii.

11, 12. xix. 4, 31. Exr. v. 9. In John viii. 9. Parkhurst refers the word to this head; but Schl. and Wahl put it under head III.]

II. Because the Jewish *Sanhedrin* or great council was chiefly composed of *elderly men*, (comp. *πρεσβυτήριον* I. and *συνδριον*), hence *πρεσβύτεροι* elders, and *πρεσβύτεροι τοῦ λαοῦ*, elders of the people, who are likewise mentioned by Josephus, Ant. xiii. 4, 9. seem to denote members of that council, elders in dignity and authority, q. d. senators. Mat. [xvi. 21.] xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, [12, 20, 41. xxviii. 12. Mark viii. 31. xi. 27. xiv. 43 and 53. xv. 1. Luke vii. 3. (which others explain of rulers of the synagogues. So Schleusner.) ix. 22. xx. 1. xxii. 62. John viii. 9. Acts iv. 5, 8, 23. vi. 12. xiii. 14. xxiv. 1. xxv. 15.] Comp. Exod. xvii. 5. xiv. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

III. *An elder or presbyter* in the Christian Church. This title is given both to inferior ministers, who were appointed overseers of the flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the apostles themselves, 2 John 1. (where see Wolfius), 3 John 1. Comp. 1 Pet. v. 1. So *πρεσβυτήριον*, 1 Tim. iv. 14. certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who," asks the learned Jos. Mede, "can deny that our word *priest* is corrupted of *presbyter*? Our ancestors, the Saxons, first used *preoster*, whence by a further contraction came *preste* and *priest*. The High and Low Dutch have *priester*; the French *pretre*; the Italian *prete*; but the Spaniard only speaks full *presbytero*." Works, fol. p. 27. where see more.<sup>2</sup> [Comp. Acts xi. 30. xiv. 23. xv. 2, 4, 6, 22, 23. xvi. 4. xxi. 18. James v. 14. Rev. iv. 4. x. v. 6, 8, 11, 14. vii. 11, 13. xi. 16. xiv. 3, 10. 4.]

IV. *Πρεσβύτεροι, οί, ancestors, predecessors.* Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβύτης, ον, ὁ, from *πρέσβυς*.—*Old, aged, an old man.* occ. Luke i. 18. Philem. 9. Tit. ii. 2. where see Macknight, and on ver. 3. [Josh. vi. 21. Judg. xix. 16, 17, 20. 2 Job xv. 10. Eur. Phoen. 884. Xen. Cyr. iv. 6, 1.]

Πρεσβύτις, ιδος, ἡ, from *πρεσβύτερος*.—*An old or aged woman.* occ. Tit. ii. 3. [Diod. Sic. iv. 51. Herodian, v. 3, 6. 4 Mac. xvi. 14.]

Πρηνής, ιος, οὗς, ὁ, ἡ, from *πρό forward*, and *νύω* or *νέω* to nod, incline.—*Prone, falling forward on his face.* So Hesychius, *πρηνής* ἐπὶ πρόσωπον πεπτωκώς; and Phavorinus, *πρηνής* εἰς τοῦμπροσθεν, ἐπὶ στήματος, ἐπὶ προσώπου. Thus likewise Eustathius on Homer, Il. ii. 414. observes of *πρηνής* or *πρανής*, Κυρίως λέγεται τὸ πρην ἐπὶ πρόσωπον λέγεται δὲ μεταφορικῶς *πρηνής*, καὶ κατάντης τόκος. "Ὅθεν καὶ παροιμία, τὸ σφαῖρα κατὰ πρηνούς. 'It is properly applied to what falls on its face, and metaphorically a sloping ground is called *πρηνής*; whence the proverb, A globe κατὰ πρηνούς, rolling down hill.' Thus *πρηνής* is plainly applied, Il. ii. 418. vi. 43. See also Raphaelius on

<sup>1</sup> [See Thom. M. p. 737. Liban. t. ii. p. 256. Thuc. viii. 89.]

<sup>2</sup> "PRIEST, Presbyter, Sacerdos; A.-S. ppeofc; Al. priester; B. priest; [Su. prest; G. preste; It. prete. Omnia satis manifestè desumpta sunt ex πρεσβύτερος." Junli Etymolog. Anglican.

**Mat. xxvii. 5.** who observes that he finds no authority for *πρηνής* signifying *headlong*, nor consequently any reason to think that Judas, after he had hanged himself, *fell down a precipice*; *πρηνής γενόμενος* expressing only that he *fell on his face*. occ. Acts i. 18. Elsnar, whom see, produces several passages from the Greek writers where *πρηνής* means *flat on one's face*, and *πίπτειν πρηνής* to *fall on one's face*, particularly one from Josephus, de Bel. i. 32, 1. where Antipater enters, *καὶ ΠΕΣΩ'Ν ΠΡΗΝΗΣ πρὸ τῶν ποδῶν τοῦ πατρὸς*, 'and falling prostrate, or on his face, at his father's (Herod's) feet, says, I beseech you, O father, not to prejudge me,' &c. I add, that in his Life also, § 28. Josephus uses *ΠΡΗΝΗΣ ΠΕΣΩ'Ν* in the same sense, "*humili prostratus*." Hudson. [So Schl. and Wahl. See Perizon. de Mort. Jud. c. iii. p. 16. Elsnar i. p. 359. The word occ. in this sense Hesiod, Clasp. 365. Hom. Il. Q. 111. Od. E. 374. Eur. Rhes. 795. Wisd. iv. 19. Philo in Agric. p. 204. Casaubon, Ex. Antibar. xvi. 69.]

**Πρίω.**—To *see, saw asunder*. occ. Heb. xi. 37; where the apostle is by some particularly thought to refer to the manner in which the prophet Isaiah was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder*. This tradition is at least as old as Justin Martyr, and is mentioned by many. See Wetstein and Suicer Thesaur. in *πρίω*, and comp. *διχοτομῶ* I. [On this tradition see Fabr. Cod. Pseud. p. 1088. See 2 Sam. xii. 31. Amos i. 3. Hist. Susann. 69. Diod. Sic. iii. 26.]

**Πρίν**, a conjunction, q. from *πρὸ ἂν before that*.—Of time, *before*, joined with an infinitive, John xiv. 29; with an accusative case and an infinitive, Mat. xxvi. 34, 75. [Mark xiv. 72.] John [iv. 49.] viii. 58. [Xen. Cyr. ii. 24, 10.]—**Πρίν ᾧ, before that**, q. d. *sooner than*, joined with an optative, Acts xxv. 16; with a subjunctive, Luke ii. 26. [xxii. 34.]; with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. [Acts ii. 20. vii. 2.]

**Πρίω.** [See *πρίω*.]

**ΠΡΟ'.** A preposition.

1. Governing a genitive.

1. *Before*, of place. See Mat. xi. 10. Mark i. 2. Luke [i. 78.] ix. 52. x. 1. Acts xiv. 13. *Jupiter, who was before the city*, i. e. whose image was erected *before*, or *near the entrance into*, the city, as a tutelar god, according to the custom of the heathen. See Elsnar, Wolfius, Wetstein, and Bp. Pearce. [Diod. Sic. xiv. 108. Xen. Cyr. iii. 3, 33. It may perhaps be translated] *at*, Acts v. 23. xii. 6, 14.

2. *Before*, of time. Mat. v. 12. viii. 29. John xvii. 24. et al. freq. John xii. 1. *πρὸ ἧς ἡμέρῶν τοῦ Πάσχα*, six days *before the Passover*. We have an exactly parallel construction in Josephus, Ant. xv. 11, 4. **ΠΡΟ' ΜΙΑΣ 'ΗΜΕΡΑΣ ῥῆς ἑορτῆς**, 'one day *before the feast*.' Comp. 2 Cor. xii. 2. and see other instances of the like traction [in Amos i. 1. iv. 7. 2 Mac. xv. 36. See also Munter, Symb. de Joh. Ev. p. 23.]

3. With an infinitive mood and the neuter article gen. *τὸν before, before that*. Mat. vi. 8. Luke [ii. 2. xiii. 19. xvii. 5.] xxii. 15. John xiii. 19. [Acts xiii. 15. Xen. Cyr. iv. 5, 14.]

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4. *Before, above, preferably to*, *præ*. James v. 12. 1 Pet. iv. 8. So applied by Plato. [Menex. in fine. Herodian, v. 4, 21.] See Zeunius's edition of Vigorius, de Idiot. p. 658. Lips. 1788.

II. In composition it denotes,

1. *Before*, of place, as in *προάγω* to *go before*.

2. *Forth, forward*, as in *προβάλλω*.

3. *Before, in the presence of*, as in *προσάω*.

4. *Publicly, openly, plainly*, as in *προγράφω* II.

III., *πρόδηλος*, which see.

5. *Before*, of time, as in *προαμαρτάνω* to *sine before*.

6. *Before*, of preference, as in *προαίριόμηναι* to *choose before, prefer*.

**Προάγω**, from *πρὸ before* or *forth*, and *ἄγω* to *lead, bring*.

I. To *bring out* or *forth*. occ. Acts xvi. 30. xxv. 26; particularly to [trial,] *condemnation*, or *punishment*, in which view Raphaelius shows that both Polybius [i. 7, 12.] and Arrian [Exp. Al. iv. 14.] apply this verb. occ. Acts xii. 6. [2 Mac. v. 18. Jos. de B. J. i. 27, 2.]

[II. To *go before any one*. Mat. xxi. 19. (Mark xi. 9.) Luke xviii. 39. See also Mark vi. 45. which comp. with Mat. xiv. 22. where the acc. is introduced, as it is also in Mat. ii. 9. (where many translate the verb to *lead forward*, as if the simple *ἄγω* was used, *πρὸ* being quiescent<sup>1</sup>. See Ernest. ad Hom. Il. A. 3.) xxvi. 32. (Mark xiv. 18.) xxviii. 7. Mark x. 33. In Mat. xxi. 31. Schleusner translates to *get sooner to a place, to be more master of, so as to excite others' desires*; but it seems to me simply to *precede*. On this construction, see Buttman, § 118. Matthias, § 377. 394. 426. So *præcedo*, (Cæs. B. G. vii. 54. Justin xiv. 4.) *præeo*, (Tac. Ann. vi. 21.) *anteodo*, (Cic. ad Att. viii. 9.) are construed with accusatives. There is some difference of opinion as to 1 Tim. v. 24. Wahl says, it is metaphorically used there "of things which are known *before* something is done." Schl. explains it, of sins, a *leading one on, inciting one to pass judgment on those who commit them*. The verb has this sense in Wisd. xix. 12. 2 Mac. x. 1. Xen. Mem. i. 2, 22.]

III. To *go before, precede*, in time. 1 Tim. i. 18. v. 24. Heb. vii. 18. [Herodian, viii. 8, 8.]

[*Προαίρω*, *ω*, to *settle, decree, choose*. And so in the middle. 2 Cor. ix. 7. *Ἄλιαν*, V. H. iii. 10. xiv. 14. Aristot. Eth. iii. 9. Xen. Mem. ii. 1, 2. It is to *choose*, Deut. vii. 6. x. 15. Prov. i. 29. Xen. An. vi. 9, 11; to *desire, love*, in Gen. xxxiv. 8. Deut. vii. 7. x. 15.]

**Προαίτιόμηναι, ὡμαι**, mid. from *πρὸ before*, and *αἰτιόμηναι* to *accuse*.—To *accuse, allege, or convict before*. occ. Rom. iii. 9. [Perhaps rather, to *prove before*, such being often the meaning of *αἰτιόμηναι*. The apostle refers to ch. i. 24—32. ii. 1—24. So Luther, Seb. Schmidt, and Erasmus; but Erasmus Schmidt, and others, explain it as a passive. *We have been accused before*, namely, by the Divine law, Ps. xiv. 3. and the Mosaic law.]

**Προακούω**, from *πρὸ before*, and *ἀκούω* to *hear*.—To *hear before*. occ. Col. i. 5. [Polyb. x. 5, 5. Xen. Mem. ii. 4, 7. Dem. 604, 7.]

<sup>1</sup> [Schleusner, in his edition of Biel, quotes the words as occurring in Ex. xxiii. 20. and compares it with this place. But I do not find the word in Mill. It occurs in some MSS. in Ex. iii. 4. and xiv. 10.]

Προαμράνω, from πρό before, and ἀμαρτάνω to sin.—*To sin before.* occ. 2 Cor. xii. 21. xiii. 2. [Herodian, iii. 14, 8.]

Προαύλιον, οὐ, τό, from πρό before, and αὐλή, which see.—*A porch or gateway*, such as we are informed by Dr. Shaw<sup>1</sup>, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68. [Rather, a vestibule or small outer court, though perhaps Shaw means the same thing.]

Προβαίνω.

I. Of place, to go forward, advance. Mat. iv. 21. Mark i. 19. [Xen. An. iv. 2, 16.]

II. Of time, to advance. Luke i. 7, 18. ii. 36. The Greek writers use προβαίνω κατὰ τὴν ἡλικίαν [Polyb. xv. 29.] for *advancing in age*, and προβιβηκώς τῇ ἡλικίᾳ, [Lysias, Or. xxiv. p. 412. ed. Taylor,] or simply προβιβηκώς, for *a person advanced in age*, as may be seen in Wetstein: but the phrase προβιβηκώς ἔΝ ΤΑΙΣ ἡΜΕΡΑΙΣ, literally *advanced in days*, is Hellenistical, and plainly taken from the Heb. עָרַב מָגָר to which προβιβηκώς (ΤΑΙΣ) ἡΜΕΡΑΙΣ answers in the LXX of Josh. xxiii. 1, 2. 1 Kings i. 1; and προβιβηκώς ἡΜΕΡΩΝ, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1. [The word is often to *make progress, to increase*, as Gen. xxvi. 13. Ex. xix. 19. 3 Esdr. ii. 29. See Vorst, de Hebr. c. 3.]

Προβάλλω, from πρό forth, forward, and βάλλω to cast, put.

[I. Properly, to *throw forward*, (Æsch. Ag. 1006.) and then, to *put forward, bring forward*. See Prov. xxvi. 18. Judg. xiv. 12, 13, 16. 2 Mac. vii. 10. Xen. Mem. iii. 8, 4. (in the middle.)]—*To put forward*, i. e. in order to speak on a public occasion, in which view the verb is also applied by the Greek writers, as may be seen in Wetstein. Acts xix. 33. where the French translation, *les Juifs le poussant à parler*. Comp. also Kypke. [Schl. says, to *name, propose, mention*, and cites the same use of the middle in Xen. An. vi. 1, 16, and 2, 4. Dem. 750, 10. Polyb. vi. 25, 5. Wahl thinks the verb retains somewhat of its first meaning, and translates it, to *thrust forward, move quickly forward*.]

II. To *put forth*, as a tree its buds. Luke xxi. 30; where Wetstein cites from Dioscorides, [i. last chapter,] ΠΙΟΒΑΛΛΕΙΝ ἄνθος, to *put forth the flower*; and Kypke understands the word τὴν ἄνθη, i. e. either leaves, as Mat. xxiv. 32. or flowers (fruit-buds) which the fig-tree shoots out nearly with the leaves. [Καρπὸν is supplied in Julian, Or. p. 169. Joseph. Ant. iv. 8, 19. See Schweigh. ad Arrian, D. E. i. 15, 7.]

Προβιβατικός, ἡ, ὄν, from προβαίνω.—*Of or belonging to sheep.* occ. John v. 2. ἐν τῇ προβαταῖν (ἀγορῇ or πύλῃ) namely, at the sheep-market, or rather gate. See Neh. iii. 1, 32. xii. 39; in which passages for the Heb. פֶּתַח צֹאן, the LXX have πύλη προβατικῆ. See Campbell on John. [So Schleusner and Wahl.]

Πρόβαρον, οὐ, τό, from προβαίνω to go forward, “because,” says Minter, “it goes forward in feeding<sup>2</sup>.” or else the Greek name may be

referred to the obedient, tractable temper of these animals, by which they are disposed readily to proceed after the shepherd calling them. See John x. 3, 4. and Bochart, vol. ii. 521.—*A sheep.* [Mat. vii. 15. ix. 36. x. 16. xii. 11, 12. xviii. 12. xxv. 32. Mark vi. 34. Luke xv. 4, 6. John ii. 14, 15. x. 1—4, 11—13. Acts viii. 32. Rom. viii. 36. 1 Pet. ii. 25. Rev. xviii. 13. Gen. xxxi. 38. xxxii. 14. Lev. iv. 32.] These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of believers in Christ. [Mat. x. 6. xv. 24. xxv. 33. (comp. Ez. xxiv. 16, 17.) xxvi. 31. Mark xiv. 27. John x. 7, 15, 16, 26, 27. xxi. 16, 17. Heb. xiii. 20. See Ia. v. 17.] On Mat. x. 16. Wetstein cites a very similar expression from Herodotus, iv. 149. ἐφ’ αὐτὸν καταλείπειν δὲν ἐν λόκοις, ‘he said he would leave him a *sheep among wolves*.’ Lost or straying sheep represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

Προβιβάζω, from πρό forward, and βιβάζω to cause to go.

I. To *thrust or push forward*. Acts xix. 33. [Polyb. xxiv. 3, 7.]

II. To *push forward*, in a moral sense, to *egg on, incite*. Mat. xiv. 8. Xenophon uses ΠΙΟΒΙΒΑΖΕΙΝ Αὐτοῖσι, or Αὐτοῖσι, to *push or egg on by words, orations impellere*, in the same sense. See Mem. i. 2, 17, and 5, 1. [Perhaps it may be to *teach beforehand*. The Vulg. has *præmonita*. In Ex. xxxv. 34. it is to *teach*, and so Deut. vi. 7.]

Προβλέπω, from πρό before, and βλέπω to see. [Only used in the N. T. in the middle.—*To look beforehand*,] to provide. occ. Heb. xi. 40.—[*To see*. Ps. xxxvii. 13.]

Προγίνομαι, from πρό before, and γίνομαι to be, or be done.—*To be or be done before, to be past*. [occ. Rom. iii. 25. The apostle is speaking of the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith. See 2 Mac. xiv. 3. Dem. p. 255, 22. Polyb. x. 17, 12. Xen. Mem. ii. 7, 9. The word occurs in some MSS. in Lev. xx. 2.]

Προγινώσκω, from πρό before, and γινώσκω to know.

I. To *know before*, whether a person, Acts xxvi. 5. [see Wisd. vi. 14. viii. 9. Dem. p. 861, 13.]—or a thing, 2 Pet. iii. 17. [Wisd. xviii. 6. Joseph. c. Apion. i. 22.]

II. To *know before, or foreknow with approbation, to fore-approve*, comp. γινώσκω VII. Or, to *make a previous choice of*, as a peculiar people. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2. [Wahl first translates the verb in Rom. viii. 29. to *know before*, and says, “whom he knew before to be fit for eternal life.” Afterwards he translates it in both places by *datum amo*. Schleusner says simply, in both places, *amo aliquem, bene volo alicui*. So Mr. Young, (Three Sermons, &c. p. 79, 2nd ed.) “Whom he did foreknow, those whom he regarded with especial favour before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world, (Eph. i. 6.) i. e. all Christians, of whatever nation, who should embrace the faith of Christ. Under the law, the Jews were God’s chosen and

<sup>1</sup> Travels, p. 207, &c. 2nd edit.

<sup>2</sup> Hence the word is said to have been used of all animals.]

peculiar people." This seems the best sense, from a consideration of Rom. xi. 2. where it is hardly possible to translate it to *foreknow*; and Macknight, who does so, is obliged to paraphrase it, "whom he formerly chose."]

III. *To ordain before, to fore-ordain.* 1 Pet. i. 20.

Πρόγνωσις, εως, ἡ, from προγινώσκω.—*Prescience, foreknowledge.* occ. Acts ii. 23. 1 Pet. i. 2. [Judith xi. 19. Wahl and Schleusner say, *decree.*]

Πρόγονοι, ων, οἱ, from πρό before, and γίγνομαι perf. mid. of γίνομαι to be born. [Properly, *persons born before one, as parents.* 1 Tim. v. 4. (and it is used by Polyb. vii. 3. 1. of *father and grandfather*; in *Ælian*, V. H. iii. 47. of a *father*; in *Xen. Mem.* i. 3. 1. of *parents*;) but usually it means *ancestors*, as in 2 Mac. viii. 19. xi. 25. Polyb. i. 20, 12. *Xen. Mem.* iii. 5, 3. *Thuc.* ii. 11. Most persons understand it in this sense in 2 Tim. i. 3. and translate *whom I serve after the manner of my forefathers.* So Wahl and Schleusner; and for this sense of ἀπό, see Lo-beck on Phryn. p. 10. *Matthiæ*, § 573. Others, however, take the word rather in the first sense, and explain it *from a boy, or from my youth.*]

Προγράφω, from πρό before, or openly, plainly, and γράφω to write, describe, paint.

I. *To write before or afore-time.* Rom. xv. 4. Eph. iii. 3. where comp. ch. i. 9. and see Wolfius.

II. *To describe or paint (as it were) publicly or openly.* Gal. iii. 1. wheresee Alberti and Wolfius. [Perhaps, *to set forth or write publicly, in a tablet publicly exposed.* See 1 Mac. x. 36. *Lucian*, *Timon*, p. 163. *Schol. Arist.* Av. 450. So *Schl.* Wahl says, *to depict one so that you have him before your eyes.* Of course, the sense is, that full and accurate knowledge of the doctrines of Christ crucified had been conveyed.]

III. *To post up publicly in writing, proscribe.* Jude 4. Those who were summoned before courts of judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ εἰς κρίσιν, because they were cited by posting up their names in some public place; and to these, in the style of Plutarch and Achilles Tatius, ἡ κρίσις ΠΡΟΓΕΓΡΑΦΗ, judgment was published or declared in writing. Thus *Elsner*; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕΝΟΥΣ to those whom the Romans called *proscriptos*, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them*; therefore in Jude 4. προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who, moreover, are destined to the punishment they deserve, as victims of the divine anger." If it be asked where they are thus ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ proscribed? I think we must answer in the *examples* of those mentioned by St. Jude 5—7, 11. and especially in the *prophecy* of Enoch 14, 15. Comp. 1 Pet. ii. 8. under τῆθημι VII.

<sup>1</sup> See also Wetstein, and especially Plutarch in Sylla, t. i. p. 472. B. ed. Xyland. Middleton's Life of Cicero, vol. i. p. 31. note (x.) 4to. and comp. *Κυρπε* in Jude.

Πρόδηλος, ου, ὁ, ἡ, from πρό before, and δηλος manifest.—*Manifest before, or rather publicly, plainly, or evidently manifest.* occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, *Judith* viii. 29. 2 Mac. iii. 17. xiv. 39. in the first Epistle of Clement to the Corinthians, § 11. and 40. (ed. Russell); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by *Raphelius* on 1 Tim. v. 24. We may also observe, that *Lucian* very often applies it to the same meaning. [*Schleusner* and *Wahl* also think, that in the N. T. πρό in this word has not the sense of *before*, as it has in *Dem.* 293, 25. *Xen. de Re Equ.* iii. 3. They consider the word as synonymous with δηλος. In *Heb.* vii. 14. *Schleusner* says, this is clear from the word κατάδηλον being used, verse 15. in the same sense, and from *Theodore*, ad loc., who explains it by ἀναντίρροπον. Others have thought it meant, *plain beforehand, by means of prophecy, &c.*]

Προδίδωμι, from πρό before or forth, and δίδωμι to give.

I. *To give before or first.* occ. Rom. xi. 35. [Ceb. Tab. 9. *Xen. Hell.* i. 5, 4. *Is. xl.* 13.]

II. *To give or deliver up, q. d. to give forth.* In this sense it occurs not in the N. T., but see 2 Mac. vii. 37.

III. *To deliver up to another by deceit, to betray.* This is a very usual sense of the V. in the profane writers, and the LXX use it for *betraying* of counsels, 2 Kings vi. 11. [*Eur. Phœn.* 1020.]

Προδότης, ου, ὁ, from προδίδωμι to deliver up, betray.—*One who delivers up or betrays another, a betrayer.* occ. Luke vi. 16. Acts vii. 52. *One who betrays his trust.* 2 Tim. iii. 4. [In this place *Schleusner* says, the word has either the meaning given by *Parkhurst*, or specifically *a betrayer of the Christians.* See *Xen. Hell.* i. 7, 10. 2 Mac. v. 15. *Eur. Phœn.* 1013.]

Προδρέμω. See προτρέχω.

Πρόδρομος, ου, ὁ, from προδίδρομα perf. mid. of προδρέμω.—*A forerunner.* occ. Heb. vi. 20. [This word means *one sent before to spy*, in *Diod.* Sic. xvii. 17. *Xen. de Mag. Eq.* i. 25. It means also the *first of any thing*, and is used of *early fruit.* See *Is.* xxviii. 4. (*Plin. N. H.* xvi. 26.) *Num.* xiii. 20.]

Προσίδω, from πρό before, and είδω to see.—*To foresee.* occ. Acts ii. 31. Gal. iii. 8. [See *Ps.* cxxxix. 3. In *Gen.* xxxvii. 17. it is to *see beforehand.* See *Thuc.* iii. 22. *Schleusner* gives προσείδω or προείδω to *foresee or foreknow*; but in the N. T. we have only the form προιδών.]

Προελπίζω, from πρό before, and ελπίζω to hope, trust.—*To hope or trust before others, to hope first.* occ. Eph. i. 12. that we (Jewish converts) should be to the praise of his glory, τοῦς προηλπικότας ἐν τῷ Χριστῷ, who first trusted in Christ, i. e. believed in him, as the promised Saviour, before the Gentiles, and especially before the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46. [*Schleusner* thinks that this verb means no more than ελπίζω.]

Προενάρχομαι, from πρό before, and ἐνάρχομαι to begin, or begin in.—*To begin in, or among,*

*before, or to begin before or already.* occ. 2 Cor. viii. 6, 10. [Here also Schl. thinks that *πρό* has no force.]

**Προεπαγγέλλομαι**, mid. from *πρό* before, and *επαγγέλλομαι* to promise.—To promise before or aforeside. occ. Rom. i. 2. [Schleusner says, that *πρό* has no force. The word occ. in Dio Cass. Hist. p. 19. A. ed. Hanov.]

**Προίπω**, from *πρό* before, and *ἔπω* to tell. 1. To tell before or formerly. Gal. v. 21. 1 Thess. iv. 6.

11. To tell before the event, to foretel, predict. Acts i. 16. [Schleusner refers Gal. v. 21. to this head. The word occ. Polyb. vi. 3, 2. Xen. Cyr. i. 4, 13.]

**Προεῖπω**, ὦ, from *πρό* before, and *ἔπω* to say, declare.

1. To say, speak, or declare before or formerly. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. Jude 17. Comp. Rom. ix. 29. [Why Parkhurst puts Rom. ix. 29. and 2 Pet. iii. 2. under this head, I cannot see. They belong to the next, under which Wahl and Schleusner also put 2 Cor. xiii. 2. and Jude 17. occ. 2 Mac. ii. 33. iii. 7, 28. iv. 1. Xen. Cyr. i. 2, 9.]

11. To say or tell before the event, to foretel. Mat. xxiv. 25. Mark xiii. 23. [Rom. ix. 29. 2 Pet. iii. 2.]

**Προίρχομαι**, from *πρό* before or forwards, and *ἔρχομαι* to go.

1. To go forwards, advance. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10. Προῆλθον ῥύμην μίαν, 'they went forward or advanced (through) one street,' *διά* being understood<sup>1</sup>. [Xen. Cyr. vi. 3, 9. Herodian, i. 5, 4. 2 Mac. x. 27.]

11. To go before one, as guide (whether with a gen. or acc. is not clear). Luke xxii. 47.—as a minister, to get things ready. Luke i. 17. Thus it is used both of place and time. Comp. Gen. xxxiii. 3.]

III. With an accusative following, to out-go, get before in going. Mark vi. 33. [And in Acts xx. 5. and 2 Cor. ix. 5. it is put in a somewhat similar sense without an acc. to go before, set out before another in a journey.]

**Προετοιμάζω**, from *πρό* before, and *ἰτοιμάζω* to make ready.—To make ready beforehand, to prepare before. occ. Rom. ix. 23. Eph. ii. 10. [Wahl and Schleusner translate the verb to destine in Rom. ix. 23. Schleusner says, to will or decree in Eph. ii. 10. See Wisd. ix. 8. It occ. in the sense given by Parkhurst in Ia. xxviii. 24.]

**Προεπαγγελλίζομαι**, from *πρό* before, and *επαγγελλίζομαι* to preach the gospel.—To preach the gospel before 'the law was given.' Macknight. occ. Gal. iii. 8. [Here Schleusner thinks that *πρό* has no force.]

**Προίχω**, from *πρό* before, and *ἔχω* to have, be.—To have the advantage, excel, præcellere, præsto. Thus Cobes in his Picture, p. 44. ed. Simpson, where the stranger asks, πότερον οὐδὲν ΠΡΟΕΥΧΟΥΣΙΝ οὗτοι οἱ μαθηματικοὶ πρὸς τὸ βελτίους γενέσθαι τῶν ἄλλων ἀνθρώπων; 'have not these men of learning the advantage to become better than other men?' Πῶς μίλλουσι ΠΡΟ-

ΕΥΧΕΙΝ; 'how are they like to have the advantage?' replies the old man; and p. 45. τῶς οὖν οὗτοι ΠΡΟΕΥΧΟΥΣΙΝ, ἔφη, εἰς τὸ βελτίους ἂν ὄντας γενέσθαι, ἔνεκα τούτων τῶν μαθημάτων; 'how then, says he, have these the advantage to become better men by means of their learning?' [See also Xen. An. iii. 2, 11. De Ven. i. 12. De Rep. Lac. i. 2.] So προίχομαι, mid. to have the advantage. occ. Rom. iii. 9. Thus Theophylact explains προεχόμεθα by ἄρα ἔχομεν τι πλεον; 'have we any advantage?' And so the modern Greek version, ἔχομεν τινες προτιμήσιν; [Schleusner gives the same sense to προίχομαι, citing Theodoret τὶ ὄν κατ' ἔχοντες περισσόν; and arranging the words thus, τὶ ὄν; προίχομεθα; ὅς πάντως. Wahl makes προίχομαι to pretend, urge as a pretext or excuse.]

**Προηγίομαι**, οὔμαι, from *πρό* before, and *ἡγίομαι*, to think or lead.—To think or esteem another before, i. e. to prefer (so our translators): or rather, to go before or prevent another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10. where Macknight's Commentary, "in every honourable action, go before and lead on one another." [The word occ. in the sense to go before in Prov. xvii. 14. Diad. Sic. i. 87. Xen. Cyr. iv. 2, 27. Polyb. xii. 5, 10. Wahl takes it here in the sense to go before as an example. Schleusner says, to excel, conquer, explaining the place, let each try to excel the other in rendering good offices. Grotius seems to agree with our translators; but Schl. agrees with Parkhurst, in thinking that version indefensible. The part. occ. in the sense of a leader in Deut. xx. 9. 3 Eadr. viii. 23.]

**Πρόθεσις**, εως, ἡ, from προτίθημι.

I. A setting before. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *shew-bread*<sup>2</sup>, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2. προθέσεις τῶν ἄρτων, the putting on of bread, for the Heb. דָּהֵן הַלֶּחֶם 2 Chron. xiii. 11; and that of the Evangelists, ἄρτοι τῆς προθέσεως, literally loaves of setting before, (i. e. set before the Lord of the holy table,) for the Heb. דָּהֵן הַלֶּחֶם, the setting in order of bread, Exod. xl. 23. for דָּהֵן הַלֶּחֶם, bread of ordering, 1 Chron. ix. 32. xiii. 29; and for דָּהֵן הַלֶּחֶם, bread of the presence, 2 Chron. iv. 19; which latter Hebrew name was therefore given to this bread, because it was commanded to be continually תָּהֵן לֶחֶם before the presence of Jehovah. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e.<sup>3</sup> of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the holy place, (see Lev. xxiv. 6—9.) it is evident that this bread typified Christ, first presented as a sacrifice to, or rather to the presence of, Jehovah, and then becoming spiritual food to such as in

<sup>1</sup> [On this acc. see Matthiae, § 394.]

<sup>2</sup> [The shew-bread was twelve loaves (according to the number of the tribes) covered with incense, shown or set forth for seven days in the sanctuary. They were placed in two rows on the golden table, and after the seven days belonged to the priests. See Lev. xxiv. 1—9.]

<sup>3</sup> So Heb. Lev. xxiv. 7. תָּהֵן לֶחֶם, and it shall be to the bread for a memorial. Comp. Lev. ii. 2.

and through Him are spiritual priests to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. *A predetermination, purpose, intention, design*, [whether] in God, of calling men in general, Gentiles as well as Jews, to salvation, Rom. viii. 28;—of gathering together all things in Christ, Eph. i. 11. see ver. 9, 10;—of making the Gentiles fellow-heirs, and of the same body, with the Jews, and partakers of his promise in Christ by the gospel, Eph. iii. 11. (see ver. 6.) comp. 2 Tim. i. 9;—of choosing one nation rather than another to certain privileges and blessings, Rom. ix. 11. Comp. *ἡ λογὴ* II. The passages just cited are all wherein the word is applied to the purpose of God in the N. T.;—[or in man] Acts i. 23. 2 Tim. iii. 10; [and in the sense of] purpose, intention, design, of man, it occ. Acts xxvii. 13. Comp. under *ἐκρίνω* VI. [See 2 Mac. iii. 8.]

III. *Προβημία*, ας, ἡ, the fem. of *προβήμιος* before-appointed, which from *προρίθμι* to appoint before.—A before-appointed day or time, namely, *ἡμέρα* or *ῥα* being understood. occ. Gal. iv. 2; where Wetstein shows that the word is applied in the same sense by the Greek writers. See also Kypke. [Lucian, Ver. Hist. i. 36. Jos. Ant. xii. 4, 7. Æsch. 6, 14. Lys. Or. vi. 4. See d'Orville ad Charit. iii. 2. Symm. Job xxviii. 3.]

IV. *Προθυμία*, ας, ἡ, from *πρόθυμος*.—Readiness of mind, alacrity. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase *πᾶσα προθυμία* is used for the greatest readiness or alacrity by the purest Greek writers, particularly by Herodotus and Polybius. See Wetstein, and comp. *πᾶς* VII. [Prov. xix. 6.]

*Πρόθυμος*, ου, ὁ, ὁ, from *πρό* forward, and *θυμός* mind.

I. *Forward or ready in mind, willing*. occ. Mat. xxvi. 41. Mark xiv. 38. [1 Chron. xxviii. 21. xxix. 30. 2 Mac. iv. 14. Xen. Hell. ii. 3, 18. Cyr. v. 4, 22. Thuc. ii. 53. vi. 89.]

II. *Ready, promptus, in a passive sense, desired, wished for*. occ. Rom. i. 15. where Wolfius has justly remarked that *ἐστί* is understood. The passage *ὅπως τὸ κατ' ἐμὲ πρόθυμον, κ. τ. λ.* may be literally rendered, so, as much as in me lies, or according to the best of my power, it is ready to me (i. e. I am ready or desirous, see Raphaelius) to preach, &c. Thus the Vulg. ita (quod in me) *promptum est, et vobis—evangelizare*. Raphaelius and Wetstein have shown, by quotations from the Greek writers, that *τὸ κατ' ἐμὲ* means as far as is in my power, quantum in me est. The phrase is elliptical for *κατὰ τὸ κατ' ἐμὲ ὅν*. But it is manifest that, according to this interpretation, there is in the text, at least, a double ellipsis, namely of *ὅν* and *ἐστί*. But this seeming harsh to Kypke, he would understand only *ἐστί* after *πρόθυμον*, and refer *τὸ κατ' ἐμὲ* to *πρόθυμον*; so that *τὸ κατ' ἐμὲ πρόθυμον* should be considered as synonymous with *τὸ πρόθυμόν μου*, and *πρόθυμον* be rendered substantively, as it is used by Dionysius Halicarn., Thucydides, and Euripides. My readiness is to preach, i. e. I am ready to preach. [Eur. Iph. Taur. 989. 3 Mac. v. 26.]

*Πρόθυμως*, adv. from *πρόθυμος*.—Of or with a ready mind, willingly, cheerfully. occ. 1 Pet. v. 2. [2 Chron. xxix. 34. 2 Mac. vi. 28. Polyb. iii. 92, 5. Xen. Symp. iv. 50.]

*Προτίθημι*, from *πρό* before, and *τίθημι* to place. I. Properly, to place or set before.

II. *To set over*, and <sup>1</sup>in the 2nd aor. infin. *προσθῆναι*, with a genitive following, to preside over. occ. 1 Tim. iii. 5. So perf. act. particip. contract. *ἀ προσεστώς*, who preside, presiding. 1 Tim. v. 17. *Προσταμαι*, pass. to be set over, to preside, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12. [Transitively, Herodian v. 7, 13. Intransitively, Amos vi. 10. Prov. xxvi. 17. 1 Mac. v. 19. Diod. Sic. xiii. 92. Polyb. i. 73. 1. Xen. Mem. iii. 4, 3. iv. 2, 2. Matthiae, § 377.]

III. *Καλῶν ἔργων προστασθαι*. occ. Tit. iii. 8, 14. Whitby interprets it to excel and outstrip others in good works: but to express this meaning *προστασθαι* should, I apprehend, have been joined with *ἐργοῖς καλοῖς* in the dative, as in Plato, cited by Scapula, πάντων ΠΡΟΣΤΑΣΤΕΥΤΥΧΙΑΙ, 'excelling all in magnanimity.' Dodridge explains the phrase, to signalize or distinguish themselves in good works: but I find no proof that *προστασθαι* will bear this sense. *Προστασθαι* means strictly to stand before, and thence is used for defending, as by Demosthenes cont. Timoc. ΤΟῦΝ ὑμετέρων ΔΙΚΑΙΩΝ ΠΡΟΣΤΑΣΤΕΥΘΑΙ, to defend your rights, to stand before them, as it were, and not suffer your enemies to seize them. But Josephus has an expression more nearly resembling that of the Apostle, de Bel. i. 20, 2. where Augustus Cæsar says to Herod the Great, *ἀξιός ἐστι πολλῶν ἀρχεῖν, οὕτως ΦΙΛΙΑΣ ΠΡΟΙΣΤΑΜΕΝΟΣ*, 'thou art worthy to rule over many, since thou thus maintainest friendship, cum amicitiam tantæ fide tuearis.' Hudson. So that I know not how the phrase *καλῶν ἔργων προστασθαι* can be more justly or faithfully rendered than as it is in our translation, to maintain good works, i. e. not only to practise, but to stand before and defend them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also Wolfius, Kypke, and Macknight on Tit. [Wahl says *operam do, tracto*, which is nearly the same as our translation. He refers to Athen. xiii. p. 612. A. Sozom. H. E. v. 16. Dem. 143, 17. Plut. Pericl. p. 165. C.]

*Προκαλιῶμαι*, οὔμαι, from *πρό* forward, and *καλῶ* to call.

[I. *To call forth, invite any one to come out*. Polyb. xxii. 9, 2.]

[II. *To call forth any one to fight or contend, provoke, irritate*. Gal. v. 26. Diod. Sic. iv. 58. Xen. Cyr. i. 4, 4. It is to challenge in Thuc. vii. 18. Ælian, V. H. i. 14. See Wessel. ad Diod. Sic. i. 21.]

IV. *Προκαγγίλλω*, from *πρό* before, and *καταγγίλλω* to declare, publish.—*To declare or speak before or beforehand*. occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

V. *Προκαταρτίζω*, from *πρό* before, and *καταρτίζω* to adjust, prepare, complete.—*To prepare, make ready, or to complete beforehand*. occ. 2 Cor. ix. 5.

*Πρόκειμαι*, from *πρό* before or forth, and *κείμεαι* to lie, be set.

I. Of time, to be set or present first, prius adsum. 2 Cor. viii. 12. where see Kypke. [Πρό seems to have no force here. It is simply to be ready. See Diod. Sic. xx. 43. Polyb. i. 9, 6. Xen. Symp. ii. 7. Schl. refers Heb. xii. 2. to this head.]

II. To be proposed, or set forth. Heb. vi. 18. xii. 1, 2. Jude 7. Wetstein, on Heb. vi. 18. shows that it is applied by Xenophon, Josephus, and Philo to the rewards of labours and contests; and, on Heb. xii. 1. he cites from Arrian, Epictet. iii. 25. 'ΑΓΩΝ ΠΡΟΚΕΙΤΑΙ; from Herodotus, ix. 59. 'ΑΓΩΝΟΣ μέγιστον ΠΡΟΚΕΙΜΕΝΟΥ; and from Euripides, Orest. 845. the very phrase 'ΑΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ. [See Diod. Sic. iii. 25. xv. 60. Polyb. iii. 62, 6. Xen. Cyr. ii. 3, 2. vii. 1, 13. The word, says Schleusner, is properly used of place, as in Xen. Rep. Ath. ii. 13. Hom. II. i. 91. Eur. Phœn. 1723. Levit. xxiv. 7. Num. iv. 7.]—With Jude 7. 2 Pet. ii. 6. may very pertinently be compared 3 Mac. ii. 5.

Προκηρύσσω, from πρό before, and κηρύσσω to preach.—To preach before or first. occ. Acts xiii. 24. iii. 20. "Προκηρυχσάμενον ὑμῖν—This being the reading of near forty MSS., and better sense, it may be wondered that προκηρυγμῖνον (which was preached before) should be retained in so many editions; ὑμῖν is to be read with an emphasis: and that God may send Jesus (Christ, who was fore-designed for you, he being a minister of the circumcision, Rom. xv. 8." Markland in Bowyer's Conject. See also Wetstein and Griesbach, who embrace the reading προκηρυχσάμενον. [It is to announce beforehand in Issaia 41, 2. Xen. de Rep. Lac. xi. 1. Polyb. v. 60, 3.]

Προκοπή, ἥς, ἡ, from προέκοπα perf. mid. of προκόπτω.—Promotion, furtherance, advancement, improvement. occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by Wetstein and Kypke on Phil. i. 12. and by Elsner on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding its being condemned by the old grammarians Phrynichus [p. 85. ed. Lobeck.] and Thomas. [2 Mac. viii. 8. Diod. Sic. t. iv. p. 41. ed. Bip. Polyb. ii. 37, 10. Diog. L. ii. 93. Græv. ad Luc. Solœc. 33. (t. ii. p. 746.)]

Προκόπτω, from πρό before or forward, and κόπτω to strike, impel.

I. To go forwards, proceed, advance, properly of place.

II. To advance, as the night. occ. Rom. xiii. 12. So Josephus, de Bel. iv. 4, 6. ΤΗ'Ε ΝΥΚΤΟΣ ΠΡΟΚΟΠΤΟΥΣΗΣ, 'the night advancing.'

III. To advance, in wisdom and age, or stature.

[(1.) With a dative] occ. Luke ii. 52. So Wetstein cites from the Life of Æschines, ΠΡΟΚΟΠΤΕΙΝ ΤΗ'Ι 'ΗΛΙΚ'ΑΙ, and from Plutarch, ΠΡΟΚΟΠΤΟΝΤΟΣ ἐν 'ΑΡΕΤΗ. [Diod. Sic. ii. 87.]

[(2.) With ἐν and a dative,] to make a progress or proficiency in some particular discipline, as in Judaism. occ. Gal. i. 14. Thus Lucian, Hermotim. t. i. p. 594. ΠΡΟΥ'ΚΟΠΤΟΝ 'ΕΝ ΤΟΥ'Σ μαθήμασι, 'I made a progress in learning.' And Josephus, in his Life, says of himself, § 2. εἰς μεγάλην παιδείας ΠΡΟΥ'ΚΟΠΤΟΝ ἐπίδοσιν, (524)

'I made a great proficiency in learning;' literally, 'I advanced to a great increase of learning.' [Diod. Sic. t. iv. p. 60. ed. Bip.]

[(3.) With] ἐπὶ πλείον, to proceed farther, or much further, in a figurative sense. Diodorus Siculus, cited by Wetstein, has the same expression. occ. 2 Tim. iii. 9. Comp. 2 Tim. ii. 16. where Kypke refers προκόφουσιν to βεβήλους κενοφωρίας, and cites from Lucian, Amores, t. i. p. 138. εἰς τοσοῦτον ἤς τυραννικῆς βίας 'ΕΤΟΛΑΜΑ ΠΡΟΕ'ΚΟΦΕΝ, impudens procedat to such a pitch of tyrannical violence. [Diod. Sic. xiv. 98.]

[(4.) With] ἐπὶ [τῷ] χεῖρον, to grow worse and worse. occ. 2 Tim. iii. 13. Josephus uses the same phrase, but in a natural or political sense, de Bel. vi. 1, 1. τὰ μὲν οὖν τῶν 'Ιεροσολύμων πάθη ΠΡΟΥ'ΚΟΠΤΕ καθ' ἡμέραν 'ΕΠὶ ΤΟ ΧΕΙ'ΡΟΝ, 'the miseries of Jerusalem daily grow worse and worse.' So in the title of this chapter, and Ant. xx. 8, § 4. at the end. And in Ant. iv. 4, 1. he has ἡς ἐπὶ τῷ χεῖρον ΠΡΟΚΟΠΕΤ, a growing worse and worse. [See on this word Lucian, Solœc. c. 33.]

Πρόκριμα, ατος, τό, from προκρίμα perf. pass. of προκρίνω to prefer, which from πρό before, and κρίνω to judge.—Preference, a preferring of one before another, or rather a fore-judging, prepossession, prejudice, præjudicium. [So Chrysostom ad loc.] See Wolfius. occ. 1 Tim. v. 21.

Προκυρώ, ῶ, from πρό before, and κύρω to confirm, which from κύρος authority. See under κύριος.—To confirm or ratify before. occ. Gal. iii. 17.

Προλαμβάνω, from πρό before, and λαμβάνω to take.

I. To take before another. occ. 1 Cor. xi. 21. [See Diod. Sic. xvii. 73. xx. 107. Polyb. ix. 14. 12. Dem. 32, 27. There is no occasion to divide between this and the next sense.]

II. To anticipate, do somewhat beforehand. occ. Mark xiv. 8. where see Wetstein and Kypke. [Wahl resolves the phrase here into προλαβόντες ἡμέρας. (See Xen. Cyr. i. 2, 3.) Loesner (in Obs. Phil. p. 84.) suggests that the meaning in this place may be to see or perceive beforehand; a sense in which the word occurs in Philo de Mund. Opif. t. i. p. 8. ed. Pfeiff.]

III. Προλαμβάνομαι, to be taken before one is aware, to be overtaken, surprised, as into a fault. occ. Gal. vi. 1. where see Kypke and Macknight. [Others say, to be taken, caught in a fault.]

Προλέγω, from πρό before, and λέγω to tell.—To tell before the event, to forewarn. occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess. iii. 4. [Is. xli. 26. Diod. Sic. i. 50. Ælian, V. H. ii. 41. Xen. An. vii. 7, 5.]

Προμαρτύρομαι, from πρό before, and μαρτύρομαι to witness.—With an accusative, to witness, testify, or bear witness to, beforehand. occ. 1 Pet. i. 11.

Προμελετάω, ῶ, from πρό before, and μελετάω to meditate.—To meditate beforehand, to premeditate. occ. Luke xxi. 14. [Xen. de Rep. Ath. i. 20. Plut. t. x. p. 163. ed. Reiske.]

Προμεριμνάω, ῶ, from πρό before, and



*μεριμνῶ to be solicitous.—To be solicitous or anxious beforehand.* occ. Mark xiii. 11.

*Προνοῶ, ὦ, from πρό before, and νοῶ to think.—[To foresee, used properly in Xen. Cyr. viii. 1, 13, and metaphorically, to look to beforehand, provide for, take care of.] With a genitive of the person following.* occ. 1 Tim. v. 8. *Προνοῦμαι, οὔμαι, mid. with an accusative of the thing, to provide, take thought or care beforehand, for.* occ. Rom. xii. 17. 2 Cor. viii. 21. Comp. Prov. iii. 4. in LXX. [3 Esdr. ii. 28. Wisd. vi. 7. Ælian, V. H. ii. 21.]

*Πρόνοια, ας, ἡ, from προνοῶ.*

*Providence, care, prudence.* occ. Acts xxiv. 3. [and in the phrase *πρόνοια ποιῆσαι to make provision*, Rom. xiii. 14. On which text Raphelius, Wetstein, and Kypke show that the Greek writers, and particularly Polybius, often use the phrase *πρόνοια ποιῆσαι*, and sometimes with a genitive following, in the sense of *taking care of, providing for, or the like.* To their observations I add, that in Josephus likewise we very frequently meet with the same expression. See his Life, §§ 12, 14, 32, 36. Ant. xiv. 7, 4. at the end. [Wisd. xiv. 3. Diod. Sic. v. 1 and 83. Ælian, V. H. iii. 26. Polyb. iii. 106, 9. The word occ. in Josh. xx. 3. in some MSS.]

*Προοράω, ὦ, from πρό before, and ὁράω to see.—To see before, of time.* occ. Acts xxi. 29. [And metaphorically, *to see before one, have before one's eyes.* Acts ii. 25. where, as Wahl says, the meaning is *to be so mindful of a person or thing, as to have it, as it were, before one's eyes.*] This passage is a citation from the LXX of Ps. xvi. 8. where *προορώμην* answers to the Heb. *הִתְחַלֵּם I have placed before.* *Πρό* in composition is used by Æschines in a similar manner; *πρό τῶν ὀφθαλμῶν ΠΡΟΦΑΙΝΕΤΑΙ*, de Fals. Leg. p. 313. [The word occ. Xen. Symp. iv. 5. Mem. i. 4, 11. Diod. Sic. ii. 5. but not in this sense.]

*Προορίζω, from πρό before, and ὀρίζω to determine.*

I. *To determine or define beforehand, or before the event, to predetermine.* occ. Acts iv. 28. where it may refer either to the *determination* of the divine will considered in itself, or rather to the *pointing out and marking beforehand the boundaries* of the great events here referred to by the *prophetic writings*. Comp. Luke xxii. 22. Acts ii. 23. and see Doddridge's note on Acts iv. 28.

II. *To decree or ordain beforehand, to fore-ordain, fore-appoint.* Rom. viii. 29, 30; where it is applied to God's fore-ordaining, or fore-appointing those whom he *fore-knows*, i. e. with approbation, namely, of the Gentiles as well as of the Jews, *to be conformable to the image of his Son*, both in holiness (see 2 Cor. iii. 18. Eph. i. 3—7, 11, 12.) and in glory (see 1 Cor. xv. 49. Phil. iii. 21.) So Eph. i. 5. *προορίσας, having fore-appointed us*, i. e. *believers in general*, to the adoption of sons. But ver. 11. it relates particularly to the *Jewish converts*, who *ἐκληρώθημεν προορισθέντες, were taken, as it were, by lot*, (see *κληρώω*,) *being before appointed* according to God's purpose of uniting under Christ, as the one Head, all things, both which are in heaven, and which are in earth, i. e. angels and men, Jews and Gentiles. Comp. ver. 9, 10. In 1 Cor. ii. 7. it refers to the

Gospel-plan of saving mankind, particularly the Gentiles, (see Rom. xvi. 25, 26. Eph. iii. 5, 8, 9.) which was *ordained before the world began*; see 2 Tim. i. 9. 1 Pet. i. 20. The above-cited are all the passages of the N. T. wherein the V. *προορίζω* occurs; and from a diligent attention to them the reader may determine for himself whether in any one of them *προορίζω* has any relation to an *absolute unconditional predestination of particular persons to eternal salvation*. [I can see no ground for assigning two different senses to this word.]

*Προπάσχω, from πρό before, and πάσχω to suffer.—[To suffer before (the time spoken of).]* 1 Thess. ii. 2. Thuc. iii. 67. and comp. Xen. Mem. ii. 2, 5.]

*Προπέμπω, from πρό forwards, and πέμπω to send.—[To conduct or attend any person (about to undertake a journey) for a certain distance, as a mark of respect.* Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Wahl thinks that in Tit. iii. 13. 3 John 6. (as in 3 Esdr. iv. 47.) it means *to supply one with necessities for a journey*. See Diod. Sic. xiii. 3. Joseph. Ant. xx. 2, 6. Xen. Cyr. i. 4, 25. Cic. Cat. Maj. c. 18.]

*Προπερῆς, ἵος, οὗς, ὅ, ἡ, from πρό forwards, and obsolete πέρω to fall.—Precipitate, rash, precepts.* occ. 2 Tim. iii. 4. where see Wetstein. *Προπερῆς*, neut. used adverbially, *precipitately, rashly.* occ. Acts xix. 36. [Prov. x. 14. xiii. 5. Eccles. ix. 23. Alciph. Ep. iii. 57. Diod. Sic. xv. 29. Polyb. v. 12, 7. Xen. Cyr. i. 3, 7. The proper meaning is, perhaps, *prone, inclining forwards.*]

*Προπορεύομαι, from πρό before, and πορεύομαι to go.—To go before [as a leader].* Acts vii. 40. [Josh. x. 13. 1 Mac. ix. 11. Polyb. xviii. 2, 5; of one who goes or comes before another in time. Luke i. 76. Diod. Sic. i. 87. Xen. Cyr. iv. 2, 23. It is simply *to go*, in Gen. xxii. 19. Ex. xiv. 19.]

*Πρός.* A preposition denoting *motion from place to place.*

I. Governing a genitive.

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. [On the side of, of the party of. Xen. An. i. 9, 10. Dem. 1303. last line, et al.; and hence,] *for, for the advantage of.* Acts xxvii. 34. So Raphelius observes from Porcius, that Herodotus uses the phrase *ΠΡΟΣ ΤΙΝΟΣ εἶναι to be for any one, or for his advantage* (see an instance i. 75.); and Blackwall cites from Thucydides, iv. 220. line 2. *ἐγὼ δὲ καὶ τὰ πλεῖστα ὁρῶ ΠΡΟΣ ἩΜΩΝ ὄντα*, 'I see well enough that most things are *with* or *for* us;' and, what comes still nearer to St. Luke's expression, from lib. iii. 182. line 10. *οὐ ΠΡΟΣ ΤΗΣ ὙΜΕΤΕΡΑΕ ΔΟΞΗΣ ῥάδι*, 'these things do not *tend to*, or are not *for*, your reputation.' Sacred Classics, vol. i. p. 143. note. See other examples in Wetstein on Acts.

II. Governing a dative, *at*. [Mark v. 11. Luke xix. 37. John xviii. 16. xx. 12. Rev. i. 13. Xen. Cyr. ii. 4, 17. Polyb. i. 50, 1. Dem. 487, 8. Matthiæ, § 590.]

III. Governing an accusative.

1. *To, unto, denoting motion towards.* Mat. ii. 12. iii. 5, [10,] 13, 14. [Mark i. 33.] et al. freq.

πρὸς ἑαυτοὺς, *to their own homes or houses, home.* John xx. 10. Polybius and Arrian use the same kind of expression. So in Latin, Terence, Eunuuch. act. iii. scen. 5. lin. 64. *comus ad me, 'let us go to my house.'* See Raphaelius and Weinstein. Comp. Acts xxi. 18. [We may observe, that *πρὸς* is used in this sense with both *persons* and *things*. In some cases we must supply a word, as in John xi. 4. and 1 John v. 6. *πίστωσα*. The meaning then becomes figurative. Schleusner refers John xi. 4. to class 4 (the *event*); Luke xii. 13. it may be (going close) *to the ear*. It cannot always be construed by *to or unto*, as Mat. iv. 6. where it is *against or upon*. In Luke xvi. 20. and Acts iii. 2. we must construe it by *at*; but *motion to the object* being implied, these places belong to this class. It may, perhaps, be *near to* in Mark vi. 45. as in Herod. ii. 86.]

2. *To*, denoting *concern or business*, as Mat. xxvii. 4. *τί πρὸς ἡμᾶς; what (is it) to us?* So John xxi. 22, 23. Comp. under *τίς* i. 1. [Xen. Mem. iii. 9, 1. Polyb. v. 36, 8. Diod. Sic. i. 72. Matthiae, § 591. It is often used as a periphrasis for a substantive, as *ἡ πρὸς τῇ θύρᾳ τὸ vestibule*; Luke xiv. 32. *ἡ πρὸς εἰρήνῃ τὰ things concerning peace*, i. e. *peace*. Luke xix. 42. Acts xxviii. 10. See also Rom. xv. 17. Heb. ii. 17. v. 1. Xen. Cyr. i. 2, 10. v. 4, 15. It may be also construed *with respect to*. Luke xii. 41. xviii. 1. xx. 19. Acts xxiv. 16. Rom. x. 21. Eph. iii. 4. 1 Tim. iv. 7. Heb. i. 78. iv. 13. et al.]

3. *To*, after verbs of *speaking*, [praying, &c.] Mat. iii. 15. Luke i. 61. ii. 15. [John x. 35. Acts xxii. 1. xxiii. 22. 2 Cor. xiii. 7. Eph. iii. 14. (the same expression being used with a dative in Rom. xi. 4. which is true of all verbs of *praying* in Greek occasionally. See Matthiae, § 393. Phil. iv. 6.) et al. freq. Comp. 2 Cor. xiii. 7. and observe that Scapula cites from Thucydides ΕΥΧΟΜΑΙ ΠΡΟΣ ΤΟΥΣ ΘΕΟΥΣ. [The same phrase occurs Xen. Mem. i. 3, 2. iv. 2, 36. See Luc. Dial. Deorr. vi. 2. xx. 1. Xen. H. Gr. i. 3, 14.]

[4. It denotes *the end or design*. Acts iii. 10. xvii. 12. Rom. ii. 26. xv. 2. 1 Cor. vi. 5. x. 11. xii. 7. et al. Xen. An. vii. 3, 12. Cyr. iii. 3, 34. Iæsus vi. penult. 66, 1. So with the art. and infin. Mat. vi. 1. (and xxiii. 5.) xiii. 30. xxvi. 12. Mark xiii. 22. 2 Cor. iii. 13. Eph. vi. 11. 1 Thess. ii. 9. 2 Thess. iii. 8; and for *ἔνεκεν*, Mat. v. 28. (Parkhurst says that in Mark xiii. 22. 2 Cor. iii. 13. it is *the event or effect*.) Wahl adds John iv. 35. (*white for the harvest*), to this head.]

[5. *Towards*. Gal. vi. 10. Eph. vi. 9. Phil. ii. 30. 1 Thess. i. 8. v. 14. 2 Tim. ii. 24. Tit. iii. 2. Philem. 5. 1 John iii. 21. et al. Xen. Mem. ii. 3, 10. Cyr. i. 6, 31.]

[6. *Against*. Luke xxiii. 12. Acts ix. 5. xxiii. 30. Eph. vi. 11, 12. Col. iii. 13. Heb. xii. 4. James iv. 5. Xen. Mem. iii. 3, 7. An. i. 1, 8. Diod. Sic. i. 25.]

[7. *With or among*. After verbs of *conversing*, *contending*, *agreeing*, &c. Luke xxiv. 14. Acts iii. 25. (Heb. x. 16.) vi. 1. xi. 2. xvii. 17. xxiv. 12. Rom. v. 1. 1 Cor. vi. 1. 2 Cor. vi. 14, 15. Col. iv. 5. 1 Thess. iv. 12. Xen. Mem. i. 4, 2. iv. 3, 2. Pol. ii. 57, 7; with *πρὸς ἑαυτοὺς*, ἀλλήλους, &c. Mark i. 27. iv. 41. (Acts ii. 7.) viii. 16. ix. 16. x. 26. Luke ii. 15. xx. 5, 14. John vii. 35. xii. 19. Acts iv. 15.]

[8. *Among, in, at* (of place). Mat. xxvi. 55. Mark ix. 10. Luke i. 80. xii. 56. Acts v. 10. xiii. 31. xxii. 15. Rom. iv. 2. 1 Cor. ii. 3. xvi. 6, 7, 10. 2 Cor. iv. 2. v. 8. vii. 12. Gal. i. 8. et al. Diod. Sic. i. 77. Diog. L. i. 37. Xen. Mem. i. 2, 61.]

[9. *Of time*, (1.) *for*, in answer to the question *how long?* Luke viii. 13. John v. 35. 1 Cor. vii. 3. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15. Heb. xii. 10, 11. Diog. Laert. v. 2. Ælian, V. H. xii. 63. (2.) *Towards, about*, in answer to the question *when?* Luke xxiv. 29. Xen. An. iv. 5, 21. Thuc. iv. 135. vii. 79.]

10. *According to*. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47. [Xen. Hieron. iv. 8. Cyr. viii. 4, 29. Æsch. Socr. D. iii. 12.]

11. *Because of*, on account of. Mat. xix. 8. [Mark x. 5. John xiii. 28. et al. Comp. Acts iii. 10. Polyb. i. 72, 5. Xen. Mem. iii. 7, 2.]

12. It denotes *comparison*, Rom. viii. 18; as Raphaelius has shown it does also in Herodotus, [Hipp. Maj. c. 2.] Xenophon [Mem. i. 2, 52. Anab. iv. 5, 21. vii. 7, 24.] and Polybius; and as the preposition to often does in English. [Thucyd. iii. 37.]

IV. In composition it signifies,

1. *To, unto*, as in *προσάγειν to bring to*.

2. *Against*, as in *προσῄγγυμι to break against*.

3. *Moreover, besides*, as *προσαναριθμη to add besides*.

4. *Intense hunger*, as in *πρόσπεινος very hungry*.

ΠΡΟΣΑΒΒΑΡΟΝ, ου, τό, from *πρό before*, and *αββαρον the sabbath*.—The day before the sabbath. occ. Mark xv. 42. [Judith viii. 6.]

ΠΡΟΣΑΓΟΡΕΩ, from *πρός to*, and *ἀγορεύω to speak*.—*To speak to, to call, denominate*. Hesychius explains it by *ἀπαράζοντας to salute*. occ. Heb. v. 10. where see Macknight. [Wahl and Schl. say, *to constitute*, i. e. *to declare publicly, appoint*. In Deut. xxiii. 6. it is *to address or utter*; in Wied. xiv. 22. 1 Mac. xiv. 4. *to call or name*. In Thuc. vi. 16. *to address, salute, speak to*. See Test. xii. Patr. p. 589. 2 Mac. iv. 7. x. 19. xiv. 37.]

ΠΡΟΣΑΓΩ, from *πρός to or towards*, and *ἄγω to bring or come*.

I. *To bring to, to bring*. occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18. where compare the texts under *προσάγωγη*. [In 1 Pet. iii. 8. Schleusner, Wahl, and Bretschneider say, *to prepare an approach for one, introduce to*. Xen. Cyr. i. 3, 7. See Ælian, V. H. iii. 16. Xen. de Mag. Eq. viii. 12, 13. There is a sense of violence in 1 Sam. xiii. 6.]

II. *To come to or towards, to approach*. occ. Acts xxvii. 27. *the mariners thought προσάγειν τὴν γῆν ἀπὸ τοῦ χώματος, literally, that some land approached them*. No doubt this was an usual sea-phrase for *drawing near to land*.

<sup>1</sup> See Pole Synops. and Weinstein on the text: the latter of whom cites Virgil, Æn. iii. 72. and from Valerius Flaccus, the several similar expressions, *Jam longa recessit Sepias*, 'Great Sepias' has now receded'—*transalique Electria tellus*, 'the Electrian shore passes by'—*transit Helys*, 'Helys passes'—*Jam nubiferam transire Carambia*, 'now cloudy Carambia passes.' To which may be added from Ovid, Metam. vi. 512. *Admotumque fretum remis, tellusque repulsa est*, and from that elegant didactic poem of the Cardinal de Polignac, entitled *ΑΥΤΟ-ΛΟΓΑΡΙΣΜΟΣ*, viii. 128. 1. *Haud secus ac portu cum solis nauta relictu, Lætius*

**Προσαγωγή**, ἡς, ἡ, from *προσάγω*.—*Approach, access*, or rather *introduction*. (See *Raphelina*.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18. [It is used in Scripture of the free *access* to God obtained for us by Christ. Sehl. explains it of "the liberty of addressing God in prayer, and begging from him the blessings we need." Bretschneider, of "access to future happiness." Macknight explains it like Schleusner in the two places of Ephesians; in Romans, of "introduction to the new covenant of grace." In Thuc. i. 82. it is a *bringing to*.]

**Προσαίρω**, ᾧ, from *πρός* intensive, and *αίρω* to *ask*.—*To ask earnestly, to beg*. occ. Mark x. 46. Luke xviii. 35. John ix. 8. See Kypke on Mark. [Job xxvii. 14. Xen. Mem. i. 2, 26. Symp. viii. 23. It is to *ask in addition* to what has formerly been given] in Xen. An. i. 3, 21.]

**Προσαίτης**, ου, ὁ, from *προσαίρω*.—*A beggar*. This is the reading of some MSS. in John ix. 8. See Diog. Laert. vi. 56.]

**Προσαναβαίνειν** or **προσανάβημι** from *πρός*, *ἀνά*, and *βαίνειν* or *βήμι*.—*To go up to a place*. occ. Luke xiv. 10. [Ex. xix. 23. Josh. i. 17. Judith xiii. 12. 2 Mac. xvi. 36. It is used of a *river* in Polyb. iii. 72, 4; and of *horsemen* in Xen. de Mag. Eq. i. 2. On the addition of *ἀνώτερον* in St. Luke, see Lobeck on Phryn. p. 10.]

**Προσαναλίσκω**, from *πρός* intens. and the obsol. *αναλίσκω* to *consume*.—*To spend entirely*. occ. Luke viii. 43. [Dem. Lept. p. 460, 2. Eur. Elect. 427. The preposition has its proper force in Dem. p. 1025, 20. For the construction of this word with *εἰς* and an acc. see Ælian, V. H. xiv. 17, 32. Xen. Cyr. ii. 4, 9.]

**Προσαναπληρῶ**, ᾧ, from *πρός* intens. and *ἀναπληρῶ* to *supply*.—*To supply abundantly*. occ. 2 Cor. ix. 12. xi. 9. [Wisd. xix. 4. Athen. xiv. p. 654. D.]

**Προσαναριθῆμι**, from *πρός* to, *with*, or *besides*, and *ἀναριθῆμι* to *communicate*.

I. **Προσαναριθεῖν**, mid. with a dative, to *communicate, confer, or consult with*, adhibere in consilium, Wetstein. Gal. i. 16. So Lucian, Jupiter Traged. t. ii. p. 188. 'ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ, 'consult with me'; and Diodorus Siculus, [xvii. c. 116.] ΤΟΙΣ ΜΑΝΤΕΙΣ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ περὶ τοῦ σημείου, 'consulting the soothsayers about the omen.' [Nicet. Ann. Comnen. 2, 5. The word properly means, to *impose in addition*; it is, to *take on one's self in addition*, in Xen. Mem. ii. 1, 8.]

II. To *communicate more or besides, to add in conference*. Gal. ii. 6.

**Προσαπειλῶ**, ᾧ, from *πρός* besides, and *ἀπειλῶ* to *threaten*.—*To threaten further or again*. occ. Acts iv. 21. [Dem. 544, 26. and in Ecclus.

abit, terra fugiunt, urbesque recedunt: It is evident that such expressions are taken from the *apparent motion of the land* to persons under sail. So Kypke remarks, that St. Luke spoke optically, as sailors usually do; and he cites from Achilles Tatius, 'the port was left; γῆν γὰρ θεωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἈΝΑΧΛΟΟΥΣΑΝ, διὰ αὐτὴν πλέουσιν, for we saw the land, as if itself were sailing, gradually receding from the ship.' Comp. under ἀναφαίρει II. [Josh. iii. 9. 1 Sam. vii. 10. ix. 18. Jer. xlv. 13. Ælian, V. H. iii. 21. Dem. 1454, 8. Polyb. i. 46, 9. Matthiæ, § 496.]

xiii. 3. in the ed. Complut. It is used in the middle in this place of Acts.]

**Προσδανάνω**, ᾧ, from *πρός* besides, and *δανανῶ* to *spend*.—*To spend besides or moreover*. occ. Luke x. 35. [Lucian, Ep. Saturn. § 39. Themist. Or. 23. p. 289.]

**Προσδίσκομαι**, from *πρός* besides, and *δίσκομαι* to *want*.—*To want besides or more, than one has, namely, to need, stand in need of something more*. occ. Acts xvii. 25. where see Wetstein and Kypke. The high-priest Simon confesses the same truth, 3 Mac. ii. 8. where he is addressing God concerning the Temple, ἡγίασας τὸν τόπον τοῦτον εἰς σὸν ὄνομα σοὶ δαπάνων ἈΠΠΟΣ-ΔΕΕΙ, 'thou hast consecrated this place to thy name, though thou *needest nothing*.' [And so Clem. i. ad Cor. p. 144. The word *occ. Prov. xii. 9. Ecclus. iv. 3. xi. 13. Thuc. ii. 41.*]

**Προσδιχομαι**, from *πρός* to, and *διχομαι* to *receive or expect*, which see.

I. To *receive, take*, as the spoiling of one's goods with joy. Heb. x. 34. [Ex. x. 17. Lev. xxvi. 43.]

II. To *receive, accept*, as deliverance. Heb. xi. 35. [Ps. vi. 9.]

III. To *receive kindly*, as a friend. Luke xv. 2. (see Wetstein,) or rather, to *love, approve, take pleasure in*, as the V. is used by the LXX, Mal. i. 8. [Is. xlii. 1. Ez. xx. 40. xliii. 27. Amos v. 22. Hesychius has προσδέχεσθαι προσποιεῖν, i. e. *makes his own*. See Thuc. ii. 12.] Comp. Mat. xi. 19. and see Joh. Frid. Fischeri Prolusiones quinque, &c. p. 6, &c. [It is used in the same sense of *receiving kindly*, or perhaps *enter-taining*, in Rom. xvi. 2. Phil. ii. 29. See 1 Chron. xii. 18. comparing Is. lv. 12. Job xxxiii. 20.]

IV. To *expect, to look or wait for*. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. [xxiv. 15.] Tit. ii. 13. [Jude 21.] So Xenophon cited by Wetstein on Mark. [Ps. lv. 8. Job ii. 9. Is. xxviii. 10. Eur. Alceat. 129. *τίνα βίον ἔλθιδά προσδιχομαι*; Theogn. 1140. Polyb. xxi. 8, 7. Thuc. vi. 46. Xen. Hier. i. 18.]

**Προσδοκάω**, ᾧ, from *πρός* to, and *δοκάω* to *look for, expect, wait for*, which from the Chald. *pā* to *look, look out*.—*To look for, expect, wait for*. Mat. xi. 3. xxiv. 50. [Luke i. 21. vii. 19, 20. viii. 40. Acts iii. 5. x. 24. xxvii. 33. xxviii. 6. 2 Pet. iii. 12—14. Ps. civ. 27. cxix. 166. Wisd. xlii. 22. 2 Mac. xv. 8, 20. In Luke iii. 15. xii. 46. Schleusner and Wahl construe the verb, to *think, judge*. Bretschneider says, in the first passage, *the people not going away, but waiting*. Others, *the people being in doubt*. Schleusner, however, adds, that in both places a sense of *fear* is perhaps implied.] Acts xxvii. 33. *τεσσαρεσκαίδεκάτην σήμερον ἡμεῖς προσδοκῶντες, ἄσπιλοι διατελεῖν, μηδὲν προσλαβόμενοι*. "Expecting the *fourteenth day, which is to-day, ye continue without eating [having taken nothing]*. So the meaning is that they had taken no food *all that day*; the danger was so great that they had no leisure to think upon hunger. This is the literal construction of the words, and implies that, out of expectation of the fourteenth day, (which they looked upon as a critical time, when their danger would be at the highest,) they had forgot to take their usual repast; not that they had fasted fourteen days." Pope's note on *Odys. xii. p. 179.* cited and ap-

proved by Blackwall, *Sacred Classics*, vol. ii. p. 172. But no reason appears why they should have regarded the *fourteenth* day as peculiarly *critical*. And the learned Markland, in Bowyer's Conject., says, "προσδοκῶντες should have a comma on each side, nothing in the text having any dependence on it. *Ye have continued without sustenance all this fourteenth day* (since the storm began) *waiting for the event.*"

Προσδοκία, ας, ἡ, from προσδέχομαι or προσδοκῶ. — *A looking for; an expectation.* occ. Luke xxi. 26; where Kypke remarks that προσδοκία is a word of indifferent signification, and here denotes *fear*, and cites Thucydides joining φόβον and προσδοκίαν together; and from Josephus, Ant. v. 10, 4. (ed. Hudson), 'Ἐλὶ ἐτι μάλλον βεβαιώτερον ἔλεγε τὴν ΠΡΟΣΔΟΚΙΑΝ τῆς τῶν τέκνων ἀπωλείας,' had still a firmer expectation of the destruction of his sons. [Add 2 Mac. iii. 21. Eccles. xl. 2. Polyb. i. 31, 3. In Ps. cxix. 116. Test. xii. Pat. p. 708. Xen. Cyr. i. 6, 16. and Dem. 319, 19. it is the expectation of good, though Suidas denies its ever being used in a good sense, as he does ἔλπις being used in a bad one, equally without reason. In Acts xii. 11. it is the thing expected, (as in Gen. xlix. 10.) according to Wahl and Schleusner, the last of whom explains the phrase προσδοκία τῶν Ἰουδαίων, the punishment of death which the Jews hoped to see inflicted. Bretschneider considers the genitive, as indicating the source whence the evil was to come. So the Syriac, *that which the Jews contrived or thought of.*]

Προσέω, ὦ, from πρὸς to, and εἰω to permit. — *To permit, suffer.* occ. Acts xxvii. 7.

Προσεγγίζω, from πρὸς to, and ἐγγίζω to approach. — *To approach, come near to.* occ. Mark ii. 4. [Gen. xxxiii. 6, 7. Deut. xx. 2. Ez. xviii. 6. Polyb. xxxix. 1, 4. Test. xii. Patr. p. 595.]

Προσεδρεύω, from πρόσεδρος an assessor, also assiduous, which from πρὸς to, and εἶρα a seat.

I. *To sit by.* [Dem. 313, 11.]

II. *To attend upon assiduously, be assiduous or diligent in attending or waiting upon.* occ. 1 Cor. ix. 13. So Kypke cites from Josephus, cont. Apion. i. [7.] concerning the priests, τῇ θραπείᾳ τοῦ Θεοῦ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ, 'assiduously attending on the service of God.' [Diod. Sic. v. 46. 1 Mac. xi. 40.]

Προσεργάζομαι, from πρὸς besides, moreover, and ἐργάζομαι to gain, or trade, [properly, to labour in addition, and then,] to gain moreover in trade or traffic. occ. Luke xix. 16. [Xen. Hell. iii. 1, 28.]

Προσέρχομαι, from πρὸς to, and ἔρχομαι to come.

I. *To come to, approach, locally.* [(1.) With a dative. Mat. iv. 3. v. 1. viii. 6. ix. 14. xiii. 36. xiv. 16. xv. 1. xvi. 1. xvii. 14, 19, 24. xviii. 1. xix. 3. xx. 20. xxi. 23, 28, 30. xxii. 30. xxiv. 3. xxvi. 7, 17, 49. xxvii. 58. xxviii. 9, 18. Mark vi. 35. xiv. 45. xxvi. 52. John xii. 21. Acts ix. 1. x. 28. xviii. 2. xxiii. 14. xxiv. 23. Heb. xii. 18. (2.) Absolutely, Mat. iv. 11. viii. 19, 25. ix. 20. xiii. 10, 27. xiv. 12. xv. 12, 23. xvii. 7. xix. 6. xxiv. 1. xxv. 20, 22, 24. xxvi. 50, 60, 73. (328)]

xxviii. 2. Mark i. 31. x. 2. xii. 28. Luke vii. 14. viii. 24, 44. ix. 12, 42. x. 34. xiii. 31. xx. 27. xxiii. 38. Acts vii. 31. viii. 29. xii. 13. xxii. 26, 27. xxviii. 9. (3.) Metaphorically, with τῷ Θεῷ, in the sense of *drawing nigh in prayer or worship.* Heb. iv. 16. vii. 25. xi. 16. and even absolutely, Heb. x. 1, 22. xii. 22. (though Wahl and Schleusner take this not metaphorically.) See 1 Kings xx. 13, 22. Jer. vii. 15. *Ælian*, V. H. ix. 3. Xen. Cyr. i. 4, 27.]

II. *To accede, assent to.* The Latin *accedo* is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3. *if any man teach otherwise, καὶ μὴ προσέρχεται, and doth not accede to sound words, even to the words of our Lord Jesus Christ—he is proud, &c.* This sentence evidently relates to those who, after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not then accede to sound words: so that I cannot but think that the substitution of προσέχεται or προσέχει for προσέρχεται in this passage would sink the apostle's meaning; and that Doddridge is much too bold when, upon a mere supposition of Bentley's, without the authority of a single MS., he proposes προσέχεται or προσέχει as the original reading. See also Wolfius, Kypke, and Bowyer's Conject. [Schleusner gives the word the same sense in 1 Pet. ii. 4; but it seems rather to imply coming and joining one's self to any one, taking up his part, as in Xen. Mem. i. 2, 38. ii. 6, 13. though there it is construed with a dative.]

Προσευχή, ἡς, ἡ, from πρὸς to, and εὐχῆ a prayer.

I. *A prayer to God, whether of petitioning for somewhat good, as Mat. xxi. 22; or of deprecating evil, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5<sup>2</sup>. [Add Mat. xxi. 13. Mark ix. 29. xi. 17. Luke xix. 46. Acts i. 14. ii. 42. iii. 1. vi. 4. x. 4, 31. Rom. i. 20. xii. 12. 1 Cor. vii. 5. Eph. i. 16. vi. 18. Col. iv. 2, 12. 1 Thess. i. 2. 1 Tim. ii. 1. v. 5. Philem. 4, 22. James v. 17. 1 Pet. iii. 7. iv. 7. Rev. v. 8. et al. 2 Sam. vii. 27. Neh. i. 6. Ps. iv. 1. In Acts xii. 5. Rom. xv. 30. πρὸς τὸν Θεόν is added.]*

II. *An oratory, a place built to pray in, q. d. a prayer-house.* occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16.

Πῶς, ὅπου a house of prayer. That the

Jews, wherever they dwelt, usually had such places, which were open courts<sup>2</sup>, commonly with trees planted near them, and often situated near the side of seas or rivers, is too well known to the learned to be insisted on: I shall, therefore, only remark, that the decree of the Halicarnassians, cited by Josephus, Ant. xiv. 10, 23. gives

<sup>1</sup> See Remarks on Free-thinking, by Philaleuth. Lips. 7th edit. p. 107.

<sup>2</sup> In Rev. viii. 4. there is an ellipsis of σύν before ταῖς προσευχαῖς. So in Xen. Cyr. i. p. 29. ed. Hutchinson, σύν πολλοὺς γὰρ ἦν αὐτοῖς ταῖς ἵπποις κατακρημνισθέντων—'for that many had already fallen down the precipices headlong (together with) their horses.' [Parkhurst errs here in comparing the two expressions. What he has cited is an instance of a peculiar Greek idiom, viz. the use of the dat. plur. of αὐτοῖς in the sense of together with, without σύν. See Matthiæ, § 400. f.]

<sup>3</sup> Calmet, in his Dictionary, at ΠΡΟΣΕΥΧΗ, gives print of one of these oratories.

the Jews liberty *τὰς ΠΡΟΣΕΥΧΑΣ ποιῆσαι* *πρὸς τῇ θαλάσῃ ΚΑΤΑ ΤΟ ΠΑΤΡΙΟΝ ἔθος*, 'to build *oratories* by the sea-side according to their national custom;' and for further satisfaction I refer to Wetstein on Luke vi. 12; and the English reader may do well to consult, on this subject, the notes of Whitby and Doddridge, and Lardner's Credibility of Gospel Hist. vol. i. ch. 3. § 3. but especially Prideaux's Connexion, vol. i. part i. book 6. p. 367—389. 1st edit. 8vo. See also Campbell on Luke. [See Phil. de Mos. iii. p. 168. Juvenal iii. 295. Joseph. de Vitā Suā, c. 54. Le Moine, Varia Sacra, p. 71. Voss. ad Catull. p. 313. Barth. Adv. ii. 21. Casauboniana, p. 313. Wahl, Schleusner, Bretschneider, Bp. Middleton, and others, put Luke vi. 12. under the first head, and I think rightly.]

*Προσεύχεται*, depon. from *πρὸς* to, and *εὐχόμεαι* to pray.—To pray to God, whether for the obtaining of good, or the averting of evil.

[(1.) With *τῷ θεῷ*, &c. Mat. vi. 6. 1 Cor. xi. 13. Xen. Cyr. i. 6, 1.]

[(2.) Absolutely, Mat. v. 5—7, 9. vi. 5—8. xiv. 23. xvii. 21. xix. 13. (xxiii. 14.) xxvi. 36, 44. Mark vi. 46. xi. 25. xiii. 33. xiv. 32, 39. Luke vi. 12. xi. 2. xviii. 1, 11. xxii. 44, 46. Acts vi. 6. ix. 11, 40. x. xiii. 3. Eph. vi. 18. 1 Thess. v. 17. 1 Tim. ii. 8. James v. 13, 18, et al.]

[(3.) With *ὅτις* *τις* *τινος*. Mat. v. 44. Luke vi. 28. Col. i. 9. 1 Sam. i. 27.]

[(4.) With *περί* *τινος*. Col. i. 3. iv. 3. 1 Thess. v. 25. 2 Thess. i. 11. iii. 1. Heb. xiii. 18. Gen. xx. 7. Is. xxxvii. 21.]

[(5.) With *ἐν* and acc. James v. 14. Jer. xiv. 11.]

[(6.) With the thing asked for. Luke xviii. 11. xxii. 40. (with infin. So Xen. Cyr. ii. 1, 1.) Rom. viii. 26. Phil. i. 9. (with acc. So Xen. Hell. iii. 2, 22.) Mat. xix. 20. xxvi. 41. Mark xix. 35, 38. Col. iv. 3. 2 Thess. iii. 1 (with *ἵνα*). Acts viii. 15 (with *ὅπως*). See on all these, Matthiae, § 531. James v. 17. (with a genitive of the article and infin. Matthiae, § 415.) The word occ. 1 Sam. i. 10. ii. 25. 2 Sam. ii. 27. Dan. vi. 11.]

*Προσεύω*, from *πρὸς* to, and *εὐχω* to have. [Properly, to have something in addition, as in Dem. 877, 26; or, from another meaning of *εὐχω*,]

I. To apply, adhibeo; and hence, *τὸν νοῦν* being understood, to apply the mind to any thing, to attend to it. Acts viii. 6. [10<sup>2</sup>.] 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. Bos, Ellips. in *νοῦς*, cites the phrase complete from Plato Epist. αὐτοῖς σφόδρα ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΥΝ. See also Wetstein on Mat. vi. 1. [See Ceb. Tab. c. 3, 4. Diod. Sic. ii. 25. Xen. Mem. iv. 2, 6. and with *τὸν νοῦν* Plutarch, Galba, c. 13. Xen. Mem. iv. 7, 2.] On Acts viii. 6. Wetstein and Kypke show that the Greek writers likewise use *προσεύχιν* for attending to somewhat spoken. Hence

II. With a dative, to attend, and to obey. occ. Acts xvi. 14. where Kypke shows that the Greek writers use it in both these senses, and refers to the expression *πιστὴν τῷ Κυρίῳ εἶναι*, ver. 15. [Wahl adds here, Acts viii. 6, 10. 1 Tim. iv. 1. translating to assent rather than to obey. See Ælian, V. H. xii. 1. 1 Mac. xvii. 11.]

III. With a dative, to attend to or on a particular business or office. occ. Heb. vii. 13. Thucydides in the same view says, of ΠΡΟΣΕΧΟΝΤΕΣ ΤΟΓΣ ΝΑΥΤΙΚΟΙΣ, 'those who attended on the naval affairs;' and Demosthenes, ΠΡΟΣΕΧΕΙΝ ΤΟΙΣ ΠΟΛΕΜΟΙΣ, 'to attend to the war.' See Scapula. [Wahl translates this nearly the same, to take care of, apply to, and cites Polyb. ii. 2, 6. Polyæn. Strateg. viii. 56. Schil. has to approach.]

IV. With a dative, to be given or addicted to, as to wine. 1 Tim. iii. 8. where Wetstein cites from Polyænus, *ἄνθρωπος ΠΡΟΣΕΧΟΝΤΑ καὶ ΜΕΘΗ*, a man addicted to luxury and drunkenness.

V. *Προσεύχιν* *ἐαυτῷ*, to take heed to one's self, to watch over and attend to one's self, one's own conduct and behaviour. See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text Raphaelus cites from Epictetus, Enchirid. cap. 75. *ἀν—ἡμῶν ἄλλας ἐν ἄλλαις ὀρίζεσθαι, μὴ δὲ ΠΡΟΣΕΧΕΙΣ ΣΒΑΥΤΟΙΣ*, κ. τ. λ. 'if you appoint day after day when you will attend to yourself, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying.' Comp. Kypke on Luke xxi. 34. [See 2 Chron. xxxv. 21. Deut. iv. 23. Ecclus. vi. 13. xiii. 8. xvii. 14. And much in the same sense,]

VI. To take heed, beware, either with *μή* less, Mat. vi. 1; or with *ἀπό* from, of, following, Mat. vii. 15. x. 17. xvi. 6, 11. So *προσεύχιν* *ἐαυτῷ ἀπό*, Luke xii. 1.

ΠΡΟΣΗΛΩ, ὦ, from *πρὸς* to, and *ἤλω* to nail, from *ἥλος* a nail, which see.—Joined with a dative, to nail to, and particularly to a cross; for so the V. is applied not only by St. Paul, but also by Plutarch, Apophthegm. p. 206. A. 'Julius Cæsar *συνήρατος τοὺς ληστοὺς καὶ ΠΡΟΣΗΛΩΣΕΝ*, took the pirates and crucified them.' So Josephus, de Bel. ii. 14, 9. v. 11, 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and after scourging and torturing, crucified five hundred or more every day, he adds, that the soldiers, out of anger and hatred, *προσήλουν* nailed to the crosses those whom they had taken, some one way, some another, as it were in sport; and that 'so great was the number of those who were crucified, that room was wanting for the crosses (i. e. opposite to the walls) and crosses for the bodies;' *διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν*. Was not this the very finger of God, pointing out the crime of the Jews in crucifying His Son? Was it not a dreadful answer from heaven to their horrid imprecation<sup>1</sup>, Mat. xxvii. 25. *His blood be on us and on our children!* occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds,

<sup>1</sup> [On the phrase *προσεύχιν* *προσεύχεται*, which is an Hebraism, expressing to pray very earnestly, see Deyling, H. 48. p. 588. and comp. Gen. ii. 17. xxxvii. 33. 2 Kings viii. 10.]

<sup>2</sup> [Some say here,] to adhere or be addicted to a person, to favour him, or be of his party. [So of 1 Tim. iv. 1. and even of Acts viii. 11. and xvi. 14. Test. xii. Patr. p. 534. Diog. L. i. 2, 3.]

<sup>3</sup> See Doddridge's excellent note on this text.

namely, by *striking a nail* through them. [It is to be observed that St. Paul does not use the word *absolutely* like Plutarch and Josephus, but adds *τῇ στανυῇ*. See 3 Mac. iv. 9. Luc. Prom. t. ii. p. 186 and 205. ed. Reitz. Dem. p. 520, 19. 549, 1.]

Προσῆλυτος, ου, ὁ, ἡ, from the obsol. προσ-ελεύθω to come to.

I. *A stranger, a foreigner, one who comes from his own people to another, advena.* Thus [it is explained by the Greek lexicographers, and] used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. [See Schol. Apoll. Rhod. i. 334.] Hence

II. The LXX apply it to a *stranger or foreigner who came to dwell among the Jews, and embraced their religion*, as Exod. xii. 48, 49. Lev. xvii. 8, 10, 12, 15. Num. ix. 14. et al. [On the kinds of proselytes, viz. proselytes of the gate, proselytes of justice, and perhaps *mercenary proselytes*, see Winer's Bibl. Realw. p. 553. or Beausobre, Calmet, &c.] Whence in the N. T. it is used for a *proselyte or convert from Heathenism to Judaism*, whosoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15. is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus Horace, l Sat. iv. 143. Comp. ix. 69—72. and Cicero, Orat. pro L. Flacco, cap. 28. Accordingly, among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσῆλυτοι, *sojourners of Rome, both (native) Jews*<sup>1</sup> and proselytes, Acts ii. 10<sup>2</sup>.

<sup>1</sup> When, after the death of Herod the Great, his son Archelaus was accused before Augustus by the Jewish ambassadors, Josephus, de Bel. ii. 6, l. 1. tells us, that *more than eight thousand of the Jews then at Rome supported them, συμπαρίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμῃ Ἰουδαίων ἰσθρὶ ὀκτακισχίλιον.*

<sup>2</sup> For further satisfaction on this subject see Wetstein on Mat. xxiii. 15. who cites the testimony of Dio, speaking of the Jewish proselytes: *ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ τέχον τοῦτο, κολλοῦσθαι μὲν πολλοὺς, ἀδύνηθ' δὲ ἐπὶ πλεόντων, ὥστε καὶ ἐν παρθέναις τῆς νομίμου ἐκκλησίας.* 'This kind of people is found even among the Romans; they have often, indeed, been punished, but are still vastly increased, so as to have obtained a toleration of their worship.' Wetstein also partly produces another remarkable passage from Livy, iv. 30; where the historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds. *Nec corpora modo affecta labor, sed animos quoque multiplex religio, et pleraque externa, invasit; novae ritus sacrificandi vaticinando inferentibus in domos, quibus quaestul sunt capiti superstitione animi; donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellulique peregrina atque insolita pascula pacis Deum exasperanda. Datum inde negotium Edilibus, ut animadverterent nequi, nisi Romanum dñi, neu quo alio more, quam patrio cohererentur—* 'Neither were the bodies alone of men affected with the pestilence, but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been THROUGH SOOTHSAIING introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the gods. Upon which the Ediles were directed to take care that no gods but those of Rome should be worshipped, nor in any other than the Roman manner.' The drought and pestilence here noticed are placed by Livy under the consulship of A. Cornelius Cossus and T. Quintus Pennus, that is, according to the Fasti Romani Consulares at the end of Ainsworth's Latin Dictionary, In the year of the building (530)

ΠΡΟΣΚΑΙΡΟΣ, ου, ὁ, ἡ, from πρόσ for, and καιρός a time. — *Enduring or lasting for a time only, temporary, transient.* occ. Mat. xiii. 21. Mark iv. 17. 2 Cor. iv. 18. Heb. xi. 25. [Herodian, i. 1, 6. Sext. Empir. ix. p. 566. 4 Mac. xv. 2.]

Προσκαίνομαι, οὔμαι, mid. and pass. from πρόσ to, and καίω to call.

I. *To call to oneself.* Mat. x. 1. xv. 10, 32. xvi. 2. [xx. 25. Mark iii. 13, 23. vi. 7. vii. 14. viii. 1, 34. x. 42. xii. 43. xv. 44. Luke vii. 19. xv. 26. xvi. 5. xviii. 16. Acts v. 40. vi. 2. xiii. 7. xx. 1. xxiii. 17, 18, 23. James v. 14. Gen. xviii. 1. 2 Mac. iv. 28. Xen. An. vii. 7, 1. In some of these places it seems rather to *send for*, as for example, Mark xv. 44. Acts xiii. 7. James v. 14.]

II. *To call to an office or business.* Acts xiii. 2<sup>3</sup> xvi. 10. [Ia. xlii. 5. Joel ii. 32.]

III. *To call to the Christian faith by the preaching of the gospel.* Acts ii. 39. Comp. John x. 16. [Amos v. 8. ix. 6.]

Προσκαρτερεῖν, ᾧ, from πρόσ to, and καρτερεῖν to endure.

I. With a dative of the thing, *to persevere in, to continue steadfast or constant in, to attend constantly to.* occ. Acts i. 14. ii. 42, 46. vi. 4. Rom. xii. 12. Col. iv. 2. So with the preposition *εἰς* and an accusative following. Rom. xiii. 6. [With Acts ii. 46. comp. Sussan. v. 6. Perhaps it would be better to translate it *there to live or be constantly.* See Gen. xxviii. 1. Num. xiii. 30. Prov. ix. 15. Polyb. i. 55, 4. Xen. Hell. vii. 5, 14. Diod. Sic. i. 52. Matthiae, § 394.]

II. With a dative of the person, *to attend constantly on.* Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see Wetstein on Mark iii. 9. and Kypke on Acts x. 8. [See Demosth. p. 1386, 16. Polyb. xxiv. 6, 3. Diog. Laert. viii. 1, 15.]

ΠΡΟΣΚΑΡΤΗΡΗΣΙΣ, ἑως, ἡ, from προσκαρτερεῖν. — *Perseverance, invincible constancy.* occ. Eph. vi. 18.

of Rome 327, and before Christ 427. Now the prophet Joel, ch. iii. or iv. 6<sup>4</sup> foretelling the capture and desolation of Tyre by Alexander the Great, says, *the children also of Judah, and the children of Jerusalem have ye (Tyrians) sold unto the Grecians, that ye might remove them far from their border.* Since, then, there was a very early and frequent communication between Greece and Rome, is it not probable that some of these Jewish captives were sold to the Romans, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at Rome, these Jews, according to their national zeal for their religion, brought and propagated their own? Especially as it appears from the word *vaticinando*, that the Religioſists mentioned by Livy pretended to some kind of *divine communication or revelation.* The subject certainly deserves attention.—As to the number of Jewish proselytes at Antioch in Syria, (see Acts vi. 5. xi. 20. and comp. *ΕΛΛΗΝΙΣΤΑΙ*.) Josephus has taken particular notice of it, de Bel. vii. 3, 3. where, having told us that the Jews dwelt in great number at Antioch, and enjoyed equal privileges with the Greeks, he adds, *δεῖ τε προσεγγόμενοι τοῖς θεοῖς καὶ τὸν ἑαυτῶν ἑαυτῶν καὶ τῶν ἑλλήνων, καὶ συνεχῶς τὸν τιμὴν τοῦ αὐτῶν κεραινοῦντο,* 'and continually bringing over a great number of the Gentiles to their religion, they made them in some measure a part of themselves.' See Lardner's Credibility of the Gospel Hist. vol. i. book 1. ch. 3. § 1 and 5.

<sup>3</sup> [On the construction, see Matthiae, § 595.]

<sup>4</sup> See Bp. Newton on Proph. vol. i. p. 334—339. 1st edit. 8vo.

**Προσκέφαλον**, ου, τό, from *πρός* to, and *κεφαλή* the head.—A pillow for the head [of one sitting or sleeping]. occ. Mark iv. 38. [See Ex. xiii. 18, 20. 3 Esdr. iii. 3. Theophr. Char. 2. Aristoph. Plut. 542. Poll. On. vi. 9. Foes. Eccl. Hipp. p. 323.]

**Προσκληρῶν**, ὦ, from *πρός* to, and *κληρῶν* to take by lot.—Properly, to associate or add to by lot; hence simply, to associate, join as a companion to others. *Προσκληρόμαι*, οὔμαι, pass. to be associated to, to associate oneself with, to consort or join oneself with. occ. Acts xvii. 4; where Kypke cites Philo several times using it in a similar manner. [Philo de Decal. p. 760. De Leg. ad Caium, p. 1001. D. Loesner, Obsa. Phil. p. 209. Wessell. Epist. ad Venem. de Aquilae in Scriptis Philonis Fragmentis, p. 12. Plat. t. viii. p. 946. ed. Reiske.]

**Προσκλίνω**, from *πρός* and *κλίνω* to incline.—To incline, or render one inclined. Hence in the middle to incline oneself to, assent to, and metaphorically, to join the party of any one. Acts v. 36. In some MSS. the received reading is *προσεκλήθη*, which see. Plut. t. vi. p. 131. ed. Reiske. Polyb. iv. 51, 5. Hom. Od. xxi. 138, 165.]

**Πρόσκλησις**, ιως, ἡ, from *προσκλίνω* to incline to or towards, which from *πρός* to, and *κλίνω* to incline.—Inclination or propension of mind towards one rather than another, partial affection, partiality. occ. 1 Tim. v. 21. So Clement, 1 Cor. § 21. *τὴν ἀγάπην αὐτῶν μὴ ΚΑΤΑ ΠΡΟΣΚΛΙΣΙΝ*, ἀλλὰ πᾶσι τοῖς φοβουμένοις τὸν Θεὸν ὁμοίως ἰσὺν παρεχίμωσαν, 'let them show their charity without partiality, alike to all who truly fear God.' [And again, c. 47. Joseph. Ant. xix. 3, 3. Polyb. v. 51, 8. vi. 10, 10. See Suicer, Thes. t. ii. p. 856.]

**Προσκολάω**, ᾶ, from *πρός* to, and *κολάω* to glue.—Properly, to glue to, agglutinate. *Προσκολάομαι*, ὦμαι, pass. to be joined or cleave closely to. In the N. T. it is applied to the marriage union, as it is likewise by the LXX, Gen. ii. 24. for the Heb. *וַיִּדָּבֶר* to cleave to. Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the adherence of a seditious multitude to their leader. Acts v. 36. Plato uses this word for the strict adherence of a man to his intimate acquaintance, (see Wetstein on Mat.) and for the union of the soul with the body, Phaed. § 33. ed. Forster. [See Deut. xi. 22. Josh. xxiii. 8. Ruth ii. 21, 23. Job xii. 8. Eccles. vi. 34. Plato de Legg. v. p. 839. E.]—In Acts v. 36. the Alexandrian and six later MSS., supported by the Vulg. and two Syriac versions, read *προσεκλήθη*; and three ancient and twenty later MSS. have *προσεκλήθη*. See Wetstein and Griesbach.

**Πρόσκομμα**, ατος, τό, from *προσπίπτω* perf. pass. of *προσκόπτω*.—Anything laid in the way of another which may occasion him to fall or stumble, a stumbling-block. In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last-cited passages Christ is called *λίθος προσκόμματος*, a stone of stumbling, a stumbling-stone, i. e. 'an occasion of sin and ruin to many through their own prejudice and perverseness.' Doddridge. The LXX use the phrase *τιθήναί πρόσ-* (531)

*ωμμα* (which we have Rom. xiv. 13.) for the Heb. *שָׂטָן* to set a snare, Is. xxix. 21. and *λίθον πρόσκομμα*, the stumbling against a stone, for the Heb. *הַיָּסָד* a stone of stumbling, Is. viii. 14. where, however, we may observe, that Symmachus and Theodotion have the Apostle's expression, *λίθον προσκόμματος*. [Comp. Exod. xxiii. 33. xxxiv. 12. Eccles. xvii. 19.]

**Προσκοπή**, ἡς, ἡ, from *προσκόπτω*.—Properly, a stumbling-block; hence an occasion of falling or stumbling in the way of duty. occ. 2 Cor. vi. 3. [Polyb. vi. 7, 8. xxvii. 6, 10. Diod. Sic. t. x. p. 19. ed. Bip.]

**Προσκόπτω**, from *πρός* to, *αἰσιν*, and *κόπτω* to strike.

I. Transitive, to strike or dash against, as the foot against a stone. [Absolutely, John xi. 9, 10. (Prov. iii. 23. Tobit xi. 10.) with *πρός* and an acc.] Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a detached sentence of scripture without regard to the context, but particularly by applying in a natural sense what was originally spoken in a spiritual one, Pa. xci. 11, 12. [See Xen. de Re Eq. vii. 6. (with a dative.) Aristoph. Vesp. 275. Jer. xiii. 16.]

II. In a neuter sense, with a dative following, to dash or beat against, as winds and waters. Mat. vii. 27.

III. In a spiritual sense, with a dative, to stumble at or against, Rom. ix. 32. So absolutely, to stumble, Rom. xiv. 21. Compare 1 Pet. ii. 8. Wolfius and Bowyer there.

**Προσκυλλῶ**, from *πρός* to, and *κυλλῶ* to roll.—To roll to. occ. Mat. xxvii. 60. Mark xv. 46.

**Προσκυνῶ**, ᾶ, from *πρός* to, and *κυνῶ* to adore, which is from *κύνω*, *κυνός*, a dog, and so properly signifies to crouch, crawl, and fawn, like a dog at his master's feet<sup>1</sup>.—To prostrate oneself to, after the eastern custom, which is very ancient, (see inter al. Gen. xlviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.) and still used in those parts of the world. It was the posture both of civil reverence or homage, and of religious worship<sup>2</sup>. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38. et al. freq. Wetstein on Mat. ii. 2. observes that *προσκυνεῖν* is in the Greek, and particularly in the Attic writers, most frequently joined with an accusative, but sometimes with a dative<sup>3</sup>, of which Kypke on Mat. ii. 8. produces some examples. [In Herod. i. 134. Aristoph. Plut. 771. it occ. with an acc.; in Gen. xxiii. 7. Polyb. v. 86, 10. Joseph. Ant. vi. 7, 5. with a dative, a construction referred by Matthiae, § 407. and Lobeek, on Phryn. p. 463. to the lower ages of the Greek language.] The latter construction is more common in the N. T., though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. *Προσκυνῶ* is also sometimes used absolutely, *τῷ Θεῷ* or *τὸν*

<sup>1</sup> [Others say from *κύω* or *κύνω* to salute.]

<sup>2</sup> See Scott and Wetstein on Mat. ii. 2.

<sup>3</sup> [Herodianus (Phileter. p. 445. Pierr.) says that it ought not to be joined with a dative.]

*θεόν* being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. [Add xxiv. 16. These places, as well as Mat. iv. 10. Luke iv. 8. John iv. 21 and 23. 1 Cor. xiv. 23. Rev. iv. 10. vii. 11. xix. 4, 10. Wahl explains of the actual performance of religious rites (*sacra facio*), in which sense he cites the verb as used in Joseph. Ant. xviii. 13. Polyb. x. 17, 8. x. 38, 3. Ælian, V. H. i. 21. v. 6. Xen. Cyr. ii. 4, 19. viii. 3, 14. Plato, Rep. t. vi. p. 284. In Heb. i. 6. Acts vii. 43. Rev. ix. 20. xiv. 9, 11. he considers it as also used of offering divine honours to any one, though not of testifying it by positive acts. They who wish to see examples of this word as used by the fathers to denote *worshipping of God*, may consult Waterland's Defence of some Queries, Query xvi. (vol. i. p. 176. Bp. Van Mildert's edit.<sup>1</sup>) It is joined, Luke iv. 7. Rev. iii. 9. xv. 4. with *ἐνώπιον* before, and a genitive following, conformably to the Heb. phrase *לפני ה' עבדתי*, Gen. xxiii. 12. Deut. xxvi. 10. 2 Kings xviii. 22. which in this last text the LXX render by *προσκυνῶν—ἐνώπιον*. [In Heb. xi. 21. (taken from Gen. xvii. 31.) Wahl construes it to *lean upon*. More probably there is an ellipse.]

*Προσκυνητής*, οὗ, ὁ, from *προσκυνῶ*.—A *worshipper*. occ. John iv. 23. [Wahl and Minter (Symb. ad Evang. Johan. p. 12.) quote this word from an inscription in Chandler, App. x. 3. p. 91.]

*Προσλαλῶ*, ᾧ, from *πρός το*, and *λαλῶ* to *speak*.—With a dative, to *speak to*. occ. Acts xiii. 43. xxviii. 20. [Wahl and Schl. rather say to *talk with*. It is to *speak to* in Ex. iv. 16. See also Apollon. Syntax. iv. 3. Plut. t. vii. p. 423. ed. Hutten. Theophr. Char. xii.]

*Προσλαμβάνω*, from *πρός το*, and *λαμβάνω* to *take*.—In general, to *take to oneself*. [This verb is usually found in the middle in the N. T.]

I. [*Προσλαμβάνομαι*], to *take or associate to oneself*, to *take into one's fellowship or society*, *asciscio*, *assumo*. Acts xvii. 5. xviii. 26. [Xen. Cyr. i. 4, 16. (in the active.) 2 Mac. viii. 1. Joseph. B. J. ii. 21, 1.]

II. To *receive*, with hospitality. Acts xxviii. 2.—with kindness and goodwill. Rom. xiv. 1. (comp. ver. 3.) xv. 7. Philem. 12, 17. [See Pa. xxvii. 10. lxx. 4. lxxiii. 24. 2 Mac. x. 15. Diod. Sic. xiv. 18.]

III. *Προσλαμβάνω*, act. to *take*, as food. occ. Acts xxvii. 33, 34. (comp. under *προσδοκάω*.) So *προσλαμβάνομαι*, mid. Acts xxvii. 36. In which texts observe that the gen. *τροφῆς* is used elliptically according to the Attic dialect, and governed

by *τι* some understood. See Vigerus, de Idiotism. cap. iii. sect. i. reg. ix. and Bos Ellipa. under *τις*, *τι*. Josephus uses the similar expression *ΠΡΟΣΦΕΡΕΣΘΑΙ ΤΡΟΦΗΝ*, to *take some food*, de Bel. v. 10, 3. The French have the same idiom in their language, and say, in like manner, *prendre or manger du pain*, de la viande, &c. [The genitive here is properly put to denote a part. See Matthiæ, § 361.]

IV. *Προσλαμβάνομαι*, mid. with an accusative, to *take hold of* a person, as by the hand. Mat. xvi. 22. Mark viii. 32.—or rather, according to Campbell, whom see, to *take aside*. So French translation in Mat.—*l'ayant tiré à part*, in Mark—*le prit en particulier*, and Diodati's Italian in both—*trattolo da parte*.

*Πρόσληψις*, εως, ἡ, from *προσλαμβάνω*.—A *receiving or reception*, i. e. [of the Jews] to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3. [See the last word, sense I. and II.]

*Προσμένω*, from *πρός το*, *μένω*, and *μένω* to *remain*.

I. To *remain or stay at a place*. Acts xviii. 18. 1 Tim. i. 3.—[See Judg. iii. 25.]

II. With a dative of the person following, to *remain or continue with*. Mat. xv. 32. Mark viii. 2 [Xen. Hell. ii. 4, 5. Herodian, iv. 15, 15.] So in a spiritual sense, to *adhere to*. Acts xi. 23.

III. With a dative of the thing, to *continue or persevere in*. 1 Tim. v. 5.

*Προσορμίζω*, from *πρός το*, and *ὄρμω* to *bring a ship to its station or moorings*, which from *ὄρμος* a station for ships, a place into which they are run (appelluntur), or where they moor, and this from *ὄρμη* an impulse, impetuous motion, according to that of Homer, II. i. 435.

— Τὴν δ' εἰς Ὀρμον πρόρυσσαν ἔρπονται.

With sturdy oars they drive the ship to land.

To bring a ship to her station or moorings, to bring a ship to land, *navem in stationem appello*. *Προσορμίζομαι*, to be brought or come to land, as in a ship, appellor. occ. Mark vi. 53. where Elmer and Wetstein show that the V. is used in the same sense by the Greek writers. [Arrian, Exp. Al. vi. 1, 20. and 4, 2. Ælian, V. H. viii. 5.]

*Προσopheilō*, from *πρός* besides, and *ὀφείλω* to *owe*.—To *owe besides or moreover*. occ. Philem. 19. Raphaelius and Wetstein cite several passages where Xenophon applies it in this sense. [Cyr. iii. 2, 7. Hell. i. 5, 4. But it seems to be only to *owe* in the N. T., as in Polyb. i. 66, 3. Aristot. Eth. iv. 8. See Reiske, Ind. Gr. Demosth. p. 664.]

*Προσoχθίζω*, from *πρός το*, *αἰ*, *aggraviat*, and *ὀχθίζω* to be grieved, offended, take ill, 'indignor, gravor, gravatē fero,' Scapula. [The first sense of *ὀχθίζω* seems to have been to dash against, used of ships dashing against the shores or banks (*ὀχθαί*). 'Ὀχθίω occ. II. A. 570.] With a dative, to be grieved or offended at, to be disgusted with. occ. Heb. xiii. 10, 17. [See Pa. xcv. 10. The word occurs in LXX to express abhorrence, rejection, contempt, &c. Gen. xxvii. 46. Num. xxi. 5. Lev. xviii. 25, 28. xx. 22. xxvi. 15, 30, 43, 44. Ez. xxxvi. 31. Ecclus. vi. 25. xxv. 2. Test. xii. Patr. p. 662.]

<sup>2</sup> [So in Acts xiii. 43. in Griesbach.]

<sup>1</sup> [Dr. J. P. Smith (Scripture Testimony to the Messiah, ft. p. 270.) says, "This word occurs sixty times in the N. T. But, without controversy, denote civil homage; (Mat. xviii. 26. Rev. iii. 9.) fifteen refer to idolatrous rites; (John iv. 22. Acts vii. 43. Rev. ix. 10. xiii. 4, 8, 12, 15. xiv. 9, 11. xvi. 2. xix. 20. x. 4.) three, to mistaken and disapproved homage to creatures; (Acts x. 25. Rev. xix. 10. xxii. 8.) about twenty-five clearly respect the homage due to the most high God; and the remainder relate to acts of homage to Jesus Christ." Of these (Mat. ii. 2, 8, 11. viii. 2. ix. 18. \*xiv. 33. xv. 25. xx. 20. \*xxviii. 9. \*17. Mark v. 6. vi. 51. Luke v. 8.) though some of them (marked \*) denote a very deep and awful reverence, it cannot be said that any necessarily denote the worship due to God. But John xx. 28. and Heb. i. 6. especially the last, against which no objection can be raised, are of a different order.]



**Πρόσπειρος**, ου, ὁ, ἡ, from *πρός* intens. and *πείνα* hunger.—*Very hungry*. occ. Acts x. 10.

**Προσθήνυμι**, from *πρός* to, and *πῆνυμι* to fix.—*To fix or fasten to, to affix, to a cross namely, to crucify*. occ. Acts ii. 23.

**Προσπίπτω**, from *πρός* to, against, and *πίπτω* to fall.

[I. Properly, *to fall upon*, as in Xen. de Re Eq. vii. 6; and hence *to rush violently upon*, used of the wind blowing violently on a house. Mat. vii. 25. Diod. Sic. ii. 26. Polyb. i. 28, 9. Xen. Hell. iii. 2, 3. Dem. 1259, 8.]

[II. *To fall down to, to fall at one's knees* (with a dative). Mark iii. 11. Luke v. 33. viii. 28, 47. Acts xvi. 29. (with τοῖς γόνασιν) Luke v. 8. See Pa. xcv. 6. and Diod. Sic. xvii. 13. So of *falling at one's feet* (with *πρός* and acc.) in Mark vii. 25. Ex. iv. 25. It is used absolutely in Xen. Cyr. iv. 6, 2. Herodian, i. 16, 10; with a dative, Polyb. x. 18, 7.]

**Προσποιέμαι**, from *πρός* to, besides, and *ποιέω* to make.

I. *To add, join to*. Thus sometimes used in the profane writers. [Dem. 1293, 3; and so in the middle, *to add any thing to one's self, make it one's own, claim*. Xen. Hell. iv. 8, 28. An. ii. 1, 7. Thuc. i. 8 and 54. ii. 85. iii. 7. Aristoph. Eccl. 866.]

II. *To pretend, make as if, simulate, to assume or add, as it were, somewhat to oneself*. occ. Luke xxiv. 28. where see Alberti and Wetstein. [1 Sam. xxi. 14. Inc. 2 Sam. xiii. 20. Herod. i. 121. Xen. Cyr. ii. 2, 1. 5. An. iv. 6, 10. Ælian, V. H. viii. 5.]

**Προσποιέμαι**, from *πρός* to, and *ποιέωμαι* to go, come.—*To come to*. occ. Mark x. 35. [Ex. xxiv. 14. xxx. 20. xxxvi. 2. Num. i. 51. iv. 19. Josh. viii. 35. It is used of suppliants in Greek. See Suidas, and Polyb. iv. 3, 13.]

**Προσρήνυμι** or **προσρήσω**, from *πρός* to, against, and *ρήνυμι* or *ρήσω* to break.—*To break or dash against, as a flood*. occ. Luke vi. 48, 49. [It is used transitively, *to break a thing, perhaps by dashing it against another*. See Aq. Pa. ii. 9. Is. xxvii. 9.]

**Προστάρης**, ἰδός, ἡ, from masc. *προστάρης*, which signifies not only a leader, ruler, director, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10; but is also used by Plutarch for the Latin patronus a patron, a defender of a meaner person; and, according to Harpocration and Suidas, denotes those who at Athens were the patrons, or took care of strangers. See Grotius, Elsner, and Wetstein. [Προστάρης is a president, Xen. Mem. iii. 4, 6; prefect, 2 Chron. viii. 10; a patron of strangers in a trial, Lys. 874, 1; a patron, Dem. 199, 21. Ælian, V. H. xii. 43. Polyb. vii. 12, 9. Joseph. Ant. i. 13, 3. Πρωτοτάται is not only to preside over, but to defend. See Wessell. Obs. ii. 6. Meurs. in Gloss. p. 415. Valer. ad Ex. Peiresec. p. 306.]—*A patroness, a woman "who defends, countenances, or supports," a protectress, patrona*. It is a title of honour and respect. occ. Rom. xvi. 2.

**Προστάρω**, from *πρός* to, and *τάρω* to order. [Properly, *to command something in addition*. Xen. Eccl. ii. 6.]

1 Johnson.

I. *To order, command*. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44. [Luke v. 14. Acts x. 33, 48. (with acc. and inf.) See Gen. i. 2. Ex. iii. 6. Eur. Phœn. 755. Xen. An. i. 7, 10. Mem. iii. 5, 6. Cyr. i. 2, 6. Diod. Sic. iii. 53.]

[II. *To appoint, constitute*. Acts xvii. 26. Thuc. viii. 23.]

**Προστίθημι**, from *πρός* to or besides, and *τίθημι* to put.

[I. *To put a thing by another* (of putting the dead by or to their fathers). Acts xiii. 36. See Gen. xxv. 8, 17. Num. xx. 26. Judg. ii. 10. 1 Mac. ii. 69. Fessel, Adv. Sacr. i. 6; and hence,]

[II. *To join one on to, especially of joining persons to a party* (with a dative). Acts ii. 41, 47. v. 14. xi. 24. So Num. xviii. 2. 2 Chron. xv. 9. Is. xiv. 1. 1 Mac. ii. 43. Joseph. Vit. 25.]

[III. *To add* (with *ἐν* and acc.). Mat. vi. 27. Luke xii. 20. xii. 25. (2 Kings xx. 6. Deut. iv. 2. xii. 32.) with a dative, Mat. vi. 33. (Mark iv. 34.) Luke xii. 31. xvii. 5. Lev. xxvi. 21. Deut. ix. 19. So Heb. xii. 9. though some think this may be referred to the next head. Comp. Deut. iii. 26. xviii. 16. Polyb. xxxi. 6, 6. Xen. Cyr. ii. 4, 11.]

IV. Denoting continuation or repetition, Luke xx. 11, 12. Acts xii. 3. In which three last texts *προσθίρω* with an infinitive, *he added to do so or so, for he did again or moreover*, seems an Hebraism taken from the similar application of the Heb. *וְיָ* to add with an infinitive; for which phrase the LXX generally, and that very frequently, use *προσθίβαιναι* with an infinitive. See inter al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29. [The same end is obtained by adding *προσθεῖς* to a finite verb, as in Luke xix. 11. (So *προσθίμηνος* in Polyb. xxxi. 7, 4.) Job xxix. 1. See Vorst, de Hebr. c. 31. Gesen. p. 823.]

**Προστίχω**, from *πρός* to, and *τίχω* to run.—*To run to*. occ. Mark ix. 15. [x. 17. Acts x. 30. Gen. xviii. 2. Num. xi. 27. Prov. xviii. 10. 1 Mac. xvi. 21. Joseph. Ant. vii. 10, 4. Xen. Cyr. vii. 1, 18.]

**Προσφάγιον**, ου, τό, from *πρός* besides, and *φάγω* to eat.—*Any thing that is eaten besides, i. e. with, bread, victuals*. occ. John xxi. 5. [Ὀφθον is the Attic word. See Morris, Thom. M. and Sturz, de Dial. Att. p. 191. This word occurs in Eustath. Comm. ad Hom. Il. A. p. 867, 54. ed. Rom. Schol. ad Hom. Il. A. 629. See Cang. Gloss. in voce. The Vulgate has *pulmentarium*, and so the Gloss. Vett. Schleusner thinks it refers especially to fish.]

**Πρόσφατος**, ου, ὁ, ἡ, from *πρός* denoting nearness of time, which, however, is a very unusual sense in composition, (but comp. under *πρός* III. 16.) and *φάω* to slay, thus used in Homer, Il. xv. 140. Od. xxii. 217. et al.

I. *Newly slain*. Thus used in the phrase *πρόσφατος νεκρός*, a dead man lately slain, according to the etymology, Eustathius, and Phrynichus. [So in Hom. Il. Ω. 757.] Hence,

II. *New, newly or lately made*. So Theophylact, *πρόσφατον ἀντὶ τοῦ νέαν, καὶ ἐκ τῶν χρόνων ἡμετέρων φανταίναν*, 'πρόσφατον is used

for now, and appearing in our days.' occ. Heb. x. 20. The LXX use it in the same sense for [ἡ in Num. vi. 3. for] ἡν Deut. xxii. 17. for ἡν Eccles. i. 9. Comp. Eccus. ix. 10. [See Dem. 551, 15. Polyb. i. 21, 9. Aristot. H. An. i. 16. Hesychius has πρόσφατον τὸ ἀρίστως γεγόμενον, νῆον, νιάρων. Alberti (Gloss. Gr. N. T. p. 176.) explains it by νιάρων. See Lobeck ad Phryn. p. 375.]

Προσφάτως, adv. from πρόσφατος.—*Newly, lately.* occ. Acts xviii. 2. So in 2 Mac. xiv. 36. we have τὸν ΠΡΟΣΦΑΤΩΣ καθαρισμένον οἶκον, the house newly cleansed, and in Judith iv. 3. ΠΡΟΣΦΑΤΩΣ ἦσαν ἈΝΑΒΕΒΗΚΟΤΕΣ, they were newly returned. [See also Deut. xxiv. 8. Ez. xi. 3.] This adv. is used by the profane writers also in the same sense, particularly by Polybius, [iii. 37, 11. iv. 2, 9.] in whom it is often construed with a participle perf. as in Acts. See Kypke.

Προσφέρειν, from πρόσ to, and φέρω to bring.

I. To bring to. See Mat. iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29. [Add Mat. xii. 16. xviii. 24. xix. 13. xxii. 19. Mark x. 13. Luke xviii. 15. xxiii. 36. In all these cases the government is a dative of the person and acc. of the thing; so in Xen. Cyr. vi. 4, 2. Plut. Vit. Galb. c. 12. In Mat. xxv. 20. there is only the acc. as in Xen. Symp. ii. 7. v. 2. &c. In John xix. 29. it is rather to bring near, as perhaps in Ex. xxix. 3.]

II. To bring to or before magistrates. Luke xii. 11. xxiii. 14.

III. To offer, tender, proffer, as money for a benefit to be received. Acts viii. 18. [So Demosth. 1167, 22.]

IV. To offer to God, as oblations or sacrifices. See Mat. v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. [7, 9.] 14, [25.] x. [1, 2, 8.] 12. xi. 4, 17. Comp. Mat. ii. 11. John xvi. 2. [So constantly in LXX, as in Num. vi. 20. Lev. ii. 1, 4, 12. In Mark i. 44. and Heb. v. 3. it is used absolutely, as in Lev. xvi. 9.]

V. Mid. προσφέρειναι τινι, literally, to offer oneself to any one in this or that manner, se prebere alicui hoc vel illo modo, i. e. to behave towards, to deal with or treat him, whether well or ill. occ. Heb. xii. 7. where Vulg. offert se vobis; and Raphaelius, Wetstein, and Kypke, whom see, show that this use of the V. προσφέρειναι is common in the purest Greek writers.

Προσφιλής, ἵος, οὗς, ὁ, ἡ, from πρόσ to, and φίλος a friend, dear.—*Friendly.* Thucydides [i. 92. viii. 86.] and Xenophon [Ec. v. 10. de Vect. v. 1. vi. 1.] use the word in this sense. occ. Phil. iv. 8. [Eccus. iv. 7. Schleusner, Wahl, and Bretschneider say, rather agreeable, what may make one pleasant.]

Προσφορά, ἡ, from προσφέρειν.

I. An offering, the act of offering to God. Heb. x. 10. [1 Kings vii. 48.]

II. An offering, oblation, the thing offered. Acts xxi. 28. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. [So Ps. xl. 6. and see 3 Esdr. v. 76. Eccus. xiv. 11. On Rom. xv. 16. there is some doubt. Wahl refers it metaphorically to the first head, the act of offering up the Gentiles to God by converting them, and so, in fact, Schleusner and (534)

Bretschneider. Others refer it to the second head, and say, the Gentiles offered as a sacrifice.]

Προσφώνειν, ὤ, from πρόσ to, and φωνέω to call, speak.

I. With an accusative, to call another to oneself. Luke vi. 13. Comp. xiii. 12<sup>1</sup>. [Joseph. Ant. vii. 7, 4.]

II. With a dative, to call or cry out to. Mat. xi. 16. Luke vii. 32.

III. With a dative, to speak to, harangue. Acts xxii. 2. Comp. Luke xxiii. 20. Acts xxi. 40. [In the Ald. MS. this word occ. in 2 Chron. xxix. 28.]

Πρόσχυσις, εως, ἡ, from προσχύνω to pour upon, affundō, which from πρόσ to or upon, and χύνω to pour<sup>2</sup>.—*A pouring over or on, affusion.* occ. Heb. xi. 28. From Exod. xii. 7, 22. it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in considerable quantity.

Προσψάυνω, from πρόσ to, ατ, and ψάω to touch, touch lightly, which from ψάω the same.—*To touch lightly or gently.* occ. Luke xi. 46. where see Wetstein. [Soph. Phil. 1068.]

Προσωπολήπτω, ὤ, from πρόσωπον a face, person, and λαμβάνω to accept.—*To accept or respect persons, i. e. to accept men on account of some external advantages, such as riches, dress, &c.* occ. James ii. 9. Comp. under λαμβάνω XIX.

Προσωπολήπτης, ου, ὁ, from προσωπολήπτω, an acceptor or respecter of persons. occ. Acts x. 34.

Προσωποψιλία, ας, ἡ, from πρόσωπον a person, and λήψις an accepting. Comp. under προσωπολήπτω.—*An accepting, respecting, or respect of persons.* occ. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. Jam. ii. 1.

Πρόσωπον, ου, τό, from πρόσ to, and ὤφ the eye, which see.—*In general, that part of any thing which is turned or presented to the eye of another.*

I. The face, the countenance, Mat. vi. 16, 17. \*xvii.<sup>3</sup> 2, 6. Mark vii. 65. et al. Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12. [Add Mat. \*xxvi. 37, 65. Mark xiv. 63. Luke \*v. 12. \*ix. 29. \*xvii. 16. xxii. 64. xxiv. 26. Acts vi. 16. \*1 Cor. xiv. 25. 2 Cor. viii. 24<sup>1</sup>. xi. 20. \*Gal. i. 23. \*Col. ii. 1. \*James i. 23. \*1 Thess. ii. 17. \*Rev. vii. 11. \*ix. 7. \*x. 1. \*xi. 16. So Xen. Cyr. ii. 2, 19. Herodian i. 7, 8. Aelian, V. H. ii. 9.] Πρόσωπον πρὸς πρόσωπον, face to face. 1 Cor. xiii. 12. Comp. Gen. xxxii. 30. [Judg. vi. 22.] where this Greek phrase in the LXX answers to the Heb. פָּנֶיךָ לְפָנַי as πρόσωπον κατὰ πρόσωπον does in the LXX of Deut. xxiv. 10. Ezek. xx. 35. Κατὰ πρόσωπον, before the face or presents of, before, coram. Luke ii. 31. Acts iii. 13. xxv. 16. Gal. ii. 11. κατὰ πρόσωπον αὐτῷ ἀντίστην, I withstood him to the face. comp. ver. 14. So in Josephus, Ant. xiv. 10, 20. we have ἀντιτεῖν ΚΑΤΑ' ΠΡΟΣΩΠΟΝ, 'to contradict to the face.' See Raphaelius and

<sup>1</sup> [Wahl refers this to sense III.]

<sup>2</sup> [Προσχύνω occ. Ex. xxiv. 6. xxix. 16. Lev. i. 5, 11.]

<sup>3</sup> [The places marked with an asterisk are said by Schl. to mean the whole person or body.]

<sup>4</sup> Εἰς πρόσωπον, in the presence or sight, before. 3 Cor. viii. 24. So Wetstein, on Acts iii. 13. cites from Appian, 'ΕΞ ΠΡΟΣΩΠΟΝ, to the face.

Elsner. Raphaelius, on Acts iii. 13. observes, that Polybion uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1. cites the same writer applying it, like St. Paul, for *being present*. I apprehend, with the learned Wolfius, that *κατὰ πρόσωπον*, 2 Cor. x. 7. mean *those things which appear externally*, or, as our translators render the expression, the *outward appearance*. Comp. 2 Cor. v. 12. and see more in Wolfius. *Κατὰ πρόσωπον* in the LXX answers to the Heb. *בְּפָנַי* in the presence of, before. Gen. xxv. 18. et al. [1 Kings i. 23. Diod. Sic. xix. 46. Polyb. xxv. 5, 2. Σηριζέιν *τὸ πρόσωπον τοῦ πορεύεσθαι εἰς Ἱερουσόλυμα* occ. in Luke ix. 51. for *to turn his face to go to Jerusalem*, i. e. *to resolve to go*. This is an Hebraism; the phrase *פָּנָיו* occ. Jer. xxi. 10. Ez. vi. 2. 2 Kings xii. 18. See also Ez. xiv. 8. and comp. Luke ix. 53. and 2 Chron. xxxii. 2.]

II. *Face, surface*, as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. *פָּנָיו*, Gen. ii. 6. iv. 14. vii. 4. et al.

III. *Face, external or outward appearance*. Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11. [Add 1 Cor. xiii. 5. Rev. iv. 7. and comp. Gen. ii. 6. Herod. ii. 76.] And hence, it denotes the *external appearance* of a person, referring to his good or ill looks, dress, &c. In this sense we have it in the phrases *βλέπειν εἰς πρόσωπον*, Mat. xx. 16. and Mark xii. 14; and *λαμβάνειν πρόσωπον*, Luke xx. 21. which mean, *to consider or have respect to a person's outward condition*. So in the LXX, Lev. xix. 15. Deut. x. 17. And again, *θαυμάζειν τὸ πρόσωπον* in the same sense, Jude 16. See Deut. x. 7. 2 Chron. xix. 7. Job xxxiv. 19.]

IV. *A person, a human person*. 2 Cor. i. 11. The word is used in the same sense not only by Clement, in 1 Cor. § 1. *ὀλίγα πρὸς ὅλην προσην*, 'a few rash persons', comp. § 47. but also by Josephus, de Bel. i. 13. *μετὰ τῶν δικαιότατων ΠΡΟΣΩΠΩΝ*, 'with some persons most intimate with him.' So ii. 2, 7. *τὸ πλῆθος τῶν ΠΡΟΣΩΠΩΝ*, 'the number of persons'; and v. 4, 3. *τρισὶ τοῖς ἡδίστοις ΠΡΟΣΩΠΟΙΣ*, 'to the three persons most dear to him.' The eloquent Longinus, de Sublim., likewise several times uses *πρόσωπον* for a *person*, as, for instance, sect. xxvii. *ἐπεὶ γὰρ μὴν ἐστὶ ὅτι περὶ ΠΡΟΣΩΠΟΥ διηγούμενος ὁ συγγραφεὺς, ἐξαφνὸς παρενχέει εἰς τὸ αὐτὸ ΠΡΟΣΩΠΟΝ ἀντιμεθίσταται*, 'it moreover sometimes happens that the writer, when he is speaking of a certain *person*, being suddenly transported, transforms himself into that very *person*.' So about the middle of the same sect., and sect. xxvi. towards the end. Comp. also Kypke on 2 Cor. i. 11. [See also Diog. Laert. ii. 68. Polyb. v. 107, 3. xv. 25, 8. Dem. 433, 22. Artemid. ii. 36.]

[V. This word is often used pleonastically with a genitive following. Thus the *person of the Lord* is put for the *Lord*, with *Κυρίου* or *Θεοῦ*, as Heb. ix. 24. 1 Pet. iii. 12. and in the phrases *πρὸ προσώπου Κυρίου*, Luke i. 76. (See also Mat. xi. 10. Luke ix. 53. Acts xiii. 24. and in the LXX, (for *ἔμπροσθεν*) Exod. xxxiii. 2. Deut. iii. 18, 26. Mal. iii. 1. et al.) *ἀπὸ προσώπου Κ.* or *τοῦ Κ.* Acts iii. 19. v. 41. 2 Thess. i. 9. (See also Acts vii. 45. Rev. vi. 16. xx. 11. and in the LXX, (for the

Heb. *מִפְּנֵי*), Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21. Just. M. Ap. i. p. 70. ed. Thirlby.) —with *τοῦ Πιστοῦ*, 2 Cor. iv. 6<sup>1</sup>. —with *μοῦ, σοῦ, αὐτοῦ*, Mat. xi. 10. Mark i. 2. Luke vii. 27. ix. 52, 53. x. 1. Acts ii. 28. xx. 25. 2 Thess. ii. 17. iii. 10. Rev. xxii. 4. —with any word, Acts vi. 41. Rev. xii. 14. See also the instances quoted in sense II. And comp. Gen. i. 2. 2 Sam. xviii. 8. Is. xiv. 21. (in Heb.) 1 Mac. v. 37. Eccles. xvi. 30. Soph. (Ed. T. 453.)

Προαττω, from *πρό* before, and *άττω* to appoint.

[I. Properly, to arrange one person before another, of soldiers. See Xen. Hell. ii. 4, 10.]

II. To appoint or ordain before, to fore-ordain, fore-allot. occ. Acts xvii. 26.

Προστειν, from *πρό* forth, and *στειν* to extend, stretch out.—[Properly, to put something before one. Xen. de Re Eq. vi. 11. Then, to stretch out. 2 Mac. vi. 30. vii. 10; and hence,] to stretch out, and so expose, protendere, exponere, προβάλλειν. occ. Acts xxii. 25. *ὡς δὲ προστεινεν αὐτὸν τοῖς ἱμασίν*, but as he (the centurion) was extending him, (at a pillar or post, namely,) and so exposing him to the thongs or whips<sup>1</sup>. So Wet-

<sup>1</sup> *Ἐν προσώπῳ, in the person, i. e. in the name, or as the representative, or by the authority.* 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So Eusebius, Hist. Eccles. iii. 35. cited by Raphaelius in his Semitent. Annot. mentions the Epistle of Clement, which he wrote *ἐκ ΠΡΟΣΩΠΟΥ τῆς Ῥωμαίων Ἐκκλησίας τῇ Κορινθίῳ, in the name of the Church of the Romans to that of the Corinthians.*

<sup>2</sup> The Roman method of scourging was by binding the offender's body to a post or pillar, and so exposing him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in Livy, xxviii. 29. *deligati ad palum virgulae cæsi, et securi percussi, uere bound to a post, and scourged with rods, and beheaded.* Thus Verrès, in Cicero, Verr. act. ii. lib. 5. cap. 62. *repente hominem prostripi, aliquem in foro medio denudari, ac deligari, et virgulae aspersi iubet*, 'immediately commands the man to be seized, and to be stripped naked in the midst of the forum, and to be tied (to a post), and rods to be got ready'; and so, cap. 63. *civis Romanus—deligatus in foro virgula cædebatur*, 'a Roman citizen—tied (to a post) in the forum was beaten with rods.' Thus likewise Dio, lib. xlix. says of Antony, *Ἀντιγόνου ἡμαρτίῳ, σταυρῶν προσδήσας*, 'he scourged Antigonus, having bound him to a post.' And further to illustrate Acts xxii. 25, 26. I transcribe from Cicero as above, cap. 62. *cædebatur virgula, in medio foro Messana, civis Romanus, judicis; cum interea nullius gemitus, nulla vox alta letius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM.* Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque à corpore dejectionum arbitrabatur, 'in the midst of the forum of Messana, gentlemen, a Roman citizen was beaten with rods; in the mean time, amid his pangs, and the clashing of the stripes, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments.' I add, that well might the chief captain or tribune be afraid, because he had bound Paul. He, no doubt,

\* The authors of the Universal History, vol. x. p. 588. note (T), write thus: "Among the Romans it (i. e. the punishment of scourging) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and a half high, if so much, so that his body was bent forward almost double, which gave such an advantage to the executioners, that the blows came down, as it were, with double force." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work. But query?

† See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661. note I.

stein, "postquam eum *exposuerat* loria." Προ-  
 ἔειπεν cannot, strictly speaking, import *bind-  
 ing*: nor does *μᾶλλον* mean the *things* with which  
 they were *binding*, but those with which they  
 were going to *scourge* him. See Wolfius. And  
 observe that five MSS., two ancient, read προ-  
 ἔειπεν (plur.); four, two ancient, προέειπον;  
 and five later MSS., with several ancient ver-  
 sions and printed editions, προέειπεν, which last  
 reading Griesbach has admitted into the text.  
 [This phrase is bad Greek. In speaking of whip-  
 ping, when any compound of *τείνω* is used, the  
 stripes are put in the acc. in better Greek, as  
 Lucian, Timon, p. 147. Catapl. p. 431.]

Πρότερος, α, ον, *former*. Eph. iv. 22. Πρί-  
 οτον, neut. is often used adverbially, *before*, *for-  
 merly*, *first*, *at first*. John vi. 62. vii. 51. ix. 8.  
 [2 Cor. i. 15. 1 Tim. i. 13. Heb. iv. 6. vii. 27.]  
 Gal. iv. 13. et al. Hence with the prepositive  
 article fem. plur. πρότερον is used as an adj.  
*former*. Heb. x. 32. τὰς πρότερον ἡμῶν. 1  
 Pet. i. 14. [Deut. iv. 32. Lev. iv. 21. Xen.  
 Mem. ii. 7, 2. Irmisch ad Herodian. i. 1, 5.]

Προρίθμῃ, from πρό *before*, forth, and ρίθμῃ  
*to place*.

I. *To propose, set forth, or before the eyes*, as it  
 were. Rom. iii. 25. where see Wolfius and Wet-  
 stein. [So Wahl and Bretschneider. Deyling  
 (ii. 41, 13.) says also, "Deus hoc λαοτήριον  
 proposuit in lucem (προέθετο) illud coram omnium  
 oculis videndum *exponit*, Christumque cum suo  
 merito conspiciendum exhibuit." Schleusner re-  
 fers the passage to the second sense. The word  
 signifies, properly, *to set or place one person or  
 thing before another*. Polyb. i. 33, 9.—then, *to set  
 forth, propose publicly to view, as for sale or reward*.  
 (Xen. Cyr. i. 2, 12. Thuc. ii. 46.)]

II. *To propose, purpose, design beforehand*. Rom.  
 i. 13. Eph. i. 9. [Schleusner observes with truth,  
 that if the reading in Eph. i. 9. be αὐτῷ, the  
 second clause expresses no more than is ex-  
 pressed by αὐτοῦ in the first; and the meaning  
 is, *according to his own entire free will and deter-  
 mination*. If we read αὐτῷ, that word must be  
 referred to Christ, and then Schleusner would  
 refer προέθετο to the first sense. But this is not  
 necessary. Eur. Phœn. 820. Ælian, V. H. ii. 41.  
 Polyb. vi. 12, 8. See also Ex. xl. 4.]

Προρρίπτω, from πρό *before*, and ρίπτω  
*to turn*.

Properly, *to turn before oneself, so to propel,  
 push forward, incite*. [Diog. L. ii. 29. 2 Mac. xi. 7.  
 Demosth. 309, 3. Hence,]—Προρρίπτουαι, Mid.  
*to excite, exhort*.—Thus used also in the best Greek  
 writers. See Wetstein. occ. Acts xviii. 27.  
 [Xen. Mem. i. 2, 32. Wisd. xiv. 18.]

Προρρίξω, from πρό *before*, and ρίξω. [Pro-  
 perly, perhaps, *to run before another, or get before  
 another by running*, and then simply, *to run for-  
 ward*. Luke xix. 4<sup>1</sup>. John xx. 4. The 2nd aor.  
 προέδραμον, from the obsolete προδίδμῃ, is the  
 part found in these places. But the present occ.  
 1 Sam. viii. 11. See Tobit xi. 2. Xen. An. i. 5, 2.  
 v. 2, 4.]

knew that, as Cicero expresses it, cap. 66. as above,  
*facinus est, vinciri civem Romanum*. 'It was a high crime  
 that a Roman citizen should be bound.'

<sup>1</sup> [Ἐμφορθεῖν is here pleonastic, as in Xen. An. i. 8, 14.  
 Æsch. c. Ctesiph. 191. See Lobeck ad Phryg. p. 10.]

Προῦπάγω, from πρό *before*, and ὑπάγω *to be*.  
 —*To be before*. occ. Luke xxiii. 12. Acts vii. 9.  
 [This word is used as an auxiliary in both cases,  
 and is peculiar to Luke in the N. T. It occ. Job  
 xlii. 17. Æsch. Soc. D. ii. 37. Demosth. 12, 16.  
 Polyb. iii. 106, 2. Diod. Sic. i. 78. Josephus, Ant.  
 iv. 6, 5.]

Πρόφασις, εως, ἡ, from πρό *before*, and φάω  
*a speaking, speak*.

I. *A speech put, as it were, before something to  
 palliate or excuse it, a pretext, an excuse*. John xv.  
 22. [Wahl and Schleusner put Acts xxvii. 30.  
 under this head. Schleusner makes the first  
 sense of the word *occasion*, and he cites Herodian,  
 i. 8, 16. Æsch. Soc. Dial. iii. 11. Euseb. H. E.  
 vi. 12. Pa. cxli. 4. Prov. xviii. 1. But these  
 places seem to me to bear the sense of *pretext* as  
 well or better than that of *occasion*. However,  
 Hesychius explains the word by ἀφορμή. See  
 also Dan. vi. 4. Joseph. c. Apion. ii. 28. See  
 Xen. An. ii. 3, 12. de Rep. Ath. ii. 17. Hos. x.  
 4. Palaiet, p. 71. D'Oville ad Char. ii. 7.]

II. *An outward show or appearance, a pretence*.  
 Matt. xxiii. 14. (where see Wetstein.) Mark xii.  
 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18.  
 1 Thes. ii. 5. where προφάσις πλεονεξίας denotes  
 a *pretence* (of piety or zeal suppose) *covering or  
 cloaking covetousness, "a cloak over covetousness"*.  
 Macknight. [Schleusner says, that in this place  
 either προφάσις is pleonastic, and the phrase  
 only means ἐν πλεονεξία; or (which is Wahl's  
 opinion) that προφάσις here means *appearance*  
 simply. Bretschneider makes it *occasion* in this  
 place, but it is difficult to construe the passage  
 with that sense.] Comp. also Kypke. Mat.  
 xxiii. 14.—and for a pretence *makes long prayer*,  
 i. e. "ye recommend yourselves to their (the  
 widows') esteem and bounty by the length of  
 your prayers." Bp. Pearce's Comment. Ob-  
 serve that this whole 14th verse is, rather in an  
 extraordinary manner, thrown out of the text by  
 Griesbach, though wanting in only four Greek  
 and some Latin MSS., and in the Saxon version.  
 But see Wetstein and Griesbach, and Michaelis  
 Introduct. to N. T. vol. i. p. 301. ed. Marsh.—In  
 the Greek writers it is often opposed to *δόξα*  
*truth*, (see Wetstein on Phil.) and in this latter  
 sense seems best deducible from πρό *before*, and  
 φάσις *an appearance*, which from φαίνομαι *to  
 appear*.

Προφίρω, from πρό *forth*, and φέρω *to bring*.—  
*To bring forth or out, to produce*. occ. Luke vi. 45.  
 twice. So Isocrates, ad Demon. cap. 20. uses the  
 phrase ὥστε ἐν ταμείοις ΠΡΟΦΕΡΕΙΝ, 'to  
 bring forth, as out of a storehouse.' [Tobit ix. 6.  
 3 Mac. vii. 11. v. 39. Ælian, V. H. viii. 12. and  
 see Prov. x. 14. It often signifies to *upbraid* in  
 good Greek. See Reiske, Ind. Gr. Dem. p. 673.]

Προφητεία, ας, ἡ, from προφητεύω.

I. *A prophecy or prediction*. occ. Matt. xiii. 14.  
 [There is a happy variety of opinion, in the three  
 German Lexicographers, as to the classification  
 of the various instances of this word. To this  
 first sense are referred 2 Pet. i. 20, 21. Rev. i. 3.  
 xix. 10. xxii. 7, 10, 18, 19 only, by Wahl; the  
 same passages, with that of St. Matthew cited by  
 Parkhurst, by Bretschneider, &c. To Bret-  
 schneider's passages Schleusner adds Rev. xi. 6.

See 2 Chron. xv. 8. xxxii. 32. Jer. xxxiii. 21. Neh. vi. 12. Ezra vi. 14. Ecclus. xxxvi. 15. Joseph. B. J. iii. 8, 3. Ant. vi. 9, 5.]

II. *A declaration delivered by inspiration of the Holy Spirit*, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 30, 40.) 1 Tim. i. 18. iv. 14. [Wahl assigns to this class only Mat. xiii. 14. 1 Cor. xiv. 6. 1 Thess. v. 20. Rev. xi. 6. Schleusner and Bretschneider have no such class. The two passages of Timothy are made a separate class, by Wahl, under the sense *good omens*; by Schleusner, under the sense of *advice*; and by Bretschneider the first is put with Rev. xi. 6. as the interpretation of God's will by inspiration.]

III. *The gift of prophecy*, i. e. either of *declaring or of predicting truths by divine inspiration*, whether under the Old Testament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8. [Wahl here takes away 2 Pet. i. 21. and adds 1 Cor. xiv. 22. Schleusner says, *power of prophecy*, in 1 Cor. xiii. 2, 8. and in Rom. xii. 6. 1 Cor. xii. 10. xiii. 2 and 8. xiv. 6 and 22. 1 Thess. v. 20. the extraordinary power of teaching, exhorting, and explaining Scripture, given by inspiration to the early Christian teachers. Bretsch. says, that the word means *prophetic decree or speech*, and is used of those who *prophecy*, interpret God's will by inspiration, &c. in 1 Cor. xiii. 2, 8. xiv. 6, 22. 1 Thess. v. 20.—that it is the gift of prophecy in 1 Cor. xii. 10; the office of prophet in Rom. xii. 6; while he explains 1 Tim. iv. 14. to be by the laying on of hands of men acting and speaking in a state of inspiration.]

IV. *Prophecy*, i. e. the exercise of the gift of prophecy. occ. 1 Thess. v. 20.

Προφητεύω, from προφήτης.

I. *To prophesy, to foretell things to come*. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. [Jude 14. Rev. x. 11. xi. 3. Jer. xli. 21. xiv. 13—15.] Comp. John xi. 51. on which passage see Vitringa, Obs. Sac. vi. 13. § 2. et seq.

II. *To declare truths through the inspiration of God's Holy Spirit*, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. [xi. 4, 5. xiii. 9.] xiv. 1, 3—5, [24, 31, 39.] &c. Comp. Mat. vii. 22. xxvi. 68. where see Campbell. [Joel iii. 1']

Προφήτης, ου, ὁ, from πρό before, either of time or excellence, ante, prae, and φημι to speak.

I. *A prophet, one who speaks by inspiration of the Spirit of God, and foretells things to come*. Mat. i. 22. ii. 5. [Mark xiii. 14. Luke i. 70. iii. 4.] Acts ii. 16, 30. xi. 27. xxi. 10. [Rom. i. 2. Heb. i. 1. James v. 10.] et al. freq.—Hence, by way of eminence, it is applied to Christ, that great Prophet, who, according to the prophecy of Moses, Deut. xviii. 18. should come into the world. John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. [On this subject see Kidder's Messiah, i. ch. 4. Comp. Mat. xxi. 11. Luke vii. 16. xxiv. 49. The word is used of John, Luke i. 76. xx. 6.—of a false prophet, 2 Pet. ii. 18. We put the name of authors for their works, and this is the case

with this word in the N. T. See Mat. xiii. 36. Rom. iii. 21; and again, Mat. ii. 23. Mark i. 2. Luke xvi. 20. xxiv. 27, 44. Acts viii. 28.] This word προφήτης is not peculiar to the style of the LXX, and of the N. T. Blackwall, Sacred Classics, vol. i. p. 24. observes, that Herodotus often uses it, and so does Plato, Alcibiad. ii. I add, that Anacreon likewise, Ode xliii. line 11. calls the cicada

Θέρπος γλυκύν ΠΡΟΦΗΤΗΝ,  
Summer's sweet prophet.

See other instances from the more modern Greek writers in Wetstein on Mat. i. 22.

II. *One who speaks eminently*, i. e. by divine inspiration, [one who is inspired to explain and declares God's will,] whether he foretells futurities or not. Mat. x. 41. [xiii. 57. xiv. 5. xxi. 46.] xxiii. 34. [Mark vi. 4. xi. 32. Luke iv. 24. vii. 26, 28, 39. xi. 49. xiii. 33. John i. 21, 25. Acts xv. 32. 1 Cor. xii. 28, 29. xiv. 29, 32, 37. Eph. ii. 20. See Macknight iii. 5. iv. 11. See Koppe's Exc. iii. on St. Paul's Epistle to the Ephesians, and Macknight on 1 Cor. xii.]

III. This title is applied by St. Paul to a heathen poet, perhaps Epimenides, (for this is by no means certain, see Whitty, Alberti, and Wolfius,) as being supposed by his countrymen, the Cretans, to speak by divine inspiration, and therefore being highly respected by them. See Calmet's Dictionary in Poets. It is well known that most of the heathen poets, aping the prophets of the true God, laid claim to a divine afflatus. occ. Tit. i. 12. [So προφήτης is used of Miriam, Ex. xv. 20. This word among the Greeks signified, properly, an interpreter of oracles and divinations, i. e. of what the μάντις said. See Plato in Tim. t. ix. p. 392. ed. Bip. Dion. Hal. Ant. ii. 73. The word is derived from προφάω or πρόφημι to speak or bring forward, whence Diodorus (i. 2.) calls history "the προφήτης of truth." Then it came to signify the same as μάντις, i. e. one who delivered oracles. See Diod. Sic. xvii. 56. Plut. t. viii. p. 102. ed. Hutt. Plat. Charm. p. 110. ed. Heindorf. So in Hebr. מַדְבֵּר is first an interpreter of God's will (used of Aaron, who was to act as the mouth of Moses) Exod. vii. 1; then one familiar with God. See Gen. xx. 8.]

Προφητικός, ἡ, ὄν, from προφήτης.—*Prophetic, prophetic, proceeding from the prophets*. occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under βεβαίωσις.

Προφήτις, ἰδος, ἡ, from προφήτης, which see.—*A prophetess, a woman who speaks by divine inspiration*. occ. Luke ii. 36. Rev. ii. 20. [Some, without any reason, suppose προφήτις in Luke ii. 36. to be, a woman devoted to a religious life; some make it the wife of a prophet, as in Isaiah viii. 3. the wife of Isaiah is called נַחֲמִי. This Hebrew word is used of Miriam as singing hymns to God, Ex. xv. 20; of Deborah, Judg. iv. 4, perhaps not a prophetess in the strict sense of the word; and then of a prophetess strictly. 2 Kings xxii. 14. 2 Chron. xxxiv. 22. See Plut. t. vii. p. 562. ed. Reiske. Etym. M. 327, 63. and Poll. i. 14.]

Προφάνω, from πρό before, and φάνω to come.

<sup>1</sup> [Schleusner and the other German writers explain these passages in a larger sense than Parkhurst, and I think rightly. See Macknight's whole commentary on 1 Cor. xii. and what he says on 1 Cor. xi. 5. especially.]

which see.—*To prevent, anticipate.* occ. Mat. xvii. 25.—[*To get before, in* 1 Sam. xx. 24. *Each.* Ag. 1037. Eur. Phœn. 1406. See 1 Mac. x. 4, 23.]

[Προχειρίζω, or in the N. T.] Προχειρίζομαι, from πρόχειρος *ready, at hand, from* πρό *before, and* χεῖρ *the hand.*

I. *To make any thing be at hand, to bring out, produce.* So Lucian, Toxar. t. ii. p. 55. δλίγους δὲ τινὰς ΠΡΟΧΕΙΡΙΣΑΜΕΝΟΙ, '*producing some few;*' and Rhetor. Præcept. t. ii. p. 452. '*and carrying these hard words about with you, ἀπορόξεις ΠΡΟΧΕΙΡΙΣΟΜΕΝΟΣ ἐς τοὺς ὁμιλοῦντας, produce and discharge them among your acquaintance.*' [Dem. 45, 10.]

II. *To choose out, appoint, deligo, sumo ad aliquid faciendum, designo.* Scapula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four ancient, and several printed editions, for προκεχειρισμένον, Acts iii. 20. read προχειρισμένον. See Wetstein and Griesbach. On Acts xxii. 14. Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειρίζεσθαι for *choosing or electing to an office.* This verb is used in the same sense not only by the LXX, answering to the Heb. נָחַץ *to take*, Josh. iii. 12; and to נָחַץ *to send*, Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9. [Diod. Sic. xviii. 61. xix. 12. Polyb. iii. 40, 14. and 100, 6. See Raphel. Obs. Polyb. p. 387.]

Προχειρονομίῃ, ὦ, from πρό *before, and* χειρονομίῃ *to choose, appoint, which see.—To choose or appoint before, to fore-appoint.* occ. Acts x. 41.

Πρύμνα, ης, ἡ, from the adjective πρῦμνός *extreme, last, hindermost.—The hinder part of a ship, the stern.* occ. Mark iv. 38<sup>1</sup>. Acts xxvii. 20<sup>2</sup>, 41.

ΠΡΩΓ', an adv. of time.—*Early, early in the morning, at day-break.* Mat. xvi. 3. Mark i. 35. [xi. 20.] xvi. 9. John xx. 1. et al. [Ex. xvi. 21. Job vii. 4. Xen. Mem. i. 1, 10.] Ἀπὸ πρωῒ, *early in the morning, literally, together with the dawn.* occ. Mat. xx. 1. Ἀπὸ πρωῒ<sup>2</sup>, *from morning.* occ. Acts xxviii. 23. Ἐν τῷ πρωῒ, *in the morning, when the morning was come.* occ. Mark xv. 1. Comp. Mat. xxvii. 1.

[Πρωῖα, ας, ἡ, from] Πρωῖος, α, ον, *early in*

*the morning; hence, ὥρα time, seasons being understood, πρωῖα is the morning-time or -tide, the morning.* occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4. [2 Sam. xxiii. 4. Lam. iii. 23. Theoph. H. P. iii. 6. Aristoph. Plut. 1001. Herod. viii. 130.]

Πρωῖμος, η, ον, from πρωῒ.

I. *Early, properly in the morning.* Thus used in the LXX, 1a. lviii. 8. τότε ῥαγίσσεσθαι πρωῖμον τὸ φῶς σου, *then shall thy light break forth early,* for the Heb. הָיָה נִשְׁרָף נֶחֱדָר *then shall thy light break forth as the morning or dawn.*

II. *Early, former.* occ. Jam. v. 7. where it is applied to the *former rain*, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3. for the Heb. הָרִגְלִי, and Joel ii. 23. for הָרִגְלִי the same. "The *first* rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November (O. S.)." Compare ὕψιμος.

Πρωῖνός, ἡ, ὄν, from πρωῒ.—*Belonging to the morning, morning.* occ. Rev. ii. 28. Comp. Rev. xxii. 16. where observe that the Alexandrian MS. reads ὁ λαμπρός καὶ ὁ πρωῖνός, and fourteen later MSS., with several printed editions, ὁ λαμπρός ὁ πρωῖνός, which reading is embraced by Wetstein, and received into the text by Griesbach. [See Gen. xlix. 27. and comp. Dan. viii. 10. 1a. xiv. 12. This is a recent form, according to Lobeck on Phryn. p. 52.]

Πρώρα, ας, ἡ, either from πρό *before, or* προοράω *to look forwards.—The fore-part of a ship, the fore-ship.* occ. Acts xxvii. 30, 41. [Xen. An. v. 8, 20. Polyb. xvi. 14, 12.]

Πρωτεύω, from πρῶτος *first.*—*To be first, i. e. in dignity, to have the pre-eminence, primas teneo.* occ. Col. i. 18. where Wetstein cites Menander, Demosthenes, and Plutarch using the verb in the same sense. [Esth. v. 11. 2 Mac. vi. 18. Xen. Mem. i. 2, 24. Diod. Sic. i. 4.]

Πρωτοκαθίδρια, ας, ἡ, from πρῶτος *first, and* καθίδρια *a seat.*—*A first, highest, or uppermost seat.* occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

Πρωτοκλισία, ας, ἡ, from πρῶτος *first, and* κλισία *a place to recline in, which see.—Properly, the first or uppermost place to recline in, as the ancients did at their entertainments (comp. ἀνάκειμαι and ἀνακλίνω), or, speaking agreeably to our customs, the first or uppermost seat.* occ. Matt. xxiii. 6. (where see Wetstein and Pearce.) Mark xii. 39. Luke xiv. 7, 8. xx. 46. "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes and serving the guests. The other three sides were enclosed by the couches, whence it got the name of *tridinium*. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name πρωτοκλισία." Campbell, Prelim. Dissertat. p. 365, 6.

<sup>1</sup> [Comp. Hom. Od. N. 73. Virg. Æn. iv. 554. The Homeric form is πρῦμνῃ, which occ. Applan, B. C. ii. 98. Lucian, Jov. Trag. § 47; the other Xen. An. v. 8, 20. Pol. i. 49, 11.]

<sup>2</sup> On ver. 29. Wetstein (Testam. Græc. t. ii. p. 880.) observes, that Valerius Flaccus, v. 72. expressly mentions an anchor at the stern of an ancient ship.

—Jam prora fretum commoverat, et jam  
Puppe sedens placidas dimiserat anchora terras.

Comp. Virgil, Æn. vi. 3—5, and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saïques, in like manner, "*always carry their anchors at their stern, and never their prow, contrarily to our managements.*" And on the case in Acts xxvii. 29. Wetstein remarks, that had the sailors cast the anchors from the *prow*, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

<sup>3</sup> [See Lobeck on Phryn. p. 47.]  
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<sup>4</sup> Dr. Shaw, Travels, p. 355. 2nd edit. Comp. Heb. and Eng. Lex. 3rd edit. under פָּרָה VII.

Πρῶτος, ὁ, ὄν, by syncope for πρῶτατος, the superlative of πρῶ before.

I. Of time, *first*, in a superlative sense. Rev. i. 11, 17. ii. 8. [Mat. xxvi. 17. Mark xiv. 12.] 1 Cor. xv. 45, 47. 2 Tim. iv. 16. et al. freq. [Diod. Sic. i. 50. Polyb. xii. 3, 7. Xen. An. iv. 8, 1. Dem. 708, 2. To this class we may put the places where some Lexicographers say it is used for πρῶτον, as John i. 42. v. 4. viii. 7. xx. 4, 8. (though see sense II.) Acts xxvi. 23. xxvii. 43. Rom. x. 19. 1 Tim. ii. 13. 1 John iv. 19. See Matthiæ, § 468.]

II. Of time, *former*, *before*, in a comparative sense, as *first* is often used in English, and many other superlatives in Greek<sup>1</sup>. John i. 15, 30. (comp. viii. 58.) xx. 4, 8. Luke ii. 2. Acts i. 1. Comp. 1 Cor. xiv. 36. and see Campbell's notes on John i. 15. xv. 18. [See 1 Tim. v. 12. Heb. viii. 7. 2 Pet. ii. 20. Rev. ii. 4, 5, 19. xxi. 4. In Mat. xii. 45. and xxvii. 64. it may be either the *former* or the *first*.]

III. Of order or situation, *first*. occ. Acts xvi. 12. Raphaelius has sufficiently shown that both Polybius and Herodotus use πρῶτη in this sense, and cites Polybius applying it in a construction very similar to that in the Acts, lib. ii. cap. 16. p. 145. μίχτοι πόλεως Πίσσης, ἥ ΠΡΩΤΗ κείται ΤΗΣ ΤΥΡΡΗΝΙΑΣ ὡς πρὸς τὰς ὁδοὺς, 'unto the city of Pissa, which lies the *first* of Etruria towards the west.' See also Whitby's note, and his Alphabetical Table of places subjoined to his Commentary on the N. T. in PHILIPPI. But comp. Bowyer on Acts xvi. 12. Bp. Pearce, however, (whom see,) thinks not only that the present printed Greek copies are right, but also that, at the time St. Luke wrote, *Philippi* was the *chief*, if not the *first*, city of the part of Macedonia where St. Paul then was: although, according to Livy, xlv. 29. and Diodorus Sic., P. Æmilius had appointed Amphipolis to be the *chief* city of that part two hundred and twenty years before. [Sehl. makes it the *chief* city.]

IV. Of dignity, *first*, *chief*, *principal*; of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Acts xiii. 50. xlv. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Acts xiii. 50. Wetstein cites from Josephus the phrases τῶν Ἱεροσολυμιτῶν, τῶν Ἰουδαίων, τῶν Σαμαρειτῶν Οἱ ΠΡΩΤΟΙ; and from Plutarch the very expression Οἱ ΠΡΩΤΟΙ ΤΗΣ ΠΟΛΕΩΣ: of things, Mat. xxii. 38. Mark xii. 28—30. Comp. Luke xv. 22. 1 Cor. xv. 3. ἐν πρώτοις 'among the first or principal things.' Bp. Pearce. [Comp. Polyb. iii. 8, 3. Xen. An. ii. 6, 17. Diod. Sic. xiii. 37. In Luke xiii. 30. xv. 20. it is *best*.]

V. Πρῶτον, neut. used adverbially, and signifying *first*, of time, and that whether in a superlative sense, Mat. vi. 33<sup>2</sup>. Mark [iv. 28.] xvi. 9. [Acts vii. 12. xi. 28. 1 Cor. xi. 18. 2 Cor. viii. 5. et al.] or more commonly in a comparative one. Mat. v. 24. vii. 5. viii. 21. [xii. 9. Mark ix. 11, 12. 2 Thess. ii. 3. 1 Tim. v. 4.] πρῶτον ὑμῶν, *before you*, John xv. 18; of order or dignity, Rom. [i. 8.] iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

<sup>1</sup> See Hammond on John i. 15. and Dupont, Lect. on Theophr. Eth. Char. cap. xi. p. 267. ed. Needham.

<sup>2</sup> [Wahl refers this to the sense of priority in dignity.] (539)

Πρωτοστάτης, ὁ, ὅ, from πρῶτος, *first*, and ἵσταμαι to stand.

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader or captain of the front rank.* [See Job xv. 24. Polyb. xviii. 12, 5. Diod. Sic. xx. 12. Xen. Cyr. iii. 3, 57. De Rep. Lac. xi. 4. Thuc. v. 71. Etym. M. 729, 10. Poll. i. 127.] Hence,

II. *A ringleader.* occ. Acts xxiv. 5.

Πρωτόγονος, ὁν, τὰ, from πρωτότοκος.—*The rights of primogeniture, the birth-right.* occ. Heb. xii. 16. The LXX also use this word for the Heb. בְּרִית *birth-right*. Gen. xxv. 31—34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1.—*The birth-right*, among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate, (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.) but also *pre-eminence or authority* over the other brethren (Gen. xxvii. 29. xlix. 3. 1 Sam. xx. 29); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah*, (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an eminent type of the *first-born who are written in heaven*, and are partakers of the *eternal inheritance*, (comp. Heb. xii. 23.) but was also to be the *progenitor of the Messiah*; and a slighting of the *birth-right* was both a slighting of the high distinction last-mentioned, and also a despising of that *eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St. Paul calls Esau a *profane person*, for selling his *birth-right*; and the Targum ascribed to Jonathan Ben Uzziel thus paraphrases Gen. xxv. 32—34. "And Esau said, Behold, I am going to die, and shall never live again in the world or age to come, (καὶ οὐκ ἔσται) and to what purpose is this *birth-right*, and the portion in that world of which you speak? And Jacob said, Swear to me this day, and he swore unto him; and he sold his *birth-right* to Jacob. And Jacob gave to Esau bread and pottage of lentils, and he ate and drank, and arose and went away. Thus Esau despised the *birth-right* and the portion in the world to come;" or, as the Jerusalem Targum expresses it, "Thus Esau despised the *birth-right*, and spurned his portion in the world to come, and denied or renounced (ἔπα) the resurrection of the dead<sup>2</sup>."

Πρωτότοκος, ὁν, ὁ, ἡ, from πρῶτος *first*, and τόκος perf. mid. of τίτω, or obsolete τίτω, properly to bring forth, as the female, but sometimes to beget, as the male. Comp. τίτω.

I. *The first-born* of man or beast. Heb. xi. 28. Comp. Exod. xii. 12, 29. [See Gen. iv. 4. x. 15. xxvii. 29, 37. Ex. xi. 5; and in this sense it] is applied to Christ, in respect of his opening the

<sup>2</sup> The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood's* being annexed to the *birth-right*. My reason for this omission is, that, on attentive reconsideration, I think that neither the texts there quoted, (namely, Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others, are sufficient to prove such annexation; and whoever will peruse the learned Vitringer's *Observationes Sacre*, lib. ii. cap. 2 and 3. will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several texts.

womb of the blessed Virgin. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's notes on Mat.

II. [1.] Christ is called, Col. i. 15. *πρωτότοκος πάσης κτίσεως*, the *first-begotten*<sup>1</sup> or *first-born* of the whole creation, because he was begotten to be *Heir* and *Lord of all things*, (comp. Heb. i. 2, 8. Acts x. 36.) and in *all things*, or *over all persons*, to have the *pre-eminence*, (comp. Ps. lxxxix. 27.) and because *all things were created* Εἴς αὐτόν for him, as well as δι' αὐτοῦ by him. See ver. 16—18. In the same view he is styled absolutely Τὸν πρωτότοκον τῆς first-born. Heb. i. 6<sup>2</sup>. [Schl. translates the passage of Colossians *Prince and Lord of all created things*; Wahl says that the word denotes *first, chief*, and it is used of Christ to explain his relation in this passage to the universe. Bretschneider refers it to the first sense, and says that Christ is called *πρωτότοκος* "quatenus a Deo ante mundum conditum genitus est." I may observe, that in 1 Chron. v. 11. the word simply means *first*; and that in 2 Sam. xix. 43. it seems used comparatively, *πρωτότοκος ἐγὼ ἢ σὺ, I am greater than thou*. In Ex. iv. 22. Ps. lxxxix. 27. Jer. xxxi. 9. it denotes the *most loved*, or *most exalted*. The passage of Colossians being of great importance, I give Bp. Middleton's note on it:—"Coloss. i. 15. *πρωτότοκος πάσης κτίσεως*. Our version has 'of every creature;' Macknight and Wakefield 'of the whole creation;' Newcome says it may be either, but this, I apprehend, is a mistake. The absence of the article shows that *κτίσις* is here used for an individual, as in our version, and not of the creation inclusively, which would have required *πάσης τῆς κτίσεως*. So Mark xvi. 15. and Rom. viii. 22. I do not, however, perceive that this distinction throws any light on the controversy respecting the meaning of the whole passage. Michaelis, after Isidore the Pelusiot, would accent the penult *πρωτοτοκος*, so as to make the sense active: but then it will signify, not simply having born or begotten, but that for the *first time*; so Hom. II. xvii. 5. The Socinians understand *πρωτότοκος* to represent the Heb. רִאשִׁית, and to be thus expressive only of the dignity of primogeniture. I am surprised that this interpretation should have been adopted by Schleusner; for surely nothing can be more incompatible with the whole context. In illustration of the truth that Christ is *πρῶτ. π. κτ.* the apostle adds, that through him (Christ) were created all things in heaven and on earth, visible and invisible, with the several orders of angels: thus, then, it will be said, that Christ was the eldest born of his own creation, which is so absurd, that it requires no common hardihood to defend it. Schleusner, indeed, it must be admitted, adopts the derived, not the primitive sense, of *πρωτότ.*, making it to signify *princeps* and *dominus*; but this does not relieve the difficulty, unless an instance can be produced in which *πρωτότ.* signifies *dominus* otherwise than in reference to the brethren, over whom the first-born among the Jews had authority. Of the *literal* sense, the instances cited by Schleusner are Gen. xxvii. 29, 37. 1 Sam. xx. 29. about which there can be no doubt: for the

*metaphorical*, he quotes Jer. xxxi. 9. in which, however, there is no confusion of metaphor, the words being, 'I am father to Israel, and Ephraim is my first-born,' i. e. Ephraim shall have authority over the other tribes, who are his brethren; exactly as in Rom. viii. 29. we have *πρωτότ. ἐν πολλοῖς ἀδελφοῖς*. What is wanted is an instance in which *πρωτότοκος* is so used in the metaphorical sense, that it not only has lost sight of its origin as a metaphor, but is used in direct contradiction to it, as is alleged in the present instance. On the whole, I know of no better expedient than to understand the words as 'begotten before every creature,' i. e. before any created being had existence: thus it was explained by the majority of the ancients. See Suicer, vol. ii. p. 879. That *πρωτότ.* may be thus used, is evident from John i. 15 and 30. Michaelis has observed, that, in the language of the Rabbins, God is called the first-born of the world. At any rate, be the meaning of this text what it may, the utmost which can be expected by the malice of heresy, and achieved by the perversion of criticism, is to detach it from the verses which immediately follow, with which, however, it seems to be most intimately connected. But even this will be of no avail; with the 16th, and especially the 17th verse, the reasonable advocate for the pre-existence and divinity of Christ might, if he had no other evidence in his favour, be abundantly content. The positive assurance that Christ was before all things, and that by him all things *συνέστησαν* (the word used both by Josephus and Philo of the acknowledged Creator, see Krebs, Obs. in N. T. e Josepho, and also by many other writers) leaves no question as to the dignity of the Redeemer of mankind. Mr. Wakefield translates 'an image of the invisible God, a first-born,' &c. as if there were several such. It is difficult to suppose that he was ignorant of the usage after the verb-substantive. Ver. 23. *ἐν πάσῃ τῇ κτίσει*. Several considerable MSS. *τῇ*; and Griesbach thinks the article probably spurious. Not a single MS. of Matthis omits the article. The phrase here is equivalent to ver. 6 of this chapter, *ἐν παντί τῇ κόσμῳ*."]

2. Christ is also called *πρωτότοκος ἐκ τῶν νεκρῶν*, the *first-born* or *first-begotten* from the dead, in regard of his being the *first* that rose from the dead, no more to die: for, as the author of the *Answers to the Orthodox* well observes, *εἰς γὰρ ἀθάνατον τε καὶ ἀθάνατον ζῆν οὐκ ὀφείλει γίνεσθαι τινος ἢ ἀνάστασις πλὴν τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ*, 'no one has yet arisen to an immortal and incorruptible life but our Saviour Jesus Christ.' Respons. 85. So Chrysostom, speaking of them who rose from the dead before Christ, *ἀναστάντες πάντες ἀπέθανον πάλιν, γαῖμα δίδωσκέτες τῆς ἀναστάσεως*—ὁ δὲ Χριστὸς ἀναστὰς οὐχ ὑποκρίνεται θάνατον—'all these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen, is no more subject to death—' occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23. and see Suicer, Theaur. under *πρωτότοκος* I. 2. b. [Parkhurst has not made it very clear here whether he means *first* in *dignity* or *first* only in *order*. Schl. puts this place under the same head as the last passage, viz. *chief, most excellent, &c.*

<sup>1</sup> [See the last word.]

<sup>2</sup> See Tillotson's Sermon. XLIII. vol. i. p. 442. fol. and Whitby's and Macknight's note on Col. i. 15.



and then says, almost in Parkhurst's words, *first and chief of those who so rose from the dead as to undergo death no more*. But he subjoins Gregory Nyssen's explanation, (Or. ii. c. Eunom.) which seems rather to refer to time, *ὁ πρῶτος δι' αὐτοῦ λύσας τὰς δόνας τοῦ θανάτου*. Bretschneider says, "He who first rose from the dead is the leader and prince of them that rise." I do not understand Wahl.]

3. This title is applied to Christ in respect of his being the *first-born* [and so the chief] among many brethren, both in holiness and glory. occ. Rom. viii. 29. Comp. under *προορίζω* II. The above cited are all the texts of the N. T. where *πρωτότοκος* is applied to Christ. [In this interpretation the German lexicographers agree.]

III. "Saints are called (*πρωτοτόκων*) the *first-born*, because under the law the *first-born* were peculiarly appropriated to God, and heirs of a double honour and inheritance." Doddridge. occ. Heb. xii. 23. [Or Christians may be so called as being especially dear to God and valued by him. See the texts in the LXX collected under II. 1.] Comp. under *πρωτοτόκια*. But see Macknight on Heb. xii. [In Heb. the word *יָדָב*, which is properly the *first-born*, so often rendered by *πρωτότοκος* in the LXX, denotes frequently *what is chief or most powerful or excellent in its kind*. See Deut. xxxiii. 17. Job xviii. 13. (where the LXX has *ὁ κρᾶτος τοῦ θανάτου ἔχων*, and Schutz says *primogenitus mortis*), and Is. xiv. 13. This too is used in Ex. iv. 22. Ps. lxxxix. 27, (28.) Jer. xxxi. 9.]

ΠΤΑΙ'Ω.—*To stumble, fall*. [2 Mac. xiv. 17.] In the N. T. it is applied only spiritually, and that whether to slighter offences, James iii. 2. twice; or to those of a more grievous kind, Rom. xi. 11. (comp. ch. ix. 32.) James ii. 10. (comp. ver. 11.) 2 Pet. i. 10. [Schl. gives the sense *to suffer for faults, become wretched, fall from one's former fortune*, in Rom. xi. 11. 2 Pet. i. 10. and Wahl gives the latter sense, and cites the place of St. Peter as an instance, quoting also 1 Sam. iv. 2, 3. Diod. Sic. xvi. 47. Polyb. i. 10, 1. Xen. Cyr. iii. 1, 26. Schl. cites Diog. L. i. 46. Thuc. ii. 43. iv. 18. For the sense given by Parkhurst, see Deut. vii. 25. Ecclus. xxxvii. 16. M. Antonin. vii. 15.]

Πιρρῶν, ας, ἡ, from *πατεῖν τὴν ἔραν*, *treading upon the ground*, say the Greek etymologists. *The hee*. occ. John xiii. 18. Comp. Ps. xli. 10. where the LXX translation of the latter part of the verse—*μεγάλυνεν ἐν' ἐμὲ πειρηνισμόν* *hath magnified supplantation against me*—sounds differently from that in St. John; the sense, however, of both is the same, namely, *hath behaved very treacherously against me*, by a figure taken from deceitfully tripping up another's heels, and making him fall. Comp. Suicer, Thesaur. in *πειρνίζω*, [which occ. in Gen. xxvii. 36. in the sense of *circumventing*, and so Jer. ix. 4. *πᾶς ἀδελφός πειρῶν πειρυνί,* and Hos. xii. 3. Mat. iii. 8. Suidas, after Theodoret on this psalm, explains *πιρρῶν* by *ὁ δόλος καὶ ἡ ἐπιβουλὴ*, and *πειρνίζω* by *καταβάλλω*, adding, that it is a metaphor from racers, who trip up one another's heels.]

Πτερύγιον, ου, τό, from *πτέρυξ*, which see.

I. *A little wing*, or in general *a wing*. Thus it (541)

is applied by the LXX to the *wings of the cherubs* in the Holy of Holies of Solomon's Temple, 1 Kings vi. 24.—[of the *finis of fish*, in Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.]

[II. Thence it comes to signify the *tip* or *extremity* of any thing, as of *a cloak*. Num. xv. 36; or *garment*, 1 Sam. xv. 27. xxiv. 5, 6, 12; and so Hesychius explains it, and also as *ἀκρωτήριον*. See Xen. An. iv. 7, 10. Salm. ad Tertull. de Pall. p. 111. Compare also Ex. xxviii. 26.]

III. *A wing* or *appendage* to a building. occ. Mat. iv. 5. Luke iv. 9. The *πτερύγιον τοῦ ἱεροῦ* here mentioned seems to have been what was called the *king's portico*, which was built parallel to the south front of the temple, and was, says Josephus, Ant. xv. 11, 5. 'one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it, on the edge of this, Herod raised the immense height of the portico; so that if any one from the roof of this portico should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss<sup>1</sup>.' Somewhere, then, on the roof of this portico it is probable that the devil placed our Saviour. [A writer (Hassaeus) in the Bibl. Brem. cl. vi. p. 993. and Deyling, (ii. 372.) Wahl, and Kuinoel, also say, *the top of the king's portico*; others, Olearius and Wolf, understand *πτερύγιον* generally of the porticoes which ran all round the temple, and which were built on large masses of stone<sup>2</sup>. Schl. and Bretsch., referring to sense II. (*the extremity*), understand the word to mean, in these places, the *top* or *roof* of the temple. Kuinoel, however, points out that Josephus expressly mentions there being iron knobs on the top of the temple to prevent any one from going on it. (B. J. v. 5, 6. vi. 5, 1.) But Fritsche says, that it does not appear from either place that these knobs were so close that no one could really stand there. There is a curious passage (noticed by him after Deyling) in Eusebius, (H. E. ii. 23.) in which it is said that James the apostle was treacherously advised by the Scribes and Pharisees to go up to the *πτερύγιον τοῦ ἱεροῦ* to be seen and heard by all the people, and that they threw him down thence. And Deyling understands the *πτερύγιον* there mentioned to be a sort of *parapet* round the roofing of the outer courts, to which you could go up by steps, while Fritsche understands it to be the edge of the temple itself. He observes, that as *τὸ ἱερόν* is mentioned, we must understand it of the temple, and on that ground he rejects the first explanation, (the king's portico,) which in other respects he would approve.]

<sup>1</sup> Where "the precipitation doth down stretch  
Below the beam of sight."

SHAKSP. Coriolanus, act iii. scene 2,  
at the beginning.

— "How fearful!

And dizzy 'tis to cast one's eyes so low!"

King Lear, act iv. scene 6.

[Josephus mentions that the top of this portico was highest in the middle part.]

<sup>2</sup> [There is no great difference between these two opinions, except that the first is the more definite. Schl. represents them as quite different, and wrongly ascribes the second to Deyling. About Wolf, too, I am doubtful.]

Πίρουξ, υγος, ἡ, from *πτερόν* the same, which q. *πτερόν* from *πτερομαι* to fly.—A wing, properly of a bird. Mat. xxiii. 37. Rev. iv. 8. ix. 9. xii. 14. [See Ex. xii. 4. xxv. 20. Ps. lv. 6. and with Mat. comp. Luke xiii. 34. Eur. Herac. 10. Anthol. t. ii. p. 19. t. iv. p. 260. Plut. de Philo- trostr. p. 494. B. and also Ps. xxxvi. 7. lvii. 2. Eur. Herc. Fur. 71. Aesch. Eum. 1004. and Schultens on Job xix. 15.]

Πτερόν, οὐ, τό, from *πτήμι* or the obsolete V. *πτῶω* to fly.—A bird, a fowl. occ. 1 Cor. xv. 39. [Xen. Cyr. i. 4, 11.]

ΠΤΟΕΩ, ὦ, to affright, terrify; whence *πτοέ- ματ*, οὔματ, pass. to be affrighted, terrified. occ. Luke xxi. 9. xxiv. 37. [Deut. xxxi. 6. Ex. xix. 16. Job xxiii. 15. 1 Mac. vii. 39. Polyb. x. 42, 4. Joseph. B. J. i. 30, 4.]

Πτόσις, εως, ἡ, from *πτοέω*, which see.—A being affrighted or terrified, terror, consternation. occ. 1 Pet. iii. 6. [Prov. iii. 25. For *πτο* see 1 Mac. iii. 25. Diod. Sic. xx. 60.]

Πτύον, ον, τό, from *πτύω* to spit, spit out.—A shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or *can*, is evident from Homer, II. xiii. 588.

ἄρ' δ' δ' ὑπὸ πλατέος ΠΤΥΟ΢ΙΝ μεγάλην κατ' ἀλυσὴν θρόσκουσιν κταμαί μελανόχροστ, ἡ δρέβινθοι.—

The Greek Scholion on this place in Schrevelius's edition says, *πτύον δ' ἐστίν, ἐν ᾧ τὰ ἡλομήναι γεννήματα ἀναβάλλουσι χωρίζοντες τοῦ ἀχύρου*, 'the πτύον is what they throw up the corn with, after it is threshed, to separate it from the chaff.' See more in Wetstein on Mat. "After the grain is trodden out," says Dr. Shaw, Travels, p. 139. "they winnow it by throwing it up against the wind with a shovel; the τό πτύον, Mat. iii. 12. Luke iii. 17. there rendered a fan, being too cumbersome a machine to be thought of; for it is represented as carried in the hand." And indeed I do not find that the winnowing-fan is ever mentioned as used by the eastern nations, either in ancient or modern times. [The German lexicographers all make it a fan.]

Πτύω, to affright, terrify; whence *πτό- ματ*, pass. to be affrighted, startled; for it particularly denotes the starting of a horse, as may be seen in Wetstein. Comp. also Kypke. occ. Phil. i. 28. [Diod. Sic. xvii. 34 and 57. Aesch. Socr. D. iii. 16. Plut. Fab. i. p. 677. ed. Reiske. Hesychius has *πτύρεται* κλαδαινεταί, στείρεται, φοβέι- ται, φρίττει.]

Πτύσμα, ατος, τό, from *πίνυσμαι* perf. pass. of *πτύω* to spit.—Spittle. occ. John ix. 6. [Polyb. viii. 14, 5. Poll. On. ii. 103. Foes. CEC. Hippoc. p. 327.]

ΠΤΥ΢ΣΩ, to roll up a scroll or volume of a book. occ. Luke iv. 20. Comp. ἀναπτύσσω. [Hom. Od. i. 439. Herodian i. 17, 1.]

ΠΤΥ΢, formed from the sound, as the Latin *spuo*, and Eng. to spit.—To spit, to throw out spittle from the mouth. occ. Mark vii. 33. viii. 23. John ix. 6. [Num. xii. 14. for *πτ*. See Ecclus. xxvii. 13. Xen. Cyr. viii. 1, 42.]

Πτώμα, ατος, τό, from *πτίνωμαι* perf. pass. of *πτίω* to fall.—A dead body fallen to the ground, a carcase, which, by the way, from the Latin *caro* *case*, flesh fallen. occ. Rev. xi. 8, 9. Mark vi. 23. Mat. xxiv. 28. In which last-cited text I concur with those many learned interpreters who refer *πτώμα* to the Jews, and *deroi* to the Romans, and suppose the latter word to allude to the Roman military ensigns, which were eagles of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Judg. xiv. 8. *πτώμα* answers to the Heb. *רִישָׁא* a carcase, which is in like manner from the verb *רָץ* to fall. [The word is used of the ruin or fall of walls or a house in Diod. Sic. xviii. 70. See also Polyb. xvi. 31, 8; of a carcase, Polyb. xv. 14, 2. Herodian i. 15, 3. iv. 6, 2; but not in writers of a good age. See Lobeck on Phryn. p. 375. In the LXX the word is often used of great calamities, as Job xviii. 12. Prov. xvi. 19. Is. viii. 14.]

Πτώσις, εως, ἡ, from *πτῶω* to fall.—A fall or falling. occ. Mat. vii. 27. Luke ii. 34 [In the last passage the sense is metaphorical. The expression means, "shall occasion the fall;" and some interpret *fall* here as meaning sin, others as *misfortune* or *destruction*. There is little difference, as the sin would be followed by the misfortune. See Ez. xxvi. 15. Is. ii. 17. Ecclus. iii. 30. The word occurs in the sense of fall in Polyb. ii. 16, 3. Diod. Sic. iii. 56.]

Πτωχία, ας, ἡ, from *πτωχέω*.—Poverty. occ. 2 Cor. vii. 2, 9<sup>1</sup>. Rev. ii. 9. [1 Chron. xxii. 14. Job xxx. 27. Deut. viii. 9.]

Πτωχέω, from *πτωχός*.—To be or become poor. occ. 2 Cor. viii. 9. [On this important passage see Archbishop Magee, ii. p. 621. and following. He mentions that there are six passages in the LXX and Apocrypha, viz. Judges vi. 6. xiv. 15. Ps. xxxiv. 10. lxxix. 8. Prov. xliii. 21. and Tob. iv. 21. where *πτωχέω* occurs; and in every one of these there is a sense of transition from opulence to poverty, or from possession to privation. In the first and fourth the Hebrew is *פָּדַל*, which is rendered *attenuor* by Trommius and Biel, and in the same sense by the other lexicons; a sense, too, necessary from the context. In the third, fourth, and fifth, we have in the Hebrew *עָנָה*, for *עָנָה* which, in Archbishop Magee's opinion, signifies undoubtedly the becoming or being made poor. In the two last of these three, Schutz says *depauperantur*, and in Prov. xliii. 8. where the same word occurs, and Symmachus has *πτωχεύ- μένοι*, the LXX have *ταπεινούμενος*. In Tobit we have only the Greek, but the context is strong in favour of the same sense. Jerome renders the word in all these places so as to imply a change; and Schleusner expressly mentions the use of the word in the LXX in the sense of becoming poor, being reduced to indigence; and he explains it in this place of Corinthians to be in a worse condition. The Archbishop, from the evidence adduced, thinks it clear that the verb in Jewish Greek signified exclusively, to become poor. At all events, it must be allowed that it has that signification in all the remains

<sup>1</sup> [Many interpret it here in a larger sense than mere poverty, as afflictions. See Ps. xxxi. 10.]

we have ; and this is strongly in favour of giving it the same meaning in this place of Corinthians. See Hom. Od. O. 308. where, as Archbishop Magee says, there is decidedly a *change of state* implied.]

Πτωχός, ἡ, ὄν, from πίπτω perf. act. of πτώσω to shrink with fear, tremble, which from πτοίω to terrify, [or perhaps, as some etymologists say, from πτώω to fall. Suidas defines it ὁ ἐκπιπτοῦς τοῦ ἔχειν, and Suicer says that it is properly "one who has been cast down from riches to want." On the difference between πτωχός and πένυχ, (which implies a less degree of want, though the words are sometimes interchanged,) see the latter word.]

I. Poor, indigent, destitute of the goods and necessities of this life. Mat. xix. 21. xxi. 9, 11. [Mark x. 21. xii. 42, 43. xiv. 5, 7. Luke xiv. 13, 21. xvi. 20, 22. xviii. 22. xix. 8. xxi. 5. John xii. 5, 6, 8. xiii. 29. Rom. xv. 26. 2 Cor. vi. 10. Gal. ii. 10. James ii. 3, 5, 6. Rev. xiii. 16. Job xxix. 12. Prov. xiv. 21. Is. iii. 14. for ὑψ; Prov. xiii. 8. xiv. 20. xvii. 5. for ὑψ.] Comp. πένυχ.

II. Poor, in a spiritual sense, destitute of spiritual riches. Rev. iii. 17.

III. One who is duly sensible of his spiritual poverty and wretchedness. Mat. v. 3. (comp. Is. lxi. 2.) Mat. xi. 5. Luke iv. 18. comp. Is. lxi. 1. and observe that the correspondent Heb. word to πτωχοῖς of the LXX and of St. Luke is עני humble, meek. [Schleusner refers the three last passages to sense II.]

IV. Poor, unable to confer spiritual riches, such as justification and acceptance with God. Gal. iv. 9.

Πυγμή, ἡς, ἡ, from πύξ with the double fist, which from πύκα, adv. close together, closely. Observe further, that πύξ is an adv. of the like form as γυῖξ on the knees, λᾶξ with the heel, &c.—The fist, the doubled fist. So Hesychius, πυγμή, γρόνθοσ; Suidas, πυγμή, γρόνθοσ, σὺγγελεῖσις δακτύλων, the fist, the doubling of the fingers; and Pollux, [ii. 4, 147.] ἀν δὲ συγγελεῖσις τὴν χεῖρα, τὸ μὲν ἔξωθεν καλεῖται πυγμή, 'if you shut your hand, the outside is called πυγμή.' Hence the dative πυγμῇ being used, as it were, adverbially, πυγμῇ νίπτεσθαι τὰς χεῖρας, literally, to wash the hands with the fist, i. e. by rubbing water on the palm of one hand with the double fist of the other. The reader may see other interpretations of this word in Pole, Synops., Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1965. and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by washing the hands as far as the fist extended, i. e. up to the wrist. This the Rabbins call a washing πῦρ τῷ to the break or joint; and the Doctor quotes a tradition of theirs from the Talmudical Tracts, that the hands were to be thus washed. occ. Mark vii. 3. The LXX have the noun πυγμή, Exod. xxi. 18. Is. lviii. 4. for the Heb. ἤρξε the fist clenched or (to use the Eng. derivative from the Heb. ἤρξ) wrapped together. [Wahl says with the fist, i. e. strongly, the same as *fig;* or diligently, the same as *ἐπιμελῆς*. The Vulgate has frequently, (crebro,) and the Syriac diligently. Su (543)

Luther, Erasmus, and others; and so Epiphanius understands the passage, and uses the word in Hær. xv. ad init. Theophylact explains it ἀρξὶ ἀγκῶνος up to the elbow. The Jews certainly in washing clenched one fist, and then with the other hand washed that and the whole arm. See Pocock ad Port. Mos. c. 9.]

ΠΥΘΩΝ, ὄνος, ὁ, from Heb. נָחָשׁ, a species of serpent.

I. This word in the profane writers is used, so far as I can find, only in the two following senses.

1. The singular, Πύθων Python, is the name of that monstrous serpent feigned to be killed by Apollo; whence he was called Πύθιος or Pythian: which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head by the seed of the woman, Gen. iii. 15.

2. Πύθωνες, οἱ, plur., according to Plutarch, cited by Wetstein, was used in his time for the Ἐγγαστρίμυθοι, or those diviners who spake from their belly, de Def. Orac. t. ii. p. 414. τοὺς Ἐγγαστρίμυθους ἐβρουελίας πάλα, σὺνι ΠΥΘΩΝΑΣ προσαγορευομένους<sup>1</sup>. Hence,

II. Πύθων, ὄνος, ὁ, a divining demon. So Hesychius, Πύθων, δαίμονιον μαντικόν. occ. Acta xvi. 16. where Πύθωνος, I apprehend, properly means the demon himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression πνεῦμα Πύθωνος, a spirit of a divining demon, seems exactly parallel to what he uses in his Gospel, ch. iv. 33. πνεῦμα δαιμονίων ἀκαθάρτων, a spirit of an unclean demon. Further, Πύθων imports divination, either from Πύθιος Pythian, the title under which Apollo gave out his oracles at Pytho or Delphi, (whence the priests who uttered them was also called Pythia,) or else immediately from Heb. נָחָשׁ a serpent, which was an animal particularly respected by the heathens in their divinations, as being to them an emblem or representative of the solar light or Apollo, their divining god. Add to which, that, considering the religious and high regard paid to serpents in various manners among the ancient idolaters throughout the world, and which is still paid to them in some heathen countries to this day<sup>2</sup>, it seems as if that Old Serpent, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that by pretending to divine or foretell, in direct contradiction to the revelation of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

<sup>1</sup> Mollerus on Is. xix. 3. cited in Leigh's Critica Sacra, and Mintert in his Lexicon, [and Schleusner, Wahl, and Bretschneider,] say, that Apollo himself was called Πύθων; but I find no proof of this; and the learned Wolfius, on Acts xvi. 16. expressly affirms that he is never so styled. [See, however, Anthol. Gr. t. i. p. 55. ed. Jacobs.]

<sup>2</sup> See Coke's Inquiry into the Patriarchal and Druidical Religion, &c. Introd. p. 3. Vossius, de Orig. et Progress. Idololat. iv. 63. Selden, de Dis. Syr. Syntag. ii. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13. p. 229. &c. 2nd edit. Thirlby's Note on Justin Martyr, p. 45. Jones's Physiological Disquisitions, p. 289. &c.

<sup>3</sup> Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbery's Collect. of Voyages, vol. xvii. p. 48.

Πυκνός, ἡ, ὅν, from *πύκα*, adv. *close, close together*. [Properly, *thick, close*. Xen. An. iv. 7, 10. Hom. Il. A. 118. Ezek. xxxi. 3.]—*Frequently*. occ. 1 Tim. v. 23. Πυκνά, neut. plur. used adverbially, *frequently, often*. occ. Luke v. 33. Πυκνά is likewise thus applied by Homer, Il. xviii. 318. Comp. Odys. xvii. 198. and see Wetstein. [See also Aelian, V. H. ii. 21. Xen. de Rep. Lac. xii. 5. The comparative]

Πυκνότερος, α, ον, *more frequent*, [is found in the neut.] Πυκνότερον, used adverbially, *more frequently*. Acts xxiv. 26. [Dem. 1035, 14. 2 Mac. viii. 8.]

Πύκτιν, from *πύκτης* a boxer, which from adv. *πύξ* with the fist, which see under *πυγμή*.—*To box, fight with the fist*, which was one of the exercises of the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under *δίψα* III., which see, I have referred the expression *δίψα δίψων* to the *σκιμαχία* of the ancient athletes; but I now think that Kypke has much better explained it of a combatant's being obliged to *beat the air*, by his antagonist's art and agility in escaping his blows, and so forcing him to a kind of *σκιμαχία*, ΣΚΙΑΜΑΧΙΑ ΤΙΝΙ ΠΑΡΑΠΑΛΗΣΙΩΝ, as Philo, cited by Kypke, calls it; whereas the apostle aimed no vain or uncertain strokes, or such as could be avoided by his adversary, which was his own body, or the old man in him, which he was continually buffeting and subduing. [The word occ. Xen. de Rep. Lac. iv. 6. Dem. 51, 24.]

ΠΥΛΗ, ης, ἡ.

[I. Properly, the gate leading through fortifications into a city, in opposition to *θύρα* the door of a house. (See Schol. on Thuc. ii. 4. Thom. M. p. 766. and Eustath. ad Homer. Il. X. p. 1353, 50.) occ. Luke vii. 12. Acts ix. 24. Heb. xiii. 12. *without the gate*, meaning *without the city*.<sup>1</sup>]

[II. Improperly, for *θύρα* a door. Acts iii. 10. xii. 10. See also Jer. xliii. 9. Ex. xxvii. 16. Eur. Andr. 952. Xen. Cyr. vii. 5, 27.]

[III. Allegorically, an entrance. Mat. vii. 13, 14. Luke xiii. 24. Ceb. Tab. 15.]

[IV. In the expression *πύλαι Αἰδου* Schleusner thinks the power of hell is meant, "either because the gate is most strongly fortified, or because in the East the solemn judgments and councils were held at the gate;" and he explains the whole place of a promise that the Church should be preserved against all attacks of adversaries, adding, that in Hebrew *מִן הַפֶּתַח* is put for the greatest danger, as in Ps. ix. 13. (רֹחַ פְּלֹאֵן רוּחַ θανάτου), and cvii. 18. Ia. xxviii. 10. Wahl thinks the phrase is for "Αἰδός, and explains it, "hell with its inhabitants, the devil and crowd of evil spirits;" observing, that both Hebrews and Greeks give gates to Hades. He refers to the same passages as Schleusner, and to Hom. Il. viii. 367. Od. xi. 276. Diod. Sic. i. 96. See, too, Aesch. Ag. 1300. Lucr. iii. 67. Schwarz, Comm. p. 1193. Glass, Philol. Sacr. p. 1204.]

<sup>1</sup> [Schleusner says, *πύλη* is here put for *πύλαι* by synecdoche. The Roman MS. and Theodoret have *πύλαι*, and the Syriac uses the word *city*. In Jer. xlv. 6. *πύλη* is for *πύλαι*; and see Ruth iii. 11. Is. xxx. 31. and *porta* for *urbs* in Juvenal, Sat. xi. 124. Val. Flacc. Argon. l. 677.]

Πυλόν, ὄνος, ὁ, from *πύλη*.

I. A gateway, porch, such as we learn from Dr. Shaw, Travels, p. 207. the principal houses in the East are still furnished with. Mat. xxvi. 71. [Luke xvi. 20.] Acts [x. 17.] xii. 13. where see Kypke. [See Judg. xviii. 16, 17. Ez. xl. 12. Athen. v. 206. B. Schol. Lucian, iii. p. 16.]

[II. A gate or door. Acts xiv. 13. Rev. xxi. 12, 13, 15, 21, 25. xiii. 14. 1 Kings xiv. 28. xv. 10. Lucian, Hermot. § 11. In Acts xii. 14. Schleusner gives it this meaning; Wahl puts it under the first head, saying, however, that *πύλωνα* is for *τὴν θύραν τοῦ πυλῶνος*.]

Πυνθάνομαι, from the obsolete *πύνθομαι*, the same, which see.

I. To ask, inquire. Mat. ii. 4. [Luke xv. 26. xviii. 36.] John iv. 52. xiii. 24. Acts iv. 7. [I. 18, 29. xxi. 33. xiii. 19. Gen. xxv. 22. Dan. ii. 15. Xen. Mem. i. 1, 9.]

II. To learn, understand, or be informed, as inquiry. Acts xxiii. 34. [Xen. An. vii. 6, 3. Polyb. iv. 73, 1.]

[III. To take cognizance of. Acts xxiii. 20.]

ΠΥΡ, πυρός, τό.

I. Fire. [Mat. iii. 10. v. 22. vii. 19. xiii. 40. xvii. 15. Mark ix. 23. Luke iii. 9. xxii. 55. John xv. 6. Acts xxviii. 5. Heb. xi. 34. James iii. 5. v. 3. 1 Pet. i. 7. 2 Pet. iii. 17. Rev. i. 14. ii. 18. viii. 5, 8. ix. 17, 18. xi. 5. xiv. 18. xv. 2. xvii. 16. xviii. 8. xix. 12. In Acts vii. 30. Rom. x. 20. Rev. iv. 5. x. 1. the genitive *πυρός* is put for the adj. or part. *πυρρὸς*. See Ex. iii. 2. Diod. Sic. xvii. 114. Polyb. v. 8, 9. Xen. Mem. iv. 3, 7. It is used, perhaps, of burning with fire, in Acts ii. 19. See Gen. xi. 3. Zech. iii. 2. Amos iv. 11. And so Wahl and Schleusner explain 1 Cor. iii. 13, 15.]

It is spoken, Mat. iii. 11. Luke iii. 16. of the Holy Ghost, in reference to his illuminating, enlivening, and purifying virtues, and to his visible effusion in the form of fiery tongues on the day of Pentecost. Acts ii. 3. [Chrysostom thinks, that fire in Mat. iii. 12. denotes the vehemence and power of the Spirit, and so Erasmus. But it has been observed, (as by Fritzsche,) in reply both to this and Parkhurst's explanation, that in v. 12. where it is imagined the same statement is repeated, Πνεῦμα ἁγίων and *πῦρ* do not denote the same, but two very different things; and it is added, that *πῦρ*, which is more indefinite, could hardly be used to explain Πνεῦμα ἁγίων. Therefore some think the fire of hell intended, as threatened to the wicked under the new covenant, while the gifts of the Spirit are promised to the obedient.]

God is called a consuming fire, in respect of his infinite purity, and of his fiery and devouring indignation against presumptuous and impenitent sinners. Heb. xii. 22. Comp. x. 27, 31. Deut. iv. 24. ix. 3. where in the LXX, *πῦρ καταναλίσκων*, a destroying fire, answers to the Heb. *אֵשׁ חֹרֶק*, a devouring fire. See also Deut. xxxii. 22.

It is spoken of the Gospel, principally on account of those violent heats and furious contentions, and persecutions, which should, through the wickedness of men, be the consequence of its being published in the world. Luke xii. 49. Comp. 51. Mat. x. 34.

It denotes the Fire of Persecution, which was

to prove every man's work of what sort it was, i. e. to show the real characters of the several kinds of persons, of whom the different teachers of Christianity builded up the Church. occ. 1 Cor. iii. 13. twice. Let the reader attentively peruse 1 Pet. ii. 4-6. and Eph. ii. 20-22. in the Greek, and closely compare those passages with 1 Cor. iii. 9-17. and then he will probably see reason to embrace this explanation, which is Macknight's, of the fire mentioned 1 Cor. iii. 13<sup>1</sup>. "That the fire of which the Apostle speaks," says that able commentator in his note on this verse, "is the fire of persecution, I think evident from 1 Pet. iv. 13. where the persecution, to which the first Christians were exposed, is called *πύρωσις*, a burning among them, which was to them for a trial. According to the common interpretation, the doctrine which one teaches is called his work. But, in that case, I wish to know, how doctrines can be tried by the fire either of persecution or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by wood, hay, and stubble, were by any teacher built into the Church, the fire of persecution would discover them; because, as parts of the Church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the Church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God. ver. 17." Thus far Macknight.—I add, that the descriptive expressions in ver. 12-15. would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman consul Mummius, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see Ancient Universal Hist. vol. ii. p. 699. 1st edit. fol. and comp. Wetstein on 1 Cor. iii. 13.

It refers to the fire of hell. Mat. iii. 12. [xiii. 50. xviii. 8.] xxv. 41. Mark ix. 43-45. [Jude 7. Rev. xiv. 10. xix. 20. xx. 10, 14, 15. xxi. 8. Ps. lxxvi. 24. Ecclesi. xvii. 19.]

[II. It is used of thunder and lightning. Luke ix. 54. xvii. 29. Rev. xiii. 13. xx. 9. Schleusner and Wahl add 2 Thess. i. 8. joining, of course, the words *ἐν πυρὶ φλογός* with the preceding ones, and referring to the terrible majesty in which the Judge of the earth will appear. So Griesbach points the passage. Others, as Macknight and our version, join them with the following words, and refer the place to the next head. Comp. Heb. xii. 18. Rev. viii. 7. In Heb. *שֶׁ* is used simply in this sense. Ps. xxix. 7. Is. xxix.

6. In good Greek *πῦρ* is so used, absolutely, Soph. Antig. 135. or with *Διός*, Eur. Phoen. 1192. and *ignis* in Latin. See Hor. l Od. 34, 5.]

*ἑστὴ* *Πυρά*, ἄς, ἡ, from *πῦρ* fire.—A heap of fuel collected to be set on fire, or actually burning, a fire in this sense, a *PYRE*, *PYRA*. occ. Acts xxviii. 2, 3. [Judith vii. 5. 2 Mac. i. 22. vii. 5. x. 36. Xen. An. vi. 4, 6. Hesychius *πυραὶ πυρακαίαι*.]

*Πύργος*, οὐ, ὁ.

A tower, [used for defence, as in a town, vineyard, &c. Mat. xxi. 33. Mark xii. 1<sup>2</sup>. Luke xiii. 4. xiv. 28. In the two last places it may mean a castle or palace. (Paus. i. 30, 4. Polyb. i. 48, 2.) Schleusner thinks that this is the meaning in all the passages cited; Wahl, in the last only. See Is. xxix. 3. Xen. Hell. iii. 1, 22.]

*Πυρεσσῶ*, from *πυρεός*.—To be sick of a fever. occ. Mat. viii. 14. Mark i. 30. [Æschin. 69. last line but one.]

*Πυρεός*, οὐ, ὁ, from *πῦρ* fire.—A fever, so called from the preternatural heat of the body in that disorder. Thus the Latin *febris* (whence Eng. fever) is from *ferbo* or *ferreo* to be hot, which, by the way, are derivatives from the Heb. *טָרַח* to be hot. Mat. viii. 15. [Mark i. 31. Luke iv. 38, 39. John iv. 52. Acts xxviii. 8.] On Luke iv. 38. Wetstein cites Galen repeatedly, observing that *πυρεός* *μύγας* is an usual expression with the medical Greek writers. *Πυρεοί*, οἱ, the fever-fits, the burning fits of a fever. occ. Acts xxviii. 8.—The LXX use this word, Deut. xxviii. 22. for the Heb. *טָרַח* a burning inflammatory fever, from *טָרַח* to kindle, as a fire. [Demosth. 1260, 20. Xen. Mem. iii. 8, 3.]

*Πύριμος*, ἡ, ον, from *πῦρ* fire.—Of fire, fiery, igneous. occ. Rev. ix. 17. [Ez. xxviii. 14, 16.]

*Πυρώω*, ὦ, from *πῦρ* fire.

I. To set on fire, burn. Hence *πυρδομαι*, οὔμαι, pass. To be set on fire, be on fire. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under *βίλος*<sup>2</sup>.

II. Of metals, *πυρδομαι*, οὔμαι, to glow with heat, as in a furnace. Rev. i. 15. We have the same expression in Polycarp's Martyrdom, § 15. ed. Russel: 'Ὁς χρυσὸς καὶ ἀργυρὸς' EN KAMI'NQ: ΠΥΡΟΥ'ΜΕΝΟΣ, 'As gold or silver glowing in the furnace.' WAKE. *Πεπυρωμένος* particip. perf. pass. what hath thus glowed, and so is tried or purified. Rev. iii. 18. [In the first place, Schl., and apparently Wahl, read *πεπυρωμένην*. Schl. translates, to try with fire, in both passages. Wahl refers the first to sense I. See Prov. x. 21. Zech. xiii. 9. and comp. 2 Sam. xxii. 31. where Theodoret expressly explains *πεπυρωμένα* by *τὰ δοχίμα καὶ ψεύδους ἀπηλλαγμένα*; and see his commentary on Ps. xviii. 30.]

III. Figuratively, *πυρδομαι*, οὔμαι, to burn, or be fired, as it were, with grief and zeal<sup>3</sup>. occ. 2 Cor. xi. 29. [See 2 Mac. iv. 38.]—with unchaste desires. occ. 1 Cor. vii. 9. So Latin *ardeo*,

<sup>1</sup> [Schleusner says, great danger is meant in ver. 15. as in Is. xlii. 2. Jer. xlii. 45. Joel ii. 3. See Cic. pro Dom. 49. pro Milone 5. Comp. Amos iv. 11. Zech. iii. 2. Jude 23.]

<sup>2</sup> [On these two passages, Parkhurst refers to Bishop Lowth on Isaiah v. 2. adding, that the tower in the vineyard refers to the temple at Jerusalem. Livy (xxxiii. 48.) speaks of towers for the defence of country farms or places.]

<sup>3</sup> [Schleusner explains this of darts filled with fire; so that *βέλη πεπυρωμένα* is the same as *πυρρόρα*, and so the phrase is used in Apollod. Bibl. ii. 4.]

<sup>4</sup> See Heb. and Eng. Lex. in *τῆρι* IV.

uror. [See Hor. l Od. xix. 5. Virg. *Æn.* iv. 68. Call. H. in Ap. 49.]

**Πυρρῶζω**, from πυρρός *red*.—*To be or look red.* occ. Mat. xvi. 2, 3. [On this word Fischer (xxix. 2.) says that he doubts if it can be found, except in those two places.]

**Πυρρός**, ἄ, ὄν, from πῦρ *fire*.—*Red, of a fiery colour.* occ. Rev. vi. 4. xii. 3. [Gen. xxv. 30. Num. xix. 2. Zech. i. 8. Xen. de Ven. iv. 7.]

**Πύρωσις**, εως, ἡ, from πυρῶ.

I. *A burning.* occ. Rev. xviii. 9, 18.

II. *A fiery trial, a proving or trial, as of metals by fire.* So Hesychius, δοκιμασία. occ. 1 Pet. iv. 12. Comp. πυρῶ II. 1 Pet. i. 7. and Ps. lvi. 10. Zech. xiii. 9. in LXX. and under πῦρ. [See Prov. xxvii. 21.]

**Πωλῶ**, ὦ.—*To sell.* Mat. x. 29. xiii. 44. [xix. 21. xxi. 12. xxv. 9. Mark x. 21. xi. 15. Luke xii. 6, 33. xvii. 28. xviii. 22. xix. 45. xxii. 36. John ii. 14, 16. Acts iv. 34, 37. v. 1. 1 Cor. x. 25. Rev. xiii. 17. Is. xxiv. 2. Joel iii. 3. Nahum iii. 4. See Casaubon ad Aristoph. Eq. 316. The word is said to be derived from πῶλος *a foal, or colt*; all buying and selling having been originally effected by barter, as of animals, &c.]

**Πῶλος**, ου, ὁ, q. πῶλος, from πόα *the grass, and ἄλλομαι to leap, frisk*, says Mintert.—*A foal, or colt*, generally of the horse kind, and that whether very young, or come to its full growth; but in the N. T. it is spoken only of an *ass's foal* or *colt*. Mat. xxi. [5, 7. Mark xi. 2, 4, 5, 7. Luke xix. 30, 33, 35. John xii. 15. it is used of a *horse's colt* in Ælian, V. H. vii. 13. Xen. de Re Eq. i. 17. But the Scholiast on Aristoph. Pac. 74. says it is used for the young of other animals. See Gen. xxxii. 15. xlix. 11. Zech. ix. 9.] Hence Latin *pullus*, and perhaps Gothic *fulce*, and Saxon, Danish, and Eng. *foal*.

**Πῶποτε**, adv. from πῶ *yet*, and πόρε *ever*.—*Ever yet, at any time.* Luke xix. 30. John i. 18. [v. 37. vi. 35. viii. 33. 1 John iv. 12. 1 Sam. xxv. 28.]

**Πῶρος**, ου, ὁ.

I. A kind of *stone*, like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. xxxvi. 17.

II. *A calculous or chalky concretion*, which is formed preternaturally in some part of the human body, as in the joints.

III. *The callus, "the hard substance by which broken bones are united."* Johnson. [See Dioscorid. i. 90. Ælian, V. H. ix. 13.] This N. occurs not in the N. T., but is inserted for the clearer explication of the following derivatives.

**Πυρῶ**, ὦ, from πῶρος, which see.—*To harden, make hard*, like a *stone*, or *to make callous* and *insensible* to the touch, like the *calculous concretions* of the human body, or like the *callus* or *osseous cement* of broken bones. Comp. πῶρωσις. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our translators render it *blinded*. So Hesychius explains πεπωρωμένοι not only by ἐκκληρωμένοι *hard, hardened*, but also by τερωφλωμένοι *blinded*, and ἐπωρώθησαν by ἐνυφλώ-

θησαν *were blinded*. In John xii. 40. however, τερωφλωκεν αὐτῶν τοὺς ὀφθαλμούς, he hath blinded *their eyes*, is mentioned as distinct from πεπωρωκεν αὐτῶν τὴν καρδίαν. But <sup>1</sup> if πῶρος be ever taken in the sense of *blinding*, it must be derived immediately from πῶρος *blind*, which may very naturally be deduced from πῶρος denoting that *callus, skin, or film* over the eye which is usual in *blindness*.—This V. is once used in the LXX for the Heb. שָׁרַף *to shrink, to grow flat*, and consequently *dim*, as the eyes from grief. Job xvii. 7.

**Πῶρωσις**, εως, ἡ, from πῶρος, which compare.

I. *The callus or cement of broken bones.* So Hesychius, ἢ ὁστίων σύμψυσις καὶ σύνδεσμος, and Galen, cited by Wetstein on Mark vi. 52. in ταῖς τῶν καταγμάτων ΠΟΡΩΣΕΣΙ, 'in the callousities of fractures.' [It may also denote the hardening or callosity of the skin.]

II. *Hardness, callousness, or blindness.* occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

**Πῶς**, adv.

[I. *How? in what way?*]

[(1.) Generally, and in simple interrogations. See Luke x. 26<sup>1</sup>. John vi. 52. vii. 33. xiv. 9. Mat. vii. 4. xxii. 12. Luke i. 34. Ceb. Tab. 5. Xen. Hiero. i. 31.]

[(2.) In interrogations, implying a negative. Mat. xii. 29, 34. xxii. 45. John ix. 16. 1 John iii. 17. iv. 20. Mark iv. 13. John iii. 12. Rom. iii. 6. vi. 2. x. 14, 15.—with οὐν *how then?* Mat. xii. 26. Rom. x. 14. et al. Ceb. Tab. 34. and 35.—with a subj. instead of a fut. indic. Mat. xxii. 33.—with ἄν and opt. Acts viii. 31. Plat. Crit. 6. Lucian, Dial. Deorr. xxvi. 3. Matthize, § 514 609.]

[(3.) *How happens it that?* John vii. 15. Acts ii. 8. 1 Cor. xv. 12. Gal. iv. 9. Lucian, Dial. Deorr. i. 3. Plat. Phileb. 96.—with οὐ, Mat. xxii. 43. John vi. 42. Xen. Symp. ii. 10.—with οὐ, Mat. xvi. 1. Mark iv. 40. viii. 21. Luke xii. 56. et al. Xen. Cyr. ii. 3, 11. Dem. 155, 22.]

[(1.) For ὅπως *how*, in oblique clauses. With the indic. (see Matthias, § 507, 3.) Mat. vi. 28. xii. 4. Mark v. 16. Luke xiv. 7. Rev. iii. 3. et al. Xen. Mem. i. 2, 36. Cyr. i. 6, 16.—with subj. (Matthias, § 515, 2.) Mat. x. 19. Acts iv. 21.—with fut. indic. for the subj. See Mark xi. 18.] In Mark ix. 12. if the common reading be retained, supply εἶπεν before πῶς and (in answer to their first scruple, ver. 10. how the Son of Man, the Messiah, could die) *he told them how he must suffer many things, &c.* See Whitby. But observe, that fourteen MSS., among which the Alexandrian and two other ancient ones (see Griesbach) for καὶ πῶς have καθὼς *as*; and that Bp. Pearce, whom see, embraces this as the true reading, as does also the learned Marsh in note 3. vol. i. p. 436. of his translation of Michaelis's Introduct. to N. T. The bishop transposing ὅτι, as our translators have done in other texts, renders the words in Mark, *and that, as it is written*

<sup>1</sup> See Leigh's Critica Sacra in πῶρος and πῶρωσις, and Lee's Sophron. vol. iii. p. 571. note.

<sup>2</sup> Kypke shows that the Greek writers frequently apply it for *πῶς*; *what?* in the same manner.

of the Son of Man, he [John the Baptist] may suffer many things and be set at nought.

[III.] For *ὡς*, prefixed to an adverb or adjective, *how much, how very*. Mark x. 23, 24. Luke

xii. 51. xviii. 24. See Marc. Anton. vi. 27. Xen. Mem. iv. 2, 23. Cyr. i. 2, 11.]

IV. Indefinite, *by any means*. Acts xxvii. 12, 29. Rom. x. 14. et al.

## P.

P, ρ, ρ, rho. The seventeenth of the more modern Cadmean letters, but the twentieth of the ancient Cadmean alphabet: in which it answered to the Hebrew or Phœnician *resh* in order and power. Its forms, P, ρ, though plainly related to the Hebrew *resh* (ר), approach still nearer to that of the Phœnician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *rho* is an evident corruption of *resh*, the *sh* being dropped, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *roē*.

☞ 'PABBI'. Heb.—*Rabbi*, Heb. רַבִּי from רַב *great, excellent, chief, master*, (see 2 Kings xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3. in Heb.) and pron. suffix 'my, q. d. *my chief, my master, Rabbi* is, as St. John informs us, ch. i. 39. equivalent to διδάσκαλε *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish doctors; and a most arrogant and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the law and the prophets. (See Whitby on Mat. xxiii. 8. and under παραδόσεις.) Our blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word; for *one*, adds he, *is your καθηγητής guide*, or (which appears to be the truer reading) διδάσκαλος *teacher, even Christ*, Mat. xxiii. 7, 8; and accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in truth a *Teacher sent from God*, even that *great Prophet who should come into the world*, and of whom the Lord hath said by Moses, Deut. xviii. 19. *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*. On this and the following word, see Campbell's Prelim. Dissertat. vii. part ii. p. 321. &c. [occ. Mat. xxiii. 7, 8. (where Christ forbids his disciples to be called by this name.) xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. It has been observed by Townson, that St. Luke never uses the word, but substitutes the Greek ἐπιστάτης. It is said, that this title arose only in our Lord's time from a schism between the schools of Schammai and Hillel. Before that, no prophet, nor even Hillel himself, when he came from Babylon, was addressed by that title. Of the three רַבִּי רַבִּי and רַבִּי the first was less honourable than the 2nd, the 2nd than the 3rd.]

☞ 'PABBONI', or 'PABBOYNI'.—*Rabboni*. It seems not a pure Hebrew word, but to be (547)

formed from the Chaldee רַבִּי or רַבִּי<sup>1</sup> a *chief, master*, and 'my. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλε *teacher*; but Lightfoot and others say it was a title of *higher respect*. occ. Mark x. 51. John xx. 16.

'Ραβδιζω, from ράβδος a *rod*.—*To beat with rods*, i. e. *small sticks or twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25<sup>2</sup>, where see Macknight. [Judg. vi. 11. Ruth ii. 17. Is. xxvii. 12.]

'ΡΑΒΔΟΣ, ου, ῆ.

I. A *staff*, which supports a man in leaning, or assists him in walking. occ. Mat. x. 10. (where see Wetstein and Campbell.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מַטֵּה, Gen. xlvii. 31. et al. freq. and to ὑποστήριξις a *supporting staff*, Exod. xxi. 19. et al. [Wahl makes a separate head, viz. *Virga*, a *rod* of any kind, and puts Heb. ix. 4. Rev. xi. 1. under it, referring to Num. xvii. 2. Schleusner puts Rev. xi. 1. first under the head *Virga*, *baculus*, *scipio*, and then under *Virga menatoria*, referring to Ez. xl. 3. He gives the sense of *ramus*, a *bough* or *branch*, to Heb. ix. 4. citing Num. xvii. 2, 3, 5—10. Ez. vii. 10. Gen. xxx. 37—40. and Is. xi. 1.]

II. A *sceptre*, figuratively denoting *government*. occ. Heb. i. 8. which is a citation from the LXX of Ps. xiv. 6. where it answers to the Heb. מַטֵּה a *sceptre*. Comp. Rev. xi. 1. [Esth. iv. 10. v. 2.] So the iron rod mentioned Rev. ii. 27. xii. 5. xix. 15. denotes the *irresistible power* and *authority* of Christ. Comp. Ps. ii. 9.

III. A *rod* or *staff* of correction, in a figurative view. occ. 1 Cor. iv. 21. where Chrysostom, ἐν κολάσει, ἐν τιμωρίᾳ, 'with chastisement, with punishment.' In this sense also ράβδος is used by the LXX for the Heb. מַטֵּה. Exod. xxi. 20. 2 Sam. vii. 14. et al. [Æsch. Soc. D. iii. 8. Is. x. 24. xi. 4. Job xxi. 9.]

☞ 'Ραβδόυχος, ου, ὁ, from ράβδος a *rod*, and ἔχω to have.—A *beadle* or *serjeant*, properly a *lictor*, i. e. an *inferior officer* in the Roman government who attended the superior magistrates to execute their orders. It is generally known that these *lictors* carried on their shoulders the *fusces*, which were a bundle of rods with an axe in the middle of them, as the ensigns and instruments of their office; whence their Greek name ραβδόυχος, which is used by Polybius, Dionysius Halicarn., Plutarch, [Q. Rom. p. 280.] and Herodian, [vii. 8, 11.] See Wetstein on Acts xvi. 22, 35, 38. [Schl. says that the ραβδόυχοι were officers of the provincial magistrates, quite different from the *lictors*, who attended on the consuls and prætors. Whether the provincial ραβδόυχοι carried

<sup>1</sup> See Castell. Chald. under רַבִּי.

<sup>2</sup> [See Deut. xxv. 2. Joseph. Ant. iv. 8.]

axes in their fasces, I know not; but I am not aware of any other difference, except that one was at Rome, the other in the country. He cites, I suppose after some commentator, Thuc. v. 50. as giving an instance of *παίδουχος* in this sense. A moment's attention, or Gottleber's note, would have shown him that very different personages, viz. the judges of the games, were there referred to under the same title, as having a wand or sceptre in token of their authority. See Potter, book ii. ch. 21. Poll. On. iii. 30, 153.]

655 'Ραδιούργημα, ατος, τό, from *ραδιουργίω* to be ready for the perpetration of any wickedness, to commit it readily and craftily, which from *ραδιουργός* a person ready for any wickedness, an abandoned villain, a crafty knave, which from *ράδιος* easy, ready, and *έργον* a work, deed.—Villany, wickedness, depravity, deceit. occ. Acts xviii. 14. [Hesychius has *ραδιουργίη* κατοποιεῖ, δεινοποιεῖ. See Xen. de Rep. Lac. ii. 2. iv. 4. Joseph. Vit. § 65.]

656 'Ραδιουργία, ας, ή, from *ραδιουργός*, which see under the last word.—Wickedness, mischief, craftiness. occ. Acts xiii. 10. [Xen. de Rep. Lac. xiv. 4. Polyb. xii. 10, 5. Diod. Sic. v. 11. xc. 68. It seems especially to denote craftiness. See Thom. M. p. 769. and Lucian there cited (t. ii. p. 598. ed. Græv.). In Xen. Cyr. i. 6, 34. it means facility of doing any thing.]

'ΡΑΚΑ'. Heb. or Syriac.—*Raka*, a term of contempt evidently derived from the Heb. *רָק* to be empty; so it denotes a vain, empty, worthless fellow, in which sense the plur. *רָקִים* or *רָקִים* occurs in the Hebrew Bible, Judg. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains *ρακά* by *κενός* empty. But this word, having the Syriac or Chaldean termination, does not seem pure Hebrew. The Syriac version in Mat. has *ܪܟܐ*, which is also often used in the Talmudical Tracts as a word of contempt or reproach<sup>1</sup>. See Wetstein. occ. Mat. v. 22.

'Ράκος, εος, ους, τό, from *ῥάσσω* 2 aor. pass. of *ῥήσσω* to break, tear.

I. In the profane writers, a torn garment. [Hesychius explains it by *διεῤῥωγός ἱμάτιον*.] So Aristophanes, Plut. 539. *ἀνθ' ἱματίου μὲν ἔχειν* 'ΡΑΚΟΣ, ' instead of a garment to have *ράκος*; where the Scholiast explains *ράκος* by *διεῤῥηγμένον χιτῶνα*, a torn coat. [Ceb. Tab. 10. Jer. xxxiii. 11.]

II. In the N. T. a piece of cloth cut off. occ. Mat. ix. 16. Mark ii. 21.

'Ρανρίζω, from *ρανρός* besprinkled, which from *ραίνω* to pour all over, wet, besprinkle, from *ραίνω* to flow.—To sprinkle, besprinkle, cleanse by sprinkling. occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the purifying and cleansing blood of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2. [See Lev. vi. 27. Ps. li. 7.]

657 'Ραντισμός, οὔ, ό, from *ῥαντίζω* perf. pass.

<sup>1</sup> [Some derive the word from *רָק* spuit, expuit, and so make it denote a vile, contemptible person. The Codex Bezae says, (19c.) that it does not imply great contempt; but, as we say to a servant *ἀνάθεσθ' αὐτόν*, so the Syrians use 'Ρακά for *εὖ*. But in 31 and 24. it explains the word by *κατάκτερε*.]

pass. of *ρανρίζω*.—A being sprinkled, a sprinkling, a cleansing or purifying from sin by sprinkling. occ. Heb. xii. 24. (see Macknight.) 1 Pet. i. 2. where see Bowyer's Conjectures. [This passage of St. Peter, Schleusner rightly paraphrases *ἵνα ραντίζωνται αἱματι Ἰησοῦ Χριστοῦ*, that they may be purified by the blood of Jesus Christ. On this use of the genitive, see Matthiae, § 313.]

'Ρανίζω, from *ρανίς* a rod or stick, the same, according to Hesychius, as *ράβδος*, which see.

I. To beat with a stick or sticks. So Hesychius explains *ραπίσαι* by *ράβδω πληξαι*: and thus Beza and Erasmus Schmidt understand it, Mat. xxvi. 67. [Herod. vii. 35. of beating with whips.]

II. To strike on the face with the palm of the hand, to give a slap on the face. So Suidas, *ραπίσαι*, *παράξει τὴν γνάθον ἀπλῆ τῇ χειρὶ*, 'ραπίσαι means to strike the cheek with the hand open,' by which circumstance it is distinguished from *κολαφίζω*, which see. So the Etym. Mag. 'ΡΑΠΙΣΑΙ, *τὸ παράξει τὴν γνάθον ἀπλῆστω* (read *ἀκλίστω*) *χειρὶ*, 'ραπίσαι is to strike the cheek with the hand not shut or clenched.' occ. Mat. v. 39. xxvi. 67. See Wetstein and Kypke on Mat. v., who show that Plutarch, [Themist. t. i. p. 117. ed. Wechel.] Achilles Tatius, Josephus, [Ant. viii. 15, 4.] and Hyperides use the V. in this latter sense. [There is a very long dissertation in Fischer de Vit. Lex. N. T. iii. 2. on this word, establishing Parkhurst's explanation. And so Schl. and Wahl. See Hos. xi. 4. 3 Eedr. iv. 30.]

'Ράπισμα, ατος, τό, from *ῥαπίσμαι* perf. pass. of *ραπίζω*.—A blow on the face with the palm of the hand, a slap on the face. occ. Mark xiv. 65. John xviii. 22. xix. 3. [Is. l. 6. Aleph. iii. 6. This word was unknown to the earlier Greeks. See Fischer, where referred to in *ραπίζω*.]

'ΡΑΠΤΩ.—To sew, sew together. This V. occurs not in the N. T., but is inserted on account of its derivatives.

'Ράφις, ιδος, ή, from *ῥάφα* perf. act. of *ῥάπτω* to sew.—A needle to sew with. occ. Mat. xix. 24. Mark x. 25. Luke xviii. 25. [Phrynichus says that no one would know what *ράφις* meant; but Lobeck on that author, p. 90. shows that this is going too far. See Schwarz. on Olear. de Style, p. 286. Pollux (x. 31, 137.) quotes this word from the Plutus of Archippus, *ραφίδα καὶ λίνω λαβών, τὸδε ῥήγμα σὺρραψον*.]

658 'ΡΕΔΗ, ης, ή.—A coach, a chariot. occ. Rev. xviii. 13. '*Rheda* is a Latin word which first came from the Gauls, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly a coach, with this difference, that they had not then the use of slings [braces] to make them so easy as now.—Isidorus<sup>2</sup>, *Rheda, genus relicti quatuor rotarum* (i. e. *rheda*, a kind of vehicle with four wheels).—Tully<sup>3</sup> says, that Milo, when

<sup>2</sup> [Clearly the reading is *ἀπλῆ τῇ χειρὶ*.]

<sup>3</sup> Orig. lib. xx. cap. 12.

<sup>4</sup> Orat. pro Milone, § 10. So Horace, li. 6, 42. says of himself, that Mæcenas admitted him into his acquaintance.

—Duntzart ad hoc, quem tollere rheda  
Vult, iter faciens—

Only that he might take him into his *rheda* or coach on a journey.



Clodius was slain, rode in a *rhedā* with his wife; and elsewhere<sup>1</sup> he handsomely describes a fluttering coxcomb on his travels (in his *rhedā*).—The word, I say, is Gallic, but some say it is Syriac<sup>2</sup>, and some Chalde<sup>3</sup>; the Romans say they had it from the Gauls, so Quintilian<sup>4</sup>, but the ancient Germans had it too.” Thus the learned Daubuz on Rev. xviii. 13. [See Alberti ad Gloss. Gr. N. T. p. 69. Suicer, ii. p. 899.]

‘PEMΦA’N, or, according to the Alexandrian MS., ‘PAIΦA’N, or, as other copies and versions read, ‘PEΦA’N<sup>5</sup>. Heb.—*Remphan*, *raiphan*, or *rephan*. occ. Acts vii. 43. The Hebrew of Amos v. 26. to which the text in Acts refers, may be most literally translated thus: *But ye have borne the tabernacle of your Moloch, and the Chiun of your images*, the star, shine or glory of your *Alein*, which ye made to yourselves; LXX and Acts, *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Παϊφάν* (Acts ‘*Ρεμφάν* or ‘*Ρεφάν*) τοὺς τύπους<sup>6</sup> οὓς ἐποιήσατε (LXX *εἰκοναῖς*) (Acts *προσκυνεῖν αὐτοῖς*).—τῆς *Chiun* may be derived from the V. *תָּה* to burn; and it is plain that in the Heb. *the star* (כֶּכֶל *shins* or *glory*) of your *Alein* is explanatory of the *Chiun* of your images; accordingly the LXX omit *Chiun*, and retain only τὸ ἄστρον *the star*; but then they add Παϊφάν as the name of that idol which the Heb. expresses by the plural N. תָּה. Hence then, and considering that at the time of which the prophet speaks, most idols, and particularly those of the Egyptians, were probably of the compound<sup>7</sup> kind, as the *Cherubim* and *Teraphim*<sup>8</sup> likewise were, ‘*Ραιφάν* or ‘*Ρεμφάν* may best be understood to mean a compound image placed in glory<sup>9</sup>; and the word itself may, like *Teraphim*, be deduced from the Heb. *תָּה* to be still, i. e. through awe or reverence, as denoting the representative object of their religious veneration.

‘PE’Ω, 1 fut. *ρεύσω*, [or rather in good Greek *ρεύσομαι*.]—*To flow*, as waters. occ. John vii. 38. [Ex. iii. 8, 17. Josh. v. 6. Jer. xi. 5. for 2n. Song of Sol. iv. 16. for *ἔλ*. See Xen. An. i. 2, 7. Herodian, vii. 1, 17. Eur. Bacch. 143.]

‘PE’Ω, from *πίω* to *flow*, according to that of Homer, II. i. 249.

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκύν ‘PE’EN ἀδὴ.  
And from his tongue words sweet as honey flow’d.

[See also Hesiod, Theog. 39. Theoc. xx. 26, 27.]

[I. *To speak*.]

[(1.) Of the words of prophets. Mat. i. 22. ii. 16, 17, 23. iii. 3. iv. 14. viii. 17. xiii. 35. xxii. 31. xiv. 15. xxvii. 9. Mark xiii. 14. Acts ii. 16. xiii. 40. Rom. ix. 12, 26. Gal. iii. 16. (of promises.) See Xen. Cyr. iii. 3, 51. Symp. viii. 42.]

[(2.) Of answers. 2 Cor. xii. 9. Rev. vii. 14.]

[(3.) Of orders. Mat. v. 21, 27, 31, 33, 38, 43.]

<sup>1</sup> Cic ad Attic. lib. vi. epist. 1.

<sup>2</sup> Leigh, Crit. Sacr.

<sup>3</sup> Bochart, Canaan, lib. i. cap. 42. (col. 672. ed. Leuaden.)

<sup>4</sup> De Inst. Orat. lib. i. 5. “*Plurima Gallica uenerunt, ut rheda et petroritum, quorum altero Cicero tamen, altero Horatius utitur.*”

<sup>5</sup> See Mill’s and Wetstein’s Various Readings.

<sup>6</sup> *Αἰών* is wanting after *τύπος* in the Alexandrian MS. of LXX, as well as in the Acts.

<sup>7</sup> See Heb. and Eng. Lexicon, under תָּה V. 2, 3, 15, 16.

<sup>8</sup> Ibid. under תָּה X.V. and above *θεραπεία*.

<sup>9</sup> Ibid. under תָּה II.

Luke ii. 24. John xii. 50. Rev. ix. 4. 2 Kings v. 6. Thuc. viii. 11.]

[(4.) Of threats. Acts viii. 24.]

[II. *To call* (by a name), *speak* of as. John xv. 5.]—The 2nd aor. pass. is either *ἑρρήθην*, as Mat. v. 21, 27, 31, 33; or *ἑρρήθην*, as Rom. ix. 12, 26. Gal. iii. 16. [See Lobeck on Phryn. p. 447.]

On *ἑρρήθην*, Mat. v. 21. Markland observes, “This word, in these writings, always implies more than barely *it hath been said*; namely, something as spoken from God, or by his order: whence it appears that τοῖς ἀρχαίοις signifieth to (not by) the ancients, or those of old.” Append. to Bowyer’s Conject. [It has been much disputed whether the translation here recommended by Markland, or the other, by the old teachers, is right. In the first place, there is no doubt that, grammatically speaking, the use of the dative in the latter sense is quite admissible. Kypke, on the place, and many others, (Wolf, Palairet, &c.) have given examples. See Matthiæ, § 392, β. The arguments of the two parties are much as follows. Grotius, Alberti, Rosenmüller, and others, after the Greek interpreters, say that Christ, in v. 17. spoke of coming to fulfil or complete the law of Moses (πληρῶσαι), and that he did so by giving this fuller and better explanation of it than had been given before. They add, that the word ἀρχαίοι, as applied to the people of the age of Moses, is used with propriety. In reply to this it is said, as by Kypke, Wolf, Kuinoel, and Fritzsche, that the object of Jesus was to diminish the authority of the Pharisees, and not that of the law, which, in v. 17. he had so highly extolled; that if ἀρχαίοις had the sense contended for, the corresponding clause would be ὑμῖν δὲ λέγω ἐγώ; that, as to ἀρχαίοι, old and new are relative terms; (see as examples Acts xv. 7. xxi. 16.) and that the form here used by our Lord is common in the Talmud to express any common opinion of the Rabbins, (see Schoettgen, H. H. and Lightfoot ad l. and Edzard ad Avoda Sara, c. 2. p. 284.) but not Scripture. What to me confirms the second opinion is, that what our Lord cites is not mere scripture, but *scripture with a comment*. I cannot therefore doubt that it was the commentators, i. e. the Jewish doctors, he meant to correct.]

‘*Ρῆγμα*, ατος, τό, from *ῥήγγμαι* perf. pass. of *ῥήγνυμι* or *ῥήσσω* to break.—*A breaking down*, ruin. occ. Luke vi. 49. [Polyb. xiii. 6, 8. Dem. 294, 21. 1 Kings xi. 30. Amos vi. 11.]

‘*ΡΗΤΝΥΜΙ*, [ῥήγνύω, or ῥήσσω. See Hom. II. xviii. 571. Mark ii. 22. ix. 18. 1 Kings xi. 31. Moeris. p. 337. Thom. M. p. 788.]

I. *To break, burst*. [Mat. ix. 17.] Mark ii. 22. Luke [v. 37. Is. xxxiii. 23. Num. xvi. 31. Ez. xxxiii. 23. Xen. Cyr. i. 2, 16. Diocl. Sic. i. 19.]

II. *To rent, tear*, as dogs or swine do. Mat. vii. 6. where see Bowyer and Campbell. Comp. Job ii. 12. Eur. Bacch. 1131. So *laqueo*, Phædr. ii. 3.

III. *To dash or throw against the ground*, allido. So Vulg. in Mark, *allidit illum*; and Hesychius explains ῥῆξαι (inter al.) by *καταβαλεῖν to cast or throw down*. occ. Mark ix. 18. Luke ix. 42. See Wolfius and Wetstein on Mark. I add that Homer, II. xviii. 571. applies this word to dancers beating the ground with their feet. [Comp. Is.

xiii. 16. and προσήρῳσιν in Aq. Pa. ii. 9. Wisd. iv. 19. So Schleusner and Bretschneider. Wahl interprets it of *distorting the limbs*.]

IV. *To break forth into a voice or cry*, occ. Gal. iv. 27. which is a citation from the LXX of Is. liv. 1. [See also xlix. 13. lii. 9.] The purest of the Greek writers use the phrase ῥήται φωνῇ for *bursting forth into a voice or cry*, as may be seen in Raphaelius and Wetstein on Gal. iv. 27. and in Duport's lectures on Theophrastus, p. 316. ed. Needham. Comp. also Kypke. In like manner Virgil applies the Latin *rumpere vocem*, Æn. ii. 129. [Herod. v. 93. Aristoph. Nub. 963. Heins. Ex. Sacr. p. 462.]

Ῥῆμα, ατος, τό, from ῥήναι perf. pass. of ῥῶ to speak.

I. *A word spoken or uttered*. Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4. and Macknight there. [Schl. and Wahl do not recognise the distinction between senses I. and II. Bretsch. does, but gives as instances of sense I. Mat. xx. 26. Acts vi. 11, 13. x. 44. xxvi. 25. Heb. xii. 19. Wahl explains Mat. xxvii. 14. to mean an *accusation*, and so Kuinoel; but this is only the meaning by inference.]

II. *A speech or sentence* consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5. Hutchinson observes, that Xenophon in like manner uses ῥῆμα for a *speech*, Cyrop. viii. [4, 12.] p. 478. ed. 8vo. [Add Mat. v. 11. (where Parkhurst makes it a *report, account*.) Mark xiv. 72. Luke vii. 1. ix. 45. xviii. 34. xx. 26. xxiv. 8, 11. John xiii. 20. x. 21. Acts ii. 14. vi. 11, 13. x. 44. xii. 14, 16. xvi. 38. xxvi. 25. 2 Cor. xii. 4. Jude 17. Rev. xvii. 17. Herodian, ii. 2, 7. Schl. says that in Mat. xxvi. 76. Mark xiv. 72. Luke xxiv. 8. and Rev. xvii. 17. the meaning is a *prediction*; but this, too, is a mere inference. In Luke i. 38. ii. 29. Heb. vi. 5. as in 1 Kings viii. 20. it seems to be a *promise*.]

III. *A word, a command*. Luke [iii. 2.] v. 5. It denotes the *operative or all-powerful word or command* of God. Mat. iv. 4. [Acts x. 22.] Heb. i. 3. xi. 3. Comp. xii. 19. [Jer. i. 2. Josh. i. 16.]

[IV. With Θεοῦ or Χριστοῦ it means a *divine or Christian doctrine*. See John iii. 34. v. 47. vi. 63, 68. viii. 47. xii. 44, 48. xiv. 10. xv. 7. Acts v. 20. x. 37. xi. 14. xiii. 42. Rom. x. 8. (which Parkhurst refers to sense V.) 17, 18. Eph. v. 26. vi. 17.]

V. *A thing, matter*. Mat. viii. 16. Luke i. 37, 65. ii. 15, [19. Acts v. 32. x. 37. 2 Cor. xii. 4. xiii. 1.] Mat. iv. 4. [Luke iv. 4.] ἐν παντί ῥήματι ἐκπορευομένην διὰ στόματος Θεοῦ, 'i. e. by any *thing* which God shall appoint.' Markland, in Append. to Bowyer's Conject. Comp. Deut. viii. 3. in LXX.—This last sense seems Hellenistical, and taken from the similar use of the Heb. מִן אֵל מִן אֵל, to which ῥῆμα in the LXX often answers in this view. See Gen. xv. i. xviii. 14, 25. xix. 21. et al. and comp. under λόγος XV. [See 1 Sam. iv. 17. So ἔπος and λόγος are used for πράγμα. See Æsch. Pers. 313.]

Ῥῆσσο. [Vide ῥήγνυμι.]

Ῥῆτωρ, ορος, ὁ, from ῥῶ to speak.—*An orator, one who professes the art of speaking*. occ. Acts xxiv. 1. [First it meant one who spoke to

the people and advised; and then a *hired orator or advocate*. See Thuc. viii. 1. Ælian, V. H. ix. 19. Valek. Diatr. p. 257.]

Ῥῆς, adv. from ῥῆός *spoken, expressed, [to be spoken.]—Expressly, in express terms*. occ. 1 Tim. iv. 1. where see Wetstein, who has abundantly shown that the Greek writers use the word in this sense. "*The Spirit* (ῥῆτος λόγος) expressly saith, or in so many words saith. Med. (Works, fol. p. 606.) supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the prophecy, which the apostle himself formerly delivered, concerning the *Man of Sin*. I therefore think that these words were, for the greater solemnity and certainty, pronounced by the *Spirit* in the apostle's hearing, after he had finished the preceding passage, concerning the Church's being the *pillar and support of the truth*. Of the Spirit's speaking in an audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded Acts x. 19, 20; and, in the hearing of the prophets of Antioch, the words mentioned Acts xiii. 2." Macknight. [See Diog. L. vii. 88. viii. 81. Polyb. ii. 23, 5. Zonaras (Lex. col. 1616.) explains the word by ἑφῶς, παρῶς.]

Ῥίζα, ἡς, ἡ.

I. *A root of a tree or plant*. See Mat. iii. 16. xiii. 6. [Mark iv. 6. xi. 10. Luke iii. 9. In Mark iv. 6. we have the phrase ἔχουσιν ῥίζαν, which occ. also in a metaphorical sense, expressing the possession of *constancy or perseverance*, in Mat. xiii. 21. Mark iv. 17. Luke viii. 13. The word occ. metaphorically for the *origin of a family, forefathers*, in Rom. xi. 16—18. where Abraham especially is alluded to. In Heb. xii. 15. (see Deut. xxix. 18.) Wahl says ῥίζα is put for that which comes from the root, a *plant*. For the metaphor, see *καρπία*.]

II. *Figuratively, a root, origin, spring*. occ. 1 Tim. vi. 10. where Kypke cites Hippocrates using ῥίζα in a like figurative sense, Epist. ad Crateu. εἰ δὲ ἰδόντας, Κρατεῖα, τὴν ΣΦΙΑΑΡ-ΓΥΠΙᾶΣ τὴν πικρὰν ῬΙΖΑΝ ἐκκόψας, 'but if, Crateua, you could cut up the bitter *root of contentiousness*.' Christ is styled the *Root of Jesse*, Rom. xv. 12; and of David, Rev. v. 5. xiii. 16; not, as I once thought, because he was a *shoot* springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the *basis and foundation* of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in Vitrings on Is. xi. 10. and on Rev. v. 6. xxii. 16. [Macknight, too, says, "Our Lord calls himself the root of David, &c., to signify that he is the life and strength of the family of David as well as its offspring, that family being raised and preserved for the sole purpose of giving birth to the Messiah." Schleusner says that which shoots from the root, and then posterity, one of the posterity, and

<sup>1</sup> [In Latin, *radicem agere* is said of any thing which gains fast hold of, descends deep into.]

so Wahl. They cite Is. liii. 2. Eccles. xl. 15. xlvii. 22, (26.) 1 Mac. i. 11.]

ῥιζώω, ὦ, from ῥίζα.—To root, fix, as it were, with roots, ῥιζόμαί, οὐμαί, pass. to be rooted firmly, fixed, as it were, with roots. This V. is also applied figuratively by the Greek writers. See Wolfius, Wetstein, and Kypke. occ. Eph. iii. 18. Col. ii. 7. [See Is. xl. 24. Jer. xii. 2. Eccles. iii. 27. xxiv. 13. Simplic. in Epict. p. 152. Plut. t. vii. p. 24. ed. Hutten. Liban. D. xx. p. 514. D.]

ῥιπή, ἥς, ἥ, from ῥέπεια perf. mid. of ῥίπτω to cast.

I. The force, impetus, or quick motion of somewhat cast or thrown. Thus in the Greek writers it is applied to stones or darts, [see Hom. Od. θ. 21. Opp. de Pisc. ii. 505.] the wind, [Apoll. Argon. iii. 969. Soph. Ant. 140.] the fire, [Apoll. i. 1027. the twinkling of the stars, Soph. El. 104. &c.]

II. In the N. T. ῥιπή ὀφθαλμοῦ, a quick motion or twinkling of the eye. So Nyssenius explains it by ἐπιμυνὸς βλεφάρων, the shutting or twinkling of the eye-lids, [adding, "that it is so quick that nothing can be quicker." Hence it denotes a very short space of time, a moment. occ. 1 Cor. xv. 52. Eustathius (ad Il. O. p. 1024. 4.) has ἐν βραχυτάτῳ χρόνῳ ῥιπή.]

ῥιπίζω, from ῥίπις a fan to agitate the air with, [and blow a fire,] which from ῥίπτω to cast.

I. To fan with the air or wind. [It is properly used of a fire. See Poll. On. x. 94. Hesychius has ῥιπίζεῖ φυσὴ, πνεῖ, πνοὴν πίμπει, ἀνακαίει, and ῥιπίζεταῖ ἀνακαίεται. See Aristoph. Ach. 888.]

II. To agitate with the wind. occ. James i. 6. So Dio Chrys. in Wetstein, speaking of the Vulgar compared with the sea, says ὡς ἄνιμον ῥιπίζεταί, they are agitated by the wind. [Dan. ii. 35'.]

ῥίπτω.

[I. To throw down or away from one. Mat. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19. See Gen. xxi. 15. Ex. i. 22. iv. 5. Judg. ix. 53. Xen. de Ven. ix. 20. Ceb. Tab. 10. Diod. Sic. ii. 4. In Acts xxii. 23. there is some doubt. Schl. explains it to tear, the same as διαρρήσω, Mat. xxvi. 65. Wahl makes it to shake, or toss up, observing, that shaking the garments was a sign of approbation or pleasure among the ancients. (See Luc. de Salt. § 83. Aristen. i. 26. Ovid, Amor. iii. 2, 74.) He means, therefore, I suppose, like Kuinoel, that they who did so (being perhaps at a distance) thus showed their approbation of the others' violence. Bretschneider observes truly, that it is doubtful whether the verb would bear such a meaning. Others, like Parkhurst, explain it to throw away.] Markland in Bowyer's Conject., whom see, explains ῥιπρόντων τὰ ἱμάτια by "shaking their clothes in a rage, not casting them off, that they might be the more expeditious for mischief." Comp. also the passages cited by Wetstein from the Greek writers. [The phrase ῥίπτειν τὰς ἱσθῆτας occ. in Lucian, ubi supra; and the contract form is found in the Attic writers.]

II. To cast, or let go, as anchors from a ship. Acts xxvii. 29.

[III. To place, lay down. Mat. xv. 30. of the sick laid at Jesus' feet. Dem. 413, 11.]

IV. To throw up, expose, abandon, abjicere, negligere, in which sense Kypke shows that the V. is often used in the Greek writers. Comp. Elsner and Wetstein. Mat. ix. 36. [Diod. Sic. xiii. 9. Ælian, V. H. xiii. 8.]

Ποιζέω, adv. from ποίζω to make a whizzing or whistling noise<sup>2</sup>, which from ποίζος, used by Homer, Il. xvi. 361. for the whizzing of an arrow in its flight; and by Plutarch for the whistling of the wind in a storm. Scapula remarks, that ποίζος is a word formed by an onomatopoeia from the sound. See also Dionysius Halicarn. περὶ Συμβολισμῶν, § xvi.—With a noise or sound resembling that of a great storm. occ. 2 Pet. iii. 10.

Πομφαία, ας, ἥ, from πίμπω to brandish.

[I. Properly, an oblong Thracian dart; and then a sort of oblong sword. To kill with the sword is a phrase describing war. Rev. vi. 8. See Ex. v. 3. Lev. xxvi. 6. Is. i. 20.]

II. Figuratively it imports bitter grief piercing the heart like a sword. Luke ii. 36. where see Wetstein and Kypke for similar expressions in the Greek writers. [Comp. Pa. lvii. 5. lix. 8. and again iv. 22. for phrases where the keenness of reproach is designated by the same metaphor. See Diod. Sic. xiii. 58.]

III. It denotes the word of Christ. Rev. i. 16. ii. 12, 16. xix. 15, 21. [In Rev. ii. 16. xix. 15, 21. (as well as Deut. xxxii. 41. Judg. vii. 20.) Schleusner thinks that the sword is a symbol of God's anger or vengeance against sinners.] This word in the LXX generally answers to the Heb. כּיף a sword.

ῥύμη, ἥς, ἥ, from ῥύμαι to draw, traho.—A street or tract in a city included between houses on each side. See Scapula. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As πλατεῖα denotes a broader street or square, so ῥύμη a narrower street or alley, angiportum. [See especially the place of Luke, and comp. Is. xv. 3. Eccles. ix. 7.]

ῥυπαρεύω. This occ. in some MSS. of Rev. xxii. 11. See ῥυπών.]

ῥυπαρία, ας, ἥ, from ῥυπαρός. [Fillet. (Plut. t. vii. p. 420. ed. Hutten.) and then] Filth or pollution, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. James i. 21. where Elsner shows that Plutarch and Dionysius Halicarn. use the V. ῥυπαίνεσθαι in like manner for being polluted by vice; and Lucian, cited by Wetstein, applies ῥύπος to the defilement of the soul. Vit. Auct. t. i. p. 36. [See also Salm. de Foen. Trap. p. 185.]

ῥυπαρός, ὁ, ὄν, from ῥύπος.—Sordid, dirty. occ. James ii. 2. So Josephus, Ant. vii. 11, 3. cited by Wetstein, has the phrase ΠΥΤΙΑΡΑΝ ἙΣΘΗΤΑ. [So Zech. iii. 3, 4. Artem. ii. 3. Ceb. Tab. 10. The verb ῥυπαίνεσθαι is especially used of clothes. See Theophr. Char. 10. Schl., from the context in James, most unnecessarily thinks that this word there means threadbare, shabby.]

ῥΥΠΙΟΞ, ου, ὁ. The Greek lexicographers deduce it from ῥέπεια, perf. mid. of ῥίπτω to

<sup>1</sup> [The word is not found in Mill.] (551)

<sup>2</sup> [Occ. Song of Solomon, iv. 15.]

*absterge, cleanse off.* Perhaps *ρύπος* may be deduced immediately from the Heb. *רָץ* mud, mire. —*Filth.* occ. 1 Pet. iii. 21. [Job xiv. 4. Is. iv. 4. Polyb. xxxii. 7, 8.]

*ῤυπῶν, ὤ, from ῤύπος.—To be filthy.* [Properly, Aristoph. Av. 1281. Plut. 266.] In a spiritual sense. occ. Rev. xxii. 11. where thirteen or fourteen MSS. have *ῤυπαρὸς ῤυπαρευθήτω*, which reading is approved by Wetstein, and admitted into the text by Griesbach. [Deut. viii. 4. in one MS.] Comp. *ῤυπαρία*.

*ῤύσας, τως, ἦ, from ῤίω or ῤύω to flow.—A flux.* occ. Mark v. 25. Luke viii. 43, 44. [Lev. xv. 2, 3. For the flow of a river, Polyb. ii. 16, 6.]

*ῤυτίς, ἰδος, ἦ, from ῤύω to draw, contract.—A wrinkle, corrugation of the skin.* It is often used by the Greek writers in a natural sense, [Aristoph. Plut. 1052. Diod. Sic. iv. 51.] but in the N. T. occurs once in a spiritual one. Eph. v. 27.

*ῤύω, or more usually ῤύομαι, mid.*

I. This word denotes properly to draw with force and violence, to drag, to hale, as in Homer, II. iv. 506.

——— *ῤΕΡΥΞΑΝΤΟ δὲ νεκρούς.*

——— *They haled the dead.*

II. To deliver, q. d. to draw out of danger or calamity, libero, eximo, eruo. See Mat. vi. 13. Luke i. 74<sup>1</sup>. Rom. vii. 24. xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10. Wetstein shows that Dionysius Halicarn. and Lucian use the apostle's phrase *ἘΚ ΘΑΝΑΤΟΥ ῤΥΞΑΣΘΑΙ*. [Add Mat. xxvii. 43. Luke xi. 4. Rom. xv. 31. Col. i. 13. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iii. 8. iv. 8, 17. 2 Pet. ii. 9. See Ex. vi. 6. Ps. cxl. 1. Diod. Sic. xii. 53. Ælian, V. H. iv. 5. In some of these cases it is construed with *ἀπὸ*, in others with *ἐκ*, and in some it is put absolutely.]

*ῤωμαϊκός, from ῤωμαῖος.—Roman, Latin.* occ. Luke xxiii. 38. [Polyb. iii. 107, 12.]

*ῤωμαῖος, α, ον, from ῤώμη.*

I. A Roman. So of *ῤωμαῖοι, the Romans*, in general. John xi. 48. [Dan. xi. 30. See the Cod. Chiah.]

II. One who was born and usually dwelt at Rome. Thus the Jews and proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called *ῤωμαῖοι*. Acts ii. 10. Comp. under *προσῆλυτος* III.

III. One who has the privileges of a Roman citizen. Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) et al.

*ῤωμαῖστί, adv. from ῤωμαῖος.—In the Roman language, in Latin.* occ. John xix. 20.

*ῤώμη, ης, ἦ.—The city of Rome*, said by Livy, Dionysius Halicarn., Pliny, Plutarch, and others, to have been so named from its founder Romulus; though Sallust, Bel. Catilin. cap. 6. says he had heard by report that it was built by the Trojans under Æneas, assisted by the aborigines or primitive inhabitants; and Festus mentions a tradition that this city was built long before Romulus, and was originally called Valentia, from *valere* to be strong, which name was afterwards changed by King Evander into the Greek *ῤώμη*, which is of the same import, if derived from *ἰσχύωμαι* perf. pass. of *ῤύννυμι* to strengthen. Otherwise Rome might have its name from the Heb. *רומ* to be high, on account of the hill or hills on which it was originally built: *ῤώμη* Roma, q. *πῦρ* or *πύρι*. So Virgil, Æn. i. 11.

——— *alta moenia Romæ.*

——— *the walls of lofty Rome.*

Acts xviii. 2. xix. 21. et al. See Suicer, Thesaur. in *ῤώμη*, and Univ. Hist. in History of the Etruscans, vol. xvi. 8vo, towards the beginning.

*ῤῥῳννύμι.*

I. To strengthen, make strong.

II. The perf. pass. *ἰσχύωμαι* signifies *I am well or in good health*. Hence the imperative *ἰσχύω*, and plur. *ἰσχύσθε*, are used in the conclusion of letters, like the Latin *vale* and *valete*, as a wish of health and happiness, *fare well, fare ye well, adieu*. occ. Acts xv. 29. xxiii. 30. So in Xenophon, Cyrop. iv. [5, 12.] Cyrus ends his letter to Cyaxares with *ἘΡΡΩΣΕΟ*. [Baruch v. 5. 2 Mac. ix. 20.]

## Σ.

*Σ, C, σ, c, Ç, Sigma.* The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter *Ξ*, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters *Zain, Samech, Jaddi, and Shin*. Thus *Sigma*, among the ancient Cadmean letters, answered in order to the Hebrew or Phœnician *Shin* or *Shin*, and accordingly the Dorians<sup>2</sup> called it *Sau*; but the name *Sigma* seems a corruption of *Samech*. The forms *Σ* and *σ* seem plainly taken from *Shin* of the Hebrews (*שׁ*) or of the Phœnicians (*W*) laid on one side; but *σ* is little

different from the Hebrew *צ*, *Samech*, turned to the right hand, to which Hebrew letter *C* and *Ç* bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman *S*, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple English *S*, not like *SH*, as the Heb. *שׁ* is generally sounded.

*ΣΑΒΑΧΘΑΝΙ.* Hebrew or Chaldee.—*Thou hast forsaken me*, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac *שׁוּב* *thou hast forsaken*, and the pron. suffix *ני* *me*. *שׁוּב* signifies *to leave, let alone*, in the Chaldee of Daniel and Ezra; and *שׁוּב* is used for the Heb.

<sup>1</sup> Where see Vigerus, de Idiotism. cap. vi. § 1. reg. 12. and Hoogeveen's note.

<sup>2</sup> *ῤῥώμη, τὸ ἄσπερ μὲν ΣΑΝ καλεῖται, ἴσμεν δὲ ΣΙΤΜΑ, 'the letter which the Dorians call Sau, and the Ionians Sigma.'* Herod. i. 139.

ῥῥῥ of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2. and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late learned writer<sup>1</sup>, however, is of opinion, that *σαβαχθάνι* answers to the Heb. *רְבִירְבִיר* or *רְבִירְבִיר* from *רָבַר* or *רָבַר* to *perplex*, *entangle*, *involves in perplexity*, and so was used by our Lord to express the *perplexity* of his forlorn condition. "Indeed," says he, "the Chaldee *רָבַר* does not, I think, fully *come up to* the signification of *ἐκκαταλείπω*," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΘ'Θ. Heb.—*Sabbath*, Heb. *שַׁבָּת*, a N. fem. plur. from the root *שָׁבַב* to *assemble in orderly troops*.—"שַׁבָּתָא קַדְשָׁא הוּא הוֹשֵׁת הַשָּׁמַיִם" *σάββατ' τοῦ οὐρανοῦ* (comp. Acts vii. 42.) sometimes denotes *the sun, moon, and stars*, (i. e. the *fluxes of light from them*), inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Is. xxxiv. 4. 2 Kings xvii. 16. xxi. 3. 2 Chron. xxxiii. 3. in which three last passages they are distinguished from *הָאֵשׁ* (*Baal or the solar fire*); sometimes only *the stars or stellar fluxes of light*, as distinguished from *the sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxi. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles, (as has been often shown by learned men, particularly by Leland<sup>2</sup>), it was, that a great part of the world were denominated *Zabians* or *Sabians*. Hence the formation of the *שַׁבָּתָא קַדְשָׁא* is often reclaimed for Jehovah, (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Is. xl. 26. xlv. 12.) and they are called *רְבִירְבִיר* *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence *רְבִירְבִיר* *הוּא*, *Jehovah of Hosts*, and *רְבִירְבִיר* *הוּא*, *Alcim of Hosts*, are often used as titles of the *true God*, and import that from Him the *hosts of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal and almighty power*; whence the LXX frequently explain *רְבִירְבִיר* by *παντοκράτωρ Almighty*<sup>3</sup>. They also often retain the original Heb. word *Σαβᾶωθ* or *Σαββαῶθ*, as in Is. i. 9. which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4.

*Σαββατισμός*, οὖ, δ, from *σαββαρίζω*, used in the LXX for *keeping or enjoying a sabbath or rest*, Exod. xvi. 30. Lev. xxvi. 35. and in 2 Mac. vi. 6; which from *σαββαρον*. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath*. occ. Heb. iv. 9. where by *σαββατισμός* is denoted not only a *resting*, but such a *rest* as God entered into when he had finished his work, a *complete, holy, and happy rest*; and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest* which remaineth to the people of God<sup>4</sup>. See Whitby and Macknight on the place,

and comp. under *ἐνρά II.* and Vitringa on Is. lvi. 2. lviii. 13.

ΣΑ'ΒΒΑΤΟΝ, οὐ, τό, plur. *σάββατα, τό, dat. σάββασι*, from the Heb. *שַׁבָּת* *rest, the sabbath*, to which this word generally answers in the LXX.

I. Both singular and plural, *the sabbath-day*.

[(1.) Singular. Mat. xii. 2, 8. xxiv. 20. Mark ii. 27, 28. vi. 2. xvi. 1. Luke vi. 1, 2, 5—7. xiii. 14—16. xiv. 1, 3, 5. xxiii. 54, 56. John v. 9, 10, 16, 18. vii. 22, 23. ix. 14, 16. xix. 31. Acts xiii. 27, 42, 44. xv. 21. xviii. 4. 2 Kings xi. 9.] In Mat. xii. 5. Campbell, whom see, translates, "*violate the rest to be observed on sabbaths*," taking *σάββατον* here to signify *rest*. And on Mat. xii. 1. see an excellent note of Bp. Pearce. — *A sabbath-day's journey*, Acts i. 12. is reckoned at *two thousand cubits*, i. e. about a mile, not only in the Talmudical Tracts, but in Targum Jonathan on Exod. xvi. 29. and on Ruth i. 16. Comp. Mat. xxiv. 20. where see Wetstein, and Doddridge's note (c) on Acts i. 12. vol. ii. p. 652.

[(2.) Plural. Mat. xxviii. 1. Luke iv. 16. Acts xiii. 24. xvi. 13. xvii. 2.] *Σάββατα, τό, Col. ii. 16.* comprehend all the Jewish *sabbaths or times of sacred rest* appointed by Moses, as well as that of the *seventh day*. The word is particularly applied by the LXX to the *pascal sabbath*. Lev. xxiii. 15. (comp. ver. 7, 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2. *τὰ σάββατά μου, my sabbaths*, no doubt, include all the *sabbaths or times of sacred rest* ordained by God under the Mosaic dispensation. [The reader must use his judgment on this opinion of Parkhurst's. The word occ. in Ex. xx. 10. Num. xviii. 9, 10. 1 Mac. ii. 38. Joseph. Ant. i. 1, 1.]

II. Both singular and plural, *a week*.

[(1.) Sing. Mark xvi. 9. Luke xvii. 12.]

[(2.) Plur. Mat. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7. 1 Cor. xvi. 2.] So the Heb. *שַׁבָּע* is used for *weeks*, Lev. xxiii. 15; and *שַׁבָּע* for *a week*, ver. 16. according to the interpretation of the Targum, LXX, and Vulgate.

*Σαγήνη, ης, ἡ*, either from *σίσαινα*, perf. mid. of *σάρω* to *load, fill*, (which from Heb. *רָמַל* to *set, place*), or from the Chald. *שָׁרַח* *great*.—*A large fishing-net, a drag-net*. Lat. *verriculum*<sup>5</sup>, which from *verro* to *sweep*, q. d. a *sweep-net*. occ. Mat. xiii. 47. [Ex. xxvi. 5, 14. xviii. 10. Hab. i. 15, 16. Is. xix. 8. Artem. ii. 14. Alciph. Ep. i. 17 and 18. Elian. H. A. xi. 12. Hence comes *σαγήνη* (i. e. according to Hesychius, *θηρεῖα, αἰχμαλωτίζω, ἡ ἀλιεύω*), Herod. iii. 149. *σαγήνη*, Plut. t. viii. p. 312. ed. Reiske. *σαγήνητις*, t. x. p. 29.]

ΣΑΔΔΟΥΚΑΙ'ΟΙ, ων, οί.—*Sadducees*, a sect among the Jews, so called, according to the Talmudical writers, from one Sadoc, its founder, who lived about two hundred and sixty years before Christ; but, according to others, they were thus named from the Heb. *צַדִּיק* *righteous, just*, either as

<sup>1</sup> Spearman, Letters on the LXX. p. 438. 9.

<sup>2</sup> Advantage and Necessity of Christian Revelation. Comp. Eusebius, Præp. Evang. iii. 2. Selden, de Diis Syris Proleg. cap. iii. Vossius, de Orig. et Progr. Idol. ii. 30. and above in *Encyclopæd. Britan.* in POLYTHEISM, Nos. 10—12.

<sup>3</sup> See Heb. and Eng. Lexicon in *שַׁבָּת* III. [So Phavorinus, p. 1629. Chetton. Græcob. N. T. p. 136.]

<sup>4</sup> [The Jew hence called the state of eternal rest and joy very often *הַיְיָ שַׁבָּת*, &c. See Schöttgen.]

<sup>5</sup> ["Verriculum, quia profunde sub aquas pertingens, ipsum fundum verrit."] Ulpian.]

pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing offences. So Josephus, Ant. xx. 8, 1. αἰρεῖται—τὴν Σαδδουκαίων, οἵτις οἱ ἐπὶ τὰς κρίσεις ὡποὶ κατὰ πάντα τοὺς Ἰουδαίους, ‘the sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews.’ The *Sadducees* not only rejected the traditions of the elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and all existence of the spirits or souls of men departed<sup>1</sup>, and consequently all *future* rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts iv. 1, 2. xxiii. 6—8. So that, as Prideaux has remarked, “they were Epicurean deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence; and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped Him, and paid obedience to his laws.” They taught that man was made absolute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other. Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the evangelists; nor, 2ndly, by Josephus, who was no friend to their sect; and 3dly, because this historian, Ant. xiii. 10, 6. expressly says, that the *Sadducees* taught, ἐκείνα δὲ οὐκ ἠγνοῦσθαι νόμῳ τὰ ΓΕΓΡΑΜΜΕΝΑ, ‘that those things which were written ought to be esteemed obligatory;’ where surely, had they rejected the *greater part* of the Jewish scriptures, he could not have failed mentioning it<sup>2</sup>. The reader may find a further account of this sect in Josephus, Ant. xiii. 10, 6. and xviii. 1, 4. de Bel. ii. 8, 14: in Prideaux’s Connexion, part ii. book v. p. 335. &c. 1st ed. 8vo.

<sup>1</sup> The words of Josephus, de Bel. II. 8, 14, are, *ψυχῆς τὴν διαμονήν, καὶ τὰς κατὰ ὕδον τιμωρίας καὶ τιμὰς ἀναπορίας, they deny the continuance of souls, and the punishments and rewards in Hades; and Ant. xviii. 1, 4. Saddουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναπαρτίζει τοῖς σώμασι, the doctrine of the Sadducees teaches that souls perish with the bodies.*

2) *Ἦν μὲν ἐμαρμένη, says Josephus, de Bel. ut sup. παριστάμενοι ἀναιρούσι, καὶ τὸν θεὸν ἔξω τοῦ ὄντος τὸ κακὸν ἡ ΜΗ' ΔΡΑΨ' τίθενται;* φασὶ δὲ ἔξ' ἀνθρώπων ἐκλογὴ τὸ τε καλὸν καὶ τὸ κακὸν προκρίβειν, καὶ τὸ κατὰ τῶν μὲν ἑκάστου [ἐκάστου, Qu] τούτων ἐκατέρω προστίειν.' They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, compare under *Φαρισαιο* 2.) and deny that *God is the cause of men's acting ill or not*, but assert that both good and evil are placed in the election of man, and that every one accedes to either of these, as he pleases.' From a spurious reading of *ἡ φροῖνη* instead of *ἡ μὴ ὄντιν*, in the above passage, (see *Grotius* on *Mat. xxii. 23.* and *Hudson* in *loc.*) the *Sadducees* have been charged with a *denial of divine providence*: even the authors of the *Universal History* refer to this place in proof of *Josephus's* asserting that they *looked upon the Deity as above intermeddling with human affairs*, which is, say they, in effect *denying a providence*, and consequently all religion.

<sup>3</sup> See Boyle's Dict. in SADDUCEES, note (g). Walton's Prolegom. xi. p. 77. Jenkin on Christianity, vol. ii. p. 87. 2nd edit. Universal History, vol. x p. 475. 8vo. Jortin's Remarks on Eccles. Hist. vol. i. p. 172. &c. and vol. ii. p. 103. 2nd edit. &c.

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and in the Ancient Univers. History, vol. 1  
p. 472. et seq. 1st ed. 8vo.

**Σαίνω**, from *σειν* to shake.

I. *To shake, move, wag*, generally as a dog does his tail. Thus used in the Greek writers, particularly Homer, *Odys.* x. 216, 217. xvi. 6. xvii. 302. See more in Wetstein on 1 *Thim.* iii. 3. [See Blomf. ad *Æsch.* Sept. Theb. 379. *Ælian*, V. H. xiii. 42. *Hesiod*, *Theog.* 771. *Munkler* ad *Anton. Lib. Met.* c. 25.] Hence

II. To *fawn, flatter, cajole*. [*Ἠεσυχιος* has *Σαίνειν* *κολακείειν* and *Photius* *Σαίνειν* *κολακείειν*, *saínei* *ὡς ἐπὶ τῶν κυνῶν σαίνουσιν τῇ σάρτι*.] Whence *Σαίνομαι*, pass. to be *flattered, cajoled, be moved by flattery or cajoling*; i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus *Eloner* explains it in I *Thess.* iii. 3. the only text in which it occurs. [And *Bretschneider* says this might be the meaning.] But *Kypke*, from the addition of the words *ἐν ταῖς θλίψεσιν*, thinks it better to render *σαίνεσθαι* to be *moved* (as in our translation), *disturbed, terrified*; and he shows that in this sense also the *V.* is used by the Greek writers, particularly by *Diongenes Laert.* [vii. 1, 21.] and *Euripides.* *Comp.* *πρίσθεσθαι*, *Phil.* i. 28. And with this latter interpretation agrees the ancient *Syr.* version, *ܐܢܝܢ* *ܕܝܢܝܢ*.

لَا يَنْفَعُكُمْ تِلْكَ الْأَفْئَاتُ إِذَا تُبْعِثُوا فِيهَا  
lest from any of you it (your faith) should be cut off, or fail, in these afflictions. [So Schleusner, Wahl, and Bretschneider.] Compare Suicer Thesaur. on this word.

ΣΑΨΚΟΞ, ου, ό, from the Heb. *שַׂק* a *sack*, *sack-cloth*, for which the LXX generally use it. This word *SAC* is from the Hebrew, preserved not only in Greek and Latin, and in the languages derived from them, but we find it in the Welsh

*Sack*, Gothic *Saccus*, Saxon *Sæc*, Danish *Sæk*, Old German *Sack*, Islandic *Sakk*, Swedish *Säck*, and Dutch and English *Sack* <sup>4</sup>.—*A sack*, [Prov. i. 14. Micah vi. 11.] also [a dress of] *sack-cloth*, a coarse kind of *hair-cloth* of which *sacks* were anciently made, (see Rev. vi. 12.) as they sometimes are with us, *cilicium*. occ. Mat. xi. 21. Luke x. 13. Rev. vi. 12. xi. 3. Menander, cited by Porphyry de Abstin. iv. 15. takes notice of the Syrians wearing *sack-cloth* in time of religious humiliation.

παράδειγμα τοὺς ΣΥΡΟΥ'Σ λάβε—  
εἶτα, ΣΑ'ΚΚΙΟΝ ἔλαβον, εἰς τὴν ὁδὸν  
Ἐκάθισαν αὐτοὶ ἐπὶ κόπρον, καὶ τὴν θεὸν  
Ἐξήλασαντο, τοῦ ταπεινωσαὶ σφόδρα.

They then wear *sack-cloth*, and besmeared with *ash*  
Sit by the public road, in humble guise,  
Thus placating the dread Atergatis<sup>5</sup>.

And it appears from Plutarch de Superstit. l. ii. p. 161. that the same was sometimes practised by the Greeks, *ἔξω καθήραι ΣΑΚΚΙΟΝ ἔχων &c.* 'the superstitious man sits out of doors, wearing sack-cloth or sordid rags, and often rolls himself naked in the dirt.' Comp. Wetstein on Mat.

<sup>4</sup> See Junius's Etymol. Anglican. in sack.

<sup>5</sup> Of whom see Heb. and Eng. Lexicon under  $\pi$  IV.

[Josephus puts σχῆμα ταπεινόν, and πενθεῖς ἰσθῆς for ῥῥ. See Gen. xxxvii. 34. 1 Kings xxi. 27. 2 Sam. iii. 31. Is. xxxvii. 1. 1. 3. Wessel. ad Diod. Sic. xix. 107. Poll. On. vii. 191. Thomas M. says that the Attics wrote the word with one α; but see Lobeck on Phryn. p. 257.]

Σαλεύω, from σάλος, which see.

I. To shake, be tossed. Phavorinus says it is properly spoken of a ship, which, when riding at anchor, is agitated by the waves of the sea; so also Moschopolus in Wetstein, whom see on Heb. xii. 26. Josephus applies it in this view, de Bel. i. 21, 5. iii. 8, 3. So the compound ἀποσαλεύειν, Ant. xv. 9, 6. ΑἰΠΟΣΑΛΕΥΕΙΝ—ἐπ' ἀγκύραις, 'to ride at anchor.' [Diod. S. xiii. 100.]

II. To shake, cause to shake or tremble, as a torrent by beating against a house, Luke vi. 48.—as the voice of God did the earth at Sinai, Heb. xii. 26. Comp. ver. 27. where see Kypke. [Schleusner translates here, to remove, abrogate, and Wahl translates the passive, to be near ruin.] Σαλεύομαι, pass. to be shaken, as a reed by the wind, Mat. xi. 7. Luke vii. 24.—as the powers of the heaven, Mat. xxiv. 29. Luke xxi. 26.—as corn, &c., shaken together in a measure, Luke vi. 38.—as a place, or the foundations of a prison by an earthquake, Acts iv. 31. xvi. 26. [See Amos viii. 12. Is. xxiv. 20. Ps. xlvii. 6. xcvi. 9. Wisd. iv. 19. Diod. Sic. i. 47. xvii. 22.]

III. To stir up, as a populace, to a disturbance. Acts xvii. 13. [Comp. Soph. (Ed. T. 22.) See Blackwall's Sacred Classics, vol. i. p. 230. and Elsner.

IV. Σαλεύομαι, pass. to be shaken mentally. fluctuate. [Acts ii. 25.] 2 Thess. ii. 2. where see Elsner, who shows that Heliodorus likewise applies it to the mind. [Comp. P. xlii. 5. 1 Mac. vi. 8. Ecclus. lviii. 22. See Arrian, D. E. iii. 26, 16.]—The above cited are all the texts of the N. T. wherein the verb occurs.

Σάλος, ον, ὁ, from σείω to shake, agitate, and ἄλος the sea.—The agitation of the sea, or the sea considered as agitated, salum. occ. Luke xxi. 25.—This is a very common word in the Greek, both in a proper and a figurative sense, as may be seen in Wetstein and Kypke, and the LXX use σάλος for the Heb. רָעַח the raging of the sea. Jonah i. 15. καὶ ἔστη ἡ θάλασσα ἐκ τοῦ ΣΑ'ΛΟΥ αὐτῆς, and the sea stood or ceased from its agitation; so for the Heb. מָוֶה the lifting up, Ps. lxxix. 10. or 9. τὸν δὲ ΣΑ'ΛΟΝ τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις, and thou stillest the agitation of its (the sea's) waves. [Soph. Phil. 271. Diod. Sic. xx. 74.]

Σάλπιγξ, ἰγρος, ἡ. The learned Damm, Lex. col. 779. deduces it from σάλος or σάλη agitation, consonium, and ἦχος a voice, sound. It is remarkable that Homer, Il. xxi. 388. applies the verb σάλπιγγεν to the resounding of the heavens in the battle of the gods.—A trumpet, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52. [1 Thess. iv. 16. Heb. xii. 19. Rev. i. 10. iv. i. viii. 2, 6, 13. ix. 14.] et al. In Mat. it denotes the preaching of the gospel, in allusion to the assembling of the Israelitish people by the sound of trumpets. See Num. x. [1 Chron. xv. 24. xvi. 6. Here the Heb. word is רָעַח. The same instrument is used in solemn songs in honour of God, kings, feasts, &c. See (555)

2 Kings xi. 15. 1 Chron. xiii. 8. It is also used for ψῶν, an instrument used to announce the commands of the king. See Josh. vi. 8. 2 Sam. ii. 28. &c. Schleusner thinks that in every instance, except 1 Cor. xiv. 8. it means thunder, and he refers to Ps. xlvii. 5. Is. xxvii. 13. Zech. ix. 14. in Hebrew. Wahl says, that the scripture speaks of God's coming with the sound of the trumpet, because the approach of the great was thus denoted. See Ps. xlvii. 5. Polyb. xv. 12, 2. Artem. i. 36.]

Σαλπίζω, from σάλπιγξ.—To sound or blow a trumpet. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, [7, 8, 10, 12, 13. ix. 1, 13. x. 7. xi. 15. The word occ. in Num. x. 3—8. Judg. iii. 20. vi. 34. Xen. An. i. 2, 17. The forms σαλπίζω, σάλπιπσα, (Joseph. Ant. vii. 11. Is. xlv. 23.) are not reckoned so good as σαλπίζω. See Lobeck on Phryn. 191. Matthiæ, § 174. In Mat. vi. 2. some have supposed the precept to be literal, and have imagined that the Pharisees really blew a trumpet before them when they gave alms, an assertion of which there is no proof'. But the Greek interpreters and many moderns, Grotius, Elsner, Wetstein, Fritzsch, Schleusner, take it metaphorically, do not publish it too much, do not make a noise about the matter. Schleusner and Kuinoel, after Beza, seem to take the verb transitively, viz. do not make others publish the thing; but there is little occasion for this.]

Σαλπιστής, οὔ, ὁ, from σαλπίζω.—A trumpeter. occ. Rev. xviii. 22.

ΣΑΜΑ'ΡΕΙΑ, ας, ἡ, from the Hebrew מְרֹמֶה Samaria.

I. The name [of a hill, and then of] a city in the tribe of Ephraim, built by Omri, king of Israel, and called in Hebrew מְרֹמֶה, from מָרַם, the name of the prior owner of the hill whereon it was built. See 1 Kings xvi. 24. and Suicer Thes. in Σαμαρείτης I. [It was the capital of the ten tribes, and was destroyed by Salmanasar; rebuilt by the remnant and the new Assyrian settlers; destroyed again by John Hyrcanus; rebuilt by Gabinus, and called Gabina; given by Augustus to Herod the Great; enlarged by him, and called Sebaste. It is now a wretched village, called Schemrun. See Jer. xxiii. 13. Ez. xvi. 48. Amos i. 1. Joseph. Ant. xiii. 18. Reland, Palest. i. p. 341. ii. 979. Acts viii. 5. (See Gesen. p. 677. Glasse, Phil. S. p. 14.)]

II. In the N. T. the country lying round this city. Luke xvii. 11. John iv. 4, 5, 7. [Acts i. 8. viii. 1, 9. ix. 31. xv. 3.] Josephus, in his Life, § 52. remarkably confirms St. John's observation, ch. iv. 4. in these words, speaking of the country of Samaria: πάντως ἴδω τοὺς ταχὺ βουλομένους ἀπελθεῖν δι' ἑκείνης πορεύεσθαι· τρισὶ γὰρ ἡμέραις ἀπὸ Γαλιλαίας ἐνεννέον ὁδὸς εἰς Ἱεροσόλυμα καταλῦσαι. 'It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee.' Comp. Ant. xx. 5, 1. and de Bel. ii. 12, 3.

<sup>1</sup> [The passage from the Gemara commonly cited here does not apply to this matter, but to the collecting alms.]

**Σαμαρίτης, ου, ὁ,** from *Σαμάρια*.—A Samaritan, an inhabitant of the city or country of Samaria. The Samaritans were descended partly from those heathen people whom Esarhaddon brought and settled in the cities of Samaria, instead of the children of Israel, (see 2 Kings xvii. 14. Ezra iv. 2.) and partly from renegade Jews who had from time to time deserted to them. The Samaritans admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not<sup>1</sup> regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but looked upon Mount Gerizim as the most sacred place for religious worship, in opposition to Jerusalem. The reader may find a more particular account of this people and their religion in the Universal History, vol. x. p. 280. &c. 8vo. Lardner, likewise, in his Credibility of Gospel History, book i. ch. 4. § 6. has some judicious remarks confirming the account given of the Samaritans in the N. T. See also Wetstein on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the Samaritan woman, John iv. 22. it seems that the Samaritans were wrong in the object of their worship; and that, however free they might at that time be from heathenish idolatry, they retained the Arian idolatry of worshipping the Father as superior to the other two divine persons. (See note under *εἰδωλον* II.) This idolatry was established by Jeroboam, 1 Kings xii. 28. &c. and probably was afterwards taught to the Samaritans by the Israelitish priest who was sent thither by the king of Assyria, 2 Kings xvii. 27, 28. and who is particularly observed by the sacred historian to have dwelt at Bethel, where Jeroboam had formerly set up one of the golden calves, 1 Kings xii. 29. And I would submit it to the learned and intelligent reader, whether in the Samaritan Pentateuch, *רַחֲמֵי* for *רַחֲמֵי* Gen. xx. 13. *רַחֲמֵי* for *רַחֲמֵי* Gen. xxxv. 7. are not as plain instances of corruption from the Jewish copies, in favour of the Arian notions of the Samaritans, as *רַחֲמֵי* (a word, by the way, of an irregular form) for *רַחֲמֵי* Exod. xx. 24. and *רַחֲמֵי* for *רַחֲמֵי* Deut. xii. 11, 14, 18, 21, 26. xiv. 23—25. et al. freq. are examples of similar corruptions in defence of their worshipping on Mount Gerizim in preference to Jerusalem. In John viii. 48. Bp. Pearce explains *Σαμαρίτης* a Samaritan, by “an asserter of a falsehood, as the Samaritans are, when they say, that God commanded that He should be worshipped in Mount Gerizim.”

**Σαμαρίτις, ἰδος, ἡ,** from *Σαμαρίτης*, which see.—A Samaritan woman. occ. John iv. 9. twice.

**ΣΑΝΔΑΛΙΟΝ, ου, τό,** from the Chaldee or Syriac *ܣܢܕܠܐ*, which, in the Chaldee Targums of Jonathan and Jerusalem, often answers to the Heb. *נֶלֶךְ* a sole or sandal, and which Martinus in Lex. Philol. derives from the Chald. *ܣܢܕܠܐ*, (so used Targ. Onkelos, Deut. xxv. 9, 10.) and *נֶלֶךְ* slender, mean, as being anciently made of mean

and slight materials.—A sandal, a kind of shoe, which consisted only of a sole [of wood or leather] fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. *Σανδάλιον* is the same as *ὑπόδημα*. In Mat. x. 10. our Saviour forbids his disciples to provide two coats for their journey, or *ὑπόδημα* sandals, i. e. plainly, other sandals, besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9. to be shod with sandals, *ὑποδιδιδυμένους σανδάλια*. See Bynæus's excellent observations on this subject, de Calc. Hebr. i. 6.—*Σανδάλιον* is not only used by the LXX, Is. xx. 2. (for the Heb. *נֶלֶךְ*) and in Judith x. 4. xvi. 9. but also by the profane writers, as by Lucian and Herodotus (ii. 91. see Wetstein on Mark vi. 9.); and even in the Hymn to Mercury, ascribed to Homer, [and at all events very ancient,] we meet with *σάνδαλα* for sandals, lin. 79 and 83. which shows that the Greeks had received the word from the east pretty early. Anacreon also uses the same word, Ode xx. 15. *καὶ ΣΑΝΔΑΛΟΝ γίνομην*, ‘a sandal I would gladly be;’ [and *Ἄλιαν*, V. H. i. 18. The sandal was worn principally by women in Greece, (see *Ἄλιαν*, V. H. vii. 11.) but also by men (Periz. ad *Ἄλιαν*, V. H. i. 18.); and in the N. T. it seems to have been in common use for travellers at all events.]

**Σαῖς, ἰδος, ἡ.—A plank, a board.** occ. Acts xxvii. 44. [Ez. xxvii. 5. Polyb. ii. 5, 5. *Each* 59, 11. Joseph. Ant. viii. 5, 2<sup>2</sup>.]

**Σαπρός, ὁ, ὄν,** from *σῆπω* to rot. I. Properly, [putrid, rotten. See Theophr. Char. xi. (*rancid*). Arrian, D. E. iv. 4. Dem. 615, 11. Alciphron. i. Ep. 26. Kiesler ad Aristoph. Plut. 824. Schleusner (in his edition of Biel) quotes it in Job xli. 19. *ξέλον σαπρόν*; but it is not in Mill, nor do I see how it can be in any MS., or any of the minor versions.]

II. *Bad*, of a bad kind, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43. *σαπρόν λέγομεν πᾶν ὃ μὴ τὴν ἰδίαν χρῆσαν πληροῖ*, ‘we call any thing *σαπρόν* which does not answer its proper end,’ says Chrysostomus [Hom. iv. in Ep. ad Tim.]; and Hesychius explains *σαπρόν* not only by *καλαιὸν* old, but by *αἰσχροὺν* vile, *ἀκάθαρτον* unclean. See Wetstein on Mat. vii. [and so] *bad*, not good to eat, of fish. occ. Mat. xiii. 48.

III. *Corrupt, evil*, spoken of discourse. Eph. iv. 29. where it is opposed to *ἀγαθὸς* good, *useful*. Comp. 1 Cor. xv. 33. Arrian, Epictet. iii. 16. has the expression *τὰ ΣΑΠΡΑ—ΑΛΑΟΥ—ΣΙΝ*. See Alberti and Kypke on Eph. [See Hor. Od. i. 36, 17.]

**ΣΑΠΦΕΙΡΟΣ, ου, ὁ,** from the Heb. *סַפֵּר*, the same, to which it often answers in the LXX. [Ex. xxiv. 10. Song of Solomon, v. 14.] *A sapphire*. A kind of precious stone, which, according to Pliny, Nat. Hist. xxxvii. 9. was of an azure or sky-blue colour with golden spots. occ. Rev. xxi. 16. [See Braun. de Vest. Sac. Heb. ii. 12. Salm. ad Epiph. de Gemm. v. p. 97.]

<sup>1</sup> See Jenkin's Reasonableness, &c. of the Christian Religion, vol. ii. p. 87. &c. 2nd edit. and Prideaux, Connex part i. book vi. p. 420, l. 1st edit. 8vo. Sulzer, Thesaur. in *Σαμαρίτης* II. 1.

<sup>2</sup> [Schleusner here seems to consider the *tabula* carried about by shipwrecked mariners, to have been a *plank*, as descriptive of the way in which they had escaped. But I believe that *tabula* to have been a picture. See Hor. ↑ Carm. l. 5, 13. ↑ A. P. 20.]



ΣΑΡΓΑΝΗ, ης, ἡ, from the Heb. שָׂרָף *to wreath, twist together*<sup>1</sup>, and as a noun, a *tender flexible root* or *twig* of a vine or fig-tree. [A *twisted rope*. Esch. Supp. 801.—A *rope-basket*. Athen. iii. p. 119. B.]—A *wicker-basket* made of *twigs entwined* with each other, or [a *rope*, according to Schleusner and Wahl.] occ. 2 Cor. xi. 33. [Hesychius has σαργάναι διασμοὶ καὶ πλέγματα γυργαθῶδη, σχοινίων, ἀγυράτωγα.]

Σάρδιος, ου, ὁ, from ΣΑΡΔΩΊ, or ΣΑΡΔΩΝ, the name of the island of Sardinia, which Bochart thinks was given it by the Phœnicians from the Heb. שָׂרָף a *footstep*, on account of its *form*, which resembles that of the *human footstep*<sup>2</sup>; whence the Greeks likewise called it Ἰγρῶνα and Σανδαλιώτις. The same learned writer shows, by a number of instances, that γ R, is inserted in many words derived from the Heb. See more in Bochart himself, vol. i. 672.—A *sardine stone*, namely, λίθος being understood, a *cornelian* or *cornelian*, a *precious stone*, *semitransparent*, of a *red colour*, so<sup>3</sup> named either because first discovered by the inhabitants of Sardis in Asia Minor, or from the island of Sardo, or Sardinia, where the best of this kind were found. occ. Rev. iv. 3. [Epiphanius de Gemm. c. 1. describes it as πυρρός τῷ εἶδει καὶ αἱματοειδής.]

Σάρδιος, ου, ὁ.—A *sardius*, or *sardine stone*, the same as σάρδιος, which see. occ. Rev. xxi. 20. The LXX use σάρδιον for the Heb. צָבִיָּה *a ruby*, a *red-coloured precious stone*. Exod. xxviii. 17. xxxix. 8. or 13. Ezek. xxviii. 13. and λίθους σαρδίων, or (according to some copies) σαρδίον, for Heb. צָבִיָּה *an onyx*. Exod. xxv. 7. xxxv. 9.

Σαρδόνυξ, υχός, ὁ, from σάρδιος a *sardius*, and ὄνυξ a *nail*, also an *onyx*.—A *sardonix*, a precious stone, which seems to have its name from its resemblance partly to the *onyx*, so called from its likeness in colour to a *man's nail*. The *sardonix* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct, that they appear to be the effect of art." Brooke's Natural History, vol. v. p. 145, 6. occ. Rev. xxi. 20. [See Plin. H. N. xxxvii. 12. Salm. ad Epiph. de Gemm. xii. p. 110. occ. Aq. Gen. xii. 2.]

Σαρκικός, ἡ, ὅν, from σὰρξ the *flesh*.—In general, *fleshy*, *carnal*, *belonging to the flesh*.

I. *What sustains the body or flesh of man, carnal, worldly*. occ. Rom. xv. 27. 1 Cor. ix. 11.

II. [Human, and so imperfect, used] of wisdom acquired by *human* means, or by the exertion of a man's mere *natural powers*, (comp. 1 Cor. ii. 4, 13.) and tending to *carnal* or *worldly* ends, (comp. 2 Cor. i. 17. 1 Cor. x. 33.) occ. 2 Cor. i. 12. comp. x. 4.—On Heb. vii. 16. Theodoret observes that the apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality of men*, ordered, that after the decease

of the High Priest, his son should take his office."

[III. *Carnal, corrupt*, either of persons subject to carnal lusts and infirmities. Rom. vii. 14.—or of things, as the lusts themselves. 1 Pet. ii. 11. Parkhurst refers 1 Cor. iii. 1, 3, 4. to this head. Wahl refers it to the last; and Schleusner says, *infirm*, and *imperfect in knowledge of Christianity*.] The above-cited are all the texts of the N. T. where the word occurs.

Σάρκεινος, η, ον, from σὰρξ, κρέας, *flesh*.—*Fleshy*, made or consisting of *flesh*. occ. 2 Cor. iii. 3. [2 Chron. xxxii. 8. Ez. xi. 19.]

ΣΑΨΞ, κός, ἡ.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39. [(which Wahl and Schleusner refer to the next head.) Heb. ii. 14. Rev. xvii. 16. xix. 18, 21. See Ez. xxxii. 6. Eur. Med. 1197, 1214. Ælian, V. H. iv. 28.]

II. *The human body*. Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5. (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. 30.) Hither too we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. [v. 5.] vi. 16. 1 Pet. iii. 18. Σὰρξ is used in this sense by the LXX, corresponding to the Heb. בָּשָׂר Gen. ii. 24. Ps. xxxviii. 3, 7. [Add Rom. ii. 28. xiii. 14. (which Parkhurst refers to IV.) 2 Cor. iv. 11. viii. 1. (which Parkhurst refers to IV.) xii. 7. Gal. ii. 20. (which Parkhurst refers to III.) Phil. i. 22. Col. i. 24. ii. 1, 5, 13, 23. 1 Tim. iii. 16. (1 John iv. 2, 3. 2 John 7. which three last places perhaps belong to III.) Heb. v. 7<sup>4</sup>. ix. 13. x. 20. xii. 9. James v. 3. 1 Pet. iii. 21. iv. 1, 2, 6. 2 Pet. ii. 10. Jude 8.]—Going after *sarx* ἑώρας *strange flesh*, Jude 8. denotes *unnatural*, *odomitical abominations*. Comp. Rom. i. 27. [Schleusner understands the word in this and 2 Pet. ii. 10. only as meaning a *woman*, and explains it of fornication.]

III. *Man*; whence the Hellenistical phrase πᾶσα σὰρξ is used for *any man*, or *all men*, Mat. xxiv. 22. [Mark xiii. 20.] Luke iii. 6. [John xvii. 2.] Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 16. 1 Pet. i. 24. as it is likewise applied by the LXX, Gen. vi. 12. Is. xl. 5, 6. Ezek. xxi. 4, 5. et al. for the Heb. כָּל בָּשָׂר *all flesh*. And hence, when it is said, John i. 14. ὁ Λόγος σὰρξ ἐγένετο, the *Word* was made or became *flesh*, the meaning plainly is, that He became *man*, or took *human nature* upon Him, with all its innocent infirmities, and became subject to suffering and mortality<sup>5</sup>. [The phrase κατὰ σάρκα constantly denotes after the manner of men. See 1 Cor. i. 26. 2 Cor. i. 17. x. 2—4. Gal. iv. 23, 29. See Is. xxxi. 3. Gen. vi. 3. In all these places there is a sense of the *infirmity* of man. Comp. sense VI.] Σὰρξ καὶ αἷμα, *flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (comp. Heb. ii. 14.) or *man* in general, chiefly with respect to his present *weak and corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase,

<sup>1</sup> [Others say, that ρ is put into the word σαρκὶν from *saia* to load. So Etym. M. and Phavorinus. See Gataker, Op. Crit. p. 29.]

<sup>2</sup> So Ballist, Fragm. Hist. lib. 2. ad init. "Sardinia—facie vestigii humani"

<sup>3</sup> See Martinus, Lex. Etymol. in Sardius, and Brooke's Natural Hist. vol. v. p. 145. who says, "Boet affirms the best cornelians are found in Sardinia."

<sup>4</sup> [Perhaps here Parkhurst's explanation is right. He says,] it denotes the *infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. כָּל בָּשָׂר Ps. lvi. 4. lxxviii. 39.

<sup>5</sup> See Archbp. Tillotson's first Sermon concerning the Incarnation of our Blessed Saviour.

*flesh and blood*, occurs in the O. T., yet, no doubt, it is a Hebrew one; because we find it used by the son of Sirach, Eccclus. xiv. 18. γενηθὲ ΣΑΡΚΟΣ καὶ ΑἱΜΑΤΟΣ, 'the generation of *flesh and blood*,' i. e. of mortal men. Comp. Eccclus. xvii. 31. Alexandr.

IV. *The corrupt nature of man, subject to the fleshly appetites and passions.* See John iii. 6. Rom. vii. [5.] 18, [25.] viii. 6. Gal. v. 13, 16, 17, 19, 24. vi. 8. [Eph. ii. 3. 2 Pet. ii. 18. Col. ii. 13.] Comp. Gen. vi. 3. where the LXX apply it in the same view for the Heb. תָּבַשׁ. Hence the expressions κατὰ σάρκα περιπατεῖν, to walk according to the *flesh*, Rom. viii. 1, 4; κατὰ σάρκα εἶναι, to be after or according to the *flesh*, ver. 5; ἢ σαρκὶ εἶναι, to be in the *flesh*, ver. 8, 9; κατὰ σάρκα ζῆν, to live according to the *flesh*, ver. 12, 13, all denote a worldly and carnal life or conversation, conformable to the appetites and interests of man's corrupt nature. In Rom. vi. 19. Kypke (whom see) refers ἀσθίνειαν τῆς σαρκός, not, as many do, to the weakness of the understanding, to which σαρξ never relates in Scripture, but to the weakness of man's corrupt nature, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets ἀνθρώπινον λόγῳ, I am speaking of or concerning (comp. λόγῳ II.) somewhat human, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. ὄν or γεγεννημένον, he connects διὰ τὴν ἀσθίνειαν with ἀνθρώπινον, which word he shows is by the Greek writers applied to human vices and crimes. Comp. Davies's note 7. on Cic. Tusc. Disput. i. 30.

V. It signifies *consanguinity, natural relation or descent.* Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews his *flesh*, Rom. xi. 14. Comp. ver. 1. [Gal. ii. 16. Eph. ii. 11.] In this sense also it is applied in the LXX for Heb. בָּשָׂר Gen. xxix. 14. xxxvii. 27. Jude ii. 2.

VI. It denotes *fleshly and external advantages [condition].* John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23. [See John vi. 63. 2 Cor. v. 16. Col. ii. 18. Phil. iii. 4.]

VII. It imports the *outward and carnal ordinances of the Mosaic law.* Gal. iii. 3. [So Schl. Wahl says *external ceremonies.*] Comp. vi. 12, 13. Rom. vii. 6. Phil. 3, 4. Heb. ix. 10. [Schleusner and Wahl refer Rom. iv. 1. to this head. Others join κατὰ σάρκα with τὸν πατέρα, and refer the place to V. Schleusner also puts Gal. vi. 12. to this head, and so Macknight. Wahl refers it to VI.]

Σάρω, ὦ, from σαίρω the same. [See Eur. Ion 115.]—To *except*, occ. Mat. xii. 44. Luke xi. 25. xv. 8. [This word is condemned by Thomas M. p. 547. and Phrynichus, p. 83. See Lobeck.]

ΣΑΤΑ'Ν, ὁ. Undeclined. Heb.—*Satan, the Prince of the Fallen Angels, "Foe to God and man,"* in Heb. שָׂטָן, which signifies an *adversary*, and is used for the *Devil*, Job i. ii. et al. occ. 2 Cor. xii. 7.—The LXX have used this word answering to the Heb. שָׂטָן for a *human adversary or enemy* in three texts. 1 Kings xi. 14, 23, 25<sup>1</sup>.

<sup>1</sup> [They translate the Hebrew word by διάβολος in (558)]

ΣΑΤΑΝΑ'Σ, ᾧ, ὁ, the same as Σατᾶν, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels.* Mat. iv. 10. Mark i. 13. et al. [Schl. and Wahl think that in every place of the N. T., except Mat. xvi. 23. and Mark viii. 33. this is the meaning of the word. See Mark i. 13. iv. 35. Luke iv. 8. x. 18. xiii. 16. xxii. 3, 31. John xiii. 27. Acts v. 3. xxvi. 18. Rom. xvi. 20. 1 Cor. v. 5. vii. 5. 2 Cor. ii. 11. xi. 14. xii. 7. 1 Thess. ii. 8. 2 Thess. ii. 9. 1 Tim. i. 20. v. 15. Rev. ii. 9, 13, 24. iii. 9. xii. 9. xx. 2, 7.]

II. It is used as a *collective word for evil spirits or devils.* Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23. (where see Whitby and Doddridge.) Mark viii. 33. in both which texts the ancient Syriac version has the word ܫܬܐܢ; and Campbell renders the Greek ὅστις ἐπίσταν μου, *satana*, by *get thee hence, adversary*; and in his Prelim. Diss. p. 187. observes that "*Satan*, though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary or opponent*. It is naturally just as applicable to human as to spiritual agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lex. in τῷ I. John vi. 70. under διάβολος II. Rom. xvi. 20. and Macknight there. This word occurs Eccclus. xxi. 27.

ΣΑ'ΤΟΝ, οὐ, τό, from the Heb. טַעַם a *seal*, in Regim. טַעַם.—A *seal*, a Jewish measure of capacity for things dry, equal to about two gallons and a half English<sup>2</sup>. occ. Mat. xiii. 33. Luke xiii. 21. This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. טַעַם Gen. xviii. 6. and Aquila, 1 Sam. xxv. 18.

Σαυρού, ᾧ, ὅν, a pron. by contraction for σαυρού.—*Thyself.* Σαυρόν occurs, according to some copies, Rom. xiv. 22.

Σβίννυμι, from the old verb σβίω, the same.

I. To *extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34. [Prov. xiii. 9. 2 Sam. xiv. 7. xxi. 17.]

II. It is applied to the *Holy Spirit*, perhaps by an image taken from the *material spirit or air*, which may be then said to be *extinguished or quenched* when its action is *stopped or ceases*. So Plutarch, de Isid. et Osir. t. ii. p. 366. E., cited by Wetstein, speaks of τῆς βορρῆας ΠΝΕΥΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥΜΕΝΑ, 'the northern blasts being extinguished'; and in Timol. t. i. p. 245. D. expresses the *wind's dropping unaccountably by* ΤΟ ΠΝΕΥΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ παραλόγως. So Homer, Od. iii. 182, 3. οὐδέ πορ' ἔσβη οὐρος, 'a favourable gale never ceased.'

1 Chron. xxi. 1. Job i. 6, 7, 9, 12; by ἐκτείνουσαι, 1 Sam. xxix. 4.]

<sup>2</sup> [It is equal to one-third of an ephah, or 64 sextarii, or 1½ modius. See Heyschul and Joseph. Ant. I. 4.]

See more instances of the like kind in Wetstein, [as Xen. Ec. v. 17. Longin. de Sublim. xxi. 1.] occ. 1 Thess. v. 19. Comp. 2 Tim. i. 6. and ἀναζωοποιῶ. But since in 1 Thess. the *spirit* is mentioned with *prophecys*, it evidently refers to the *miraculous gifts* of the Spirit; and Macknight remarks that "the Greek words, in which the above-mentioned precepts (1 Thess. and 2 Tim.) are expressed, have a relation to those *flames of fire* by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, Acts ii. 3."

Σαυροῦ, ἥς, οὐ, a pron. compounded of σπο, for σὺ of thee, and αὐτοῦ, gen. of αὐτός.—*Thyself*. Mat. iv. 6. viii. 4. [xix. 19. xxii. 39. xxvii. 40. Luke iv. 23. John i. 22. vii. 4. viii. 13. Rom. xiv. 22.]

σεβάζουαι, from σέβω or σέβομαι, the same.—*To worship religiously*. occ. Rom. i. 25. [Aq. Hos. x. 5.]

σεβασμα, αρός, τό, from σεβάζουαι.—*Somewhat worshipped or venerated, an object of worship or veneration*. occ. Acts xvii. 23. 2 Thess. ii. 4; in which latter text σέβασμα imports not only a *divine object of worship*, but seems moreover to allude to the title Σεβαστός given to the *Roman emperors*. Comp. under Σεβαστός, and see Bp. Newton's 22nd Dissertation on the Prophecies, vol. ii. p. 359. &c. especially p. 369, 397—399. 2nd edit. 8vo, and Vitringa on Rev. p. 594. note (\*), and p. 601. note (†), ed. alt.—Σέβασμα is used for an *object of religious worship, a God*. Wisd. xiv. 20. [See also xv. 17.]

σεβαστός, ἡ, όν, from σεβάζουαι.

I. *Venerable, august*. It is used by St. Luke, as it is also by the profane Greek writers (see Scapula), to express the Latin Augustus, which was a title first assumed by Octavius Caesar<sup>1</sup>, and after him continued to the succeeding Roman emperors. Thus it is in the N. T. applied to Nero. Acts xxv. 21, 25. [See Herodian, ii. 10, 19.]

II. *Augustan*. An epithet of a Roman band of soldiers, given to it in honour of the Roman emperors. Acts xxvii. 1. [Some have thought this was a cohort, called Sebaste, from Samaria, which Herod called Sebaste in honour of Augustus.]

ΣΕΒΩ, either from the Heb. שָׁבַח in the sense of *waiting or attending on the service of God*, as the Levites did, Num. iv. 24. et al. or rather from the Heb. שָׁבַח to soothe, i. e. *with praises, to praise, laud*<sup>2</sup>.—*To worship, adore*. Hence σέβομαι, mid. the same. occ. Mat. xv. 9. Mark vii. 7. Acts xvi. 14. xviii. 7, 13. xix. 27.—Σεβόμενος, particip. *worshipping or a worshipper of the true God*. occ. Acts

xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the σεβόμενοι and σεβόμεναι, mentioned in all these passages, were *Gentile proselytes*, as expressed Acts xiii. 43. Josephus, Ant. xiv. 7, 2. speaking of the vast treasures of which Crassus plundered the temple at Jerusalem, makes the same distinction between the Ἰουδαῖοι *native Jews*, and σεβόμενοι *proselytes*, as St. Luke does, Acts xvii. 17. 'Let no one,' says he, 'be surprised that there were such immense riches in our temple, since πάντων τῶν κατὰ τὴν οἰκουμένην ἸΟΥΔΑΙΩΝ, καὶ ΣΕΒΟΜΕΝΩΝ ΤΟ'Ν ΘΕΟ'Ν, all the *Jews* throughout the world, and *those who worshipped God*, and moreover those both of Asia and Europe (i. e. who continued pagans), had contributed to them from very ancient times.' [So Bretschneider and Schleusner, who add Acts xviii. 7. The word occ. Josh. iv. 24. 1s. xxix. 13. Eur. Phœn. 1342 (σέβω). Diod. Sic. i. 35. Xen. Ages. iii. 2. See Deyling, ii. Obs. 38. p. 462.]

ΣΕΙΠΑ', ἄς, ἡ. The Greek etymologists derive it from σείπω to draw; but it may be better deduced either from the Heb. שָׁבַח to bind, or rather from Heb. שָׁבַח a chain, bracelet, (see 1s. iii. 19.) or Chald. שָׁבַח or שָׁבַח the same.—*A chain*. occ. 2 Pet. ii. 4; where "place rapturōsas between commas, that σειπαίς ζόφου may connect with ρηπουμένους, whether we understand it acquisitively as Jos. Mede does, Disc. ix. p. 23. or not: kept for *chains of darkness*, or *in chains*. See Jude 6." Bowyer. [Σειπαίς ζόφου is for σειπαίς ἐν ζόφῳ, say Wahl (referring to Matthiæ, § 314. Herod. vi. 2.) and Schleusner, the latter of whom construes ζόφος as a *dark dungeon*, a meaning which Bretschneider assigns to the phrase σειπαίς ζόφου. Schleusner also suggests that ζόφος may mean *very heavy punishments*, and that σειπαί will then imply their fixedness and duration. occ. Prov. v. 22.]

σεισμός, οὐ, ό, from σείσμαι perf. pass. of σείω to shake.

I. *A shaking, agitation*, as of the sea. occ. Mat. viii. 24. [The LXX use the word in this sense, i. e. a *storm*. Jer. xxiii. 19. Nehem. i. 3. for the Hebrew שָׁבַח, which in Jonah i. 4. is translated by κλύδων.]

II. And most generally, *a shaking of the earth, an earthquake*, Mat. xxiv. 7. xxvii. 54. [xxviii. 2. Mark xiii. 8. Luke xxi. 11. Acts xvi. 26. Rev. vi. 12. viii. 5. xi. 13, 19. xvi. 18. Ælian, V. H. iv. 17. Xen. Hell. iii. 2, 24.]

ΣΕΙΩ, to move, shake, tremble. See Eccles. xii. 3. Dan. v. 19.

I. *To shake, cause to shake or tremble*. [Mat. xxvii. 51. as the earth by an earthquake. (See Aristoph. Eq. 836. 2 Kings xxii. 8.)—as a tree by the wind, Rev. vi. 13. (See Judg. v. 4. 1s. xxxiii. 20. Hagg. ii. 7. Xen. Hell. iv. 7, 4)] In Heb. xii. 26. it is used metaphorically, to *cause a great change or commotion*, i. e. says Macknight, "the destruction of the heathen idolatry, and abolition of the Levitical worship."

II. *To move, disturb, put in commotion*. occ. Matt. xxi. 10. [See also xxviii. 4. Ez. xxxi. 16. Pind. Pyth. iv. 484.]

<sup>1</sup> Suetonius, speaking of Octavius, cap. 7. says: "Deinde Augusti nomen assumpsit—Munatii Planci sententiā: cum, quibusdam censitibus, Romulus appellari oportere, quasi et ipsum conditorem urbis, prævaluisse, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, et in quibus augurato quid consecratur, Augusta dicantur, ab aucto vel ab avium gesta fuisse, sicut etiam Ennius docet scribens: Augusto Augustio postquam inclyta condita Roma est."

See also Userii Annales, An. ante Christ. 27. and Crevier's Hist. des Empereurs, t. i. p. 29.

<sup>2</sup> See Heb. and Eng. Lexicon in שָׁבַח III.

ΣΕΛΗ'ΝΗ, ης, ἡ'.—*The moon, that is, either the stream of light from the moon*, Mat. xxiv. 29. Mark xiii. 24. Acts ii. 20. Rev. xxi. 23. (Comp. Is. xiii. 10. lx. 19, 20. Ezek. xxxii. 7. Joel ii. 31; in all which passages the correspondent Hebrew word to σελήνη of the LXX is *רָחַל* the light of the moon), or the white lunar disc, 1 Cor. xv. 41. Comp. Is. xxx. 26. where the Heb. has *רָחַל* the white illuminated lunar disc. [In Deut. iv. 19. Is. xiii. 10. the Heb. has *רָחַל*].—In the N. T. this word is generally applied figuratively or mystically, and for its import in the several texts I must refer to the commentators.

Σεληνιάζομαι, from σελήνη the moon.—*To be affected with a disease returning according to the periods of the moon, to be epileptic, or lunatic*, which last word would well answer to the Greek as to its etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the lunar changes or not. occ. Mat. iv. 24. xvii. 16. The celebrated Dr. Mead, speaking of diseases which depend on the moon's influence, observes, "that epileptic diseases constantly return every new and full moon. The moon, says Galen<sup>2</sup>, governs the periods of epileptic cases. Upon this score they who were thus affected were by the Greek writers called ΣΕΛΗΝΙΑΚΟΙ<sup>3</sup>, and in the Histories of the Gospel ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ<sup>4</sup>, and by some of the Latin writers afterwards *Lunatici*." For the Doctor's own experience and that of others in several memorable cases, see his Treatise on the Influence of the Sun and Moon, p. 38. et seq. edit. Stack. in 8vo. See also Suicer, Thesaur. in σεληνιαζόμενος. [See Cels. iii. 25. Isidor. Orig. iv. 8. Huet. ad Orig. p. 72.]

Σειμίδαλις, εως, ἡ.—*Flour, fine flour*. occ. Rev. xviii. 13. [See Gen. xviii. 6. Num. vi. 15. Lev. ii. 1. 2. (for ῥῖψ) and 1 Sam. i. 24. for ῥῖψ. Eccus. xxv. 2. Poll. On. i. 247. vi. 74.]

Σεμνός, ὁ, ὄν, q. σιβνός, from σέβομαι to worship, venerate.—*Venerable, grave, serious, decent, [honourable,] whether of persons*, 1 Tim. iii. 8, 11. Tit. ii. 2. [Polyb. xxxix. 3. 1. Æsch. Dial. Socr. iii. 12; or of things, Phil. iv. 8. See 2 Mac. vi. 11. viii. 15. Eur. Phœn. 1192. In Prov. viii. 6. it seems to be excellent.]

Σεμνότης, ητος, ἡ, from σεμνός.—*Gravity, seriousness, decency*. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7. [Properly, it seems *sanctity, dignity*. See 2 Mac. iii. 12. Xen. Cyr. viii. 3. 1. Diod. Sic. iv. 42.]

ΣΗ'ΜΑ, ατος, τό.—*A sign, a mark*. This word occurs not in the N. T., but is inserted on account of its derivatives.

<sup>1</sup> The Greek etymologists, and particularly Plato, deduce it from *σελαρ* *now new light*, because its light is continually renewed. [See Ruhnken, ad Tim. Lex p. 96.] But the learned Goguet<sup>2</sup> says, "The Greeks gave to the moon the name *Sciene*†, which comes from a Phœnician word (ῥ or ῥῖ) namely) which signifies to pass the night; whence also we may observe is plainly derived the Latin name of the moon, *luna*."

<sup>2</sup> De Diebus Criticis, lib. III. [τῶν Ἑλληνικῶν τρεῖς περιόδους (ἡ Σελήνη).]

<sup>3</sup> Alexand. Trallian. l. 25.

<sup>4</sup> Mat. xvii. 15.

\* Origin of Laws, Arts, &c. vol. ii. p. 419. ed. Edinburgh.

† Heb. ῥῖψ, from ῥ which, and ῥῖψ passes the night.

ΣΗΜΑ'ΝΩ, from σῆμα a mark, sign.

I. To signify, intimate. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1. On John xii. 33. Kypke shows that the Greeks apply this verb to the prophetic but somewhat ambiguous and obscure oracles of their gods; and he particularly cites from Stobæus and Plutarch, de Pyth. Orac. p. 404. D. the saying of Heracitus, that 'the king, to whom belongs the Delphic oracle, οὐτε λῆγες οὐτε κρύπτει, ἀλλὰ ΣΗΜΑ'ΝΕΙ, neither declares nor conceals, but intimates.' [See Eur. Phœn. 972.]

II. To signify, declare. Acts xi. 28. xxv. 27. So Xen. [Cyr. vi. 2, 11.] and Plato in Wetstein. [Dan. ii. 23. It is used of signs given by sound of the trumpet, in Job xxxix. 25. 2 Chron. xiii. 12.]

ΣΗΜΕΙ'ΟΝ, ου, τό, from σῆμα a mark, sign.

I. A mark, a signal, a sign, "a token of any thing, that by which any thing is shown." Johnson. Mat. xxvi. 48. Luke ii. 12. [where Wahl says a pledge, citing Is. vii. 11.] Rom. iv. 11. 3 Thess. iii. 17. Comp. Mat. xvi. 1. [3.] xxiv. 3. [Mark xiii. 4. Luke xxi. 7.] The sign of the Son of Man, Mat. xxiv. 30. is the same as the Son of Man himself manifested by miraculous powers, just as the sign of the prophet Jonas, Mat. xii. 39. Luke xi. 29. is the same as the prophet Jonas himself delivered by miracle. Comp. Mark xiii. 26. Luke xxi. 27. where no mention is made of the sign, but only of the Son of Man himself. [Schleusner thinks, that σημεῖον is redundant in Mat. xxiv. 30. and that the meaning is, then shall the Son of Man appear. Wahl makes it prodigy, referring it to sense III. The place of Mat. xii. 39. is translated by Schleusner, "the miracle by which Jonas proved himself to be a prophet," and so Wahl, i. e. they refer it to sense IV., and I think rightly, though Parkhurst's construction may be defended.]

II. A mark, or butt, to shoot at, as it were. Luke ii. 34. So Doddridge, whom see, and comp. Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxi. 3, 4. Job xvi. 12; or else σημεῖον in this passage of St. Luke may perhaps be better explained by Is. viii. 18. Heb. ii. 13. Acts xxviii. 22. [Schleusner and Wahl make σημεῖον here a remarkable man. Bretschneider says, a man sent from heaven as a divine portent.]

III. A portent, or prodigy, an extraordinary occurrence representing or pretending somewhat *divine*. Rev. xii. 1, 3. where see Daubuz, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεῖα μεγάλα great signs or portents, Mat. xxiv. 24. On which passage Wetstein cites from Homer, Il. ii. 307. σῆμα ΜΕΤΑ, from Plutarch ΜΕΤΑ ΣΗΜΕΙ'ΟΝ, and from Herodotus (vi. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗ'ΙΑ ΜΕΤΑ'ΑΑ; all used in a similar sense. See Vitringa on Rev. xii. 1. xv. 1.

IV. A miraculous sign, a miracle wrought or exhibited in confirmation of somewhat *divine*. Comp. τέρας. [Mat. xii. 38, 39. xvi. 4. Mark viii. 12. Luke xi. 29, 30. John ii. 18. xii. 37. 1 Cor. xiv. 22. 2 Cor. xii. 11.—and with ἀπὸ τοῦ οὐρανοῦ or ἐξ οὐρανοῦ added. Mat. xvi. 1. Mark viii. 11. Luke xi. 16. (comp. Is. vii. 11. Jer. x. 2.) In these places the sense is clearly that of a miracle in confirmation of the divine power or divine legation of him who works it. In the following passages

the sense is rather a *miracle* simply. Mark xvi. 17, 20. Luke xxiii. 8. John ii. 11, 23. iii. 2. iv. 54. vi. 20. xii. 37. xx. 30. Acts iv. 22. 1 Cor. i. 22. Ex. iv. 8, 9.—and joined with *ρίπαρ*. Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. Deut. vi. 22. vii. 19. Ælian, V. H. xii. 57. Polyb. iii. 112, 8.]

Σημῶν, ὦ, from σημεῖον.—To mark, to set a mark upon. Σημεύομαι, οἶμας, mid. the same. occ. 2 Thess. iii. 14. [Polyb. iii. 39, 8. xxii. 11, 12. Bretschneider agrees in this, citing Philo, Leg. ad Caium, p. 1028. Wahl and Schleusner say, to point out. So Erasmus.]

Σήμερον, or, according to the Attic dialect, ῥήμερον, adv. q. d. *τῇ ἡμέρᾳ ταύτῃ* or *τῇδε τῇ ἡμέρᾳ* on this day.—To-day, this day, denoting either the artificial or natural day. (Comp. ἡμέρα.) See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11. comp. 8. [iv. 21. v. 26. xii. 28. xix. 5, 9. xxii. 34. xxiii. 43. xxiv. 41. Acts iv. 9. xvii. 33, 35. xxii. 3. xxiv. 21. xxvii. 33. Heb. i. 5. iii. 7, 13, 15. iv. 7. v. 5. It is now in Heb. xiii. 8.] With the article fem. and the N. ἡμέρα either expressed or understood, it is used as a N. *This day, this very day*. See Acts xx. 26. But in Acts xix. 40. *οὐδὲν* is governed by the preposition *ἐπὶ* placed after it, as common in the Attic writers, and *τῆς σήμερον* is used as an adjective agreeing with that word, for this day's sedition; so Vulg. *hodierna* seditionis. [In Mat. xi. 25. xxvii. 8. xxviii. 15. Rom. xi. 8. 2 Cor. iii. 14, 15. we have the phrase *ἔως* or *ἄχρι* τῆς σήμερον, i. e. down to our times. Comp. Gen. iv. 14. xxi. 26. xxii. 14.]

Σημικίνθιον, ου, τό. See σημικίνθιον.

ΣΗΨΩ.—To rot, make rotten, corrupt, whence in perf. mid. to be rotten, putrefied. occ. Jam. v. 2. [Ps. xxxviii. 5. Ez. xvii. 9. Æsch. Soc. Dial. iii. 5. Xen. Ec. ix. 11. Of course it is figuratively used in James.]

Σηρικόν, οὐ, τό.—Silk, sericum<sup>1</sup>; so called from the Seres<sup>2</sup>, a people in the East Indies, probably the Chinese<sup>3</sup>, who were anciently famous for their *silk* manufacture, as they are to this day. Rev. xviii. 12.

ΣΗΨ, σήρως, ὁ, from the Heb. טַף a moth, for which the LXX use σής in the only passage of the O. T. where טַף occurs in this sense, namely, Is. li. 8. [It occ. for טַף in Job iv. 19.]—A moth,

<sup>1</sup> Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these western parts as to be worth its weight in gold. [See Vopisc. in Aurelianus. 43.] At length the emperor Justinian, who died in the year 565, by means of two monks, whom he sent into India for that purpose, procured great quantities of silk-worms' eggs to be brought to Constantinople, and from these have sprung all the silk-worms and all the silk trade that have since been in Europe. For further satisfaction on this subject the reader may consult Prideaux, Connexion, part ii. book 8. note at the end; Vossius, de Orig. et Progr. Idol. iv. 90. from whom the above particulars are taken; Harris's Voyages, vol. i. p. 506; and the Encyclopædia Britannica in INDIA, No. 24. [Flin. H. N. vi. 17, 20. Salmas. ad Solin. p. 668.]

<sup>2</sup> [Virg. Georg. ii. 121.]

<sup>3</sup> See Harris's Voyages, vol. i. p. 495.

which eats and spoils cloth. So Menander, cited by Wetstein (whom see), speaking of destructive things, says, τὸ δ' ἡμῶν οἱ ΣΗΨΕΣ, 'moths (destroy) our clothes.' Comp. στήρόβρωτος. occ. Mat. vi. 19, 20. Luke xii. 33. [Theophr. H. Pl. i. 16.]

Στήρόβρωτος, ου, ὁ, ἡ, from στής, στήρως, a moth, and βρωτός eaten, which from βρώσκω to eat, which see. Moth-eaten. occ. Jam. v. 2.—In the LXX of Job xiii. 28. we have ὡς τῇ ἡμέρᾳ ΣΗΤΟΒΡΩΤΟΝ for the Heb. כְּתֵב הַבְּרֵשֶׁת as a garment (which) the moth hath eaten.

Σθενώ, ὦ, from σθένος strength, which from σθίω to be strong, [3 Mac. iii. 8.] and this, according to Mintert, q. from στάω to stand.—To strengthen. occ. 1 Pet. v. 10.

Σταγών, ὄνος, ἡ.—The cheek, or more properly the jaw-bone, as it is used by the LXX for the Heb. תְּיָד. Judg. xv. 16, 17, 19. Scapula cites from Athenæus, lib. x. ὅπου κοινάσκειν τὰς σταγῶνας ἰσθίω, 'when he had tired his jaws with eating.' occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly proverbial, and refer to personal injuries of a slighter though provoking kind. Those who contend for the literal interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was not practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase παράσκειν ἐπὶ τῇ σταγῶνᾳ, 1 Kings xxii. 24. 2 Chron. xviii. 23; παύειν σταγῶνα, Lam. iii. 29; and παύειν ἐπὶ τὰς σταγῶνας, Hos. xi. 4. [See this word cited from several authors in Athen. iii. p. 94. E.]

ΣΙΓΑΩ, ὦ.—To be silent, hold one's peace. Luke ix. 36. xx. 26. [Acts xii. 17. xv. 12<sup>4</sup>, 13.] 1 Cor. xiv. 28, 30, 34. where see Wetstein. [Ex. xiv. 14. Amos vi. 10.]—To keep in silence [or conceal]. Rom. xvi. 25. [See Ps. xxxiii. 3.]

Σιγή, ἡς, ἡ.—Silence. occ. Acts xxi. 40. Rev. viii. 1. [Wisd. xxiii. 14. Theod. Is. xxxviii. 10.]

Σιδήρεος, οὓς, ἱα, ἄ, εον, οὖν, from σίδηρος.—Iron, i. e. made of iron. occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15. [Judg. ii. 3, 13. 1 Kings vi. 7. Eur. Phœn. 26.]

ΣΙΔΗΡΟΣ, ου, ὁ.—Iron. occ. Rev. xviii. 12. [Gen. iv. 21. Xen. Cyr. i. 3, 23.]

ΣΙΚΑΨΙΟΣ, ου, ὁ, Latin.—An assassin, in Latin *sicarius*, so called from *sica*, which signifies a short dagger or poniard, q. *sica*, from *seco* to cut, or immediately from the Chald. קַסָּא a knife or sword. [Prov. xxiii. 2.] occ. Acts xxi. 38.

<sup>4</sup> [Schleusner thinks that *consent* is here implied by *silence*, and he cites Acts xi. 18. Heb. ii. 20. Zech. ii. 13.]

<sup>5</sup> Martinus, Lex. Philol. ingeniously deduces it from Heb. טַף to order, dispose, arrange; for iron, says he, is of use to us in arranging and setting in order every thing, ad omnia struenda et ordinanda: and no doubt iron is the most useful of all metals. See this well illustrated in Nature Displayed, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But, after all, the reader may perhaps be rather inclined to derive σίδηρος from the Chald. קַסָּא to destroy (q. d. to shatter), according to that of Daniel, ch. ii. 40. From which breaketh in pieces, and subdueth all things.

Most of the Commentators<sup>1</sup> have remarked that Josephus has taken particular notice of the Egyptian impostor here mentioned. See de Bel. ii. 13. 6. Ant. xx. 7, 6. This historian also tells us, that about the same time the country of Judea, and particularly Jerusalem, 'was infested with a set of villains, called Sicarii, who murdered people in the day-time, and in the midst of the city, with daggers (ἐπιδία), which they had concealed under their garments.' de Bel. ut sup. § 3. And Ant. ut sup. § 5. and § 10. he assigns the reason of the name Σικάριοι, by telling us, 'they were those who used poniards resembling in size the Persian acinaees, but bent like the Roman *sica*, from which these robbers, who murdered many persons, received their appellation.'<sup>2</sup>

ΣΙΚΕΡΑ, τό, undeclined, *inebriating liquor, strong drink*. A word formed from the Heb. יָצַף, which (from the V. יָצַף *to be inebriated*) denotes *inebriating liquor* in general, and when joined with wine, as Lev. x. 9. Num. vi. 3. Judg. xiii. 4, 7, 14. any *inebriating liquor besides wine*. So the Scholiast, cited by Wetstein, *σίκερα δὲ ἵστι πάν τὸ μέθην μὲν ποιεῖν δυνάμενον, οὐκ ὅν δὲ ἐξ ἀπὸ κίου*. And Jerome informs us, that in Heb. 'any *inebriating liquor* is called *Sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit.'<sup>3</sup> occ. Luke i. 15. [Schleusner (in Biel) agrees with Parkhurst in saying that the word means *inebriating liquor* in general. It was, no doubt, a compounded drink, especially made of dates and palm juice. See Plin. H. N. xiv. 19. Schleusner thinks it denotes *wine* in Num. xviii. 7. Hesychius says, it is either *wine mingled with sweet things*, or any *inebriating liquor except wine*. Suidas says, it is a *compound drink*; and, among the Jews, a *wine mingled with sweet things*. The LXX translate יָצַף by *ολος* in Prov. xxxi. 4; by *μέθυσμα* in Judg. xiii. 4, 7, 14. Micah ii. 11; by *σίκερα* in Lev. x. 9. Num. vi. 3. et al.]

ΣΙΜΙΚΙ'ΝΘΙΟΝ, ου, τό, Latin, *an apron*. A word formed from the Latin *semioinctum*, which from *semi half*, (from *ἡμι* the same, see under *ἡμισυς*), and *cingo to surround*, because it surrounded half the body; and though these aprons made no part of the ordinary dress of the Greeks, they might be used, as among us, to save their other clothes, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12. where see Wolfius. [De Dieu thinks the word means a *girdle*, called by the Greeks sometimes *κολόδιον*, as *binding the bowels*. See Braun, de Vest. Sacr. Heb. ii. 3. p. 386. This meaning seems quite inapplicable. Hesychius explains the word as *φασιδιὰ*, (i. e. something wrapped round the head), *ζωνάρια*, *ὑπάρτια τῶν ἱερῶν*. The Syriac uses the word implying the *lacinae* or *extremities of a garment*. See the Commentary on Petronius, c. 94.]

ΣΙΝΑΡΙ, σός, τό<sup>4</sup>, *mustard*. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mark xiii. 32. the *mustard* is said to be 'the smallest of all seeds, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, xvii. 20. that like a grain of mustard-seed was become proverbial for expressing a very small quantity.' Campbell. See also Scheuchzer, Phys. Sacr. on Mat. xiii. 31. &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk, and spreads into many branches. Of this *arborescent or tree-like* vegetable he gives a print in Plate DCLXXXIII. [Schleusner thinks the kind of mustard in Palestine different from ours, as it did not bear till after some years, and grew up into a tree. See Buxtorf, Lex. Heb. and Talm. fol. 832. whence, and from Lightfoot, it appears that the Rabbinical writers denote the smallest things by a grain of mustard-seed. Wahl and Bretschneider think that the plant is the same as we have, but that in the East (Wahl adds, and in America,) it attains the size of a tree<sup>5</sup>.]

ΣΙΝΔΟ'Ν, όνος, ή, from Heb. יָצַף the same, for which word only it is used in the LXX, Judg. xiv. 12, 13. according to some copies. Prov. xxxi. 24. The *ν* is inserted, as usual, before *δ*.—A linen cloth, a sheet or wrapper of linen. occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xiii. 53. And as in the three last-cited texts the *σινδών* is mentioned as a *sepulchral covering*, so Herodotus, ii. 86. speaking of the Egyptian manner of preserving dead bodies, says, *λοῦσαντες τὸν νεκρόν, κατελίπασον αὐτὸν αὐτοῦ τὸ σῆμα* ΣΙΝΔΟ'ΝΟΣ *βυσσινῆς τελαμῶσι κατατεμμημένοι*, 'after having washed the dead man, they enclose his whole body in a wrapper of fine linen with thongs of leather.' As to Mark xiv. 51, 52. Pococke and Harmer, in Observations, vol. ii. p. 420. suppose that the *σινδών* mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of Egypt and Palestine still wear as their only clothing in the day-time, and consequently that the word may there denote a person's ordinary day-dress. Comp.

<sup>4</sup> The etymologist derives *σινάρι* from *σινεσθαι τοὺς ὕδας*, *hurling the eyes*. However, since the proper Attic name for *mustard* is *σίνυς*, (see Wetstein on Mat. xiii. 31.) I would, with Martinus, (Lex. Phil. in Sinapi,) rather derive *σινάρι* from *σινον σίνυς*, the *hurling nappy*, from its *vollicosity* and *affecting* the nose and eyes with its *pusgancy*. *σίνυς* may, with the author last mentioned, be deduced from the Heb. *שָׁן* to *distill*, (or rather to *shake out*, see Ps. lxxviii. 10. and Eng. Marg.) because it *draws* (or *forces out*) *tears* from the eyes; whence in Columella, *setum factura sinapis*, the *tear-excreting* mustard; and in others, *lacrymosa sinapis*, the *weeping* mustard. Our Eng. word *mustard* is from the old French *mountarde*, which from the Latin *mustum wine*, (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn.

<sup>5</sup> (Mr. Frost has just published a pamphlet to show that the plant intended is the *Phytolacca dodecandra*, which has the smallest seed of any tree in Palestine, and is one of the largest trees in that country. It is used for culinary purposes, and one species is called "wild mustard" in America. The *sinapis nigra* is, he says, an annual, and herbaceous.)

<sup>6</sup> (Others say it is an Egyptian word. See a writer in Eichhorn, Repert. xlii. p. 14. Braun, de Vest. Sacr. i. 7. 103. Forster, de Byssio Antiq. § 18. Poll. On. vii. 172. Others again derive it from *Sidon*, as if it was invented there.)

<sup>1</sup> See Doddridge on the place, and Lardner's Credibility of Gospel Hist. book ii. ch. 8.

<sup>2</sup> [Hesychius mentions the Sicarii as assassins in the time of Claudius, led into the desert by an Egyptian robber, and punished by Felix.]

<sup>3</sup> Epist. ad Nepotianum de Vita Clericorum, et in Is. xviii. 1.

Exod. xxii. 27. Herodotus, however, speaks of *σινδών* as an usual night-dress of the Egyptians in his time, ii. 95. ἢ μὲν ἐν ἱματίῳ ἐλκεῖται σινδὼν, ἢ ΣΙΝΔΟΝΙ. [From this passage of Herodotus, in which he says, 'that if a man sleep in a dress of σινδών, the gnats will bite through it,' the fineness of this manufacture appears. Bret. calls it *mudia*.]

**Σινιδίζω**, from *σίνιον* a sieve, which from *σίου* to shake, [by which word, as well as *κοσκινῆσαι* θορυβῆσαι, *ραράξαι*, *κυράσαι*, Suidas explains it, referring to the place of Luke.]—*To sift, shake, or agitate, as corn in a sieve.* occ. Luke xxii. 31. where it refers to violent trials and temptations. Comp. Amos ix. 9. and see Wetstein and Wolfius on Luke, [and Suicer, ii. p. 691.]

**Σιευρός**, from *σιεύω* to feed or fatten with corn, which from *σίρος* wheat, corn.—*Fatted*, properly with corn. occ. Luke xv. 23, 27, 30. [1 Kings iv. 23. (v. 3.) Jer. xlii. 21. Xen. An. v. 4, 28. Athen. ix. p. 384. E.]

[**Σίριον**, ου, τό, food or aliment from corn. This is the reading of some MSS. in Acts vii. 12. See Prov. xxx. 22. Symm. Hos. xi. 5. Ælian, V. H. v. i. The singular Stephens could not find, but there are many instances of it.]

**Σιτιστός**, ἡ, ὄν, from *σιτίζω* to feed, nourish, which from *σίρος* corn, food.—*Fed, nourished.* Neut. plur. *σιτιστά, τά, fed cattle, fallings.* occ. Mat. xxii. 4. where see Wetstein, who cites Josephus repeatedly using this word, Ant. viii. 2, 4. [Athen. xiv. p. 656. E. Symm. Ps. xxii. 13.]

**Σιτομέτριον**, ου, τό, q. σίτου μέτρον, from *σίρος* corn, and *μέτρον* a measure.—*A certain measure of corn*, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the custom<sup>1</sup> among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45. and Luke xii. 42. which last is the only text of the N. T. where *σιτομέτριον* occurs. The LXX have the V. *σιτομετρίω* to measure out corn for the Heb. *שִׁטָּה לֶחֶם* to feed, nourish, Gen. xlvii. 12. Raphelius and Wetstein show that Polybius uses the same V. for distributing corn to the soldiers of an army; and from Diodorus Siculus, ii. 41. Wetstein cites the phrase ΣΙΤΟΜΕΤΡΙ'ΑΝ—*λαμβάνουσιν*; and in the Ancyran inscription engraved in the reign of Tiberius, and produced by Montfaucon, Palæogr. Gr. p. 154 and 157. we have the phrase ΣΕΙΤΟΜΕΤΡΙ'ΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙ'ΑΝ<sup>2</sup>) *ἑαλκέν* in the sense of distributing corn to the people. [Basil, Ep. 393, 404. Nazianz. Or. ii. 29.]

<sup>1</sup> It is mentioned by Theophrastus, Eth. Char. xi. where, describing a *μωρὸν*, sordid wretch, he says, *he will himself measure out the usual allowance to his domestics, μετρίων ἀντὶ τοῦ ἔθους τὰ ἐπιτήδεια*. See Dupont on the place, p. 394. So Terence in his Phormio, the scene of which is laid at Athens, introduces Davus speaking of the *demenum* of Geta, another slave, act i. sc. i. lin. 9. On which passage Donatus informs us that the *demenum*, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed six of our pecks.

<sup>2</sup> [Not mis-spelt. It was common in Asia Minor, and indeed elsewhere, in the lower ages especially, to use ΕΙ for Ι.]

ΣΙΤΟΣ, ου, ὁ, [or *σίρον*, ου, τό.] The Greek etymologists propose the derivation of it from *σίου* to sift, or from *σίου*, q. *σίου*, to shake, as corn from its husk.—[*Wheat* and then *corn* in general. Mat. iii. 12. xiii. 25, 29, 30. Mark iv. 28. Luke iii. 17. xvi. 7. xxii. 31. John xii. 24. Acts vii. 12. (where Parkhurst says, it is *bread, food*, as Eusebius teaches that this is a common meaning of *σίρον*. See Hom. Il. E. 341. Xen. Cyr. i. 2, 11.) and answers to the Heb. *חֶמֶד*. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. xxvii. 38. It is used for *לֶחֶם* in Deut. vii. 13. for *ἄρτος* in Joel ii. 24. and for *ἄρτος* in Judg. vi. 11. and for *ἄρτος* (*bread, food*), in Job iii. 24. See Ol. Cels. Hierob. t. ii. p. 112.]

**Σιωπᾶν**, ὦ.

I. *To be silent, hold one's peace.* Mat. xx. 31. xxvi. 63. [Add Mark iii. 4. ix. 34. x. 48. xiv. 61. Luke xviii. 39. xix. 40. Acts xviii. 9. Judg. iii. 14. Neh. viii. 11. Is. xlii. 14.] **Σιωπῶν**, particip. *silent, dumb.* Luke i. 20.

II. *To be silent, still*, as the sea. Mark iv. 39. [See Virg. Æn. i. 168. Ecl. ix. 59.]

**Σκανδαλίζω**, from *σκανδαλον*, which see.—*To cause any one to fall or stumble by laying a stumbling-block or snare in his way.* I do not meet with this V. either in the profane writers or in the LXX<sup>3</sup>. But Aquila and Symmachus use it in the active for the Heb. *שָׁחַת* to cause to stumble, Mal. ii. 8. So Aquila, Ps. lxxiii. 9. and the pass. *σκανδαλιζομαι* for *שָׁחַת* in Kal, to stumble, Prov. iv. 12. Is. viii. 15. In the N. T. it is applied only figuratively, to cause one to fall into sin and ruin, see Mat. v. 29, 30; and particularly, to do any thing by which men might be prejudiced against the person of Christ, Mat. xvii. 27; or deterred from embracing the Christian faith, or induced to fall from their Christian profession, see Mat. xviii. 6. John vi. 61; or ensnared into sin, see 1 Cor. viii. 13. *Σκανδαλιζομαι*, pass. to be made to stumble, i. e. either to be caused to fall from the Christian faith or profession, Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi. 31, 33. Mark xiv. 27; or, to be prejudiced against the person of Christ, Mat. xi. 6. xiii. 57. Mark vi. 3; or against his doctrine, Mat. xv. 12. so as to be deterred from embracing the Christian profession; or, to be ensnared to sin, Rom. xiv. 21. 2 Cor. xi. 29. where see Whitby and Doddridge. *Σκανδαλιζομαι*, pass. occurs thrice in Ecclesi. ix. 5. xxiii. 7 or 8. xxxii. 15 or 16. See the passages.

**Σκάνδαλον**, ου, τό, from *σκάω* to halt (as below.)

I. "Properly that piece of wood in a mouse-trap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, *τὰ πύκταρα τῶν παγίδων, ἀπὸ τοῦ σκάζοντα συμπίπτειν καὶ κρατῆν τὸ ἱμῖσόν, (the trickers of traps, so called from tripping and falling down, and thus catching what falls into the snare),* as the grammarians<sup>4</sup> explain it. So the word is used in Xenophon. This was by Archilochus

<sup>3</sup> Since writing the above, I find from Mr. Marsh's note on Michaelis's Introduct. to N. T. vol. i. p. 404. that the LXX, according to the Chigian MS., have once used the V. *σκανδαλίζω* for the Heb. *שָׁחַת*, Dan. xi. 41.

<sup>4</sup> Schol. Aristoph. Acharn. See also Hesychius and Suidas.

also called *ρόττον*." Thus the learned Daubuz on Rev. ii. 14. See also Wetstein on Mat. v. 29. We may, however, with Scapula and Mintert, derive *σκάδalon* from *σκάω* to *hale, trip*, for a different reason, namely, because it makes a man *halt or trip, and ready to fall*.

II. *A snare or toil*. Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. *שָׁרָץ*. See Ps. lxxix. 22. cxi. 6. [Josh. xxiii. 13. Judg. ii. 3.]; and thus it seems to signify, Rom. xi. 9. Rev. ii. 14.

III. *A stumbling-block*. Thus used by the LXX, Lev. xix. 14. for the Heb. *מִכְשָׁל*, which from *שָׁח* to *stumble*. So Judith v. 1. it signifies impediments laid in a champaign country to obstruct an enemy's marching.

IV. In the N. T. it denotes *whatever actually makes, or has a manifest tendency to make, men fall, stumble, or be remiss in the ways of duty*, and particularly *"whatever hinders men from becoming the disciples of Christ, or discourages them in their new profession, or tempts them to forsake that faith they had lately embraced."* See Mat. xviii. 7. Luke xvii. 1. Rom. ix. 33. xiv. 13. 1 Cor. i. 23. Gal. v. 11. 1 John ii. 10. It is applied to persons, Mat. xiii. 41; and particularly to Peter, when he would have *dissuaded* our Lord from suffering. Mat. xvi. 23. [The *σκάδala*<sup>1</sup> alluded to in Mat. xviii. 17. are the calamities and persecutions which threatened the Christian Church. So Noesselt, Schleusner, Middleton.]

ΣΚΑΨΤΩ, either from Heb. *רָץ* *hollow*, or perhaps from *רָץ* to *engrave*. See Exod. xxxii. 16. xxxix. 30. Lev. xix. 28. Job xix. 23. in the Heb. —To *dig*. occ. Luke vi. 48. xiii. 8. xvi. 3. On this last text see Elmer's excellent note, who shows from Lucian and Pausanias that *σκάπτειν* means to *dig the earth* in order for *sowing*, and observes that the expression of the steward seems *proverbial*, for the like is found in Aristophanes, Av. 1430.

Τί γὰρ πᾶσι; ΣΚΑΨΤΕΙΝ γὰρ ΟΥΚ ἘΠΙΣΤΑΜΑΙ.

What must I do? I know not how to dig.

See also Raphaelius, Wolfius, Wetstein, and Kypke, from whom it appears that the Greeks reckoned *digging* both a very laborious and a mean employment. [See Xen. Ec. xvi. 14. Lucian, Timon. 7. Athen. iv. p. 184. F. Is. v. 6. Schwarz, p. 1221.]

ΣΚΑΦΗ, ης, ἡ. The Greek lexicons deduce it from *σκάπτω* to *dig, excavate*; but this word, together with the Eng. *ship, skiff*, and its northern<sup>2</sup> relatives, may perhaps be better derived from the Heb. *רָץ* *concoave, hollow*.—A *boat, a skiff*. occ. Acts xxvii. 16, 30, 32. Sir John

<sup>1</sup> See London Cases, folio, p. 206.

<sup>2</sup> [Although the article might tempt us to think of *particular σκάδala*, it is to be remembered, that, as Lord Bacon says, our Lord often replies to what he knew to be in the thoughts of his hearers rather than to their actual questions; and that, as Middleton adds, he often refers to what had been the subject of his own meditations, though not of discourse. This may be the case here; and Michaelis says, "the offences which men will take at the Gospel."]

<sup>3</sup> ΣΗΨ, navis, Goth. *skip*, Cim. *skib*, Anglo-Sax. *scip*, Al. *scip* aut *scaph*, Dan. *skib*, Belg. *schep*, Su. *skiepp*. "Sciff, scapha, Gal. *scupif*, Ital. *schifo*, *scifo*, Almannis, *schef*, *shif*, est navis." Junil Etymol. Anglican.

Chardin tells us, first, that "the eastern people are wont to *leave their ships in the sea, fastened to the stern of their vessels*. The skiff of this Egyptian ship (in which St. Paul sailed) was towed along after the same manner, ver. 16. *we had much work to come by the boat*. Secondly, they *acrew*, according to him, *hoist it into the vessel, it always remains in the water, fastened to the ship*. He therefore must suppose the taking it up, mentioned ver. 17. doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30. letting down (*χαλασέντων*) into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their ships is clearly confirmed by the passages cited on ver. 30. by Wetstein, from Cicero [de Inv. ii. 51.] and Petronius, [102.] and by Alberti from Achilles Tatius. The last writer mentions *cutting rōn kálon*, ὅς συνίδει τὴν ἰσχυρίδα τῷ σκάφει, 'the cable which fastened the skiff to the vessel'; and Petronius speaks of the funis or rope going from the stern, qui scaphæ custodiam tenet, 'which keeps hold on, or confines the skiff.' [Schleusner construes the place, *scire potuimus obtinere scapham*, but gives no note, except an extract from Bullinger, saying, that *scaphæ* are small light barks used on shallows. Wahl and Bretschneider say nothing. See *περιπαρής*.]

ΣΚΕΛΟΣ, εος, οὗς, τό.—[The *leg*, from the hip to the toe. John xix. 31—33. Lev. xi. 21. and Amos iii. 12. for *πᾶς*, and Prov. xxvi. 7. for *πῶς*. Xen. An. iv. 2, 20. Polyb. i. 80, 13.]

ΣΚΕΠΑΣΜΑ, ατος, τό, from *σκεπάω* to *cover*, which from *σκέπω* the same.—A *covering*. occ. 1 Tim. vi. 8. where *σκεπάσματα* seems to include both *clothes* and a *dwelling*, *ἱματίων καὶ οἴκου*, (according to Eccles. xxix. 21 or 25.) as Philo expressly explains *σκεπή*. See Wetstein and Kypke. [Arist. Pol. vii. 17.]

ΣΚΕΠΤΟΜΑΙ, from the Heb. *רָץ* to *look, look towards*.—To *look, look about*. This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers; and hence we have perf. mid. *έσκηπα*, 1 fut. *σκιψομαι*, 1 aor. *έσκηψαμην*.

ΣΚΕΥΗ, ης, ἡ, from *σκεύος*. [Properly, any apparatus for war, ornament, &c.]—Furniture, particularly of a ship. occ. Acts xxvii. 19. where Wetstein explains *σκευήν* by *quicquid ad usus necessarios homines secum in navem intulerant, "whatever the men had brought with them into the ship for their necessary uses;"* and he cites from Dios. Sic. xiv. 80. *ἀντὶ τῆς βοηθείας ἰδοῦσθαι ΣΚΕΥΗ'Ν τοὺς Σπαρτιάταις β. ῥηήρων*, 'for assistance he gave the Spartans the furniture of two galleys.' Comp. Kypke. [This is expressed by *τὰ σκευή* in Jon. i. 5; by *arma* in Latin. Virg. Æn. v. 15.]

ΣΚΕΥΟΣ, εος, οὗς, τό.

I. Properly, a *vessel to contain* [any thing]. John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12. [Ex. iii. 22.]

<sup>4</sup> [Suidas says, *χωρητικὸν τιμὸς εἰδὸνι ἄγγειον*.]



II. *An utensil, instrument, of whatever kind.* Thus it is applied to all the *vessels or utensils* of the Levitical service, Heb. ix. 21; to something resembling a *large sheet or wrapper*, Acts x. 11, 16. xi. 5; to the *sails*, or, according to Grotius, *the mast of a ship*, xxvii. 17. [Schleusner and Wahl agree with Grotius. Kypke says, the *anchor*, which is justifiable. See Pol. On. i. 9; to any vessel. Mark xi. 16.] *Σκεύη, rá, vessels, furniture, goods.* occ. Mat. xii. 20. Mark iii. 27. [So in other Greek writers. See not only the LXX, Gen. xxvii. 3. Deut. i. 41. xxii. 5. 1 Sam. xiii. 20, 21. 2 Chron. v. 13. but Xen. Mem. i. 7, 2. Ælian, V. H. vi. 12. Herodian, ii. 1, 2. Athen. xiv. 17.]

III. [Metaphorically, of men used as] *instruments, ministers.* Acts ix. 16. On which text Raphaelius and Wolfius have observed that Polybius [Excurs. de Vit. et Virtut. p. 1402.] applies the word in like manner to a *person*. Comp. 2 Tim. ii. 21. with ver. 20.

IV. *Vessels of wrath and vessels of mercy*, Rom. ix. 22, 23. denote such nations or communities as are *objects* of God's wrath or mercy, in allusion to the comparison of the *potter*, ver. 21. See Macknight on the place, and comp. ver. 25. et seq. ["The *vessels of wrath* and the *vessels of mercy*, are, by St. Paul's own designation, the *body of unbelieving Jews* and the *Christian Church*, consisting of Jewish and Gentile converts." Young's Three Sermons, p. 92.]

V. It signifies *the human body*, 1 Thess. iv. 4. Thus Theophylact, *σκεύος τὸ σῶμα φησι*, 'he calls the body *σκεύος*;' and long before him Theodore, *ἐγὼ δὲ νομίζω τὸ ἐκάστου σῶμα—οὕτως αὐτὸν κεκλημέναι*, 'I think the apostle called each one's body by this name'.<sup>1</sup> Suicer observes that *σκεύος* hath this signification in imitation of the Heb. *קֶרֶן*, which is applied in like manner 1 Sam. xxi. 5. And thus the *frail, mortal bodies* of Christian ministers are styled *δοτράκινα σκεύη, earthen vessels*, 2 Cor. iv. 7. And Barnabas, Epist. § 21. calls the *human body*, *τὸ καλὸν σκεύος the beautiful vessel*. We may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus Lucretius, iii. 441.

*Corpus, quod vas, quasi constitit ejus (anima scilicet).*

And Cicero, Tusc. Diap. i. 22. "*Corpus quidem quasi vas est aut aliquod animi receptaculum.*" Comp. under *σκηνός* II. See also Wolfius, and Macknight on 1 Thess. iv. 4.

VI. The woman, in comparison of her husband, is called, 1 Pet. iii. 7. the *weaker σκεύος* or *vessel*; for so she really is in respect of her body; and in applying to her the term *σκεύος*, the apostle seems to have imitated the style of the Jews, who in like manner call the wife *קַרְנָא* or *קַרְנָא*, i. e. *vessel*. See Wolfius. [Schöttgen (Hor. H. et T. i. p. 827.) and Wetstein have quoted places from the Megillah, (fol. 12, 2.) and Sohar. Levit. (fol. 38. col. 38.) where this usage is found. But the husband's name is added. Vorst (Phil.

Sac. c. 2. p. 29.) explains *σκεύος* here as *κρήνη* or *πράγμα*.]

ΣΚΗΝΗ, ἡς, ἡ, from Heb. *שָׁכַן* to dwell, *inhabit*, particularly in a *tent or tabernacle*. So *σκηνή* in the LXX very often answers to the Heb. *מִשְׁכָּן* a *tent or tabernacle*.

I. *A tent to dwell in.* Heb. xi. 9. Mat. xvii. 4. Mark ix. 5. Luke ix. 33. [Gen. iv. 19. xxxiii. 17. Xen. Cyr. ii. 1, 25. Ælian, V. H. ix. 3.]

II. *A mansion.* Hence *τὰς αἰωνίους σκηνάς, the eternal mansions*, Luke xvi. 9. mean *the eternal mansions in heaven*. Comp. John xiv. 2. and under *οἰκία* IV. and see Bowyer and Campbell on Luke. —[See Rev. xiii. 6. xxi. 5. Is. xvi. 5. Polyb. xii. 9, 4.]

III. *The Mosaic tabernacle or tent*, erected by God's appointment and inspiration, and consecrated to his worship, Acts vii. 44<sup>1</sup>. Heb. viii. 5. Of this the outer part or *holy place* is called the *first tabernacle*, Heb. ix. 3, [6.] and the inner part or *holy of holies*, the *second*, Heb. ix. 7. It appears from Acts vii. 43. Amos v. 26. that the idolatrous Israelites had in like manner one or more *tabernacles*, Heb. *מִשְׁכָּן*, dedicated to Moloch. Comp. Heb. and Eng. Lex. under *ק* I.—Observe that in Heb. ix. 1. twenty-two MSS., three ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions, omit *σκηνή*, which word Mill, Wetstein, and Griesbach accordingly reject, and from comparing ver. 2. and ch. viii. 7, 13. it seems manifestly spurious.

IV. We learn from Heb. ix. 24. (comp. ver. 23.) that the *holy of holies* made with hands were the *ἀντίτυπα*, or *figures of the true*, even of that *heaven* wherein is the peculiar residence of God. Hence Christ is called a *minister of the true σκηνής*, or *tabernacle which the Lord pitched, and not men*, Heb. viii. 2. (where see Whitby); and is said, Heb. ix. 11. to be an *high priest by a greater and more perfect tabernacle* not made with hands, (comp. ver. 24.) that is to say, not of this (the Mosaic) building.

V. *Τὴν σκηνὴν Δαβὶδ, the tabernacle of David, the royal palace*, (see Pa. cxxxii. 3.) i. e. mystically, *the real dignity*, of David, in the person of the *Messiah* ruling over his household, the Church. occ. Acts xv. 16. which is a citation of Amos ix. 11. where the Heb. word answering to *σκηνή* is *הֵיכָל*. Comp. Is. xvi. 5. and Vitrina there.

Σκηνοπηγία, ας, ἡ, from *σκήνω* a *tabernacle*, and *πήγνυμι* to fix.—Properly, a *fixing or setting up of tabernacles or booths*; hence it is used for the *feast of tabernacles*, when the Israelites dwelt in *booths or bowers*, made of the boughs of several kinds of trees, for seven days, according to the law, Lev. xxiii. 34, 40, 41, 42. occ. John vii. 2<sup>3</sup>. —In the LXX this word answers to the Heb. *מִשְׁכָּן* *tabernacles*, referring to the *feast of tabernacles*, Deut. xvi. 16. xxxi. 10. Zech. xiv. 16, 18, 19; for which Josephus likewise uses it, Ant.

<sup>1</sup> Comp. Ex. xl. 2. Num. i. 50, 53. in LXX and Heb.

<sup>2</sup> [The feast seems to have been instituted in memory of the forty years spent in tents, (see Deut. xvi. 16. Zech. xiv. 16.) and also as a sign of gratitude for abundance bestowed. (See Ex. xxiii. 16.) It began and ended with a festival like a Sabbath. The last day, (called Hosanna,) when the priest went down with a gold cup to the fount of Siloam for water to make a libation, was the chief one. The law was gone through at this feast in seven years.]

<sup>1</sup> [Many commentators, as Heinsius, Wetstein, Koppe, and Wahl, understand *σκεύος* here as a *wife*. See sense VI. Schleusner, on the whole, agrees with Parkhurst. I know not what Bretschneider thinks, for he has carelessly quoted the words in 1 Pet. iii. 7. as belonging to this place.]

viii. 4, 1, 5. xiii. 8, 2. xv. 3, 3. Plut. Sympos. iv. qu. 5. t. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗ'Ν, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

**Σκηνοποιός**, οὐ, ὁ, from σκῆνος a tent, and ποίω to make.—A tent-maker. occ. Acts xviii. 3. [Tents were made of hides or other portable materials for travellers in the East, to supply the want of inns. Chrysostom, Hom. v. de S. Paulo, interprets the word by σκηνογράφος, a word used by Ælian, V. H. ii. 1. Others think it is only a weaver. Σκηνοποιῶ occ. Symm. Is. xiii. 20. of pitching a tent. Σκηνοποιία, Inc. Deut. xxxi. 10.]

Σκῆνος, εἶς, οὐκ, τό, from σκηνή a tent, or immediately from the Heb. *ᾤ* to dwell.

I. Properly, a tent or tabernacle.

II. It is spoken of our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. occ. 2 Cor. v. 1, 4. So in Wisd. ix. 15. the human body is called σκῆνος γῆινός τις the earthly tabernacle. In the profane writers likewise σκῆνος frequently denotes the body. Thus the eloquent Longinus, de Subl. § xxxii. styles it ἀνθρωπίνον ΣΚΗ'ΝΟΥΣ the human tabernacle; Plato, [ap. Clem. Al. Strom. v. p. 593.] like the author of Wisd. ΓΗ'Ι'ΝΟΝ ΣΚΗ'ΝΟΣ. The same Plato, as cited by Æschines the Socratic, [Dial. iii. 5.] says, 'We are a soul, an immortal being, shut up in a mortal case: τὸ δὲ ΣΚΗ'ΝΟΣ τοῦτο πρὸς κακὸν περιήρμοσεν ἡ φύσις, but this tabernacle nature hath fitted to evil.' For many more instances of this kind see Elsner, Alberti, Wolfius, and Wetstein, on 2 Cor. To what they have produced I add a remarkable passage cited by Grotius, De Verit. Relig. Christ. lib. i. § 16. note 6. from Eurysus the Pythagorean, who, speaking of man, says, τὸ ΣΚΑ'ΝΟΣ τοῖς λοιποῖς ὁμοῖον, ὅλα γεγονὸς ἐκ τῆς αὐτῆς ἕλας· ὑπὸ τεχνίτη δὲ εἰργασμένον λῶστω, ὅς ἐτεχνίτισεν αὐτὸν ἀρχιτέττω χρώμενον (read χρώμενος) ἱαντῶ. 'His tabernacle is like those of other animals, as being made of the same matter with theirs; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself.' As for the apostle's phrase, 2 Cor. v. 1. οἰκία τοῦ σκῆνους, it has been thought equivalent to οἰκία σκηνώδης, a house like to, or resembling, a tent or tabernacle. But the accurate Kypke does not assent to this interpretation, which he thinks forced; and observes, that σκῆνος is very rarely, yea, if you quit Suidas and Hesychius, hardly ever used for a tabernacle, but very frequently for the body, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οἰκία τοῦ σκῆνους the house of the body. [Wahl says, οἰκία τοῦ σκῆνους is for οἰκία ὡς σκῆνος like a tabernacle; see Gesen. 676, b; or οἰκία, τὸ σκῆνος, the earthly house; see Gesen. 677, 2. Bretschneider says, it is for τὸ ἐπίγειον σκῆνος ἐν ᾧ οἰκοῦμεν. On the whole passage, (a very difficult one,) see Cudworth's Int. System, (vol. iv. p. 1—12. last ed.) Henry More's Theol. Works, p. 13. (fol. ed. 1708.)

and Bp. Middleton. On the use of σκῆνος for the body, see Pearce on Longinus, ubi supra. Barnes ad Eur. Herac. 690. Fots. (Ec. Hipp. p. 340. Wolf, and Wetstein. It is used for the bodies of animals in Ælian, H. A. v. 3.]

Σκηνώ, ᾤ, from σκῆνος.

I. To pitch a tent. Thus it is used not only by the LXX for the Heb. *ᾤ* to pitch a tent, Gen. xiii. 12. and for *ᾤ* to dwell in a tent, Judg. viii. 11. (comp. v. 17); but also by Xenophon, though rarely. [See An. vii. 4, 7. Cyr. viii. 5, 2.] See Raphaelius on John i. 14.

II. To dwell as in a tent, to dwell. Thus it is applied, John i. 14. to the tabernacled (see σκῆνος II. and σκηνώμα II.) or temporary dwelling of the Divine Logos among men in a human body, not without allusion to his formerly dwelling in the Mosaic tabernacle. Comp. Ex. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. *ᾤ* is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6. [Xen. An. v. 5, 7.]—Σκηνώ *ἐν*, to abide over or upon, i. e. for protection, to overshadow. occ. Rev. vii. 15. where there is an allusion to the manner of God's protecting the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39. (comp. Wisd. xix. 7.) that the cloud which accompanied that people throughout their journeys (see Ex. xl. 38. Num. ix. 15—23.) served them for a covering, that is, from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Is. iv. 5, 6. The phrase itself seems to be taken from the Heb. *ᾤ* *ᾤ* to abide over or upon, which is applied to the cloud's abiding over the tabernacle, Num. ix. 18, 22.

Σκηνώμα, αὐτός, τό, from σκηνώ.

I. A tent, tabernacle. Thus often used in the LXX for the Heb. *ᾤ* [Gen. ix. 27. Deut. xxxiii. 18. Xen. An. ii. 2, 9.]

II. A habitation, or a place for an habitation. occ. Acts vii. 46<sup>1</sup>, which refers to Ps. cxxxii. 6. where the correspondent Heb. word to σκηνώμα of the LXX is *ᾤ* habitations. [Job xxi. 28. Ps. cxxxii. 6.]

III. It denotes the frail tabernacle of the human body. occ. 2 Pet. i. 15, 14. Comp. σκῆνος II.

ΣΚΙΑ', ἄς, ἡ.

I. A shade, as of a tree or plant. Mark iv. 32. A shadow, as of a man. Acts v. 15. [See Judg. ix. 15, 36.]

II. Σκιά θανάτου shadow of death. This is an Hellenistical phrase, often used in the LXX for the compound Heb. word *ᾤ* shadow of death, and denoting either in a natural sense darkness, as of the dreary tomb, or state of death<sup>2</sup>, as Job iii. 5. xii. 22. Amos v. 8. (comp. Job xxxviii. 17); or in a figurative one, a state of extreme danger or misery, Ps. xxiii. 4. xlv. 20. cvii. 10, 14. Is. ix. 2. In the N. T. it occurs only Mat.

<sup>1</sup> [Schleusner says, It is a temple, and quotes Snidas and Theodoret at Ps. xlv. 1. who say, in effect, that the habitation of God is the temple.]

<sup>2</sup> So Homer, Od. iv. 150. has ΘΑΝΑΤΟΙΟ μέλαν ΝΕΦΟΣ the black cloud of death, and Ovid, Met. v. 191. mortis ad umbras, to the shades of death. [Virg. Æn. iv. 26. 404. umbra Erebi.]

iv. 16. Luke i. 79. in both which texts it is applied spiritually.

III. *A shadow, shadowy, or imperfect sketch or delineation*, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1. where see Macknight. [Zonaras (Lex. col. 1654.) has σκιά, ὁ τύπος παρὰ τῷ ἀποστόλῳ, referring to the place of Colossians; and Hesychius σκιά, σκίασις, ὑποφάνεια τοῦ χρώματος ἀντιμορφος. See Bochart, Geog. Sacr. lib. i. c. 6. Zorn. Bibl. Antiquario-Exeg. i. p. 637. Comp. Cic. in Pison. c. 24. Offic. iii. 17.]

ΣΚΙΠΤΑ'Ω, ὦ, either from σκαίρω to leap, bound, dance, which from Heb. טָפַץ a young sheep, and as a reduplicate V. טָפַץ to leap or skip like a young sheep, see 2 Sam. vi. 14, 16.

I. To leap, skip, bound, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. l. 11. Joel i. 17. Mal. iv. 2. but also by Homer, Il. xx. 226, 228.

II. To spring or leap for joy. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons leaping for joy. See Wetstein on Luke i. and Elser and Alberti on Luke vi. 23. where comp. Kypke. The LXX have applied this word, Gen. xxv. 22. to the leaping of children in the womb, for the Heb. תַּרְסִיף they dashed against each other, Engl. transl. struggled together.

Σκληροκαρδία, ας, ἡ, from σκληρός hard, and καρδιά the heart.

Hardness of heart, i. e. stubbornness, obstinacy, perverseness, "untractable disposition." occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5. and Campbell's Prelim. Dissertat. p. 126.—The LXX use this word for the Heb. בָּרֶכֶת the foreskin, uncircumcision of the heart. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκαρδίας hard-hearted, for the Heb. בָּרֶכֶת perverse in heart, Prov. xvii. 20; and for בָּרֶכֶת stiff, hard, in heart, Ezek. iii. 7. Comp. Ecclus. xvi. 10. iii. 26, 27. Homer has a similar expression, Odys. xxiii. 103.

Στεῖν δ' αἰεὶ ΚΡΑΔΙ'Η ΣΤΕΦΕΡΤΕ'ΡΗ ἢ λίθι Α'ΙΟΙΟΙΟ.

Thy heart is always harder than a stone.

See more in Wetstein on Mat.

Σκληρός, ὁ, ὄν, from σκίλλω to dry, to parch.

I. Hard, properly, [not yielding to the touch. Xen. Mem. iii. 10, 1.]

II. Hard, austere, severe. Mat. xxv. 24. where Wetstein shows that the Greek writers use it in the like moral sense; and Kypke particularly proves that in them it denotes not only severity or austerity, but likewise cruelty or avarice. [So 1 Sam. xxv. 3. Is. xix. 4. Plut. Symp. vii. 8. p. 712. B. Aristot. Eth. iv. 8. Athen. ii. p. 59. F.]

III. Hard, violent, as the wind. James iii. 4. Scapula cites the same phrase "ΑΝΕΜΟΙ ΣΚΛΗΡΟΙ" from Aelian, [V. H. ix. 14.] So we say in English, It blows hard—a hard gale. [Xen. An. iv. 8, 26. Herod. viii. 12. Theophr. de C. P. ii. 4. Polyb. iv. 21, 5. Prov. xxvii. 16.]

IV. Hard, difficult and shocking to the mind. John vi. 60. So ΣΚΛΗΡ' ἄληθῆ, hard truths, are opposed to μαλακά ψευδῆ, soft lies, in Euripides, cited by Wetstein, and Kypke quotes from Stobæus, ἀπηνής ΟΥ' ΤΟΣ Ο' ΔΟΓΜΟΣ καὶ (567)

ΣΚΛΗΡΟΣ, 'this is a cruel and hard saying.' So in Latin, dura vox means a hard, harsh, saying. Cicero, Philipp. viii. 6. cited by Raphaelius and Wetstein. [Gen. xxi. 11. xlii. 7, 30. Polyb. iv. 21, 1. Ceb. Tab. 7. Xen. Mem. ii. 1, 20.]

V. Hard, difficult, grievous. Acts ix. 5. xxvi. 14. But observe, that in the former text very many MSS., three ancient, instead of all the words in ver. 5 and 6. from σκληρόν to αὐτόν inclusive, read only ἀλλά or ἀλλ' before ἀνάστηθι; so also the first Syriac version and the Complutensian edition; and this reading is accordingly approved by Mill, Wetstein, and Griesbach, whom see.—[Schl. and Wahl say, mischievous, prejudicial.]

VI. Hard or impious. Jude 16. [See Num. xvi. 26. Ps. xvii. 4.]

Σκληρότης, ητος, ἡ, from σκληρός.—Hardness, obstinacy, stubbornness. occ. Rom. ii. 5.—The LXX use it in the same sense, Deut. ix. 27. for the Heb. עָקָר.

Σκληροτράχηλος, ου, ὁ, ἡ, from σκληρός hard, and τράχηλος the neck.—Hard, or stiff-necked, obstinate, inflexible. occ. Acts vii. 51.—This is an epithet of the Jewish people, often used in the LXX for the Heb. עָקָר stiff in neck. See Ex. xxxiii. 3, 5. [Deut. ix. 6, 13.] et al. Comp. Baruch ii. 30. Ecclus. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will not submit their necks to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρόνω, from σκληρός.—To harden. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18. Heb. iii. 13.—joined with καρδίας the hearts, Heb. iii. 8, 15. iv. 7. [On the passage Rom. ix. 18. much has been written. Macknight gives that explanation which has been usually offered by the ancient interpreters, i. e. "if the phrase (whom he will he hardeneth) be understood of nations, God's hardening them means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them; if of individuals, it does not mean that God hardens their hearts by any positive exertion of his power on them, but that, by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves." So Theophylact, Zonaras, and Phavorinus, as well as many other interpreters, ancient and modern. See too Ex. iv. 21. vii. 3. ix. 13. x. 20, 27. xi. 10. xiv. 4, 8, 17. for instances of σκληρόνω so used. But others, as Rambach, (Introd. ad Ep. ad Rom. p. 113.) Ernesti, Prol. de Van. Philos. in Int. S. S., Schl., Wahl, construe it, to treat hardly. Schleusner (who wrongly thinks that Ernesti was the first to offer this interpretation) prefers it on account of the words δι' οὗ βίβει, and thinks (as Rambach had observed) that σκληρόνουν is opposed to ἐλαύν. The verb ἀποσκληρόνω is so used Job xxxix. 16.]

ΣΚΟΑΙΟΣ, ὁ, ὄν.

I. Crooked. Luke iii. 5. [where the words come from Is. xlii. 16. See xxvii. 1. xl. 4. Heliodor. i. 6.]

II. Crooked, perverse, untoward. Acts ii. 40. Phil. i. 15. 1 Pet. ii. 18. [in which place it is rather harsh, difficult to please. See Ps. lxxviii. 8.

Deut. xxxii. 5. Prov. iv. 24. xvi. 28. Hesychius has σκολιά ἄδικα.]

Σκόλοψ<sup>1</sup>, σκος, ὁ, from σκῶλος a kind of *thorn*, or a *staff sharpened to a point and hardened in the fire, to be used as a weapon*, compounded perhaps with ὄψ the *face, front*.—[Any thing sharp, as] a *stake with a sharp point driven into the ground, to prevent the approach of an enemy, a sharp stake used in making a palisado*. Thus applied in Hom. Il. vii. 441. [Xen. An. v. 2, 5.—or] A *sharp splinter, thorn, or the like*. Dioscorides [ii. 29. Lucian, Ver. Hist. ii. p. 682. Hos. ii. 6.] occ. 2 Cor. xii. 7. where it seems figuratively to denote some *bodily infirmity* under which the apostle laboured. See Macknight, and Bp. Bull's English Works, vol. i. p. 197; and comp. Gal. iv. 14. [Bishop Bull<sup>2</sup> thinks it was some notorious and visible infirmity in the apostle which was a wound to his pride. "Tertullian thought it was a pain in the ear; Chrysostom and Jerome made it a pain in the head; Cyprian calls it many grievous tortures of the body; others say dreadful temptations of mind." Rosenmuller.] The LXX use this word for the Heb. תר a *thorn*. Hos. ii. 6; for תרר sharp stakes or thorns, Num. xxxiii. 55.

σκοπῶ, ὦ, from σκοπέω.

I. Properly, to look at or view attentively, to contemplate with the bodily eyes.

II. In the N. T. to observe, consider, view, regard, contemplate, with the eyes of the mind. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi. 1. Phil. iii. 17. ii. 4. where observe, that τὰ τινος σκοπεῖν is in the Greek writers a very common phrase for regarding, attending to, or studying the advantage or interests of, whether of ourselves or others, as may be seen in Wetstein and Kypke. [See Thuc. vi. 12. Soph. Aj. 124. 1330. 2 Mac. iv. 6.]

III. To see, take heed. Luke xi. 35. [Schleusner and Wahl put Gal. vi. 1. under this head.]

Σκοπός, οὗ, ὁ, from ἔσκολα perf. mid. of σκίπτωμαι to look.

I. A mark or butt to shoot arrows at. Thus often used by the profane writers, and by the LXX for the Heb. תָּקֵף, Job xvi. 12. Lam. iii. 12. Comp. Wisd. v. 12, or 13, 21.

II. A mark at the goal or end of a race, called in Latin *calx*, and afterwards *creta*, because the Romans used to mark it with *chalk*. occ. Phil. iii. 14. Comp. 2 Cor. iv. 18. [Others think the word metaphorically used in the first signification, and translate it generally, an aim, purpose. See Polyb. vii. 8, 9. Xen. Cyr. i. 6, 29. Diod. Sic. iv. 16.]

ΣΚΟΠΗΝ'ΖΩ.

I. To disperse, scatter abroad. John x. 12. xvi. 32. [Parkhurst puts Mat. xi. 30. and Luke xi. 23. under this head, but the sense there is rather to scatter or waste.]

II. To disperse, distribute. 2 Cor. ix. 9. The LXX use it for the Heb. תָּן, Mal. ii. 3; for תָּן, Hiph. of תָּן, 2 Sam. xxii. 15. Ps. xviii. 14. cxlv. 6; and for תָּן, Ps. cxii. 9. [The word is not known to good Attic writers. It was used in

the Ionic dialect, and thence got into the common tongue. See Ælian, V. H. xiii. 46. Artem. i. 36. Lucian, Asin. 32. 1 Mac. vi. 54. Joseph. Ant. vi. 6, 3.]

Σκορπίος, ου, ὁ.—A *scorpion*, a species of insect furnished at the end of its tail with one, and sometimes with two stings, whence it emits a dangerous poison. It is obvious to derive σκορπίος, as the Lexicon writers do, from σκορπίεω, scattering, namely, its venom. Luke x. 19<sup>3</sup>. xi. 12<sup>4</sup>. Rev. ix. 3, 5, 10. In Luke xi. 12. is not a scorpion contrasted with an egg, on account of the oval shape of its body! See [Plin. H. N. xi. 25.] Scheuchzer, Phys. Sacr. Plate cccxxxiii. Brookes's Nat. Hist. vol. iv. p. 263. and Bowyer. The LXX use σκορπίος several times for Heb. תָּן. [Deut. viii. 15. Ez. ii. 6.]

Σκοτεινός, ἡ, ὁν, from σκότος.—Dark, darkness. occ. Mat. vi. 23. Luke xi. 34, 36. [Prov. iv. 19. Job x. 21. Ceb. Tab. x. Xen. Mem. iii. 16, 1.]

Σκορία, ας, ἡ, from σκόρος.

I. Darkness. John vi. 17. xx. 1. [Micah iii. 6. Job xxviii. 3. Eur. Phœn. 346.]

II. Privacy, secrecy. Mat. x. 27. Luke xii. 3. [See in Heb. Is. xxix. 16. xlv. 19.]

III. Spiritual darkness, denoting error or ignorance, sin and misery. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11. twice. But in John i. 5. it signifies the persons in such a state. [So Schleusner.] Comp. νόξ II. and φῶς. [This is not a good Attic word. See Fischer, Prol. xxx.]

Σκορίζω, from σκόρος.

I. To darken, as the light of the sun, moon, &c. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative. [Job iii. 9. Eccl. xii. 2. Polyb. xii. 15, 10.]

II. To darken, blind, spoken spiritually of the understanding. Rom. i. 21. xi. 10. Eph. iv. 18; where Kypke cites from Josephus ix. 4, 3. ed. Hudson, τὰς δυνεῖς ὑπὸ τοῦ θεοῦ καὶ τῇ Ν ΔΙΑ' ΝΟΙΑΝ ἔβησκωτιμεν οἱ, 'having their sight and understanding darkened or blinded by God.' The LXX use this V. several times for the Heb. תָּן to darken, particularly Ps. lxi. 23.

ΣΚΟΤΟΣ, ου, ὁ, the same as σκόρος, ῥό.—Darkness. occ. Heb. xii. 18. where six MSS., three ancient, have ζόφω, which reading Griesbach marks as equal, or perhaps preferable to the common one.

ΣΚΟΤΟΣ, εος, ους, ῥό.

I. Darkness, properly so called, Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. [Acts ii. 20.] 2 Cor. iv. 6. Comp. Acts xiii. 11. [Gen. i. 2. Deut. iv. 11. Job xxxvii. 15. Ælian, V. H. iii. 18.]

II. Eternal misery and damnation. 2 Pet. ii. 17. Jude 13. Mat. viii. 12. where however there is a reference to the darkness in which those persons remained who were excluded from a feast

<sup>1</sup> [The word is written also σκῶλος, and σκῶλωψ.]

<sup>2</sup> [Some important points, &c. vol. I. Sermon. 5.]

<sup>3</sup> [To tread on scorpions and serpents is perhaps a metaphor for, to prevail over evil and difficulty. See Bos, Obs. Crit. p. 108. Niceph. Oneloc. p. 19. Ælian (H. A. x. 23.) says, παύσαι τοὺς σκορπίους ἀναθεῖς διαμένοντι.]

<sup>4</sup> [For a similar proverb, ἀντὶ πάσης σκορίας, see Zenob. Prov. Cent. I. 88. Diogenian. Cent. I. 76.]

celebrated in the night. Comp. Mat. xxii. 1—13. [xxv. 30. Middleton observes, that there is not a feast mentioned in all these places of St. Matthew, and he thinks, therefore, that in mentioning *darkness*, there is a reference to some Jewish notion of the future state of punishment. He refers to Windet de Vita functorum statu, p. 114 and 246.]

III. *Spiritual darkness*, implying *ignorance* [and its consequences, or *sin*. Mat. iv. 16. Luke i. 79. xi. 35.] John iii. 19. Acts xxvi. 18. [Rom. ii. 19. 2 Cor. vi. 14.] 1 Thes. v. 4. 1 Pet. ii. 9. [Schl. so understands it in Eph. vi. 12. and translates the phrase *κοσμοκράτορας τοῦ σκότους*, as *the evil spirits who rule over all the nations not christianized*.] Also, *persons in such a state*, Eph. v. 8. Hence *ἔργα τοῦ σκότους*, *the works of darkness*, are such works as are usually practised by men in that condition, Rom. xiii. 12. Eph. v. 11; and that often *secretly*. Comp. 1 Cor. iv. 5. 1 John i. 6. Macknight says, that in Eph. v. 11. "the apostle calls the heathen mysteries *works of darkness*, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night-time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil." [See Ps. lxxiii. 5. Prov. ii. 13. and again in Hebrew, Job xxx. 26.]

IV. It denotes the *infernal spirits*, as opposed to Christ, the *Sun* or *Light of Righteousness*. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13. [Schl. considers, that in St. Luke xxii. 53. the meaning is, *men in a state of error and sin*, and so Wahl, who, however, is doubtful whether the meaning given by Parkhurst is not the right one.]

Σκοτώ, ὤ, from σκότος.—*To darken*; whence σκοτόμαι, οὔμαι, pass. *to be darkened*. occ. Rev. xvi. 10. where see Vitringa. [Wetstein explains the place by a metaphor, taken from one who, being struck violently, becomes dizzy and can see nothing, and he cites Sext. Empir. adv. Log. i. 992. Plut. de Frat. Am. p. 489. E. de Fort. Alex. p. 314. D. Then βασιλεία is put for the inhabitants of the kingdom of the beast. Eichhorn thinks *darkness* a token of dreadful calamity, and makes the meaning to be that the *kingdom of the beast was in danger*. The word occ. Ps. cv. 27. (where the Vatican has *ισκότασι*.) Jer. xiv. 2. Eccles. xxv. 19.]

Σκύβαλον, ου, τό, q. κυσίβαλον *thrown to the dogs*, say the Lexicons, [as Suidas] from κυσί (dat. plur. of κύων) *to the dogs*, and βάλλω *to cast*.—*Dung*<sup>1</sup>, also the *offal* or *refuse* of any thing. occ. Phil. iii. 8. where see Wetstein, Kypke, and Suicer, Thesaur. This N. is used Eccles. xxvii. 4; and hence the verb σκυβαλίζομαι, *to be rejected with contempt*. xxvi. 28.

Σκυθρωπός, ου, ὁ, ἡ, from σκυθρός<sup>2</sup>, *crabbed*, *sour*, *sad*, and ὤψ, *the countenance*.—*Of a gloomy*,

*sour*, *moose*, *sorrowful countenance*. occ. Mat. vi. 16. Luke xxiv. 17. This adj. is applied by the LXX, Gen. xl. 7. for the Heb. *ḡ bad*; and by Theodotion, Dan. i. 10. for *ἡνι disturbed*, *sorrowful*. It is also common in the purest Greek writers, as may be seen in Elmsler, Alberti, Wetstein, and Kypke on Mat. [Xen. Mem. ii. 7, 12. Herodian i. 6, 10. Demosth. p. 1122, 20. Eur. Orest. 1319. Aristoph. Lysist. 708.]

ΣΚΥΛΛΩ, Kypke on Mat. ix. 36. says that the primary sense of σκύλλω is *to pull, pluck off*, properly the hair; of which use he gives one or two instances. In the N. T. *to trouble, give trouble to, fatigue, tire*. occ. Mark v. 36. Luke viii. 49. Σκυλλομαι, mid. *to trouble or fatigue oneself*. Luke vii. 6. Compare under *ἐκλύω*, and see Wetstein and Kypke on Mat. ix. 36. [Herodian iv. 13, 8. vii. 3, 9.]

ΣΚΥΛΩΝ, ου, τό.

[I. Properly, *a skin stripped off*, or *hide*. So Hesychius σκύλων δῖμμα, κώδιον. See Küster on Aristoph. Plut. 514. Then,]

II. [Spoil *stripped from an enemy killed in war*, in opposition to λάφυρα, which means *spoil taken from the living*. So the Lex. Cyrill. MS. Brem. And then generally *spoil*.—See Prov. i. 13. Is. x. 6. Parkhurst and Wahl so translate the word in Luke xi. 22. but Schleusner thinks the word signified also *goods*, both from a comparison of this passage with Mat. xii. 29. and because ἔχθρῳ, properly *spoil*, means often *goods*, as in Est. iii. 13. where the LXX has τὰ ὑπάρχοντα. Comp. also Zech. xiv. 1. Prov. xxxi. 11. where σκύλων is itself so used. See Vorst, Phil. Sacr. c. 3. p. 78. No instance of such a sense, however, from any Greek writer is alleged; nor is it necessary. *He scatters his spoils*, i. e. *his goods of which he has made a spoil*.—This word in the LXX most commonly answers to the Heb. *ḡḡ*, [as Deut. ii. 35; to *ḡ* in Is. viii. 1. and *ḡḡḡ* in Num. xxxi. 11.]

Σκυληρόβρωτος, ου, ὁ, ἡ, from σκύληξ, ηκος, ὁ, a *worm*, and βρωτός *eaten*, which from βρώσω *to eat*, which see.—*Eaten by worms*, occ. Acts xii. 23. Josephus, Ant. xix. 8, 2. has given an account of the fearful end of Herod Agrippa, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of Agrippa's grandfather, Herod the Great, calling it τοῦ αἰδοίου

xlii. 9. xliii. 2.) or rather from Σαύθης \* a *Scythian*, who, if we may judge by their descendants, the modern Tartars †, Calmucs, &c. were, without doubt, a *sour, crabbed-looking race*.

\* The Σαύθης might be so called from the Heb. *שׂף* or *שׂף* *to move to and fro*, whence Eng. *to shoo*, and its northern relatives, on account of their skill in archery, which is intimated to us in S. S. Esck. xxxix. 3. and observed by Herodotus, Lucian, and Plutarch, &c. (see Bochart, vol. i. 189.) and in which their descendants, the Turks, have been equally dextrous, (see Busbeq. Epist. Turc. III.) Or rather the name Σαύθης may be derived from the same Heb. *שׂף*, on account of the *wandering pastoral life* of those people, (see Horat. Ode iii. 24, 9. and Not. Delph.) which is still followed by their descendants the Tartars in general.

† See Dr. Smith's Essay on Variety of Complexion, &c. p. 59, 60; and Encycl. Brit. in AMERICA, No. 50.

<sup>1</sup> [Hesychius says κόπρος, and so the Etym. M. The Lex. Cyrill. MS. Brem. says, *the joints of the stalk of wheat*. Theodoret on this place of Phil. says, *the thick part of the chaff*. It is used, in short, of any thing *vile* or *refuse*. See Gataker, Opusc. Crit. p. 868. de Moyné, Var. Sacr. p. 581. Schwarz. on Olear. p. 174.]

<sup>2</sup> And σκυθρός may be deduced either from the Heb. *שׂף* *to be dark*, *mourningful* (for which the LXX use the particip. σκυθρωπός *looking sorrowful*, Ps. xxxiv. 14. xxxviii. 6. (569)

σῆψις ΣΚΟΨΗΚΑΣ ἰμποιούσα. Ant. xvii. 6, 5. Comp. de Bel. i. 33, 5. See Doddridge's note. So 2 Mac. ix. 9. ΣΚΟΨΗΚΑΣ worms rose [ἀναζίν] out of the body of Antiochus Epiphanes. The infamous impostor Alexander likewise died ΣΚΟΑΗΨΚΩΝ ζίσας, 'swarming with worms.' Lucian, Pseudomant. t. i. p. 904. And in like manner Eusebius, Eccles. Hist. viii. 16. relates, that before the death of that horrible persecutor, the emperor Galerius Maximianus, ἀλεκρόν τι πλῆθος ΣΚΟΑΗΨΚΩΝ βρούειν, 'an inexpressible multitude of worms swarmed' in the ulcers which preyed upon him<sup>1</sup>. See more in Elmsler, Whithy, Wolfius, and Wetstein on Acts.

Σκώληξ, ἡκος, ὁ, from σκάλλω to dig.—A worm. Thus it is often used in a natural sense by the LXX, [Deut. xxviii. 31. Job v. 7. Eccles. x. 13.] but in the N. T. only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing conscience, constantly and eternally corroding and preying upon the damned. occ. Mark ix. 44, 46, 48. where the expression is manifestly taken from Is. lxvi. 24. in which passage σκώληξ of the LXX answers to the Heb. רִמְיָא. See Vitrings on Is. and comp. Eccles. vii. 17. Judith xvi. 17. and Γέννα above, and see Whithy's note on Mark ix. 43.

Σμαράγδινος, ἡ, ον, adj. from σμάραγδος.—An emerald, λίθος stone namely being understood. occ. Rev. iv. 3. where, as the rainbow itself is an emblem of God's mercy and forbearance through Christ, (comp. ἱρις,) so the divine clemency in the kingdom of grace is still more strongly represented by the prevalence of the pleasing green colour in the bow. See Vitrings on Rev. and comp. σμάραγδος.

ΣΜΑΡΑΓΔΟΣ, ον, ὁ.—An emerald, a precious stone of a most beautiful and agreeable green colour; of which Pliny says, "The sight of no colour is more pleasant; for we love to view even green fields and leaves, and are still more fond of looking at the emerald, because all other greens whatever are flat in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, or by candle-light, but they have always a sensible moderate brilliancy<sup>2</sup>." From which description, and from what is observed by modern writers, that the emerald<sup>3</sup> "is second only to the diamond in lustre and brightness," I am inclined to derive the Greek name σμάραγδος from the Heb. מִרְיָא to furbish, burnish, make bright, by prefixing י, especially as μάραγδος without the σ is sometimes used for σμάραγδος. Comp. μαργαρίτης. occ. Rev. xxi. 19. [Ex. xxviii. 17. Ez. xxviii. 13. for מִרְיָא.]

ΣΜΥΨΝΑ, ἡς, ἡ, or, according to the Æolian dialect, Μύρρα, ας, ἡ, from the Heb. מִרְיָא myrrh.

<sup>1</sup> See also Jortin's Remarks on Eccles. Hist. vol. ii. p. 320. 2nd ed. [Bartholinus de Morbis Babilicis. c. 23.]

<sup>2</sup> "Nullius coloris aspectus jucundior est: nam herbas quoque virentes frondeque avidè spectamus. Smaragdus vero tanto libentius, quoniam nihil omnino virentis comparatum illis viret.—Præterea longinquo amplificatur visu, inscipientes circa se repercutimus ætra, non sole mutati, non umbrâ, non lucernis, semperque sensim radiantia." Nat. Hist. xxviii. 5.

<sup>3</sup> See New and Complete Dictionary of Arts in EMERALD. (570)

In σμύρνα is prefixed.—Myrrh<sup>4</sup>. "A vegetable production of the gum or resin kind<sup>5</sup>, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia. Its taste is bitter and acrid, with a peculiar aromatic flavour, but very nauseous; but its smell, though strong, is not disagreeable." Its Heb. name מִרְיָא or מִרְיָא, whence the modern ones are derived, is evidently from the V. מִרְיָא to be bitter, on account of its taste. occ. Mat. ii. 11. John xix. 39. Herodotus expressly tells us, ii. 86. that the Egyptians used this gum in embalming the dead. [Ex. xxx. 23. Ps. xlv. 9. Song of Solomon, iii. 6. iv. 6, 14.]

Σμυρνίζω, from σμύρνα, which see.—To mix with myrrh or some other bitter ingredient. occ. Mark xv. 23. From a comparison of Mark xv. 22—24. with Mat. xxviii. 33—35. it seems evident that what Mark calls οἶνον σμυρνισμένον, Matthew expresses by οἶνος μετὰ χολῆς μεμυγμένον. The wine therefore in Mark was not sound and generous, but termed actuous or sour; and the myrrh, or perhaps some other bitter ingredient, added to it, was not to improve its taste or its virtues, but to make it bitter and disgusting. The Talmudists tell us, that a little frankincense is a cup of wine (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order to take away their senses; and this mixture, under the name of the cup of malediction, appears to be alluded to in the Chaldee Targums on Pa. lxxv. 9. Is. li. 17, 22. Jer. xxv. 15, 17, 28<sup>6</sup>. But the nauseous draught offered to our Lord by the Roman soldiers seems to have been of a very different kind from this, and was probably tendered to Him in cruel mockery of it<sup>7</sup>.

ΣΟΡΟΣ, οὔ, ἡ. It may not improbably be deduced from the Heb. מִרְיָא to remove; so the Latin name feretrum is from fero to carry, and the Eng. bier seems of the same root with the V. to bear.—A bier, on which dead bodies were, according to the custom of the Jews, carried to burial, covered with a kind of winding-sheet. occ. Luke vii. 14;

where the Syriac renders it ܡܝܪܝܐ the bed. Comp. 2 Sam. iii. 31. So the corpse of Herod the Great was, according to Josephus, Ant. xvii. 8, 3. and de Bel. ii. 33, 9. carried to burial on a λίσσα, or bed. Lucian, Dial. Mort. t. i. p. 229. mentions a bier as used among the Greeks by the name

<sup>4</sup> New and Complete Dictionary of Arts in MYRRH.

<sup>5</sup> [See Plin. H. N. xii. 15 and 16. Theophr. H. P. ix. 4. Ptoe. Ec. Hipp. p. 361. Olaus Cels. Hierob. i. p. 520.]

<sup>6</sup> See Heb. and Eng. Lex. in מִרְיָא IV. Bochart, vol. ii. 260. and Wetstein on Mark xv. 23.

<sup>7</sup> ["Whether it were an ordinary potion for the condemned, to hasten death, as in the story of M. Antony, which is the most received construction; or whether it were that Jewish potion wherof the Rabbins speak, whose tradition was, that the malefactor to be executed should, after some good counsel from two of their teachers, be taught to say, 'Let my death be to the remission of all my sins'; and then that he should have given him a bowl of mixed wine with a grain of frankincense, to bereave him both of reason and pain: I durst be confident in this latter. the rather for that St. Mark calls this draught οἶνος μεμυγμένος myrrh-wine mingled, as is like, with other ingredients. and Montanus agrees with me in the end, ad stuporem et mentis alienationem; a fashion which Galatine observes out of the Sanhedrim, to be grounded on Prov. xxxi. 6." Bishop Hall's Passion Sermon, (Works, vol. v. p. 23.) See also Hammond on Revelations xiv. 10.]

σορός: "Ὅτι ἔγωγε θεὸν ἀντίκα ολόμηνος ἐπιβή-  
σιν αὐτὸν τῆς ΣΟΡΟΥ"—'so that I supposing  
he would very shortly mount the *bier* or *coffin*—  
And the *biers* still used by the Turks, Christians,  
and Jews about Aleppo resemble our *coffins*¹.  
[Augustine says (de Civ. Dei, xviii. 5.) that the  
chest in which the dead is put, which all now call  
σαρκοφάγος, is in Greek called σορός.]—The  
LXX use σορός for the Heb. קָפֶה *a coffin*, Gen. i.  
26.

Σός, σή, σόν. A pronoun possessive, from *σύ*  
*thou*.—*Thy, thine*. Mat. vii. 3. [22. xiii. 27.] xx.  
14. xxiv. 3. [xxv. 3. Mark ii. 18. v. 19. Luke v.  
33. vi. 30. xvi. 31. xxii. 42. John iv. 42. xvii. 6,  
9, 10, 17. xviii. 35. Acts v. 4. xxiv. 3. 4. I Cor.  
viii. 11. xiv. 16. Philem. 14.] et al. freq.

ΣΟΥΔΑΠΛΙΟΝ, ου, τό. Latin.—*A napkin*  
or *handkerchief*. A word formed from the Latin  
*sudarium*, of the same import, which from *sudo*  
*to sweat*; ⲥⲟⲩⲁⲓⲛⲟⲩ is found in the Syriac version of  
Ruth iii. 15. for the Heb. מִטְפֵּחַ *a veil, or apron*,  
and in Chaldee מִטְפֵּחַ or מִטְפֵּחַ is used for *a veil, or*  
*any linen cloth*. Hence some have doubted whether  
*σουδάριον* be of Latin origin; but as no  
oriental root occurs to which it can be probably  
referred, it seems most probable that the Roman  
conquests conveyed this, as well as many other  
words, among the Greeks and orientals; though  
it is not at all wonderful to find it used by the  
latter of these in a sense somewhat different from  
that in which the Romans themselves applied it.  
occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix.  
12. [See Poll. On. vii. 16. Schwarz. ad Olear.  
de Stylo N. T. p. 129. Soler. de Pileo, 17. Pier-  
son ad Moer. p. 348.]

Σοφία, ας, ἡ, from σοφός *wise*.—*Wisdom*, whe-  
ther divine or human. See Mat. xi. 19. xii. 42.  
xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.)  
Rom. xi. 33. I Cor. i. 17, 19, 21, 22, 24, 30. Jam.  
iii. 17. [Schleusner gives the senses of this word  
as follows:]

[I. *Prudence*, Mat. xi. 19. Luke ii. 40, 52. vii.  
35. xxi. 15. Acts vi. 3. vii. 10. Col. ii. 3. iv. 6.  
James i. 5. iii. 13, 15, 17.]

[II. *All human skill and learning*. Mat. xii. 42.  
xiii. 54. Mark vi. 10. Luke xi. 31. Acts vi. 10.  
vii. 10, (but see the last head) 22. I Cor. i. 17,  
19, 20. ii. 1, 4, 13. iii. 19. 2 Cor. i. 12. Rev. xvii.  
9. and so Ex. xxxv. 3. I Kings vii. 14.]

[III. *Wholesome learning, and especially the*  
*Christian doctrine*. I Cor. i. 21. ii. 6, 7. Col. ii. 23.  
See Prov. v. 1. in Heb.]

[IV. *Knowledge of Christianity*. Eph. i. 8, 18.  
Col. i. 9. iii. 16. 2 Pet. iii. 15. I Cor. xii. 28.]

[V. *A divine teacher*. Luke xi. 49. I Cor. i. 24,  
30.]

[VI. *A difficulty requiring wisdom to solve*. Rev.  
xiii. 8.]

[VII. *The wisdom of God as a moral governor*.  
Rom. xi. 35. Eph. iii. 10. Rev. v. 12. vi. 12.—  
On Mat. xi. 19. see *δικαίωσις*. Chrysostom and  
Jerome take *ρίκνα σοφίας* also for the Jews, and  
explain the passage, 'I am absolved with respect  
to the Jews as having done my duty, but in vain.'

Fritzsche (a late commentator, who, complaining  
of others' style, writes himself a singularly ob-  
scure and bad one) explains it, after Jensius, as  
far as I understand him, *wisdom is justified from*  
(i. e. by a reference to the lives of) *her children*,  
i. e. the lives of my disciples are the best proofs  
of the excellence of my cause. He disapproves  
(and I now think rightly) of every interpretation  
which makes *ρίκνα σοφίας* relate to the Jews.—  
On the important passage Luke ii. 52. the follow-  
ing extract from a sermon of Mr. Le Bas's will  
perhaps tend to explain how a divine being could  
be said to increase in wisdom. "The astonishing  
intercourse of the Deity with man, exhibited in  
the person of our Redeemer, was an actual co-  
alition of the two natures; a coalition so intimate  
and so complete as to produce a perfect unity of  
counsel and singleness of agency. By keeping this  
in view, we bring the light closer to the mys-  
terious truth announced in the text. Like other  
men, the son of Mary had a reasonable soul,  
whose faculties were capable of gradual expan-  
sion. The Divine Essence, however, intimately  
united to the human, did not supply the place  
of the intellectual functions; but as the mental  
powers of the man advanced in capacity and  
truth, the perfections of the Godhead poured in  
its illuminations." Vol. i. Serm. i. p. 12.]

Σοφίζω, from σοφός *wise*.

I. *To make wise, instruct*. 2 Tim. iii. 15. [Ps.  
xix. 7. cxix. 98. (In the middle, *to understand*,  
as I Sam. iii. 8.) Hesiod, Op. 649.]

II. *Σοφίζομαι* in the profane writers signifies  
actively *to invent, contrive ingeniously*, in a good  
sense; and also *to invent, contrive, devise, cun-*  
*ningly, artfully, or deceitfully*, in a bad; hence  
part. perf. pass. σοφισμένους, *cunningly or ar-*  
*tfully devised*. 2 Pet. i. 16. See Suicer, Thesaur.  
on the verb. [Polyb. vi. 58, 12. Aristoph. Nub.  
543. Dem. 893, 5.]

ΣΟΦΟΨ, ἡ, ὄν².

I. *Wise*. It is applied both to God, Rom. xvi.  
27. 1 Tim. i. 17. and man; and to the latter,  
both in respect of true, i. e. spiritual and hea-  
venly, 1 Cor. iii. 18. Eph. v. 15. (comp. Mat.  
xxiii. 24.) and also of false or worldly wisdom,  
Mat. xi. 25. [Luke x. 21.] Rom. i. [14.] 22.  
1 Cor. i. 19, 20, 28. In Jude 25. Griesbach, on  
the authority of eleven MSS., three ancient, and  
of some of the old versions, particularly the Vulg.  
and both the Syriac, eject σοφψ from the text.

II. *Skilful, expert*. 1 Cor. iii. 10. on which  
text Alberti and Wetstein show that the Greek  
writers apply the epithet σοφός to *workmen*, and  
particularly use the phrase ΣΟΦΟΨ ΤΕΚΤΩΝ.  
Comp. Exod. xxxv. 31. in LXX, [and Is. iii. 2.  
Ezech. D. Soc. i. 1. Ælian, V. H. xiv. 39. Ari-  
stot. Eth. vi. 7.]

III. *Prudent, sensible, judicious*. 1 Cor. vi. 1.

² Most probably from the Heb. מִשְׁכָּח *to look round, watch*,  
*speculari*; whence מִשְׁכָּח or מִשְׁכָּח (called in our Eng. trans-  
lation *sophim*) signifies *watchmen*: and, "that the Greeks  
derived their *sophoi* from this *sophim*, Heinsius affirms it  
without a peradventure, because the Greek *sophoi* were  
wont, on such high hills, (as Num. xxiii. 14.) *to observe* the  
course and motions of the heavens." Thus the learned  
Gale, in his Court of the Gentiles, pt. ii. p. 2. where see  
more.

¹ See Russel's Nat. Hist. of Aleppo. p. 115, 116, 130.  
Comp. Sandys's Travels, p. 55. and Hasselquist's, p. 60.  
(571)

Σοφώτερος, α, εν, comparat. of σοφός.—Wiser, more wise. occ. 1 Cor. i. 25.

Σπαράσσω, from σπάω to draw, and ἀράσσω to cut off, beat, knock.

I. To tear, lacerate. Thus used in the profane writers.

II. To convulse, throw into convulsions. occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. שָׁחַץ to be in commotion, to shake, 2 Sam. xxii. 8. and for πῆγναι to be disquieted or in a tumult, Jer. iv. 19; but Galen also speaks of ΣΠΑΡΑΪΤΤΕΙΝ τὸν στόμαχον ἵησι δακτύλων ἢ πτερῶν καθίσσει, 'convulsing or convulsing the stomach by the application of the fingers or feathers;' and Grotius on Mark i. 26. says that the Greeks use σπαράγμος for what they more usually call σπασμός a convulsion. Symmachus in Is. li. 17. has σπαράγμος for the Heb. הִתְחַנְּנָה agitation. [See Aristoph. Ran. 426.] Comp. Kypke in Luke.

Σπαργάνω, ὦ, from σπάργανον a swaddle, or swaddling-band. (See Ælian, V. H. iii. 10, 2.)—To swathe, swaddle, wrap in swaddling-clothes. occ. Luke ii. 7, 12. Wetstein shows that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. חָבַשׁ the same, whence our Eng. swaddle. Ezek. xvi. 4. Comp. Job xxxviii. 9. [Wisd. vii. 3, 4.]

Σπαταλάω, ὦ, from σπαθάνω, which properly signifies to insert more threads into the warp in weaving by moving the σπάθην, a part of the weaving-loom contrived for this purpose, and thence to spend extravagantly or luxuriously'.—To live extravagantly, luxuriously, or voluptuously. So Hesychius explains σπαταλᾷ by γρυφᾷ is luxuriously; and a MS. lexicon, cited in Wetstein, by λίαν γρυφᾷ is very luxuriously, δαύτως ζῇ lives extravagantly or riotously. [See also the Schol. on Theoc. iii. 36.] occ. James v. 5. 1 Tim. v. 6. where Wetstein produces the compound V. κατασπαταλᾷς from the Anthologia, and Kypke the participle of the simple from Theano in Opusc. Myth. Galei, p. 741. τὰ ΣΠΑΤΑΛΩΝΤΑ τῶν παιδίων, 'the voluptuous boys.'—The LXX use this verb, Ezek. xvi. 49. for the Heb. חֲזִיזִים idleness, ease; and the compound κατασπαταλάω for the Heb. מִתְנַחֵץ to stretch out, also to abound with superfluities, Amos vi. 4; and for פָּזַן (in Hiph.) to feed delicately and luxuriously, to pamper, Prov. xxix. 21.

ΣΠΑΪΩ, ὦ.

I. Properly, says Scapula, those who drink are said σπαῖν when they draw and attract the drink with their breath; and thus it is used in the profane writers.

II. In the N. T.—To draw, draw out, as a sword from the sheath, [and so in the middle, in which it] occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. הִנְחִיף to draw, draw out, מִנְּךָ, &c. &c. [See Num. xxii. 23. Diod. Sic. iii. 17. Herod. iii. 29. Hom. Il. xix. 387.]

<sup>1</sup> See the Scholiast on Aristoph. Nub. 53. and Alberti and Wetstein on 1 Tim. v. 6. [Schleusner derives the word from σπατάλα (Eccl. ii. 8.) luxury, or female ornaments, which comes from σπάσας the skin, 'ita ut proprie de cutis pruritu diceretur.'](572)

ΣΠΕΙΡΑ, ας, ἡ. The lexicons derive it from σπείρω to sow, disperse, because σπείρα is a dispersed multitude: but this seems a very forced etymology.—A number or band of soldiers. It is generally supposed to mean a Roman cohort, and to have been the tenth part of a legion. But Raphaelius, on Mat. xxvii. 27. has, I think, clearly proved from Polybius, who, in his 6th book, treats very accurately of the Roman military institutions, that a σπείρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or light-armed foot, distributed to each σπείρα. He produces the same author expressly affirming that three σπείραι were a division of the foot equal to a cohort, ΤΡΕΙΣ ΣΠΕΙΡΑΕΣ, τοῖσι δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν, παρὰ Ῥωμαίους ΚΟΟΡΤΙΣ. Lib. ix. p. 641. ed. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a σπείρα consisted, even in the time of Polybius, i. e. about 160 years before Christ, because he himself informs us that a legion did then contain sometimes 4200, and sometimes 5000 foot: much less can one, from his account, pretend to tell how many men were in each σπείρα in the days of our Saviour and his apostles. occ. Mat. xxv. 27. Mark xv. 16. John xviii. 3, 12. Acts x. i. xxi. 31. xxvii. 1. [On Acts x. i. Schleusner observes, that the *spira* there mentioned was a pretorian cohort of Italian soldiers, doubtless given to the Roman procurator for the security of his government. The word occ. 2 Mac. viii. 23. xii. 20, 22. See Alberti's Glosa. Gr. N. T. p. 71 and 193. and Salmasius in the Antiqq. Rom. p. 1301.]

ΣΠΕΙΡΩ.

I. Properly, to sow, as seed, to scatter it on the ground. [Mat. vi. 26. xiii. 3, 4, 18, 19, (ὁ σπείρει) 20, 24, 25, 27, 31, 37, 39. xxv. 24, 26. Mark iv. 3, 4, 31, 32. Luke viii. 5. xii. 24. xix. 21, 22. 1 Cor. xv. 36, 37. 2 Cor. ix. 10. Gen. xlviii. 23. Ælian, V. H. iii. 12. Xen. Mem. ii. 1, 13. Cyr. viii. 3, 38. (with acc. of the field.) Eccl. xvii. 3. (with acc. of σπέρμα.)]

II. It denotes figuratively to propagate or preach the word of God. Mark iv. 14, 15. Joh. iv. 38, 37. 1 Cor. ix. 11.

III. [As sowing is with a view to the future crop,] it imports the labour, attention, or pains employed upon any thing, whence are produced fruits or effects, good or bad. Gal. vi. 7, [with which comp. Prov. xxii. 8. Arist. Rhet. iii. 3. Æsch. Pers. 822. Callim. H. in Cer. 13, 8. Cic. de Or. ii. 65.] 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to the exercise of liberality or almsgiving, which will hereafter meet with a proportionable recompence from God. 2 Cor. ix. 6. [Prov. xi. 24. Wahl and Schleusner refer 1 Cor. ix. 11. to this head.]

V. It signifies to bury, or inter, whereby our mortal, corruptible body is sown in the ground, as the seed of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΪΩ, ορος, ὁ. Latin.—A soldier, a sentinel, in Latin *speculator*, from *speculari* to look about, spy, which from *specio* to look. [Others, as Wahl and Schleusner, derive it from *speculum*, the weapon which the *speculator* car-



ried, and say that the Greeks call him *δορυφόρος*. It describes the body-guards of the king, whose business it was among other things to punish the condemned.] Tacitus, Hist. i. 26. mentions *Barb. Proculeius tesseraarius speculatorum*, 'a sergeant of the life-guard,' (Gordon.) whom and one Veturius he presently after calls *duo manipulares, two soldiers*. occ. Mark vi. 27. and immediately the king sent *σπικουλάτορα* one of his guard (Eng. margin), and (ver. 28.) *he went and beheaded him in the prison*. These circumstances are perfectly agreeable to the custom of that time and country, for thus Herod the Great, the tetrarch's father, about thirty years before, *πέμψας τοὺς δορυφόρους ἀποκτείνει τὸν Ἀντίπατρον*, 'sending guards, or spearmen of the guard, despatched (his son) Antipater, who was then in prison.' Josephus, de Bel. i. 33. 7. So Ant. xvii. 7. ad fin. [Theophylact, on the place, explains the word by ὁ δῆμιος, στρατιώτης ὃς πρὸς τὸ φονεῖναι τίταται, and so nearly the Gloss. Græco-Barb. in du Fresnoie, and the Gloss. Gr. Lat.] See also Wetstein on Mark, who cites Seneca and others of the Latin writers<sup>1</sup> mentioning the *speculatores* as employed in capital executions, and particularly in beheading.

## ΣΠΕΝΔΩ.

I. In the profane writers, properly, to *pour out*, as a *libation* or *drink-offering*, which, it is well known, accompanied the sacrifices both of believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the heathen, see Homer, Il. i. 462, 3. iii. 295. and Virgil, Æn. v. 776. xii. 174. Comp. *ἀσπονδος*. [It also means, to *make a treaty*, because in treaties victims were offered. See Eur. Phœn. 1256.]

II. In the N. T. *σπένδομαι*, to be thus poured out, as it were, Phil. ii. 17; where the apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*, i. e. the wine poured out, on occasion of the sacrifice. Raphaelius observes, that Arrian, Exp. Alex. v. 19. 11. uses the phrase ΣΠΕΝΔΕΙΝ ἑπὶ τῇ θυσίᾳ for *pouring out the libation upon the sacrifice*. See also Wolfius. The verb occ. also 2 Tim. iv. 6. ἐγὼ γὰρ ἤδη σπένδομαι, for *I am now pouring out, or going to be poured out, as a libation*. I can find no proof that *σπένδομαι* ever signifies to *have a libation poured upon it*, as a victim going to be sacrificed; though Wetstein, on Phil. ii. 17. gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text Blackwall interprets it to the same purpose: 'wine is just now pouring on my head; I am just going to be sacrificed to pagan rage and superstition.' Introd. to the Classics, p. 122. [Schleusner says, *paulatim absumor*, and Wahl, *vires et vitam impendo*. They quote Livy, xxi. 20. *libare vires*. Zonaras (Lex. col. 1666.) says, ἀποθνήσκω, θυσίαν μὲλλον καὶ σπονδὴν ἡμῶν (lege ἡμῶν) προσφέρειν Χριστῷ ὁ Ἀπόστολος; ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ.]

*Σπέρμα*, ατος, τό, from *ἐσπαρμαι* perf. pass. of *σπείρω* to sow.

<sup>1</sup> [See Seneca de Ira, i. 16. Sueton. Claud. 35. Calig. 32. Tac. Ann. ii. 12. Hist. l. 24. ii. 11. Freins. viii. 26. Spanh. de Usu et Præst. Num. vol. ii. Diss. x. p. 253. Salm. ad Æl. Spart. Hadrian. p. 106. Intt. ad Veg. de Re M. l. 23.]

I. *Seed* of plants or vegetables, Mat. xiii. 24. [27.] 32. [37. Mark iv. 38. 1 Cor. xv. 38. 2 Cor. ix. 10. Gen. i. 11.] et al.—or of man, Heb. xi. 11. [so Lev. xv. 16.<sup>2</sup>] Hence Christ is said to be *born of the seed of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.) and to have taken on him the seed of Abraham, Heb. ii. 16.

II. *Offspring*, or *posterity*. Mat. xxii. 24, 25. Luke i. 55. [xx. 28. John vii. 42. viii. 33, 37. Acts iv. 25.] Acts vii. 5, 6. xi. 1. [xiii. 23. Rom. i. 3. iv. 13, 16, 18.<sup>3</sup> ix. 7, 8. 2 Cor. xi. 22.] Gal. iii. 16. (which last text is thus well explained by Mr. Locke: "Now to Abraham and his seed were the promises made. God doth not say, and to seeds, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham which was alone meant and concerned in the promise; so that unto thy seed<sup>4</sup> designed Christ, and his mystical body," i. e. those that become members of him by faith.") Comp. Acts iii. 25. 1 Cor. xii. 12. [2 Tim. ii. 8. Heb. ii. 16. xi. 18. Rev. xii. 17.] And see Macknight on Apostolical Epist. vol. ii. p. 72. and on Gal. iii. 16. [So Gen. iv. 25. ix. 9. Thuc. v. 16. Soph. El. 1508.]

III. *A small remnant* of persons, who serve as the seed of future generations. occ. Rom. ix. 29; where Wetstein cites not only Josephus, but Plato, as applying the word in the same view. *Σπέρμα*, however, in Rom. ix. 29. may be referred to sense II. Comp. Is. i. 9. in Heb. and LXX; and see Marsh's notes on his translation of Michaelis's Introd. to N. T. vol. i. p. 414.

IV. *The good seed* denotes parabolically the pious and faithful servants of God. Mat. xiii. 24, 27, 37. Comp. 38.

V. It denotes a *vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

Σπερμολόγος, ου, ὁ, from *σπέρμα* a seed, and *λόγος* perf. mid. of *λέγειν* to collect, gather.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by Aristophanes, Av. 233. 580. and by Plutarch, whom see in Wetstein. Hence

II. The Athenians, according to Eustathius, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, οἱ οὐδένος λόγου ἄξιοι, 'men of no account,' i. e. mean and contemptible persons, obtained the same appellation, which, we may remark, Demosthenes, de Cor. cap. 39. ed. Freind, p. 518. ed. Taylor, bestows on Æschines. And

III. Because the *σπερμολόγοι* were a noisy, talkative sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See Dupont on Theophr. Eth.

<sup>2</sup> [Marc. Anton. (lv. 31.) has *σπέρματα τὰ εἰς τὴν ἡμέραν καταβαλλόμενα*.]

<sup>3</sup> [Σπέρμα ἐκ τοῦ νόμου, i. e. says Wahl, *posteri legem habentes*; σπέρμα ἐκ τῆς πίστεως, *posteri fidem habentes*.]

<sup>4</sup> "And to seeds. By seeds St. Paul here means the οἱ ἐκ πίστεως those of faith, and the οἱ ἐξ ἔργων νόμου those of the works of the law, spoken of above, ver. 9, 10, as two distinct seeds or descendants claiming from Abraham."

<sup>5</sup> "And to thy seed. See Gen. xii. 7. repeated again in the following chapters."

<sup>6</sup> "Mystical body. See ver. 17."

Char. vi. p. 303. and Wetstein, who cites Dio Chrysostom using *σπερματολογία* for *vulgar prate*, and comp. Suicer, Thesaur. in *σπερματολόγος*, and Kypke on Acts. [So *σπερματολογία* is used in the sense of *chattering*, Philostr. Vit. Apoll. v. 20. Hesychius explains the word by *φλύαρος*. Suidas by *εὐρύλογος*, *ἀκριτόμυθος*.]

## ΣΠΕΥ'ΔΩ.

I. Transively, with an accusative, to urge, press, press forward. Thus it is construed in Homer, Od. xix. 137. Οἱ δὲ ΓΑΜΟΝ ΣΠΕΥ'ΔΟΥΣΙΝ, 'they urge marriage,' i. e. earnestly solicit, and *endeavour to hasten*, it; in Herodotus, cited by Raphaelius on 2 Pet. iii. 12; and by the LXX in Is. xvi. 6.

II. Intransively, to hasten, make haste. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18. [In the two places in St. Luke's Gospel it seems used (as Wahl observes) adverbially for *quickly*, as in Gen. xviii. 6. xix. 22. See Gesen. p. 823, 1 and 2. Diod. Sic. i. 65. Xen. Mem. iv. 3, 1.]

III. Transively, to wish earnestly for, q. d. to stick close or cleave to in mind. 2 Pet. iii. 12. Raphaelius shows that it is used in this sense by Polybius. So Josephus, de Bel. vii. 4, 1. says of Vespasian, that 'the Roman people, worn out with their domestic calamities, *ἔτι μᾶλλον ἠθέλυν αὐτὸν*' ΕΣΠΕΥ'ΔΕ, still more earnestly (than the senate) wished for his coming, *magis adhuc studebat ejus adventui*. Hudson. I add, that in Thucydides, vi. 39. cited by Wolfius and Wetstein, (whom see,) it is in this view construed with an acc., as by St. Peter, *εἰ μὴ μανθάνετε ΚΑΚΑ* ΕΣΠΕΥ'ΔΟΝΤΕΣ, 'unless you observe that you are desiring what is pernicious.' See also Kypke, who quotes Euripides several times using *σπεύδειν* with an accusative in this sense. [See Prov. xviii. 22. Polyb. iii. 62, 8. Ælian, V. H. xiii. 30.]

ΣΠΗ'ΑΑΙΟΝ, ου, τό. The Greek lexicons deduce it from *σπίος* the same.—A cave or cavern in the earth, a den. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38<sup>1</sup>. Heb. xi. 38. Rev. vi. 15. On Heb. xi. 38. we may observe with Jerome that Judea<sup>2</sup> abounded with dens or caverns in the mountains; and to illustrate our Saviour's expression, *σπήλαιον λησῶν*, a den of robbers, Mat. xxi. 13. et al. it may be remarked that some dens or caverns in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able general as Herod the Great, with the assistance of an army, exterminated those banditti who had taken refuge in them, as may be seen in Josephus, Ant. xiv. 15, 6. and de Bel. i. 16, 4. In the former of these passages the author calls them *ΤΟΥΣ 'ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΑΗΤΑΤΑΣ*; and § 4. *ΑΗΤΕΤΩΝ τινῶν 'ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικοῦντων*. [Gen. xix. 30. Jos. x. 16.]

Σπιλάς, ἄδος, ἡ, (as Eustathius says,) from *σπιλοῦσθαι* τῇ ἀχνῇ, being defiled with

foam.—A rock, particularly such a one as lies under water. So the etymologist, *σπιλάδες, αἱ ὑφαλοὶ πέτραι*<sup>3</sup>. In this sense the word is generally, if not always, used by the Greek writers (see Wetstein); and thus we may, with the same learned commentator, best understand it in the only passage of the N. T. where it occurs, namely, Jude 12. [i. e. it is metaphorically used for *dangerous and mischievous men*.] The apostle Jude seems to have substituted *σπιλάδες* for *σπίλοι* of St. Peter, 2 Ep. ii. 13. as *ἀγάπαις* for *ἀπάταις*, *νεφέλαι* ἀνδρῶν for *πηγαὶ ἀνδρῶν*, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that *σπιλάς* ever signifies a spot. [There is a gloss of Hesychius supposed to refer to this place, viz. *σπιλάδες* *μυιασμένοι*.] See Suicer, Thesaur. on the word.

ΣΠΙ'ΑΟΣ, ου, δ.—A spot. occ. Eph. v. 27. 2 Pet. ii. 13. in both which passages it is applied figuratively. [It is used in its proper sense in Dion. Hal. Ant. iv. 24. Josephus, Ant. xiii. 11. but is said by Phrynichus, p. 28. to be a recent word.]

Σπιλώω, ῶ, from *σπίλος*.

I. To spot. Jude 23.

II. To defile. Jam. iii. 6. [Wisd. xv. 4. Dion. Hal. ix. 6. Heliod. x. 15. but is said by Lobeck on Phryn. p. 28. to be a recent word. As to the metaphor, see Rev. iii. 4. Zech. iii. 3, 4. Eccl. ix. 8.]

Σπλαγγιζόμαι, from *σπλάγγιον*, which see.—To be moved with tender pity or compassion, to have one's bowels yearn with pity, ex intimis visceribus misericordiā commoveor. [With *ἐπί*, Mat. ix. 36; with *ἐπί* and acc. Mat. xiv. 14. xv. 32. Mark vi. 34. viii. 2. ix. 22. Luke vii. 13; with the gen. Mat. xviii. 27; absolutely, Mat. xx. 34. Mark i. 41. Luke x. 33. xv. 20.] I know not that this V. is to be met with in any profane Greek writer; and though the participle *σπλαγγιζόμενος* occurs in the Alexandrian, and the compound *ἐπισπλαγγιζόμενος* in the Vatican copy of the LXX, Prov. xvii. 6. yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text. The V. *σπλαγγίζομαι* appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. *ספג* derived in like manner from the N. *ספג* a bowel. Theodotion seems to have used it for the Heb. *ספג* to pity, 1 Sam. xxiii. 21. as Symmachus does the compound V. *ἐπισπλαγγιτισθήσῃ*; and another Hexaplar version, *ἐσπλαγγισθήσῃ*, Deut. xiii. 8.

ΣΠΛΑΓΓΙΧΟΝ, ου, τό.

I. A bowel or intestine of an animal body, as the liver, guts, &c.<sup>4</sup> but especially the heart. Thus used in the profane writers. So *σπλάγγιον, τό, bowels, intestines*. Acts i. 18.

II. Σπλάγγιον, τό, the bowels, denote tender affection, whether of love, 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1; or of pity, mercy, or compassion. Luke i. 78. Col. iii. 12. 1 John ii. 17. Comp.

<sup>1</sup> [The sepulchres of the Jews were commonly dug in the rocks. See Salmas. ad Solin. 52. Nicolai de Luctu Græc. 12, 2.]

<sup>2</sup> See Judg. vi. 2. 1 Sam. xlii. 6. xliii. 13. xxiv. 3. Shaw's Travels, p. 276. and Harmer's Observations, vol. ii. p. 225.

<sup>3</sup> [Hesychius says, αἱ περιεχόμεναι τῇ θαλάσσῃ πέτραι—Suidas, αἱ ἐν ὑδασι κοίλαι πέτραι.]

<sup>4</sup> [Hesychius has σπλάγγιον ἥπαρ, ὄργανον, καὶ τὸ ἐντὸς τῶν ζώων. See Eustath. ad Il. A. p. 101. Poll. On. ii. 181.]

ελαίω III. This sense of the word is agreeable to the similar use of the Heb. עֲוֹנָה *bowels* in the O. T., which the LXX have once rendered by σπλάγχνα when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that commotion or yearning of the *bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. [Deut. xii. 17. xxxii. 11.] 1 Kings iii. 26. Is. lxi. 15. Jer. xxxi. 20. Hence, when such a *tender affection* is gratified, the *bowels* are said ἀναπαύεσθαι *to be appeased, quieted*. occ. Philem. 7, 20; which manner of expression is, I apprehend, peculiar to the Hellenistical style. Wetstein, however, on Mat. ix. 36. cites from Aristophanes, Ran. 868.

Μὴ πρὸς ὀργὴν ΣΠΑΛΓΉΝΑ ΘΕΡΜΑΊΝΗΙΣ.  
To rage your *bowels chafe* not.

He also quotes Galen explaining the term "ΔΕΣΠΑΛΓΗΝΟΥΣ" to mean *τοὺς μὴ ἰλασύντας μὴδὲν, μὴτε φιλοῦντας, μὴδ' ὅλους φροντίζοντας ἢ ἐκαινούντων, ἢ ψυχόντων, ἢ ἀδικούντων, ἢ ὠφελούντων, ἀλλ' ὥσπερ λίθους ἀναισθητοὺς ὑπάρχοντας*, 'those who neither pity nor love any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones.' Comp. ἐσπλάγγνος. [Dion. Hal. Ant. xi. p. 176. Aristoph. Ran. 1006.]

III. St. Paul to Philemon, 12. styles Onesimus his *bowels*, either from the *tender affection* he bore him, (so in Marius Victor one calls another, whom he loves, *mea viscera*, *my bowels*), or rather as being his *son* in the faith of Christ (comp. 10.); thus *children* are sometimes called σπλάγγνα in Greek, and *viscera* in Latin, as may be seen in Wetstein on the place, and Suicer, Thesaur. on σπλάγγνα. [See Artem. i. 44. v. 57. Philostr. Vit. Soph. ii. 3. Aristoph. Av. 652.]

ΣΠΟΓΓΩΣ, ου, ὁ, *sponge*, "in botany, a species of submarine plants. Upon a nice examination, *sponge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *sponge*, renders it the *fittest of all bodies to imbibe a great quantity of any fluid*, and upon a strong pressure to part with almost the whole quantity again." occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδός, οὐ, ὁ, *ashes*, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. [Jon. iii. 6. Is. xlvii. 1.] Ezek. xxvii. 30. where we find the mourning Tyrians, in particular, described as *wallowing in ashes*; and we may remark, that the Greeks had the like custom of strewing themselves with *ashes* in mourning. See Homer, Il. xviii. 22—24. of Achilles bewailing Patroclus's death. Laertes shows his grief in the same manner in Odys. xxiv. 315. See Wetstein on Mat. Comp. under φαῦλος, and Heb. and Eng. Lexicon in פ III. [The word occ. for פ, Num. xix. 9, 10. Euth. iv. 1, 3. and for פ, Lev. i. 16. Jer. xxxi. 40.]

<sup>1</sup> New and Complete Dictionary of Arts, &c. in σπυγες. [See Plin. H. N. ix. 48. Ol. Cels. Hierob. t. ii. p. 235.] (575)

Σπορά, ἄς, ἡ, from ἔσπορα perf. mid. of σπείρω *to sow*.—[Properly, *sowing*. See 2 Kings xix. 29.] *Seed sown, seed*. occ. 1 Pet. i. 23.

Σπόριμος, ου, ὁ, ἡ, from ἔσπορα perf. mid. of σπείρω *to sow*.—[That is, or is used to be, *sown*, *sativus*. Σπόριμα, ῥά, neut. plur. *sown places* (*χωρία places*, or *μήρη parts*, being understood), *corn-fields*. occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Lev. xi. 27. Gen. i. 29. Xen. Hell. iii. 2, 7 and 8.]

Σπόρος, ου, ὁ, from ἔσπορα perf. mid. of σπείρω *to sow*.—[Properly, *sowing*. Ex. xxxiv. 21. Xen. Ec. vii. 20.]

I. *Seed for sowing*. Mark iv. 26, 27. Luke viii. 5. [and used] figuratively [for] the *Word of God*, 11. [Lev. xxvi. 5. Deut. xi. 10. Job xxi. 8.]

II. *Alms, which produce fruit to the giver's benefit*. 2 Cor. ix. 10. where see Wolfius.

Σπουδάζω, from σπουδή.—With an infin. following, *to use diligence, or take pains, to endeavour earnestly*, *studere*, *operam dare*. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15. iv. 9, 21. [Tit. iii. 12.] Heb. iv. 11. [2 Pet. i. 10. iii. 14. So Wahl, deriving the sense of this verb (which is, *to speak and act seriously*, in Xen. Mem. i. 3, 7.) from σπουδή *diligence*. He cites Xen. Mem. iv. 5, 10. Dem. 515, 23. Schleusner thinks it from the sense of σπουδή implying *haste*, and makes it to *hasten* in 2 Tim. iv. 9. Tit. iii. 12. citing Eccl. viii. 3. Judith xiii. 14.]

Σπουδαίος, α, ου, from σπουδή.—*Diligent, earnest*. Comp. σπουδαιότερος, α, ου, *more forward, more diligent*. 2 Cor. viii. 17, 22. Σπουδαιότερον, neut. used adverbially, *more diligently*. 2 Tim. i. 17. [The word occ. in Ez. xli. 25. for *good, valuable*; see Xen. Mem. iv. 4, 14. Diod. Sic. xiii. 30.]

Σπουδαίως, adv. from σπουδαίος.—*Diligently, earnestly*. occ. Luke vii. 4. Tit. iii. 13.

Σπουδαιότερις, compar. of σπουδαίος, *more diligently, with the greater diligence*. occ. Phil. ii. 28. [Wahl says, it here implies *haste*.]

Σπουδή, ἥς, ἡ, from σπείδω *to urge, press, hasten*.

I. *Haste*. Mark vi. 25. Luke i. 39. [Deut. xvi. 3. Dan. vi. 9. Ezra iv. 23. Ex. xii. 11. Polyb. i. 27, 9. Xen. Cyr. ii. 4, 6.]

II. *Diligence, industry, earnestness, forwardness, studium*. Rom. xii. 8, 11. 2 Cor. vii. 11. [viii. 7, 8, 16.] Heb. vi. 11. [2 Pet. i. 5. Jude 3. Xen. Symp. i. 6.]

Σπυρίς, ἰδος, ἡ, a *basket*. occ. Mat. xv. 37. xvi. 10. Mark viii. 8, 20. Acts ix. 25. Heyschius explains this word by τὸ τῶν πυρῶν ἄγγος, *an utensil or vessel for corn*; and the etymologist derives it from πυρός *corn*, q. *πυρίς*, with σ prefixed. [Artem. ii. 59. Alciph. iii. 56. Herod. v. 19.]

ΣΤΑΔΙΟΣ, ου, ὁ, or ΣΤΑΔΙΟΝ, ου, τό.

I. *A place where men ran on foot in the Grecian games, the course or race-ground*. occ. 1 Cor. ix. 24. [Polyb. xviii. 29, 4. Aelian, V. H. ii. 8.]

II. *A measure of length, nearly equal to a furlong, or the eighth part of an Eng. mile*. Luke xxiv. 13. John vi. 19. [xi. 18. Rev. xiv. 20. xxi. 16. It occurs in this sense in Dan. iv. 9. xiii. 37.]

in the Cod. Chish. Thuc. iv. 3. Ælian, V. H. x. 4. See Eustath. ad Od. A. p. 1390, 58. Reitz. ad Lucian. t. ii. p. 787.]

ΣΤΑΜΝΟΣ, *ov, ð, ñ, an urn, pot, or jar.* occ. Heb. ix. 4. The LXX use this word in the same sense for the Heb. *קַרְיָה*, Exod. xvi. 33. [This word is said by Thomas M. to be a bad one, for *ἀμφορεύς*. Mœris says it is the Hellenic for that word, and Pollux (vi. 2, 142. vii. 33, 162.) and Phavorinus reckon it to mean *corn* or *wine* vessels, while Hesychius says, *στάμνος, ὕδρια, κάλπη, κάλαθος*; and see Spanh. ad Arist. Plut. 545. Ran. 22. Foes. Ec. Hipp. p. 350. Epiph. de Mens. ec. Pond. R. ii. p. 183.]

Στάσις, *ewc, ñ, from ἵστημι* or the old V. *στάω* to stand.

I. *A standing, stability, continuance.* Heb. ix. 8. where Kypke observes that *στάσιν ἔχειν* means to *exist, subsist, occupy a certain place* or *station*, and shows that the phrase is thus used by the Greek writers. [Polyb. v. 5, 3. It is a *standing-place* in 1 Chron. xxviii. 2. Deut. xxviii. 65.]

II. *An insurrection, sedition, q. d. a standing up.* Mark xv. 7. Luke xxiii. 19, 25. Acts xix. 40. xxiv. 5. where Kypke cites from Dionysius Halicarn. ἡ πολιτικὴ ΣΤΑΣΙΣ πάλιν ἄΝΕΚΙΝΗΤΟ, 'the political *dissension* was again *excited*;' and from Josephus, de Bel. ii. (9, 4. ed. Hudson) of Pilate, *μετὰ δὲ ταῦτα παραχρὴν ἐτίραν ἔΚΙΝΗΙ*, 'after this he raised another disturbance.' [Diod. Sic. xi. 34. Polyb. i. 71, 1.]

III. *A contention, dissension, dispute.* occ. Acts xv. 2. xxiii. 7, 10. [Prov. xvii. 14. Polyb. vi. 44, 6.]

Στατήρ, *ἦρος, ð, from ἵστημι* to weigh—*A stater.* A Grecian silver coin, equal in value to four Attic or two Alexandrian drachms, and to about half a crown or 2s. 6d. Eng. occ. Mat. xvii. 27. Comp. *διδραχμον*. [Aq. and Symm. Ex. xxxviii. 24. Num. iii. 47. Josh. vii. 21. Xen. Hell. v. 2, 14.]

Σταυρός, *oῦ, ð, from ἵστημι* or *στάω* to stand.

I. Properly, *a stake* fixed into and *standing up* in the ground [the same as *σκόλοψ*]. Thus Bp. Pearson<sup>1</sup> observes, that the word is first used in the Greek writers, particularly Homer, [Il. Q. 452. Od. *Æ*. 11.] and that it is explained in this sense by Eustathius [p. 174.] and Hesychius<sup>2</sup>. [See Apoll. Soph. Lex. Hom. p. 732. ed. Vil-loison.]

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the *cross* on which our blessed Saviour suffered. Mat. xxvii. 32, 40, 42. [Mark xv. 21, 30, 32. Luke xxiii. 26. John xix. 17, 19, 23, 31. Phil. ii. 8. Col. i. 20.] et al. freq.

III. It imports the *whole passion of Christ, and the merit of his sufferings and death*, [1 Cor. i. 18.] Gal. vi. 14. Eph. ii. 16; and also the *doctrine*

concerning these, 1 Cor. i. 17. Gal. vi. 12. [Phil. iii. 18.]

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their *crucified Master*. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17. and see Wetstein on Mat. x. 38. Bp. Pearson on the Creed, art. iv. p. 222. note (\*), ed. 1662. Suicer, Thesaur. in *σταυρός*, and Lardner's Credibility of Gospel History, vol. i. book 1. ch. 7. § 14.

Σταυρός, *ῶ, from σταυρός.*

I. *To crucify, to fix or nail to a cross.* Mat. xi. 19. xxiii. 34. xxvi. 2. et al. freq. Comp. *σταυρός* 11. [Esth. vii. 9.]

II. *To crucify the flesh*, with the affections and lusts, is to *mortify* them through the faith and love of Christ *crucified*. Gal. v. 24. So Gal. vi. 14. St. Paul says, *the world is crucified to me, and I unto the world*, meaning, that so great was his regard to a *crucified Saviour*, that the world had no longer any more charms for him than the corpse of a *crucified malefactor* would have; nor did he take any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ, *ἥς, ñ, either from στρίβω* to tread, [or from *σταφίς* a dried grape.]—*A bunch of grapes.* occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18. [It occ. for *app*. Gen. xl. 10, 11. Num. vi. 3. Is. v. 2. Xen. Ec. xix. 19. Diod. Sic. iv. 5.]

Στάχυς, *voc, ð.—An ear of corn.* occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1. [For *ἡνῶ*, Gen. xli. 5, 6, 7. Judg. xii. 6. Is. xlvii. 5. for *ἡνῶ*, Deut. xxiii. 26. for *ἡνῶ*, Ex. xxii. 6. Judg. xv. 5.]

Στέγη, *ῆς, ñ, from στρίγω* to cover, particularly from *vet*, to *keep it out*. So Thucydides ii. 94. cited by Wetstein on 1 Cor. ix. 12. speaks of *ships* which had not been used of a long time, *καὶ οὐδὲν ΣΤΕΓΟΥΣΑΙ*, and *keeping out nothing*, i. e. of *water*, *ὑδὴρ ὁπλονόρι*, says the Scholiast.—*A cover, or flat roof* of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under *ἀνεστειλάω*. [It is sometimes the *house* itself. Eur. Orest. 46. Androm. 657. Xen. Symp. ii. 18. Ælian, V. H. iv. 1.]—The LXX use it, Gen. viii. 13. for Heb. *קַנֶּכֶת* the *covering* or *roof* of Noah's ark.

ΣΤΕΓΩ. [Properly, to cover.] *To endure, sustain, bear.* occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So Diodorus Siculus, in Wetstein on 1 Cor. ix. 12. speaks of the ice *στριγοντος* bearing armies and carriages to pass over, (comp. Kypke,) and of *sustaining στρίγειν* the invasion and force of the Greeks. [Polyb. iii. 53, 2.]—The V. is, in 1 Cor. xiii. 7. by some rendered to *conceal*, (comp. 1 Pet. iv. 8.) and this interpretation may be admitted in the sense of *containing, keeping in*, as a vessel does liquor. Thus Plato, in Wetstein on 1 Cor. ix. 12. (where see more.) speaks of one who compared the souls of foolish

<sup>1</sup> On the Creed, article iv. p. 226. ed. 1662. note (\*).

<sup>2</sup> [Σταυροί· οἱ κατασκευηγότες σκολοπεῖ, χάρακες, καὶ πάντα τὰ ἐσώτῃα ἔλλα.] (576)

men to a sieve, as being full of holes, and not able ΣΤΕΓΕΙΝ διὰ ἀπιστίαν τε καὶ λήθην, 'to contain (any thing) through unfaithfulness and forgetfulness.' Comp. above under στήγη, [and see Eccclus. viii. 20. This is the interpretation of Wahl and Schleusner.]

Στεῖρα, ας, ἡ, adj. from στερέω to deprive, q. ἡ τοῦ ρικτιν ἱστερημένη, *deprived of bearing children*, says the etymologist.—*Barren, not bearing children*. occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27. [Gen. xi. 30. Deut. vii. 14. Is. liv. 1. for στεῖρα. Schol. Theoc. ix. 3. Hom. Od. K. 522.]

#### ΣΤΕΛΛΩ.

[I. Properly, to furnish, adorn, prepare, clothe. Eur. Tro. 168. Achill. Tat. iii. p. 299.]

II. To send. But it occurs not in the N. T. in this sense. [In the middle, to go. Herod. iii. 53. Arrian, Exp. Al. iv. 1. Ælian, V. H. xiv. 17.]

III. Στέλλομαι, mid. with an accusative or the preposition ἀπὸ following, to avoid, or withdraw one's self from, q. d. to send one's self away from. Alberti's Greek Glossary, cited by Stockius, explains στέλλεσθαι by ἀφίστασθαι, ἀναχωρεῖν, to remove, depart. occ. 2 Cor. viii. 20. 2 Thess. iii. 6. where see Wolfius. But on 2 Cor. viii. 20. Kypke shows that in the Greek writers the active verb στέλλειν signifies also to prepare, make ready, predispose, and the passive στέλλεσθαι to be prepared, made ready, predisposed, equipped; and in the text he is therefore for interpreting στέλλόμενοι passively, being prepared, and for understanding εἰς or πρὸς for before τοῦτο. I think, however, that in this view it would be more accurate to consider στέλλόμενοι as the particip. mid. preparing ourselves. After all, it may be proper to observe that not only the Vulg. translates the Greek words στέλλόμενοι τοῦτο by devitantes hoc avoiding this, but that the ancient Syriac version likewise renders them

ܐܝܢܐ ܕܥܡܐ ܕܥܡܐܐܐܐ but we dreaded this.—

Thus Castell, Syr. ܐܡܐ, "veritus est, extimuit vehementer." So Theophylact explains στέλλόμενοι by δεδιότες fearing. [Wahl says, to restrain one's self, withdraw one's self, in both places deriving this meaning from στέλλω to place, and thence στέλλομαι to place one's self, bring one's self to a stand. Schleusner has nearly the same meaning, viz. to beware of, and he cites Zonaras, (Lex. col. 1681. on this place,) στέλλόμενοι ἀντι τοῦ περιστέλλόμενοι καὶ ἀσφαλιζόμενοι. And Hesychius has στέλλεται φοβεῖται. Bretsch. says, to prepare, in the place of Corinthians, and cites Polyb. ix. 24, 4. στέλλεσθαι τὴν πορίαν, and similar expressions, 2 Mac. v. 1. Wisd. xiv. 1. See Mal. ii. 5.]

Στίμμα, ατος, τό, from ἱστεμμαι perf. pass. of στήω to surround with a crown or garland.—A crown, a garland. occ. Acts xiv. 13. where ταύρους καὶ στίμματα, *bulls and garlands*, seem an *hendyadys* for ταύρους ἱστεμμένους, *bulls crowned with garlands*, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in Wetstein. Archbp. Potter, speaking of the Grecian sacrifices, says, "The victims had the crowns and garlands upon their

necks." Antiq. of Greece, book ii. ch. iv. p. 199. 1st ed. [See Polyb. xvi. 33, 5. Hom. Il. i. 28.]

Στεναγμός, οὔ, ὁ, from ἱστεναγμαῖ perf. pass. of στενάξω to groan.—A groaning, or groan. occ. Acts vii. 34. Rom. viii. 26. [It occ. for στεῖρα, Job viii. 24. xxiii. 2. Is. li. 11; for στεῖρα, Ex. ii. 14. vi. 5.]

Στενάξω, from στενός, narrow, contracted; for in groaning or sighing the organs of breathing are preternaturally contracted.—To groan, sigh, from grief. Heb. xiii. 17; from grief or misery, joined with desire of good to be obtained, Rom. viii. 23. 2 Cor. v. 2, 4; from anger or envy, James v. 9; from compassion and desire, Mark vii. 34. [This last place Wahl and Schleusner interpret of silent prayer, (and, strange to say, Wahl puts James v. 9. under the same head,) but Schleusner observes, that others explain it of prayer aloud, appealing to Job xxiv. 12. and xxxi. 38. where the word answers to στεῖρα and στεῖρα. It occ. for στεῖρα, in Is. xxiv. 7. Lam. i. 8, 21. Ez. xxvi. 15. and for στεῖρα, Is. xix. 8.]

ΣΤΕΝΟΣ, ἡ, ὁν.—Narrow, strait. [Properly, in Prov. xxiii. 27. xxxi. 27; and metaphorically,] Mat. vii. 13, 14. Luke xiii. 24.

Στενοχωρεῖν, ὦ, from στενός narrow, strait, and χώρος a place.

I. To straiten, or press together in a narrow place. See Is. [xxvii. 20.] xlix. 19. [Josh. xvii. 15.] in LXX. Hence

II. Στενοχωροῦμαι, οὔμαι, pass. is applied figuratively, 2 Cor. iv. 8. στενοχωροῦμενοι, *overpressed or utterly distressed with afflictions and calamities*. Kypke shows that Lucian and Arrian in like manner use θλίβειν and στενοχωρεῖν<sup>1</sup>, placing στενοχωρεῖν last, as being of more intense signification. 2 Cor. vi. 12. οὐ στενοχωρεῖσθε ἐν ἡμῖν, *στενοχωρεῖσθε δὲ ἐν τοῖς σπλάχνους ὑμῶν*, 'ye are not straitened in us, (ye have a large room in our heart, comp. Phil. i. 17.) but ye are straitened (rather) in your own bowels (of affection to us).' Thus Whitby; but the learned Elsnar explains it, ye are not distressed by me, (as ch. ii. 4. vii. 8, 11.) but ye are distressed in (Kypke, by) your own bowels or affection to me, as if you had offended me, comp. vii. 7. In the N. T. it occurs only in the two passages here cited; but it is used by the Greek writers also, particularly by Arrian, Epictet. i. 25. towards the end, in the sense of distressing. See Wetstein on 2 Cor. vi. 12. and Kypke on 2 Cor. iv. 8.

Στενοχωρία, ας, ἡ, from the same as στενοχωρεῖν.

I. A narrow place. It is used in its proper sense by Xenophon, Cyri Ex., for a narrow way which cannot be passed through. See Raphaelius on Rom. ii. 9. [Comp. Thuc. iv. 26. vii. 36. and in the LXX, Deut. xxviii. 53, 55, 57. where it is a siege.]

II. Great distress, straits. occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10. [Θλίψις and στενοχωρία are joined in these places; the latter appearing to be the stronger word. See also Is.

<sup>1</sup> [Hence Krebs says that the words are used of a wrestler in the grasp of another; the first implying a difficulty, the other an entire stoppage, of the breath.]

viii. 22. xxx. 6. The word occ. Eccles. x. 26. *Ælian*, V. H. ii. 41. Polyb. i. 67, 1.]

ΣΤΕΡΕΟΣ, ὁ, ὄν. The lexicons derive it from *στᾶω* to stand, stand firm.

[I. Firm, strong, solid. Deut. xxiii. 13. Ia. v. 28. xli. 1. Hom. Od. T. 493.]

II. Firm, stable, steadfast. 2 Tim. ii. 19. 1 Pet. v. 9. [Some say in this place, firm in faith; others, firm through faith. See *Ælian*, V. H. v. 8.]

III. Firm, solid. Heb. v. 12, 14. See Wetstein, who shows that the Greek writers use the same expression, *στερεὰ τροφή*; and that *Arrian* in particular, Epictet. ii. 16. p. 217. ed. Cantab., joins, and that in a figurative sense, ἀπογαλακτισθῆναι being weaned from milk, with ἀπτεσθαι ΤΡΟΦΗΣ ΣΤΕΡΕΟΤΕΡΑΣ, taking more solid food.

Στερεώω, ὦ, from στερεός.—To strengthen, confirm. [Acts iii. 7. xvi. 5. Comp. Ia. xlii. 5. Jer. x. 4. Xen. Cyr. viii. 8, 5. To confirm. In Acts iii. 16. the meaning is, he proved his power and majesty. Comp. 1 Sam. ii. 1.]

Στερίωμα, ἀρός, τό, from στερεώω. [Properly, what is fixed or made firm, as the firmament of heaven. See Gen. i. 6. Dan. xii. 3.]—Firmness, steadfastness, occ. Col. ii. 5. Comp. Acts xvi. 5.

Στέφανος, οὐ, ὁ, from στέφω to crown, which see under στέμμα.

[I. A crown. Mat. xxvii. 29. Mark xv. 17. John xix. 2, 5. Rev. iv. 4, 10. vi. 2. ix. 7. xiv. 14. See also xii. 1. In 1 Cor. ix. 25. it is rather a garland, the reward of victory at the Grecian games. See Esth. viii. 15. 2 Mac. xiv. 4.]

[II. By a crown is described the reward promised to the true Christian hereafter. See 2 Tim. iv. 8. James i. 12. 1 Pet. v. 4. Rev. ii. 10. iii. 11.]

[III. An ornament, any thing of which one can boast. Phil. iv. 1. 1 Thess. ii. 19. See Prov. xii. 4. xiv. 26. Philostr. Vit. Soph. i. 21, 2.]

Στεφανός, ὦ, from στέφανος.—To crown. 2 Tim. ii. 5. [Song of Solomon, iii. 11. In Heb. ii. 7. it is figuratively used, to ornament, or honour. See Ps. viii. 6. cii. 4. Diod. Sic. xx. 84.]

Στήθος, τος, οὐς, τό.—The breast, of the human body, so called, according to the Greek etymologists, from στήναι to stand, stand firm, as being wonderfully and strongly compacted of bones and cartilages for the comprehending and defence of the noble parts lodged therein. So the Latins call the breast *pectus* from the Greek *πηκτός compact*. occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6. On Luke xviii. 13. see Wetstein, and comp. under κόπρω II. [Dan. ii. 32. Diod. Sic. iv. 30. Xen. Ven. iv. 1.]

Στήκω, q. ἰσθῆκω, which see.

I. To stand. Mark xi. 25. [Aq. Josh. x. 19.]

II. To stand firm, be constant, persevere. [Absolutely, 2 Thess. ii. 15; with dat. Gal. v. 1; with *by* and dat. 1 Cor. xvi. 13. Phil. i. 27. iv. 1. 1 Thess. iii. 8. See Ex. xiv. 13.]

III. To stand, i. e. be acquitted, in judgment. occ. Rom. xiv. 4. Comp. Ps. i. 5. [Wahl and Schleusner construe the word, to act uprightly.]

Στηνῆργμός, οὐ, ὁ, from ἰστηνῆργμαι perf. pass. of στήριζω.—Stedfastness, stability. occ. 2 Pet. iii. 17. [Diod. Sic. i. 81.]

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Στηρίζω, from στερεός firm.

I. To fix, fix firmly or immovably. occ. Luke xvi. 26.—Στηρίζουν τὸ πρόσωπον, to set one's face stedfastly. occ. Luke ix. 51. The LXX frequently use this phrase, as [Jer. xxi. 10.] Ezek. vi. 2. xxi. 2. et al. for the Heb. *צָבַח עַיִן* to set the face. and Ezek. xiv. 8. xv. 7. [2 Kings xii. 17.] for *צָבַח עַיִן*.

II. To strengthen, confirm, spiritually, Luke xxii. 32. Rom. i. 11. xvi. 25. James v. 8. [1 Thess. iii. 2, 13. ii. 17. 1 Pet. v. 10. 2 Pet. i. 12. Rev. iii. 2.]

Στήγμα, ἀρός, τό, from ἰστηγμαι perf. pass. of στήριζω to make a puncture, also to make a mark, properly with a hot iron, to brand.—A mark or brand with a hot iron. occ. Gal. vi. 17. where the apostle calls the scars he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23. &c.) τὰ στήγματα τοῦ Κυρίου Ἰησοῦ, the marks of the Lord Jesus, by a beautiful allusion to the στήγματα with which servants and soldiers were sometimes marked, to show to whom they belonged. See Raphaelus, Wolfius, and Wetstein on the place, Daubuz and Vitringa on Rev. vii. 3. xiii. 16, 17. and Bp. Lowth on Ia. xlv. 5. [Song of Solomon, i. 11.]

Στιγμή, ἥς, ἡ, from στήριζω, which see under στήγμα.

I. A point, of space. Lat. *punctum*, which in like manner from *pungere* to prick, make a puncture.

II. A point, moment, instant, of time. occ. Luke iv. 5. Plutarch uses the same phrase, στήγμή χρόνου, for a moment of time. So Terence, [Phorm. i. 4, 7.] Cicero, [pro Flacco, 25.] and Caesar, in Latin, *punctum temporis*. See Wetstein and Scapula. [It is used for any very small thing, in Demosth. p. 552, 7.]—In the LXX of Ia. xxix. 5. στήγμή answers to the Heb. *רִגְלָה* a moment, an instant. [See Deyling, ii. p. 365.]

ΣΤΙΛΛΟ.—To shine, glisten. occ. Mark ix. 3.—The LXX use the partic. *στρίβομένης* for *στῆ*. Nah. iii. 3. [The word occ. also Exr. viii. 27. Dan. x. 6. Ez. xxi. 28. Polyb. xi. 9, 4. Hom. Il. Γ. 392. Aristoph. Av. 698.]

Στόά, ἄς, ἡ, from στᾶω to stand, which see under ἰστημι.—A portico, cloister, covered walk, which usually stood near some other building<sup>1</sup>. occ. John v. 2. x. 23. Acts iii. 11. v. 12. Josephus, de Bel. v. 5, 1. not only speaks of Solomon's portico as built by that prince, but, Ant. xx. 8, 7. particularly observes that it was standing in the time of Albinus, who succeeded Festus, mentioned in Acts xxv. xxvi. xxvii. as governor of Judea. See also Doddridge's and Bp. Pearce's notes on John x. 23. Acts iii. 11. [Schleusner thinks, that by the *στόα* Sol. is not to be understood the portico of the temple built towards the east by Solomon, but that of the second temple, (built by Zerubbabel,) erected in the same place as that of Solomon had been. See Lightfoot, Diaq. Chorog. prefixed to St. John, vi. 2. In John v. 2. Schleusner thinks that *στόα* means a sort of call near the pool. The word occ. Ez. xlii. 2.]

<sup>1</sup> [See Vitruv. v. 9. The *Stoa* had always columns, I believe, i. e. it was open at least on one side.]

65 Στοιβάς, ὥς, ἡ, from *ἵστωβα* perf. mid. of *στειβω* to tread, trample upon.

I. A kind of bed composed of boughs of trees, leaves, or the like, trampled or crammed together. [The common form is *στιβάς*. See Aristoph. Plut. 541. Xen. Cyr. v. 2, 15.]

II. Στοιβάδες, αἱ, the boughs or branches themselves. occ. Mark xi. 8.

66 Στοιχείον, ου, τό, from *στοιχίω*, which see.

I. Στοιχεία, τά, the elements, or first principles of any art, whence the subsequent parts *στοιχοῦσι* proceed in order. So the Greek writers use the word for the letters of the alphabet, the elements of learning; [see Polyb. x. 45, 7.] and Galen, cited by Wetstein on Gal. iv. 3. mentions ΤΑ ΣΤΟΙΧΕΙΑ τῆς Ἱπποκράτους ρίχνης, the elements of Hippocrates' art, which he presently afterwards styles τὰ πρῶτα τῆς ρίχνης, the first beginnings of his art. [See Wisd. vii. 18. xix. 17.]

II. The elements or first principles of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the ceremonial ordinances of the Mosaic law τὰ στοιχεῖα τοῦ κόσμου worldly elements, Gal. iv. 3. Comp. Col. ii. 8, 20; and δεινὴ καὶ πτωχὰ στοιχεῖα, weak and beggarly elements, Gal. iv. 9.—Elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a *pedagogue*, Gal. iii. 24. was intended by means of those ordinances to bring the Jews.—Worldly, as consisting in outward worldly institutions, Heb. ix. 1.—Weak and beggarly, when considered merely in themselves, and set up in opposition to the great realities to which they were designed to lead. See Doddridge's note on Gal. iv. 9.—But in Col. ii. 8. the elements or rudiments of the world are so closely connected with philosophy and vain deceit, or "an empty and deceitful philosophy," (Macknight,) that they must there be understood to include, at least, the dogmas of Pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the Judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the gospel, and from their true head, Christ. And from the general tenor of this chapter, and particularly from ver. 18—23. it appears that these philosophical dogmas against which the apostle cautioned his converts were partly Platonic and partly Pythagorean; the former teaching the worship of demons or angels, as mediators between man and God, (comp. under *δαίμων* I.) the latter enjoining such abstinences from particular kinds of meats and drinks, and such severe mortifications of the body, as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to Macknight's Commentary and Notes on Col. ii. 8, 20. and to his Preface to the Colossians, § 2. See also Doddridge on Col. ii. 8, 18. and the Pythagorean doctrine of abstinences from animal food elegantly represented by Ovid, Met. xv. 75. &c.

IV. Τὰ στοιχεῖα, the heavenly bodies, i. e. the sun, moon, and stars, occ. 2 Pet. iii. 10, 12. In the former of which verses, as τὰ στοιχεῖα are expressly distinguished both from the heavens and

the earth, and correspond to the earth's furniture, so the learned Joseph Mede<sup>1</sup> interprets them to mean the host of heaven, called in Greek *στοιχεία*, from *στειχω* to proceed or march in military order, as in Heb. *צוּרְחֵי מָרְץ* from the V. *מָרְץ*, of like import as *στειχω*. He further observes, that Justin Martyr, towards the beginning of his first Apology, (p. 44. ed. Colon.) uses *στοιχεία* in the same sense. Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ἰσχύια ἀνθρώποις ὑποτάξας, καὶ οὐράνια ΣΤΟΙΧΕΙΑ εἰς ἀβύσσον καρπύων, καὶ ὥρων μεταβολαῖς (read μεταβολὰς) κοσμήσας, &c. &c. 'God who made the whole world, and subjected earthly things to men, and arranged the heavenly bodies for the production of fruits, and the changes of seasons, &c. To which I add from Thirlby's note, that Justin, in his Dialogue, p. 241. uses *στοιχεῖα* in the same sense without οὐράνια. ΤΑ ΣΤΟΙΧΕΙΑ οὐκ ἀργεῖ, 'the (heavenly) bodies are not idle,' i. e. as he expresses it, p. 311. τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰ ἀστρα τὴν αὐτὴν ὁδὸν αἰεὶ καὶ τὰς τροπὰς τῶν ὥρων ποιῆσθαι—'that the sun, and the moon, and the stars, keep always the same course, and cause the changes of seasons.' See also Wolfius. [So Wahl. Schleusner and Bretschneider make the word mean the elements both of heaven and earth. See Schwarz, p. 1246. and Alberti, Net. ad Gloss. Gr. N. T. p. 153.]

Στοιχίω, ᾧ, from *ἵστωχα* perf. mid. of *στειχω* to go, proceed in order.—To walk, proceed in order. [Xen. Cyr. vi. 3, 34.] But in the N. T. it is applied only figuratively to denote a certain manner of life or behaviour. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16. [In Eccl. xi. 6. it is, to go on well, turn out well.]

Στολή, ἥς, ἡ, from *ἵστωλα* perf. mid. of *στέλλω* to send or let down, demitto.—A robe, properly such an one as reaches down to the feet, a long garment. In the Greek writers it is particularly used for the long garments of the eastern nations. See Wolfius and Wetstein on Mark xii. 38. the latter of whom cites from Arrian, Epictet. iii. 22. p. 309. ἘΝ ΚΟΚΚΙΝΟΙΣ ΠΕΡΙΠΛΑΤΕΪΝ; and from M. Antoninus, ἘΝ ΣΤΟΛῃ ΠΕΡΙΠΛΑΤΕΪΝ. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. [Rev. vi. 11. vii. 9, 13, 14. It is constantly used in the LXX. and for various kinds of garments. See 2 Sam. vi. 14. Gen. xxvii. 15. Job xxx. 1, 3. Is. xxii. 21.]

ΣΤΟΜΑ, στοός, τό.

I. The mouth of a man. [Mat. xii. 34. xv. 18. xvii. 27. xxi. 16. Luke iv. 22. vi. 45. xxii. 71. John xix. 29. Acts xxii. 14. xxiii. 2.<sup>1</sup> Rom. iii. 19. x. 8. (Ex. xiii. 9.) 9, 10. xv. 6. Eph. iv. 29. Col. iii. 8. 2 Thess. ii. 8. Jude 16. Rev. i. 16. ii. 16. iii. 16. ix. 17—19. x. 9, 10. xi. 5. xii. 16, 16. xiii. 2, 5, 6. xiv. 5. xvi. 13. xix. 15, 21.

<sup>1</sup> Works, fol. p. 618—617. which see.

<sup>2</sup> On Acts xxiii. 2. we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when Sadac Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the general ordered him to be struck across the mouth, to silence him, which was done with such violence that the blood issued forth." Hamway's Travels, vol. i. p. 299.

Gen. viii. 11. Ex. iv. 11. Numb. xxii. 28.]—or other animal, [2 Tim. iv. 17. (a metaphor, implying *great and present danger*; and so perhaps of the next place.)] Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac translator appears to have read, *ὁ διὰ πνεύματος ἁγίου διὰ στόματος Δαβὶδ παῖδος σου εἰπών*. So Coptic version and Cambridge MS. (nearly.) But the Vulg. *qui spiritu mendo per os patris nostri David, pueri tui, dixisti*. And from these several authorities we may rectify the confused and unintelligible reading of the Alexandrian and seven other MSS., *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαβὶδ παῖδος σου εἰπών*. See Wetstein and Griesbach, both of whom, however, embrace the common reading. *Στόμα* is in condensation to our capacities ascribed to God, Mat. iv. 4. [See Deut. viii. 3. The following phrases are remarkable.] *Ἀνοίγειν τὸ στόμα*, to open the mouth, denotes *speaking* in general, Acts viii. 32. xviii. 14. [See Judg. xii. 35. Æsch. Prom. 612. Virg. Æn. ii. 246.]—*speaking with freedom*, 2 Cor. i. vi. 11. [Prov. xxxi. 9. Job xxxii. 20. Ecclus. xv. 5.]—*speaking aloud or plainly*, Mat. v. 2. xiii. 35. Acts viii. 35. [x. 34.]—*restoration of speech*, Luke i. 64. To the instances Wetstein has produced of the Greek writers using this phrase, I add, from Lucian, Rhet. Præcept. t. ii. p. 448. *τὸ ὑμῆττων ἰκτινὸν ἄνοιξ' ἔλας ἐτοῖμα*, 'opening that honey-dropping mouth.' [Comp. Num. xxii. 28.] *The earth* is said *ἀνοίγειν τὸ στόμα* to open its mouth i. e. to be cleft or disrupted. Rev. xii. 16. This is an Hellenistical expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10. and answering to the Heb. *פָּתַח פִּי*, and *פָּתַח פִּי לִפְתּוֹת*. [The phrase *εἰσπερῆσθαι* or *εἰσπορεύεσθαι εἰς τὸ στόμα* is used of food, Mat. xv. 11, 17. Acts xi. 8. Dan. x. 13. Ezr. iv. 14.] *Στόμα πρὸς στόμα λαλεῖν*, to speak mouth to mouth, i. e. face to face. 2 John 12. 3 John 14. This phrase manifestly answers to the Heb. *דָּבַר דָּבָר*, which is used, Num. xii. 8. to express Jehovah's familiarity with Moses, and which the LXX there render by *στόμα κατὰ στόμα λαλεῖν*. [See Vorst. Phil. S. p. 741. ed. Fischer.]

II. *Speech, or speaking*. Mat. xv. 8. Hence used for *testimony*. xviii. 16. [Comp. Deut. xvii. 6.) 2 Cor. xiii. 1.]—*for force or eloquence in speaking*, Luke xxi. 16. [Comp. also Luke xi. 54. xix. 22. (Job xv. 6.) Rom. iii. 14. 1 Pet. ii. 22. Rev. xiv. 5. See in Heb. 1 Sam. xv. 24. Soph. Œd. T. 671.]

III. *Στόμα μαχαίρας*, the edge of a sword, Luke xxi. 24. Heb. xi. 34. This is an Hellenistical phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15. [Judges xviii. 27. xx. 37.] et al. for the Heb. *פִּי הַמַּחֲבֵר* the mouth or edge of the sword. Lucian, however, cited by Wetstein on Luke xxi. 24. whom see, uses the expression *ἀπὸ ΣΤΟΜΑΤΟΣ σιδάρου*, 'from the mouth of the iron,'

i. e. of the sword. Tragopod. 114. Comp. *διστόμαχος*. [See Philostr. Heroic. c. 19. § 4. and Pora ad Eur. Orest. 1279.]

*Στόμαχος*, ου, ὁ, either from *στόματος* *εἰχόμενος* adjoining to the mouth, or from *στόμα* a mouth, and *ἔχω* to have.

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See Scapula.

II. Homer uses it for the *upper part of the canal*, i. e. for the *throat* or *gullet*, II. iii. 292. xix. 206.

III. *The stomach* or *ventricle* in the human body, which is furnished with an upper and lower orifice, which occasionally open and shut like the mouth. occ. 1 Tim. v. 23; where the apostle's expression may be illustrated by what Scapula cites from Athenæus, *ὅτι οἰκτιρῶς διατίθεσθαι τὸν στομάχον*, to be badly affected at the stomach, or to have a bad stomach. See also Wolfius and Wetstein on the place.

*Στρασία*, ας, ἡ, from *στρατεύω*.—*Warfare, military service*. [Xen. Cyr. iii. 1, 9. Polyb. ii. 22, 6.] In the N. T. it is spoken only of the *Christian warfare*. occ. 2 Cor. x. 4. 1 Tim. i. 18. where observe, that the phrase ΣΤΡΑΤΕΥ' ΕΞΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for performing *military service*. See Wetstein and Kypke. [The word occ. for *army*, in Ex. xiv. 4, 9, 17. 1 Chron. xxviii. 1.]

*Στρατεύω*, ατος, ρό, from *στρατεύω*.—*An army, an armed or military force*. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for an *army*; and on Luke xxiii. 11<sup>2</sup>. observe that in the treatise "Of the Maccabees," ascribed to Josephus, § 5. we have in like manner τῶν ΣΤΡΑΤΕΥΜΑΤΩΝ αὐτῶν *παριστοιχῶντες* *εὐκλόθεν*, 'his soldiers or guards standing around him.' [1 Mac. ix. 34. 2 Mac. v. 24.]

*Στρατεύω*, from *στρατός*.

I. To lead an army, also to war, wage war. The verb occurs not in the active voice in the N. T. But hence,

II. *Στρατεύομαι*, mid. to perform military duty, serve as a soldier, militare stipendium facere. occ. 1 Cor. ix. 7. *Στρατεύόμενοι*, οἱ, particip. *men performing military service, soldiers on duty*. occ. Luke iii. 14. Comp. 2 Tim. ii. 4. "The expression used by St. Luke is not *soldiers* (*στρατιῶται*), but the participle *στρατεύόμενοι*, i. e. *men under arms, or men going to battle*. . Whence these persons came, and on what particular account, may be found at large in the History of Josephus, Ant. xviii. 6, 1. 2. Herod, the Tetrarch of Galilee, was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petraea, at the very time that John was preaching in the wilderness. Machærus, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of Herod, then, in its march from Galilee, passed through the country in which John baptized, which suf-

<sup>1</sup> [Parkhurst and Schleusner quote also *ἀνοίξει τοῦ στόματος* from Eph. vi. 19. as an instance; but as the words *ἐν καρπῷ* are added, perhaps the phrase can hardly be referred to this head. Schleusner, after Koppe, says they are explanatory, or mean *potam, libere, non vinculis contrahitur*; but this would be mere repetition.]

<sup>2</sup> [Schleusner explains these phrases as mere redundances after the Hebrew. See Ecclus. ii. 20. Job xxxiii. 2. Dan. x. 16.]



ficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*" Michaelis's Introd. to N. T. vol. i. p. 51. ed. Marsh. Wetstein cites Thucydides, Aristotle, and Plutarch, using the participle *σπαρνούμενοι* in the same sense. [The word occ. for *κῆρ* in Is. xxix. 7. Judg. xix. 8. 2 Sam. xv. 28. Thuc. viii. 65. Aristot. Rhet. ii. 22.]

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3. 1 Tim. i. 18. where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. To war, *which war*, spoken figuratively of carnal lusts, *which war* against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

*Σπαρταγός*, οὐ, ὁ, from *σπαρός* an army, and *ἡγίομαι* or *ἄγω* to lead.

I. Properly, a leader or commander of an army. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxiii. 21. it occurs not in this sense in the N. T.

II. A civil magistrate or ruler. occ. Acts xvi. 20, 22, 35, 36, 38. Doddridge observes on ver. 20. that "the Greeks used to denote the Roman Prætors by the title of *σπαρταγοί*; and if, says he, it were applied to the *δουμωί*, who were the governors of colonies, it was by way of compliment;" but Biscoe has well proved that there are examples of such an application, Boyle's Lect. ch. ix. § 3. p. 346. See also Wolfius and Wetstein on Acts xvi. 20. [The cause of this application of a military term to a civil officer was, as Schleusner says, that at first at Rome the chief magistrate presided alike in war and peace. See Casaub. ad Athen. v. 14. D'Orville ad Charit. p. 447. Munthe, Obs. Phil. e Diod. Sic. p. 255. Artem. iv. 51. v. 36.]

III. Ὁ *σπαρταγός* τοῦ Ἰησοῦ, the captain of the Temple. This appears to have been not a Roman but a Jewish officer; and as the service of the Temple is in the O. T. expressed by a military term, *κῆρ*, Num. viii. 24, 25. so the captain of the Temple was the person who commanded in chief the numerous priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an officer by the same title, *σπαρταγός*, who was evidently a Jew, being the high priest's son. See his Ant. xx. 5, 2. Comp. de Bel. ii. 12, 6. and 17, 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, *δραμόντες δ' οἱ τοῦ Ἰησοῦ φύλακες ἡγγέλαν τῷ ΣΤΡΑΤΗΓῳ*, 'those who kept watch in the Temple ran and told the captain.' de Bel. vi. 5, 3. See also Whitby's note on Luke xxii. 52. and Lardner's Credibility of Gospel History, book i. ch. 2. § 15. occ. Acts iv. 1. v. 24. Comp. 26. In Luke xxii. 52. (comp. ver. 4.) mention is made of the *σπαρταγοί* captains of the Temple in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of priests and Levites under the *σπαρταγός*, or commander-in-chief. [From the rabbinical writings it appears that there were twenty-four nightly stations; three of the priests within, and twenty-one of the Levites without the Temple. Each of these had its *σπαρταγός*, (see Luke xxii. 4. Acts iv. 1. v. 26.) called in Heb.

*הַיָּד הַזֶּה הָיָה עִמָּךְ*. See Jer. xx. 1. The chief of these was called by the Talmudists *הַיָּד הַזֶּה הָיָה עִמָּךְ*. See Deyling, Obs. Sacr. iii. p. 303. Hammond and Er. Schmidt have imagined that the officer here spoken of was a Roman one, but Schleusner, Wahl, and Bretschneider agree with Parkhurst; and they are clearly right.]

*Σπαριά*, ἄς, ἡ, from *σπαρός* an army.

I. An army, a host, a multitude of soldiers. [See Judg. viii. 6. Xen. Cyr. i. 4, 17.]

II. *Σπαριά* τοῦ οὐρανοῦ, the army or host of heaven. By this phrase the LXX frequently render the Heb. *צְבָאֵת הַשָּׁמַיִם*, for which see under *σαβαώθ*. occ. Acts vii. 42.

III. *Σπαριά* οὐράνιος, the heavenly host, denotes the spiritual created angels, who attend upon the Lord, serve Him, and execute his commands. occ. Luke ii. 13; see ver. 15. where they are called *ἄγγελοι ἀγγέλων*, and comp. Rev. xiv. 14. The Heb. *צְבָאֵת הַשָּׁמַיִם* seems to be used in the same sense 1 Kings xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it *ἡ σπαριά τοῦ οὐρανοῦ*.

*Σπαρτωτής*, ου, ὁ, from *σπαριά*.—A soldier. Mat. viii. 9. xxvii. 27. [xxviii. 12. Mark xv. 16. Luke vii. 8. xxiii. 36. John xix. 2, 23, 24, 32, 34. Acts x. 7. xii. 4, 6, 18. xxi. 32, 36. xxiii. 23, 31. xxvii. 31, 32, 42. xxviii. 16. 2 Sam. xxiii. 18. And metaphorically, 2 Tim. ii. 3.]

*Στρατολογία*, ὦ, from *στρατός* an army, and *λέλογα* perf. mid. of *λέγω* to collect, choose.—To collect, levy an army, exercitum colligo, conscribo, to enlist. occ. 2 Tim. ii. 4. [Diod. Sic. xviii. 12. Joseph. Ant. v. 9, 4.]

*Στρατοπεδάρχης*, ου, ὁ, from *στρατοπέδον* ἀρχων. It signifies properly the commander of a camp, but in the N. T. particularly denotes the prefect or commander of the prætorian cohorts, i. e. of the Roman emperor's guards<sup>1</sup>. Tacitus, Ann. iv. 2. informs us, that, in the reign of Tiberius, Sejanus, who was then prefect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it (comp. also Suetonius in Tiber. 37); so that their commander is, with peculiar propriety, styled in Greek *στρατοπεδάρχης* the commander of the camp, in the history of St. Paul, Acts xxviii. 16. For the arrival of this apostle at Rome happened in the seventh year of Nero; and it is certain from Suetonius, that the custom of keeping the prætorian soldiers in a camp near the city was retained by the emperors succeeding Tiberius: for that historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the camp, namely, of the prætorian cohorts, "in castra delatus est." See Sueton. Claud. 10. and Neron. 8. So Tacitus of Nero on the same occasion, Ann. xii. 69. "*illatusque castris Nero*." Comp. Josephus, Ant. xx. 7, 2. "It was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state-prisoners, as appears from the instance of Agrippa, who was

<sup>1</sup> [See 2 Chron. xxxiii. 5. and Jer. xxxiii. 22.]

<sup>2</sup> [See the next word.]

taken into custody by Macro<sup>1</sup>, the *prætorian præfect*, who succeeded Sejanus (Joseph. Ant. xviii. 7, 6.); and from Trajan's<sup>2</sup> order to Pliny, when two were in commission. (Plin. Epist. x. 65.) See Lardner's Credibility, book i. ch. 10. § 11. and Biscoe at Boyle's Lecture, ch. ix. § 9. p. 360. The person who had now this office was the noted Burrhus Afrañius, but both before and after him it was held by two. Tacit. Ann. xii. 42. xiv. 51." Doddridge. occ. Acts xxviii. 16.

Στρατόπιδον, ου, τό, from στρατός an army, and πίδον a ground, field.

I. Properly, an *encampment*, a *camp*. [Thucyd. vi. 88. vii. 44. Prov. iv. 15. It is used also for the *prætorium* of the Roman general. See Perizon. de Prætorio, § 36. p. 73.]

II. *An army*. In this latter sense it is used likewise by the Greek writers. See Wetstein. occ. Luke xxi. 20. where Raphaelius understands στρατοπίδιος to mean the *legions* of the Roman army, in which sense he shows that Polybius has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what Josephus calls a *τείχος*, or *wall*. de Bel. v. 12, 2. Comp. § 1. [Jer. xli. 12. xxxiv. 1. 2 Mac. viii. 13. ix. 9. Xen. Hell. i. 1, 14. Tim. Lex. Plat. p. 171. ed. Ruhnk. (where the word is explained to mean both an *army* and a *camp*, as it is also in the Etym. M.) Suidas in voce.]

ΣΤΡΑΤΟ΄Σ, οὔ, ὁ, an *army*, a *number of men engaged for military service*. This word, though very common in the profane writers, occurs not in the N. T., but is inserted here on account of its derivatives.

Στραβλώω, ᾶ, from στραβλός *distorted*, *crooked*, which from στρέφω to *turn*, *distort*.

I. *To distort the limbs on a rack*, to *put to the rack*, to *rack*. In this its proper sense it is used in the heathen writers, (see Wetstein,) and by Josephus, de Bel. iv. 5, 3. vii. 8, 7. [Polyb. ii. 59, 1. Lysias, 478, 1. 3 Mac. iv. 4.]

II. *To rack, wrest, or torture*, as the Scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet. iii. 16. [See 2 Sam. xxii. 27.]

Στρέφω.

I. *To turn*, *turn towards*, *obvert*. Mat. v. 39. vii. 6. xvi. 23. [Luke vii. 9, 44. ix. 55. x. 22, 23. xiv. 26. xxii. 61. xxiii. 28. John i. 38. xx. 14, 16. Comp. Acts xiii. 46. and also vii. 39. where Schleusner and Parkhurst say, to *return*, Bretschneider rightly translates, "animus, i. e. desiderium eorum vertet se ad Ægyptum." Ex. vii. 15. Josh. viii. 20.]

II. *To turn, change*. Rev. xi. 6. Στρέφουμαι, pass. to be *changed in mind*. Mat. xviii. 3. where see Campbell. [In Acts vii. 42. ἐλάνθω is understood. Parkhurst translates it, to *turn away*, as it were, in *aversion* or *disput*, and cites Viger, v. 1, 9. and Hoogeveen's note.]

ΣΤΡΗΝΙΔΩ, ᾶ, from στρήνος, which see, or immediately from στρεῖν ἡνίαν, *taking away*

the reins, according to that of the etymologist: *στρηνίς, κατὰ τὸ ΣΤΕΡΒΙΝ καὶ ἀποσπῆν ΤΑ' ἡνία, ἀπὸ μεταφορᾶς ἀλόγων ζώων, 'στρηνίς' is from taking or plucking away the reins, by a metaphor borrowed from brute beasts.—'To live an abandoned, profligate, luxurious life, to live in insolent luxury, insolent et effrenate luxuriari, γαυρίζω, for it implies insolence as well as luxury. See Wolfius. occ. Rev. xviii. 7, 9. The learned Daubuz, on Rev. xviii. 7. observes, that the poet Antiphanes, ap. Athenæum, lib. iii. [127. D.] has used this word, and evidently in a similar view:*

Ἀέλανσα πολλὴν καὶ καλὴν θέσπασμα,  
Πῶν τε προσέειπε τρεῖς ἴσους ἡ τέσσαρας,  
ἘΣΤΡΗΝΙΖΩ ποτὶ καταβερβύκας εἰτία  
ἴσους ἐλαφάντων τεττάρων.—

Many and dainty meats have I enjoy'd;  
And drunk three or four cups before my meals;  
I have indulged in swallowing as much food  
As might suffice four elephants.—

[See also Athen. iii. 100. A. X. 420. B.] See more in Wetstein on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without control, as [described in] Homer, Il. vi. 506. &c. Virgil, Æn. xi. 492. &c. [Hesychius says, στρηνιζάντες: πεπλησμένοι: δῖλοι δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαριῶς φέρον. Phrynichus says, none but a madman would use this word when he might use γρυῖν.]

Στρήνος, εὖς, οὖς, τό, from στρεῖν to *remove*, and ἡνία a *rein*, as under στρηνίω.—*Profligate luxury*, such as men abandon themselves to, when they have shaken off the reins of religion and reason. occ. Rev. xviii. 3. [2 Kings xix. 28.]

Στρουθίον, ου, τό, from στρουθός a *sparrow*. [This word is ambiguous, says Schleusner, and indefinite, like τῆς, to which it answers in Eccl. xii. 4. Lam. iii. 52. et al. According to Moschopolus, it means any small tile bird<sup>1</sup>. It is put for τῆς in Lam. iv. 3.]—A little tile sparrow, passer-culus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

Στρουννύω or στρώννυμι.

I. *To strow or strew*. occ. Mat. xxi. 8. Mark xi. 8. [Esth. iv. 3. Ez. xxiii. 41. Prov. xv. 26. Job xvii. 13.]

II. *To smooth*, or, as we say, to *make*, a bed. occ. Acts ix. 34. where κράββατον is understood. Comp. 33. and Mat. ix. 6. [See Theocr. xxi. 7. Artem. ii. 57.]

III. *To furnish*, or more strictly to *strow with carpets over the couches*, on which they reclined in eating, as a room for celebrating the passover. Comp. ἀνάκειμαι and ἀνακλίνω. occ. Mark xiv. 15. Luke xxii. 12. Herod. vi. 139. ix. 81. Xen. Cyr. viii. [2, 6.] and other Greek writers, cited by Wetstein on Mark, apply the verb in like manner. [Fischer (i. 5.) has given a very long dissertation on these passages, and says, that ἀνώγειν ἱστρωμένον can only mean, "a chamber furnished with couches, the couches themselves having pillows, carpets," &c., and that στρώσαι is a word properly used to describe the fitting-up both the room and the couch. *Sternere* is so used

<sup>1</sup> The words of Josephus, speaking of Macro, are, δι' Σηάνου διάδοχον ἡν, 'who was the successor of Sejanus'; and of Sejanus he had before said, δόξανεν ἐν τῇ τότε μερίσσει, ἔχοντος δὲ τὸν στρατημαρχίαν ἡγεμονίαν εἶναι αὐτῷ, 'that he had very great power, because he had the command of the guards, Prætorianorum militum, of the Prætorian soldiers,' says Hudson.

<sup>2</sup> "Vinctus mitti ad Præfectos Prætorii meli debet."

<sup>3</sup> [Bochart (III. 221.) says that στρουθός is put for an ostrich.]

in Latin. Anot. ad Herenn. iv. 51. *trilinium stratum*. Macrobius ii. 9. *trielinia* (which here mean the tables) lectis eburneis strata.]

**Στυγνός**, ἡ, ὄν, from *στυγῶ* to shudder with horror, to hate, which see under *ἀποστυγῶ*. — *Hateful, odious, to be abhorred*. occ. Tit. iii. 3.

**Στυγνάζω**, from *στυγνός* odious, hateful, also sorrowful.

I. *To be of a disgusted, sad, or sorrowful countenance*. occ. Mark x. 22. where Wetstein cites from Eustathius *στυγνάζειν τὸ πρόσωπον*; and Kypke produces a number of instances of the Greek writers using the adj. *στυγνός* for *sad, sorrowful*. [See Eur. Hipp. 173. Xen. An. ii. 6, 6. Arrian, D. E. iii. 5. Nicet. in Andron. Commen. ii. 2. Comp. Ez. xxvii. 35. xxviii. 19.]

II. *To lower, lower, or be lowering, i. e. dark or gloomy, as the sky or heaven with clouds or vapours*.

"The sky doth frown and lower upon our army," says Richard III. in Shakespeare.

occ. Mat. xvi. 3; where Raphaelus observes that Polybius applies the V. *στυγνός* to the air of a country; and that Pliny speaks of *coeli tristitiam, the sadness of the sky*. So Anacreon, Ode xvii. 9. calls the constellation of Orion, *τὸν ΣΤΥΓΝΟΝ Ὀρίωνα, 'lowering Orion'*. But Wetstein cites the Scholiast on Aristophanes, Nub. 582. applying the V. *στυγνάζω* itself to the lowering of the clouds. [See Wiesd. xvii. 5. Polyb. iv. 21, 1. Tibull. i. 2, 49.]

**ΣΤΥΛΟΣ**, οὐ, ὁ.

I. Properly, a pillar or column, such as stands by itself, or supports a building.

II. In the N. T. somewhat in shape resembling a pillar, a pillar or column, as of fire. occ. Rev. x. 1. [1 Kings vii. 40. Ex. xix. 9.]

III. A pillar, in a figurative sense, [i. e. that on which something else leans for support, as men endued with authority. Gal. ii. 9. Rev. iii. 12. Eur. Iph. Aul. 57. and a chief and fundamental doctrine.] See Wolfius and Suicer, Thesaur. in *στέλος*, on the several texts, and particularly the latter author on 1 Tim. iii. 15. who seems to have exhausted the subject. Comp. Vitringa on Rev. iii. 12.

**Στωικός**, οὐ, ὁ, a Stoic. occ. Acts xvii. 18. The Stoics were a sect of philosophers, so called, according to Laertius, from a *στοά* or portico at Athens, where their founder Zeno walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the capital doctrines of these philosophers, with respect to God, the human soul, and a state of future rewards and punishments, than by presenting him with an extract from Leland's excellent work, entitled the Advantage and Necessity of the Christian Revelation, &c. And 1st, With regard to God, they were materialists and idolaters. "Arius Didymus, quoted by Eusebius, saith, concerning the Stoics, that they call the whole world, with all its parts, God; and that this is one only. Sometimes they make God an anima mundi, or soul of the world." "Zeno said that the ether was God. Cicero, de N. D. i. 14." "Chrysippus, according to Laertius<sup>1</sup>, varied,

making it (the essence of God) the ether, sometimes the heavens: but Cleanthes, according to the same author, held it to be the sun. Laertius in Zeno. Comp. Cic. Acad. ii. 41." "Plutarch represents the opinion of the Stoics thus: that they defined the essence of God to be a fiery spirit endued with intelligence, or, as he elsewhere calls it, a technical fire, *πῦρ τεχνικόν*, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things; that it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the world is God, and so are the stars, but especially the intellect<sup>2</sup>, which is in the highest ether." See Cic. de N. D. ii. 8, 13, 15. Leland, eh. 13. p. 290—292. 8vo. "One great defect," says the same able writer, "which runs through their (the Stoics') precepts of piety, is, that the duties they prescribe, of devotion, submission, absolute resignation, trust and dependence, prayer, praise and thanksgiving, are promiscuously rendered to God and to the gods; thus their precepts of piety are so managed as to uphold the people in their polytheism. This holds true even of Epictetus<sup>3</sup> and Antonine. And it must be observed, that those which are eminent acts of piety, when rendered to the one true God, are very culpable acts of idolatry, when directed to false and fictitious deities." Leland, pt. ii. eh. 9. p. 143. 2ndly, With respect to the human soul, and a future state of rewards and punishments—they taught that our souls were parts or portions of the Divine essence, and in the most extravagant (not to say impious) strains<sup>4</sup>, proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to self-sufficiency, which naturally led to self-confidence and self-dependence. See Leland, pt. ii. eh. 9. p. 148—152. "As to the existence of the soul after death: Cicero expressly ascribeth to the Stoics the opinion that the soul surviveth the body, and subsisteth in a separate state for some time after death, but not always, Tusc. Quæst. i. 32. Agreeable to this is that which Laertius saith, that the Stoics held that the soul remaineth after death, but that it is corruptible, *ψυχὴν μετὰ θάνατον ὑπάρχουσαν, φθαρτὴν δὲ εἶναι*. Laert. lib. viii. § 156. Cleanthes maintained that all souls shall continue to the conflagration; Chrysippus, that only the souls of the wise shall continue so long. From the variety of the Stoical doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." Leland, pt. iii. ch. 3. p. 283, 4. "The Stoics, indeed, acknowledged an imperial head of the universe, and maintained

taining all these, is God. See also Bayle's Dictionary, article *CHRYSIPPUS*, note (H).

<sup>2</sup> Was not this last tenet a refinement of the old Stoical doctrine after the propagation of Christianity?

<sup>3</sup> In Epictetus, Enchir. cap. 38. at the end, it is expressly said, *ἐνέσθαι καὶ θεῶν, καὶ ἀνθρώπων ΚΑΤΑ ΤΑ ἸΑΤΡΙΑ, ἑαυτοὺς προσποιεῖν*, 'every one ought to offer libations, sacrifices, and first-fruits, according to the custom of his country,' i. e. to conform to the prevailing idolatry, whatever it be.

<sup>4</sup> See Grotius and Heinusius in Pole, Synops. on Acts xvii. 18. Jenkin's Reasonableness and Certainty of the Christian Religion, vol. i. part 3. chap. 6. § 4. p. 567. 3rd edit.

<sup>1</sup> See Cicero, de N. D. i. 15. where Chrysippus is charged with making the world God, and teaching that God is the soul of the world, and that the fire, the ether, water, earth, air, sun, moon, stars, and the universe, con-

that the world was governed by laws, but they allowed no proper sanctions of rewards and punishments, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the only rewards of the good and virtuous, and their own vices the only punishments of the wicked. There are many passages in Epictetus to this purpose. See Arrian, Epictet. i. 12, 2. iii. 7. at the end, 24, 2. iv. 9, 2." Leland, pt. ii. ch. 9. p. 148, 6. On the whole, then, the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here. I conclude the account of these philosophers with the judicious summary of their principles by the learned Mosheim. 'The God' of the Stoics,' says he, 'has somewhat more of majesty, (than that of the Aristotelians, namely,) nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate: whence it follows, that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal, no learned man is ignorant: but these tenets remove the strongest motives to virtue. Wherefore the moral doctrine of the Stoics is, indeed, a beautiful and showy body, but is destitute both of sinews and limbs.' One can hardly fail to observe how contrary both the tenets and the temper of the Stoics were to the pure and humbling doctrines of the Gospel; and how admirably St. Paul's discourse, Acts xvii. 22. &c. is levelled at the idolatry and principal errors of that haughty, self-sufficient sect.

Σὺ, gen. σὺ, &c.—The pronoun of the second person, thou. Mat. iii. 14. et al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus σύ appears to be used for the old word ρύ, which is retained in the Doric (whence the Latin tu) and in the Attic ρύς: and ρύ is an evident corruption of the Heb. רָאָה thou; whence also the Saxon ðu, pe, and Eng. thou, thee, &c. As for the plural ὑμεῖς, you, ye, it seems to be formed in imitation of ἡμεῖς, we, the plural of ἔγω, I, q. d. συμεῖς, the aspirate breathing being substituted for the sibilant letter σ, as in ὕς (which see) from οὗς. [Σοῦ, for personal pronoun with circumflex, Mat. ii. 6. iii. 14. xvii. 27. Luke ii. 37; as an enclitic in Mat. i. 20. iv. 7. vi. 13. Luke iv. 7. Σοί and ὑμῖν are used to express advantage in Mat. xxi. 5. 2 Cor. v. 13. Xen. Cyr. i. 3, 13; or disadvantage, 2 Cor. xii. 20. Rev. ii. 16. Xen. Cyr. vii. 2, 13. Ὑμῶν for ὑμῶντος occ. Mat. v. 12, 16, 20. 1 Cor. iii. 21, 22.]

Συγγένεια, ας, ἡ, from συγγένης.—Kindred, a number of kinsfolk or relations. occ. Luke i. 61.

1 "Stoicorum Deus paullò plus habet majestatis, nec otiosus supra cælum et sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, statò denique subjectus: ex quo efficitur, neque præmia neque pœnas ab eo proficisci posse. Animæ mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca moralis Stoicorum disciplina splendidum quidem et illustre corpus est, verum nervis et artibus caret." Mosheim, Institut. Histor. Ecclesiast. sec. i. pars i. cap. 1. § 23.

2 It may be both entertaining and improving for the reader to consult Mrs. E. Carter's Excellent Introduction to her translation of Arrian's Epictetus, concerning the principles of the Stoical philosophy.

Acts vii. 3, 14. [Gen. i. 8. Ex. xii. 21. Lev. xx. 9. Job xxxii. 8. Polyb. xv. 30, 7. Dem. 796, 17. Eur. Phœn. 300. It is put for relationship in Diod. Sic. i. 1. Xen. Hell. ii. 4, 21.]

Συγγενής, ἰος, οὗς, ὁ, ἡ, from σύν with, denoting fellowship, and γένος a race, family.—A kinsman, or kinswoman, a relation. Mark vi. 4. Luke i. 36, 58. [ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. xvi. 11, 21. Job vi. 10. Diod. Sic. i. 27. Xen. Hell. i. 4, 6. It seems used for a countryman in Rom. ix. 3; and according to Schleusner, Luke xxi. 16. for men presented with the freedom of the same city, in Xen. An. vii. 2, 31. See Lev. xviii. 14. xx. 30. xxv. 45.]

3 Συγγνώμη, ης, ἡ, from σύν with, and γνώμη opinion, sentiment, will.—Concession, permission, leave. occ. 1 Cor. vii. 6. [Schleusner and Wahl interpret the passage, "I say this to advise, not to command." Bretschneider says, "I indulge you in this, I allow it, but do not command." occ. Eccles. iii. 12.]

Συγκάθημαι, from σύν with, together with, and κάθημαι to sit down, sit, which see.—To sit with. occ. Mark xiv. 54. Acts xxvi. 30. [Ex. xxiii. 33. Pa. ci. 7. Xen. An. v. 7, 13.]

Συγκαθίζω, from σύν with, and καθίζω to set or sit down, which see.

I. Transitiively, to set or cause to sit down with. Eph. ii. 6.

II. Intransitiively, to sit or sit down with. Luke xxii. 55. [Ex. xviii. 13. Jer. xvi. 8.]

4 Συγκακοπαθῶ, ὦ, from σύν together with, and κακοπαθῶ to suffer evil or affliction, which see.—To suffer evil or affliction together with. occ. 2 Tim. i. 8.

5 Συγκακουχίω, ὦ, from σύν together with, and κακουχίω to treat ill, which see.—To treat ill or afflict together with. Συγκακουχίομαι, οὔμαι, pass. to be treated ill or afflicted together with. occ. Heb. xi. 25.

Συγκαλέω, ὦ, from σύν together, and καλέω to call.—With an accusative following, to call together, convoke. Mark xv. 16. [Luke xv. 6.] Acts v. 21. Συγκαλέομαι, οὔμαι, mid. the same. Luke ix. 1. xv. 9. [xxiii. 13. Acts x. 24. xxviii. 17. occ. for καλέω, Ex. vii. 11. Josh. ix. 22. Prov. ix. 3. Jer. i. 15. Dem. 130, 2. Herodian, i. 4, 1.]

Συγκαλύπτω, from σύν and καλύπτω to cover.—To cover or conceal. occ. Luke xii. 2. [Eur. Phœn. 889. for contego, co-operio. Æsop. fab. 7. Xen. Cyr. viii. 7, 28. See 1 Sam. xxviii. 8. 1 Kings xxi. 4.]

Συγκάμπω, from σύν together, and κάμπω to bend, bow.—With an accusative following, to bend or bow together, or down. occ. Rom. xi. 10. where see Macknight. [Comp. Pa. lxix. 23. occ. 2 Kings iv. 35. Xen. de Re Eq. vii. 2.]

Συγκαταβαίνω, from σύν together with, and καταβαίνω to go down.—To go down together with. occ. Acts xxv. 5. [Pa. xlv. 17. Wisd. x. 14.]

6 Συγκατάθεσις, ἰως, ἡ, from συγκατατίθημι, which see under συγκατατίθημι.—Consent, agreement. occ. 2 Cor. vi. 16. Polybius, [iv. 17, 8.] and Arrian, [D. E. iii. 26.] cited by Elmsler, use the N. in the same sense.

Συγκαταρίθμι, from σύν together with, and καταρίθμι to put down.—To put down together with. [Isæus, 139, 10.] "Συγκαταριθμαί, the

same. *Metaph.* συγκαταριθεῖσθαι τὴν δόξαν, to come into the same opinion, to be of the same opinion; the metaphor being borrowed from those who, being of the same opinion, put their ballots or tickets (*calculum*) together into the urn. However, συγκαταριθεῖσθαι is often used in this sense without an accusative following; so it denotes to vote with, consent, assent. *occ.* Luke xiii. 51. where observe that in the Greek writers it is likewise construed with a dative. Thus *Arrian*, *Epict.* i. 28. p. 154. *ὅταν οὖν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩ ἱ ΨΕΥΔΕΙ, ἴσθι ὅτι οὐκ ἤθελε ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ*, 'when any one therefore assents to a lie, know that he did not mean to assent to it as a lie.' *Comp.* p. 313. and see *Wetstein*. [*Ex.* xxiii. 1, 32. *Susann.* 20. Compare *Diog. L.* iv. 6. *Diod. Sic.* iv. 52. *Polyb.* iii. 98, 11. *Dem.* 283, 22.]

Συγκαταψηφίζω, from σύν together with, κατὰ according to, and ψηφίζω to put to the vote, which see.—To reckon or number with, or to receive into the number of. *occ.* Acts i. 26. So *Vulg.* annumeratus est cum undecim apostolis. *Comp.* ver. 17. and see *Wolfius*. [*Polyb.* v. 26, 3.]

Συγκέραω, or Συγκεράννυμι, from σύν together or together with, and κέραω or κεράννυμι to mix.

I. With a dative following, to mix with. *occ.* Heb. iv. 2. the word heard did not profit them, μὴ συγκεραμένους τῇ πίστει τοῖς ἀκούσασιν, being not through faith mixed with (i. e. digested and turned into nourishment, as it were, by) those who heard it. Thus *Wolfius*. It may be doubted, however, whether συγκεράννυσθαι is ever applied in this peculiar sense by the Greek writers; but *Kypke* has shown that they use it for being mixed, joined, attempered with, and accordingly renders the Greek as in our translation. [The word *occ.* in *Dan.* ii. 46. in the *Cod. Chish.* 2 *Mac.* xv. 40. Σύγκρασις in *Ez.* xxii. 20.]

II. With an accusative, to temper, attempter, compound together. *occ.* 1 *Cor.* xii. 24.

Συγκινέω, ὦ, from σύν together or intensive, and κινέω to move.—To move exceedingly or together, to put into commotion, stir up. *occ.* Acts vi. 12. [in a bad sense. It is used in a good sense in *Polyb.* xv. 17, 1. ii. 59, 8.]

Συγκλείω, from σύν together, and κλείω to shut up, enclose, include. It is followed by an accusative.

I. To enclose together. *occ.* Luke v. 6. [It *occ.* in the O. T. and Apocrypha often of persons shut up in prison, or cities shut up by besiegers, as *Josh.* vi. 1. *Is.* xlv. 1. *Jer.* xiii. 19. *Amos* i. 6, 9. 1 *Mac.* v. 5. vi. 18. 2 *Mac.* i. 15. See also *Diod. Sic.* xii. 35.]

II. To shut up, conclude, as in unbelief and disobedience, i. e. to permit to be so concluded. *Rom.* xi. 32.—To conclude, shut up, i. e. to pronounce, evince, or prove to be shut up or concluded. *Gal.* iii. 22. In *Gal.* iii. 23. *Raphelius* interprets συγκλείειν εἰς πίστιν, to drive or compel to faith, to reduce any one to such straits that he is forced to fly or have recourse to faith, as to his last refuge. He supports this explanation of the phrase συγκλείειν εἰς by several quotations from *Polybius*, where it is plainly used in this view. But since *St. Paul*

is not, as *Polybius* in the passages referred to, speaking of hostile force, but of a παιδαγωγός who is diligently and constantly attendant upon children, the learned *Elsner* would place a stop after συγκεκλεισμένοι, and translate the sentence, we were kept shut up under the law, unto (or until) the faith which was to be revealed. This interpretation he confirms from ver. 25. where, when faith is come, we are no longer under a παιδαγωγός; and from ch. iv. 2. where they are said to be under governors till the time appointed by the Father. See more in *Elsner* and *Wolfius*. To what they have adduced I add, that *Clemens Alexand.* *Strom.* lib. i. explains συγκεκλεισμένοι by συγκεκλεισμένοι φόβῳ, δηλαδή ἀπὸ ἁμαρτιῶν, 'confin'd by fear, namely, from sins.' *Comp.* *Rom.* viii. 15. [Schleusner and *Wahl* say, to give up to, to give up one into another's power, to bind him under. *Schleusner* observes, that this word is an imitation of the Hebrew נָחַץ. See *Ps.* xxxi. 8. lxxviii. 50. In other places, the LXX render it by παραδιδόναι. And *Schleusner* construes *Rom.* xi. 32. God hath given up all men to, i. e. (by a common Hebraism) declared all men given up to, unbelief. *Chrysostom* has ἡλεξεν, ἀπίδειξεν ἀπειθοῦντας. And so in *Gal.* iii. 22. In *Gal.* iii. 23. he says, legi Mosaisca observari tenebamur. *Macknight* agrees with *Elsner* in this last place.]

Συγκληρονόμος, οὐ, ὁ, ἡ, from σύν together with, and κληρονόμος an heir, which see.—A joint heir. *occ.* *Rom.* viii. 17. *Heb.* xi. 9. 1 *Pet.* iii. 7. *Eph.* iii. 6; in which last-cited text it is used as an adjective, in the neut. plur.

Συγκοινωνίω, ὦ, from συγκοινωνός.—With a dative, to be a joint partaker in. *occ.* *Eph.* v. 11. *Phil.* iv. 14. *Rev.* xviii. 4. [*Dem.* 1299, 20.]

Συγκοινωνός, οὐ, ὁ, ἡ, from σύν together with, and κοινωνός a partaker.—A partaker together with others, a fellow- or joint-partaker, a sharer with. *occ.* *Rom.* xi. 17. 1 *Cor.* ix. 23. *Phil.* i. 7. *Rev.* i. 9.

Συγκομιζέω, from σύν together, and κομιζέω to carry. Governing an accusative, to carry together; [it is often used of collecting fruits of harvest, &c. *Xen.* de Ven. v. 5. *Mem.* ii. 8, 3. *Job* v. 26. *comp.* xxi. 32. Hence, perhaps, it came to be used of burying the dead, i. e. carrying them to the grave as a shock of corn ripe in its season. *Schleusner* derives this sense in another way. He says, "compono vel præparo mortuum ad funus, (i. e. by closing the eyes, &c. &c.) et ex adjuncto efferro mortuum, sepelio, et interduco, una cum aliis mortuum ad sepulturæ locum deduco." But, in good truth, it seems a little doubtful whether the verb means to lay out, or to bury. [It may be observed," says *Archbishop Potter*, *Antiq. of Greece*, book iv. ch. 3. p. 204. 1st edit. "that the whole ceremony of laying out and clothing the dead, and sometimes the interment itself, was called συγκομιδή." In the same sense ancient writers use συγκομιζέω with its derivatives. Thus *Soph.* Aj. 1067.

Ὅστις, σὲ φανῇ, τόνδε τὸν νεκρὸν χερσὶν μὴ ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἐγὼ ὅπως ἔχει.

'Do not presume th' accursed corpse t' inter,  
But let it lie exposed to open view.'

*Comp.* 1083. &c. [So de *Pauw*, who says, that

<sup>1</sup> [On these datives, see *Matthias*, § 392. g. 1. and 397.] (585)

*ἐκπορεύω* was the carrying forth. But the Scholiast on Soph. Aj. 1068. and Phavorinus make *ἐνκομίζω* actually to bury, and derive the metaphor as above.] occ. Acts viii. 2.

*Συγκρίνω*, from *σύν* together, and *κρίνω* to judge.

[1. To mix together, confound, opposed to *διακρίνω* to separate. See Wessel. ad Diod. Sic. i. 7. and Plat. Phaed. § 15. Wahl and Schleusner explain the passage 2 Cor. x. 12. *οὐ τολῶμεν ἑκρίναι ἢ συγκρίναι ἑαυτοὺς ἑστί, we cannot endure to enrol or mix ourselves with, &c.*]

II. To compare. occ. 1 Cor. ii. 13. 2 Cor. x. 12. twice. Chrysostom understands 1 Cor. ii. 13. of illustrating the truths of the gospel by comparison with the types and figures of the O. T. "What is the meaning," [says he,] "of *πνευματικὰ πνευματικοῖς συγκρίνοντες*! (It is this,) when any spiritual truth is in question, we bring testimonies of it from spiritual things; as for instance, I say that Christ rose from the dead, that He was born of a virgin: to confirm which I bring the types and representations of these facts, such as Jonas's continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." Theodoret and Theophylact interpret the text in the same manner, as may be seen in Suicer Thesaur. under *πνευματικὸς* I. 3. Doddridge, however, (after Beza and Elsnor, see Wolfius,) translates the words in question, *explaining spiritual things by spiritual (words)*; and observes, in his note, that this sense of *συγκρίνοντες* occurs Gen. xl. 8. and Num. xv. 34. in the LXX, which is indeed true; but the construction in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. [Wahl, Bretschneider, and Schleusner say also, to explain, and cite Gen. xl. 16, 22. xli. 12, 15. Dan. v. 13. and 17.] It is manifest that in 2 Cor. x. 12. *συγκρίνω* joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul for comparing one with another. There is the same construction in Arrian, iii. 22. p. 316. ed. Cantab. Πῶς ΣΥΝ-ΕΚΡΙΝΕ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ τὴν αὐτοῦ ΤΗ' τοῦ μεγάλου βασιλέως; 'how did he (Diogenes) compare his happiness with that of the great (Persian) king?' [I have already shown how Wahl and Schleusner explain the first instance of the verb in 2 Cor. x. 12; of the second, Wahl takes no notice; Schleusner and Bretschneider agree with Parkhurst. The sense to compare is often found in late Greek, as Aristot. Rhet. i. 9. Polyb. iv. 9. Theophr. de Caus. Pl. iv. 2. Strabo, viii. p. 536. Arrian, D. E. iii. 22. Polyb. xii. 10, 1. Joseph. Ant. v. 1, 21. Alciph. Ep. i. 34. Wisd. xv. 28. 1 Mac. x. 71. Παράβαλλω is the better word. See Lobeck on Phryn. p. 278.]

*Συγκύπτω*, from *σύν* together, and *κύπτω* to bend, bow.—To bend or bow together, or to bend or bow [one's self] together. occ. Luke xiii. 11. [See Aristoph. Plut. 266. Xen. An. iii. 4, 19. Job ix. 27. Eccles. xii. 12.]

*Συγκυρία*, ας, ἡ, from *συγκυρίω* to coincide, happen, (used by Dionysius Halicarn. [Ant. v. 56.] Polybius, [v. 18, 6.] and Herodotus, ix. 89. see Wetstein,) which from *σύν* together,

and *κυρίω* to meet with, happen, incido, contingo.—An accident, a concurrence or coincidence of circumstances: *κατὰ συγκυρίαν*, as it happened or fell out, "par rencontre." Steph. Thesaur. occ. Luke x. 31. Symmachus uses *συγκόρημα* in the same sense for the Heb. *תַּקְוָה*, 1 Sam. xi. 26; for which word the LXX, in that passage and 1 Sam. vi. 9. have *σύνπτωμα* an accident or concurrence of circumstances, from *σύν* together, and *πτύω* to fall. [*Συγκυρία* is a very rare word. It occ. in Eustath. ad Hom. Il. ♀. 435. Hesychius explains it by *συντυχία*. Chrysostom, (Opp. t. vii. p. 388.) however, makes it refer not to chance, but to any thing done under the directing providence of God. I can see no reason for this distinction.]

*Συγχαίρω*, from *σύν* together, and *χαίρω* to rejoice.—To rejoice together with, Luke xv. 6, 2 [Phil. ii. 17. Dem. p. 194, 23.—To congratulate, Luke i. 58. Gen. xxi. 16. Polyb. xxix. 7, 4 xxx. 10, 1. In 1 Cor. xiii. 6. it seems to be simply, to rejoice, take pleasure in, and so in 1 Cor. xii. 26.]

*Συγχέω*, from *σύν* together, and *χέω* to pour. I. Properly, to pour together, confundo.

II. To put or throw into confusion, to disturb. occ. Acts xxi. 27. Comp. under *συγχύω* II. [Gen. xi. 7, 9.]

*Συγχεράσμαι*, ὡμαι, from *σύν* together with, and *χεράσμαι* to use, also to borrow.

I. Governing a dative. Properly, to use any thing together with another or others, or else to borrow. Hence,

II. "To have friendly intercourse with." occ. John iv. 9. "This," says Doddridge, "must be the import of *συγγεῖναι* here, for it is evident from ver. 8. that the Jews had some dealings with them." Lightfoot, however, I think more justly, interprets *συγγεῖσθαι* by "being obliged, or laying them under any obligation to, by accepting of favours from, obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only to have dealings with, but also to receive in borrowing, to request for one's own use, commodato accipio, utendum rogo. See also Whitby, Campbell, and Kypke. [The Syriac has, have no commerce with.]

*Συγχύνω*, or *Συγχέω*, from *σύν* together, and *χύνω* or *χέω* to pour.

I. Properly, to pour together, confounded by mixing.

II. [To confuse, throw into confusion.] *Συγχύνομαι*, or *Συγχύομαι*, pass. to be confused, or to be in confusion, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. *συγχεῖν*.

III. To confound, i. e. to make either ashamed or astonished, by arguments or discourse. occ. Acts ix. 22.

IV. [To amaze, confound.] *Συγχύνομαι*, or *Συγχύομαι*, pass. to be confounded with astonishment, to be amazed. occ. Acts ii. 6. Homer applies the verb active *συγχεῖν* to disturbing a person's mind with grief, Il. ix. 608; with fear, xiii. 808; and the passive *συγχύομαι* to being confounded with fear or amazement, xxiv. 358. The 1st aor. pass. is likewise used by Acllilles Tattus and Aristenetus in the same sense as by St. Luke.

1 [This word occ. Polyb. iv. 86, 2.]

See Wetstein. Thus in Josephus, the participle συγχυθεις means *confounded through fear, grief, anxiety, or astonishment*, see Ant. xii. 7, 6 and 6; 8, 1. So in Arrian, Epictet. iii. 22. p. 311. it denotes *being confounded in any manner*. [The word occurs often in the LXX,—of *confused flight*, 1 Sam. vii. 10.—of *vehement anger*, Jonah iv. 1.—of *sorrow*, 1 Kings xx. 43.—of *fear*, Joel ii. 1, 10.]

Σύγχυσις, *ως, η*, from συγχύνω.

[I. Properly, *mixture*, as of liquids. See Aq. Job xxxvii. 18.]

11. *Confusion, uproar*. occ. Acts xix. 29. [Gen. xi. 9. 1 Sam. v. 11. xiv. 20. Polyb. xiv. 5, 18.]

Συζάω, *ω*, from σύν *together with*, and ζάω *to live*.—*To live together with*, whether naturally, 2 Cor. vii. 3. [Athen. vi. p. 240. B.] or spiritually and eternally, Rom. vi. 8. 2 Tim. ii. 11.

[Συζευγνύω or Συζεύγνυμι, from σύν and ζεύγνυμι *to join*.—*To join together*, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the *marriage-union* or *-yoke*, by Aristotle, [Pol. vii. 16.] Herodian, [iii. 10.] and Josephus. See Wetstein and Kypke. [Hence συζυγής is a *husband*. 3 Mac. iv. 8. Comp. Judg. vi. 41. Xen. Ec. vii. 30. ix. 5. The word occ. Ez. i. 11. Polyb. viii. 6, 2. Xen. Cyr. ii. 2, 26.]

Συζηρίω, *ω*, from σύν *together* or *together with*, and ζηρίω *to seek, inquire*.

I. *To inquire together* or *with one another*. Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, *to question* or *dispute with*. See Mark viii. 11. ix. 10. [xii. 28.] Acts vi. 9. [Luke xxiv. 15.] So with πρὸς and an accusative, *to dispute with* or *against*. Acts ix. 29.

Συζηρήσις, *ως, η*, from συζηρίω.—*A disputing*. occ. Acts xv. 2, 7. xxviii. 29. [Philo de Mundi Op. p. 11. D.]

Συζητήρης, *ω, δ, η*, from συζηρίω.—*A disputant, disputant*. occ. 1 Cor. i. 20. [The Jewish word was שִׁיחָן. See Wilson's Misc. Sacr. ii. 6, 11. Fuller, Misc. Sacr. iii. 7.]

Σύζυγος, *ου, δ, η*, from σύν *together with*, and ζυγός *a yoke*.—*A yoke-fellow, an associate or companion in labour*. So Aristophanes, Plut. 945. τὸν δὲ ΣΥΖΥΓΟΝ λάβω τινά, 'if I can get any assistant.' occ. Phil. iv. 3. where it denotes an *assistant in the ministerial labour*. See Elsner and Wolfius. [Some have thought σύζυγος a proper name, others (see Clem. Al. Strom. ii. p. 448. Euseb. H. E. iii. 30.) have strangely thought of St. Paul's wife.]

Συζωοποιέω, *ω*, from σύν *together with*, and ζωοποιέω *to make alive, quicken*, which see.—*To make alive, quicken, enliven together with*. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see Macknight on Col.

ΣΥΚΑ'ΜΙΝΟΣ, *ου, η*, from the Heb. תְּמָרָה, which the LXX render by this word in all the passages of the O. T. wherein it occurs.—*A species of tree, a sycamine-tree*. occ. Luke xvii. 6. "Christ certainly meant the *sycamore* of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimes*—for such there (587)

are now in Judea and Galilee, where Christ then was (see ver. 11).—Luther, therefore, translated it very badly in calling it a *mulberry-tree*, which is neither congruent with scripture nor natural history." Hasselquist's *Voyages and Travels in the Levant*, p. 286. [occ. 1 Kings x. 27. 1 Chron. xxvii. 28. Amos vii. 14. Ps. lxxviii. 47. Diod. Sic. i. 34. Dioscor. i. 22. Strabo, xvii. p. 1178. See Theophr. H. P. iv. 2. Salmas. Ex. Plin. p. 328. and other writers cited in Wolf. See *sycomopala*, which is the same.]

ΣΥΚΕ'Η, *η; ιης, ης; η'.*—*A fig-tree*. occ. [Mat. xxi. 19, 21. xxiv. 32. Mark ix. 13, 20, 21. xiii. 28. Luke xiii. 6, 7. xxi. 29. John i. 49, 51. James iii. 12. Rev. vi. 13. Num. xiii. 23. Judg. ix. 10, 11. Prov. xxvii. 18. Jer. viii. 13. *Ælian*, V. H. iii. 18. Xen. Ec. xix. 12.] On Luke xiii. 6. see Wetstein.

Συκομπαία, or συκομορία, *ας, η*.—*A sycamore-tree*. occ. Luke xix. 4. The word is derived from the masc. *συκόμωρος*<sup>2</sup> or *συκόμορος*, the same, which signifies a species of trees "called the *Egyptian fig-tree*, and is composed of *σῦκος* a *fig-tree*, and *μωρος* a *mulberry-tree*. It partakes of the nature of each of these trees; of the *mulberry-tree* in its leaves, and of the *fig-tree* in its fruit, which is pretty like a fig in its shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild *fig*." Calmet.

Σύκον, *ου, τό*, from συκή.—*A fig, a fruit of the fig-tree*. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. James iii. 12. [Neh. xiii. 16. Jer. viii. 13. Demosth. 314, 12. Xen. Cyr. vi. 2, 23.]

Συκοφάντις, *ω*, from συκοφάντης.

I. Properly, *to inform against those who exported figs*, from the noun *συκοφάντης*, which strictly denotes such an *informant*, from *σῦκον* a *fig*, and *φαίνω* *to show, declare*<sup>3</sup>; "for amongst the primitive Athenians, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of Attica; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the

<sup>1</sup> It seems to be so called from the Heb. תְּמָרָה or תְּמָרָה *to cover, overspread, overshadow*, on account of its thick-spreading branches and broad leaves, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling or sitting* *securely, every man under his fig-tree*, 1 Kings iv. 25. or v. 8. (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12); and in the N. T. we find Nathanael *under a fig-tree*, probably for the purposes of devotional retirement. John i. 49, 51. Hasselquist, in his *Journey from Nazareth to Tiberias*, says, "We refreshed ourselves in the shade of a *fig-tree*, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." *Voyages and Travels*, p. 157. Comp. p. 161. So Morison, *Itinerary*, fol. p. 243. "Coming to a little shade of *fig-trees*, [near Tripoli, in Syria,] we rested there the heat of the day, and fed upon such victuals as we had."

<sup>2</sup> [Occ. Aq. Amos vii. 14. Inc. Ps. lxxvii. 52.]

<sup>3</sup> Potter's *Antiquities of Greece*, book i. ch. 12. at the end.

letter of it; and from them all *busy informers* have ever since been branded with the name of *ενοφάνται*!." Hence

II. With an accusative of the person. *To wrong any one by false or frivolous accusation, or to oppress him, especially under pretence of law.* occ. Luke iii. 14.—With an accusative of the thing, and a genitive of the person, *τινός τι συκοφαντῆσαι, to take any thing from any one by false or frivolous accusation, to extort, especially under pretence of law.* occ. Luke xix. 8. See Doddridge's note, and comp. the LXX of Ps. lxxii. 4. cxix. 134. and Eccles. v. 8. See Campbell's Prelim. Dissert. p. 610. &c.—In the LXX this V. generally answers to the Heb. *רָצַח* to oppress. See Eccles. iv. 1. [Job xxxv. 9. Ps. cxix. 121. Prov. xiv. 33. In Lev. xix. 11. it is to accuse falsely, and so often in good Greek, this having been a practice of the *συκοφάνται* for the sake of emolument. See Aristoph. Ach. 518. Av. 1431.] The N. *συκοφάντης* answers to *רָצַח* an oppressor, Ps. lxxii. 4. and *συκοφαντία* to *רָצַח* oppression, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

III. *Συλαγωγῶ, ὦ, from σῦλον a prey, and ἄγω to carry away.*—With an accus. "to make a prey of." occ. Col. ii. 8. where the word *συλαγωγῶν* properly signifies, *one who carries any thing off as spoil.*—"Here not the goods of the Colossians but their persons are said to be carried off as spoil." Macknight. [Schl. says, that the verb is metaphorically used, *lest any one should deprive you of your freedom, (from the law,) &c.*]

IV. *Συλαῶ, or σὺλω, ὦ, from σὺλῃ a prey, spoil.*—*To spoil, rob, plunder.* occ. 2 Cor. xi. 8. [Ælian. V. H. i. 20. Xen. Hier. iv. 11. Dem. 616, 19. Ep. Jerem. 15. It is often used of military plundering. Eur. Phœn. 1495. Reiske, Ind. Gr. Dem. p. 701.]

*Συλλαλῶ, ὦ, from σύν with, and λαλῶ to talk, speak.*—*To talk or speak with.* [With a dative, Mark ix. 4. Luke ix. 30. xxii. 4. Polyb. i. 43, l. iv. 22, 8.—with μετὰ and gen. Mat. xvii. 3. Acts xxv. 12.—with πρός and acc. Luke iv. 36. Dion. Hal. x. p. 637. occ. Ex. xxxiv. 35. Is. vii. 6. Prov. vi. 22.]

*Συλλαμβάνω, from σύν intens. or together with, and λαμβάνω to take, receive.*

I. With an accusative, *to take, seize, apprehend, as a criminal,* Mat. xxvi. 55. Mark xiv. 48. [Luke xxiv. 54. John xviii. 12. Acts i. 16. xii. 3. xxiii. 27. xxvi. 21. Josh. viii. 23. Xen. An. i. 1, 3. Diod. Sic. vi. 6. Herodian, vii. 7, 14.] The Greek writers apply it in the same sense. See Wetstein on Mat.

II. *To take, catch, as fishes.* Luke v. 9; where Kypke cites the same phrase from Euripides, Orest. 1346.—*οὐχι ΣΥΛΛΗΨΕΘ' ἈΓΡΑΝ;* 'will ye not make a capture?' [Ælian, H. A. i. 2.]

III. *To conceive, as females in the womb.* In this sense it is used either absolutely, as Luke i. 24, 31. comp. James i. 15.—or with an accusative following, Luke i. 36. [See Gen. i. 14, 17. xxx. 9, 11. Hippocr. Aph. v. 46. Comp. Ov. Am. ii. El. xiii. 5. A. Gell. iv. 2. Schwarz. Comm. Crit. p. 1269. With respect to the place James i. 15.

the Heb. *רָצַח* is used metaphorically of *thought, &c.* Job xv. 35. Is. xxxiii. 11.]

IV. *Συλλαμβάνομαι, mid. with a dative.*—*To help, assist, q. d. to take a burden, or the like, together with.* So the Etymologist says it is spoken properly of those who *carry a burden, and are assisted by each other.* occ. Luke v. 7. Phil. iv. 3. See Wetstein on Luke i. 24, 31.

*Συλλέγω, from σύν together, and λέγω to gather.*—*To gather together, to collect, gather.* See Mat. vii. 16. xiii. 28–30. [Luke vi. 44. Ruth ii. 3. and Gen. xxxi. 46. for τῇ; and Deut. xxxiii. 25. for ἡτῇ. See Xen. Mem. iv. 2, l. Herodian, iii. 2, 2.]

*Συλλογίζομαι, from σύν together, and λόγος a reason.*—*To reason, discourse, q. d. to lay reasons together.* occ. Luke x. 5. So Plutarch, Pomp. p. 651. C. ΠΡΟΣ ἘΑΥΤΟΝ ΣΥΛΛΟΓΙΖΟΜΕΝΟΣ τὸ μέγεθος τοῦ τολμήματος, 'reasoning with himself concerning the greatness of the enterprise.' See more in Wetstein. [It is to compute, reckon. Dem. 355. last line. Diod. Sic. i. 5. See also Lev. xxv. 27, 50, and 52. In Is. xliii. 18 we have the active in the sense to consider.]

*Συλλυπτόμαι, οὔμαι, from σύν intens. and λυπτόμαι to be grieved.*—*To be greatly grieved.* occ. Mark iii. 5. [Schl. makes it a middle verb, and construes it to console, and then, to be angry or grieved, in the place of St. Mark. It occ. Pa. lxix. 21. Is. li. 19. Polyb. vii. 3, 2. Theophr. Char. l.]

*Συμβαίνει, from σύν together, and βαίνο to come.*

I. *To come together, to meet.*

II. *To happen, befall, either absolutely as Luke xxiv. 14. Acts xxi. 35; or with a dative following, Mark x. 32. Acts iii. 10. [xx. 19. 1 Cor. x. 11. 1 Pet. ii. 12. 2 Pet. ii. 22.]—Raphelins, on Acts xxi. 35. remarks that Polybius [ii. 64, 6, 8.] often uses the similar pleonastical expression ΣΥΝΕΒΗ ΓΕΝΕΣΘΑΙ for ἐγίνετο. [Gen. xlii. 4. Ex. xxiv. 14. Josh. ii. 23. Is. iii. 10. 1 Mac. iv. 28. Thuc. ii. 16. See Schwarz. Comm. Crit. p. 1260. Palaiet, Obs. Phil. p. 320.]*

*Συμβάλλω, from σύν together or together with, and βάλλω to cast.*

I. With an accusative, properly, *to cast or throw together.*

II. *To conjecture, to understand or apprehend by conjecture, or by laying together various circumstances, conjecture, conjectura aequi.* occ. Luke ii. 19; on which text Alberti has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also Elsner and Wetstein, the former of whom explains it somewhat differently from Alberti, *fully to attain to the meaning of, mentem (verborum scil.) probè aequi,* and is therefore censured by Campbell, whom see, as also Kypke. [For this sense of *conjecturing*, see Dion. Hal. i. 24. Arrian, Exp. Alex. ii. 3. Herod. i. 91. See Periz. ad Ælian. V. H. ii. 31. But Wahl and Schleusner think that the meaning is, *to consider or revolve*, as in Homer, σὺ δ' ἐνὶ φρεσὶ βάλλετο σῆσι, and see Soph. (Ed. C. 1151.)

III. With a dative, *to confer with controversially.* occ. Acts xvii. 18. where Kypke shows that in

<sup>1</sup> "Suidas, Schol. Aristoph. Plut. [874.] Equit. &c." [Athen. iii. 2.]



the Greek writers it is used for *conferring or conversing with*, and particularly applied to *familiar conferences with philosophers*: but, by the context in Acts, it appears that the *conversation* of the Epicureans and Stoics with St. Paul was not of a very friendly cast. [See Jambl. Vit. Pyth. c. 2. Ceb. Tab. c. 33. Joseph. Ant. i. 12. 3. Xen. An. iv. 6, 14. and with λέγουσ, Eur. Iph. Aul. 830. Xen. Cyr. ii. 2, 21.]

IV. With πρός and an accusative, to *confer, consult together*. occ. Acts iv. 15. where the expression is elliptical, for συνίβαλον πρός ἀλλήλους ΒΟΥΛΑΨ, conferebant inter se *consilia*, literally, *they conferred counsels among themselves*. So Eurip. Phoen. 700. ΠΡΟΣ ΑΥΤΟΝ ΣΥΜΒΑΛΕΙΝ ΒΟΥΛΕΥΜΑΤΑ. See Bos Ellips. under βουλή, Wolfius and Kypke.

V. With a dative following, to *come to, come up with*. occ. Acts xx. 14. Arrian, Appian, and Josephus use the V. in this sense. [Joseph. Ant. ii. 7, 5. ix. 6, 5. Xen. Cyr. vi. 2, 41. 2 Mac. viii. 23. Josh. xi. 5. Hom. Od. Q. 269. Matthiae, § 496, 1.]

VI. With a dative, to *encounter, engage with*, in war: thus Polybius in Elener, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΥΜΒΑΛΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, to *engage in battle with the enemy*; and Josephus, de Bel. i. 9, 4. ΣΥΝΕΒΑΛΑΕ ΤΟΓΕ ΛΟΙΚΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΜΑΧΗΝ: so Ant. vi. 7, 2. Herodotus also uses συμβάλλειν with a dative in the same sense. occ. Luke xiv. 31. where see Wetstein and Kypke. [See Polyb. iii. 56, 6. Xen. Cyr. vii. 1, 20.—absolutely, Polyb. i. 9, 7. Herodian, iii. 2, 14. Ælian, V. H. x. 4. See also Herod. ii. 159. Plato, Menex. 13. Schwarz. p. 1261.]

VII. With a dative of the person, and an accusative of the thing, συμβάλλομαι, mid. to *contribute, confer, conferre, conducere*, in the sense of *helping, assisting, profiting*. occ. Acts xviii. 27. So Arrian, Epictet. iii. 22. cited by Raphaelius, ΠΑΕΙΟΝΑ ΤΗ ΚΟΙΝΩΝΙΑΙ ΣΥΝΕΒΑΛΕΤΟ, *hath contributed more to the community, or more profited it*. See also Wetstein. [See Ceb. Tab. c. 33. Diod. Sic. i. 2. Polyb. ii. 13, 1. Philostr. Vit. Soph. i. 9, 1. Xen. Cyr. i. 2, 8. ii. 4, 16. Comp. also Job xxxv. 3.]

Συμβασιλεύω, from σύν together with, and βασιλεύω to reign.—To *reign together with*. occ. 1 Cor. iv. 8. 2 Tim. ii. 12. [It refers to the great happiness to be enjoyed hereafter by believers. See Polyb. xxx. 2, 4. Epict. Ench. c. 21. Lucian, Dial. Deorr. xvi. 4.]

Συμβιβάζω, from σύν together, and βιβάζω to *come to come or go*.

I. To *come to come or go together*. Hence

II. To *unite, join, connect, compact, knit together*. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2. where Wetstein cites some of the best Greek writers using it for *causing to agree, making friends, or the like*. [Thucyd. ii. 29. Dio Cass. xxxvii. p. 62.]

III. To *prove, evince, by laying arguments together*. Sextus Empir. and Aristotle, cited by Wetstein on 1 Cor. ii. 16. use it in this sense. occ. Acts ix. 22. where perhaps it particularly refers to St. Paul's manner of preaching to the Jews by *laying and comparing together* the testimonies of the O. T. to Jesus being the Christ.

Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13. and see Wolfius on Acts ix. 22.

IV. To *conjecture, collect, conclude from laying circumstances together*; so Chrysostom, στοιχίζουμνοι conjecturing; or rather, to *consent, agree together*. The learned de Dieu has observed, that in the Greek writers it is not only used transitively, but also intransitively; thus Plato, de Rep. vi. ΣΥΝΕΒΙΒΑΖΟΜΕΝ δικαιοσύνης περί και σωφροσύνης, 'we agreed concerning justice and sobriety.' occ. Acts xvi. 10.

V. To *teach, instruct*. occ. 1 Cor. ii. 16. So Hesychius explains συμβιβασθίντες by διδάσθιντες, taught, and συμβιβασεις by διδασχά a teaching. The LXX have constantly used the word in this view for the Heb. תָּרַח to teach, תָּרַח to cause to understand wisdom, תָּרַח to cause to know, inform, and for תָּרַח to cause to understand; for which last word they apply it, Is. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16. refers. [Comp. Ex. iv. 12, 15. Lev. x. 11. Judg. xiii. 8. for תָּרַח. Ex. xviii. 16. Deut. iv. 9. Is. xl. 13. for תָּרַח. Hesychius has συμβιβώ σε συνάπτω σε, δίδασκω σε, and other glosses to the same effect.]—See Suicer Thesaur. on this word.

Συμβουλευν, from σύν intens. or together, and βουλεύω to consult.

I. With a dative following, to *counsel, give counsel or advice to*, or rather to *counsel or exhort earnestly*. John xviii. 14. Rev. iii. 18. [Ex. xviii. 29. 2 Sam. xvii. 15. 1 Kings i. 12. Prov. viii. 22. Is. xxxiii. 18. 3 Esdr. viii. 29. Herod. i. 19. ii. 107. Xen. Mem. iii. 6, 8.]

II. To *consult or take counsel together*. Mat. xxvi. 4. John xi. 53. Acts ix. 23. [Ecclus. viii. 17. ix. 14.]

Συμβούλιον, ου, τό, from σύν together, and βουλή counsel or a council.

I. Joint counsel, counsel or consultation together. Hence the phrases συμβούλιον λαβειν, to *take counsel, consult together*. Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and συμβούλιον ποιειν, to *hold a consultation*. Mark iii. 6. xv. 1.

II. A council, an assembly of counsellors. Acts xxv. 12. where see Doddridge's note. [The provincial governors had assessors with whom they deliberated. See Cic. ad Fam. viii. 8. Verr. ii. 13. Sueton. Tib. c. 33. Lamprid. Vit. Al. c. 46. Jos. de Bell. J. i. 2, 16. See Casaub. Ex. Antibar. p. 137.]

Σύμβουλος, ου, δ, from σύν together, and βουλή counsel.—A counsellor. occ. Rom. xi. 34. In the parallel place of the LXX, Is. xl. 13. σύμβουλος ἀντὶς answers to the Heb. נִסְיָן וְיָ, the man of his counsel. [See 2 Sam. xv. 12. 1 Chron. xxvii. 32, 33. Ezra vii. 14. Herod. v. 24. Xen. Symp. viii. 39. Polyb. xiv. 3, 7.]

Συμμαθητής, οὔ, δ, from σύν together with, and μαθητής a disciple.—A fellow-disciple. occ. John xi. 16. [Æs. Fab. 48.]

Συμμεαρτυρίω, ὦ, from σύν together, and μαρτυρίω to witness.—To *bear witness also, together, or at the same time*, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. μαρτυρίω, a dative of the person to whom the witness is borne. (Comp. συμβουλευν I. συμψιρω II.) Thus it is plainly used Rom. ix. 1. ΣΥΜ-

**ΜΑΡΤΥΡΟΥΣΗΣ ΜΟΙ** τῆς συνειδήσεώς μου, Eng. transl. 'my conscience also bearing me (i. e. to me) witness.'—And in the same sense the V. followed by a dative case seems to be used in that famous text, Rom. viii. 16. which is the only<sup>1</sup> remaining place of the N. T. where it occurs; ἀλλὰ τὸ πνεῦμα ΣΥΜΜΑΡΤΥΡΕΙ Τῷ ΠΝΕΥΜΑΤΙ ἡμῶν, the Spirit itself bears witness at the same time (namely, that we cry, Abba, Father, ver. 15.) to our Spirit, that we are the children of God; not by any direct impression, or immediate testimony communicated to the soul, but as the apostle speaks, ver. 14. by leading us in our lives and conversation, and especially by being in us (ver. 15. comp. ver. 8, 11.) a spirit of filial love to God; or, as he elsewhere, Rom. v. 5. expresses himself, by the love of God shed abroad in our hearts through the Holy Spirit given unto us. Compare 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16; but see Macknight on Rom. viii. 16. [Parkhurst's explanation is that of Crellius and Grotius. Bishop Sherlock, in a most admirable sermon on this text, disapproves of this, and says, that συμμαρτυρεῖν always implies an union of more than one witness. Macknight thinks, that no great difference in sense, however, is produced by this difference of translation. The result of the bishop's sermon is, that our spirit means our right reason, spoken of by St. Paul (ch. vii. 25.) as the mind approving and serving the law of God, (see also ver. 22.) and that the evidence of God's Spirit is not any secret inspiration (as the Council of Trent make it) or assurance conveyed to the mind of the faithful, but the evidence of works such as by the Spirit we perform, and that therefore the only sign of sanctification is holiness. Schleusner, strange to say, construes the whole passage, "Hi vero sensus animi indubitato argumento nobis confirmant, nos esse Dei filios." By what process such a rendering can be justified, defying, as it does, both the meaning of words and common sense, he has very wisely neglected to inform us.]

**Συμμερίζομαι**, from σύν together with, and μερίζω to divide.—With a dative, to be a partaker together with, to partake or share together with. occ. 1 Cor. ix. 13. [See θωισαστήριον. Dion. Hal. t. v. p. 266. ed. Reiske.]

**Συμμετοχος**, ου, ὁ, ἡ, from σύν together with, and μετοχος a partaker.—Partaking or a partaker together with others, a joint or fellow-partaker. occ. Eph. iii. 6. v. 7. [Συμμερίζω occ. 2 Mac. v. 26. Xen. An. vii. 8, 17.]

**Συμμητής**, ου, ὁ, from σύν together with, and μιμητής an imitator.—An imitator together with others, a joint-imitator. occ. Phil. iii. 17.

**Συμμορφίζω**, to make conformable. This is the reading of some MSS. in Phil. iii. 10.

**Σύμμορφος**, ου, ὁ, ἡ, from σύν together with, and μορφή form.—Conform, conformable. It

is construed with a genitive. Rom. viii. 29.—with a dative. Phil. iii. 21.<sup>2</sup>

**Συμμορφώω**, ὦ, from σύμμορφος.—With a dative, to conform to. occ. Phil. iii. 16.

**Συμπαθίω**, ὦ, from σύν together with, and παθον, 2 aor. of οὐκίω to suffer.—With a dative, to sympathise with, compassionate, have compassion upon. occ. Heb. iv. 15. x. 34. So Iacratas in Wetstein, ἈΤΥΧΙΑΙΣ ΣΥΜΠΑΘΕΙΝ, to compassionate misfortunes. [Symm. Job ii. 11. Plut. t. ii. p. 440. Reiske.]

**Συμπαθής**, εος, ους, ὁ, ἡ, from συμπαθίω.—Compassionate, sympathising, fellow-feeling, i. e. having a fellow-feeling of joy as well as of sorrow. occ. 1 Pet. iii. 8. See Raphaelus and Wolhus. [Polyb. x. 58, 8. xv. 9, 3.]

**Συμπαράγινομαι**, from σύν together or together with, and παράγινομαι to come, arrive, be present. I. To come together, be present. Luke xxiii. 48. [Pa. lxxxiii. 8. Thuc. ii. 82.]

II. With a dative following, to be present with, stand by. 2 Tim. iv. 16. It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. This was called in Latin adesse reo, and in Greek παρίναι, συμπαρίναι, παραγινέσθαι, and as here συμπαράγινέσθαι. See Elsner.

**Συμπαράκαλιω**, ὦ, from σύν together, and παρακαλιώ to comfort.—To comfort together. occ. Rom. i. 12. [It is often to exhort, cheer, as Polyb. v. 83, 3. Plut. t. vii. p. 914. ed. Reiske.]

**Συμπαράλαμβάνω**, from σύν together, and παραλαμβάνω to take with one.—To take together with one, [take as a companion.] occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1. [So Job i. 4. Ælian, v. H. viii. 7. Polyb. ii. 10, 1. The word also occurs, though not in the same sense, Gen. xix. 17.]

**Συμπαράμνω**, from σύν with, and παραμίνω to remain.—To remain or continue with. occ. Phil. i. 25. [Pa. lxxii. 5.]

**Συμπαρίειμι**, from σύν with, and πάριμι to be present.—With a dative, to be present with. occ. Acts xxv. 24. [Prov. viii. 27. Xen. Ecce. xi. 24. Polyb. v. 5, 8.]

**Συμπάσχω**, from σύν together with, and πάσχω to suffer.—To suffer together with. occ. Rom. viii. 17. 1 Cor. xii. 26. [Diod. Sic. iv. 11. Polyb. xv. 9, 4. Symm. 1 Sam. xxii. 8.]

**Συμπέμπω**, from σύν together with, and πέμπω to send.—With the preposition μετά, or a dative following, to send together with. occ. 2 Cor. viii. 18, 22. [Xen. Cyr. iii. 1, 43. Dem. 80, 15.]

**Συμπεριλαμβάνω**, from σύν together, at the same time, and περιλαμβάνω to embrace, (thus often used by Xenophon, see Wetstein,) which from περί about, and λαμβάνω to take.—To embrace at the same time. occ. Acts xx. 10. [occ. Ez. v. 3. (to surround.) Polyb. viii. 13, 4. Dem. 235, 16.]

**Συμπίνω**, or συμπίω, from σύν together with, and πίνω or πίω to drink.—With a dative following, to drink with. occ. Acts x. 41. [Ecce. vii. 1. Xen. Cyr. v. 2, 28. Dem. 1352, 27.]

<sup>2</sup> [On the good of this and similar adjectives, see Mac-thie, § 397.]

<sup>1</sup> For as to Rev. xxii. 18. which in the first edition I had produced as a third example of this sense of the V. I have since found, from the authority of MSS., that the true reading in that text is not συμμαρτυρούμαι but μαρτυρεῖν ἐγώ, which is accordingly by Griesbach received in the text. See also Wetstein, Var. Lect., and Bowyer's Preface to Conject. p. 8. The Vienna MS., published by Alter, reads μαρτύρομαι without ἐγώ.

**Συμπληρώω**, ὤ, from σύν intens. and πληρῶω to fill, fulfil.

I. To fill full. Hence συμπληρόομαι, οὔμαι, pass. to be filled full, as with water. occ. Luke viii. 23. συνεπληροῦντο, they, i. e. the vessels in which they sailed, were filled (with water). So Kypke cites Demosthenes, applying the V. γεμίζεσθαι being laden to τοὺς πλείοντας the sailing persons, meaning, however, their ships. Comp. Mark iv. 37. [Xen. Hell. i. 1, 12. Polyb. i. 36, 9.]

II. [To complete.] Of time, pass. to be fulfilled or completed. occ. Luke ix. 51.—To be fully come. Acts ii. 1. Comp. John vii. 8. and see Doddridge's note (b) on Acts ii. 1; where Kypke cites from Josephus, Ant. vi. 5. p. 175. (cap. 4. § 1. ed. Hudson) concerning Samuel, to whom God had promised, that at a stated time he would send a certain Benjamite to him. 'He sitting on the terrace of the house, waited the coming of the time; ΠΑΗΡΘΘΕΝΤΟΣ δ' αὐτοῦ, but when it was arrived or fully come, he went down, and was going to supper.'

**Συμπνίγω**, from σύν intens. or together, and πνίγω to choke, suffocate.

I. To choke, suffocate, as a seed or plant. Comp. ἀποπνίγω. occ. Mark iv. 7. Hence applied to the word of God, Mat. xiii. 22. Mark iv. 19; or to those who hear it, Luke vi. 14.

II. To throng, suffocate, as it were, by thronging. Luke viii. 42.

**Συμπολίτης**, ου, δ, from σύν together with, and πολίτης a citizen.—A fellow-citizen. occ. Eph. ii. 19. where see Wolfius and Wetstein. [Ælian, V. H. iii. 44. Joseph. Ant. xix. 2, 2. This word is condemned by Pollux, (iii. 51.) Phrynichus, p. 172. (ed. Lobeck), Thomas M. voc. πολίτης, and others. Pollux, however, quotes it from a fragment of Euripides. Συμπολιτεύω occ. Thuc. vi. 4. Dem. 1431, 22.]

**Συμπορεύομαι**, from σύν together or together with, and πορεύομαι to go or come.

I. Absolutely, to come together, assemble. Mark x. 1.

II. With a dative following, to go together with, accompany. Luke vii. 11. xiv. 25. xxiv. 16. [Judg. xi. 8.] Xen. An. v. 5, 5; with a gen. and μετά, Gen. xiii. 15.

**Συμπόσιον**, ου, τό, from σύν together, and πόσις a drinking, which see.

I. Properly, a drinking together; hence a feast. Thus it is used not only in the profane writers, [and Apocrypha, as 1 Mac. xv. 16.] but also in the O. T. Eath. vii. 7. for the Heb. נִסְכִּים, which in like manner denotes a drinking, commotation, and thence a feast, from the V. נָסַךְ to drink. [Xen. Cyr. viii. 4, 13. Symp. ix. 7. It occ. in Xen. Cyr. viii. 8, 6. for the place of holding the feast.]

II. A company of persons eating together. occ. Mark vi. 30. where συμπόσια is repeated in a distributive sense, after the Hebrew manner. A classical Greek writer for συμπόσια, συμπόσια, would have said κατὰ συμπόσια.

**Συμπρεσβύτερος**, ου, δ, from σύν together with, and πρεσβύτερος an elder.—A fellow-elder or fellow-presbyter. occ. 1 Pet. v. 1.

**Συμφάγω**, from σύν together with, and φάγω to eat.—With a dative following, to eat with. occ. Acts x. 41. xi. 3. [Ex. xviii. 12. for ἔφα followed by עַף. See also 2 Sam. xii. 17. Fischer de Vit. Lex. N. T. p. 304 and 322.]

**Συμφέρω**, from σύν together, and φέρω to bring. I. Properly, to bring together. Thus it is sometimes used in the profane writers. Comp. Acts xix. 19. [Xen. An. vi. 4, 6 and 9.]

II. Absolutely, or with a dative following, to be profitable, advantageous to, q. d. to conduce, or bring together for (the benefit of) another, conduco, confero. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10. [and so Prov. xix. 10. Xen. Cyr. iii. 2, 30. Diod. Sic. i. 68.] or impersonally, συμφέρεi it is advantageous; [with the infin. as Mat. xix. 10. John xviii. 14. 2 Cor. xii. 1. Xen. Ec. xiii. 2. xvi. 3.—with ἵνα and subj. (on which construction see Fischer, p. 412. and Matthias, § 531.) Mat. v. 29, 30. xviii. 6. John xi. 50. xvi. 7.—and absolutely, Jer. xxvi. 14]; whence the particip. neut. συμφέρον, τό, used as a N. advantage, profit, benefit. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. [Comp. Deut. xxiii. 6. Baruch iv. 3. Xen. Cyr. iii. 2, 14. See for this word, Eccles. xxx. 18. Diog. L. ii. 67. Aristot. Nicom. viii. 12. Reiske, Ind. Gr. Demosth. p. 708.] See Wetstein on 1 Cor. x. 33.

**Σύμφημι**, from σύν together with, and φημι to speak.—With a dative following, to assent, consent to, q. d. to speak any thing together with. occ. Rom. vii. 16. [Xen. An. v. 8, 8. Cyr. iv. 5, 12. Dem. 668, 14.]

**Συμφυλῆς**, ου, δ, from σύν together with, and φυλῆς one of the same tribe, which from φυλή a tribe.—Properly, one who is of the same tribe with another person, hence, one of the same country or state, a countryman or fellow-citizen. occ. 1 Thess. ii. 14. Isocrates, [Panath. p. 1790.] cited by Wetstein, uses the same word. [This is a late word, see Lobeck ad Phryn. p. 172, 471.]

**Συμφυτός**, ου, δ, ἡ, from σύν together, and φυτός planted, which see under ἔμφυτος.—Planted together, or else growing together, coalescing, as the V. συμφύωναι is used by M. Antoninus, and the participle συμπεφυκότες by Lucian, whom see in Wolfius and Wetstein. occ. Rom. vi. 5. [This word occ. in Zech. xi. 2. for נִסְכִּים fortified, i. e. planted in the midst of other trees, which protect it. See Amos ix. 13. where it seems to be to surround. Wisd. ix. 13.]

**Συμφύω**, from σύν together, and φύω to spring up, which see under φύω.—[To make to grow together; hence in the pass.] to spring up together, or rather to spring up or grow thick or close together. So Virgil, Æn. ix. 382. has densi sentes. See Wetstein and Wolfius. occ. Luke viii. 7. [Wisd. xiii. 13. Theophr. H. P. ix. 2. Xen. Cyr. iv. 3, 18.]

**Συμφωνίω**, ὤ, from σύν together or together with, and φωνίω to speak.

I. Properly, to speak a thing together with another; so used absolutely, to agree, [with μετά and a gen. Mat. xviii. 19. (agree in asking), xii. 2. (in bargaining),—with a dative, Acts v. 9. in a bad sense, as in Aristot. Pol. iv. 12. Diod. Sic. xii. 83. Mat. xx. 13.—occ. Gen. xiv. 3. 2 Kings

xii. 8. Is. vii. 2. Polyb. vii. 9, 11. Xen. Hell. i. 3, 7.]

II. With a dative following, to agree, accord with in speaking or declaring. Acts xv. 15.

III. With a dative, to agree, suit. Luke v. 36. Raphaelus on 2 Cor. vi. 15. cites from Arrian, *Χύτρα καὶ πέτρα οὐ ΣΥΜΦΩΝΕΙ*, 'an earthen pot and a stone do not agree.'

**Συμφωνησις**, *ως, ἡ*, from *συμφωνῶ*.—Agreement, concord. occ. 2 Cor. vi. 15.

*Συμφωνία*, *ας, ἡ*, from *σύν* together, and *φωνή* a sound, voice.—Agreement or harmony of sounds, a concert of music. occ. Luke xv. 25. Hence English *symphony*. [See Dan. iii. 5, 7, 10, 15. Polyb. xxvi. 10, 5. Aristot. Pol. vii. 15.]

*Σύμφωνος*, *ου, ὁ, ἡ*, from *σύν* together, and *φωνή* a sound, voice.

I. Properly, agreeing in sound, concordant.

II. Agreeing, consenting. Hence the neuter *σύμφωνον*, *ου, τό*, used as a N. agreement, consent. occ. 1 Cor. vii. 5. [Eccl. vii. 15. Diod. Sic. i. 11. Polyb. vi. 36, 5.]

**Συμφηγίζω**, from *σύν* together, and *ψηγίζω* to calculate.—To calculate or compute together, to cast up. occ. Acts xix. 19. [Aristoph. Lys. 142. It occurs, but clearly by mistake, in Jer. xxix. 20. in the Cod. Al.]

**Σύμφυχος**, *ου, ὁ, ἡ*, from *σύν* together, and *ψυχή* a soul.—Joined together in soul or sentiment, unanxious. occ. Phil. ii. 2.

ΣΥΝ, a preposition.

I. Governing a dative.

1. Together with, with. Mat. xxv. 27. xxvi. 35. xxvii. 38. [Mark iv. 10. ix. 4. Luke v. 19. Acts i. 14. ii. 14. iv. 14. xiii. 27. Rom. viii. 32. 1 Cor. x. 13. 1 Thess. iv. 17. et al.]

2. With, at the house of, apud. Luke i. 56. *σὺν αὐτῇ*, with her, at her house; so the Latins say *apud illam*, and the French *chez elle*. [See also Luke ii. 13. Col. ii. 5. 1 Thess. iv. 17. Phil. i. 23. So *σὺν* in Gen. xxvii. 44. Lev. xxv. 36. 2 Sam. vi. 7. 1 Chron. xii. 39.]

3. With, besides. Luke xxiv. 21.

4. *Σύν τινι εἶναι*, to be on one's side, to take his part, cum aliquo esse. occ. Acts xiv. 4. Thus Xen. Cyr. vii. p. 423. ed. Hutchinson, 8vo. τοὺς μὲν οὖν θεοὺς οἰεσθαι χρὴ ΣΥΝ 'ΗΜΙΝ ἔΕΕΘΑΙ, 'we ought to think, therefore, that the gods will be on our side, nobiscum futuros.' Hutchinson. [See also Acts iv. 13. Xen. Cyr. v. 4. 37. In Mark ii. 26. Luke xiii. 38. xxii. 56. Acts xxii. 9. xxvi. 13. Xen. Cyr. vii. 1, 15. οἱ σύν τινι mean one's companions; in Acts v. 17, 21. xix. 38. perhaps, his colleagues, &c.]

[5. By means of, by. This is the meaning given by Wahl to 1 Cor. v. 4. but I do not see that it is necessary.]

[6. Equally with, just as. Gal. iii. 9.]

II. In composition, *σύν*, *σύνωνιας* gratia, for the sake of a more agreeable sound, drops its final *ν* before *ζ*, and before *σ* followed by a consonant, as in *σὺζήτω*, *συστίλλω*, &c.; before *γ*, *κ*, *χ*, it changes the final *ν* into *γ*, as in *συγγενής*, *συγκαλέω*, *συγκαίρω*; before *λ* into *λ*, as in *συλλαλέω*; before *β*, *μ*, *π*, *φ*, and *ψ* (i. e. *π*) into *μ*, as in *συμβαίνω*, *σύμμορφος*, *συμβαθίω*, *συμφέρω*, *σύμφυχος*; before *σ* followed by a vowel into *σ*, as in *σύνσημος*; before *ρ* into *ρ*, as in *σὺρράπτειν*, to sew together, Ezek. xiii. 18. in LXX; but in verbs the *ν* is restored before (592)

the augment, as in *συνεζήτην* from *σὺζήτω*, *συνεκάλεσαν* from *συγκαλέω*, &c.—*Σύν* in composition denotes,

1. Most generally, society, concomitancy, fellowship; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: but it seems proper to observe, that when words compounded with *σύν* govern an accusative, the preposition denotes together, as Mark xv. 16. *συγκαλοῦσιν ἅλην τὴν σκίῤῥαν*, they call together the whole band; but when such verbs govern a dative, *σύν* generally signifies with, together with, as Luke i. 58. *συνίκαυον αὐτῇ*, they rejoiced with or together with her; but this latter observation does not always hold, as may be seen under *συναθλίω*, *συγκατανώμω*, *συμβουλεύω*, *συμμαρτυρίω*, *συμφέρω*.

2. Intenseuse, as in *συναλύπτω* to cover closely, *σὺλλαμβάνω* to seize, take by force or violence. It may not be improper just to mention, that the Latin preposition cum or com, which answers to the Greek *σύν*, has very often this emphatic import in compounded words of that language.

*Συνάγω*, from *σύν* together, and *άγω* to bring.

I. To bring together, to gather together, as men, Mat. ii. 4. [xiii. 2. xviii. 20. xxii. 10, 34, 41. xxiv. 28. xxv. 32. xxvi. 3, 57. xxvii. 17, 27, 62. xxviii. 12. Mark ii. 2. i. v. 21. vi. 30. vii. 1. Luke xvii. 37. xii. 66. John xi. 47. xviii. 1. xx. 19. Acts iv. 5, 26, 27, 31. xi. 26. xiii. 44. xiv. 27. xv. 6, 30. xx. 7, 8. 1 Cor. v. 4. Acts xiii. 10. xvi. 14, 16. xix. 17, 19. xx. 8. Num. x. 3. Ps. ii. 2. Neh. vi. 2. Is. xxxv. 10. lx. 22. Xen. Ag. i. 25.]—or other things, Mat. iii. 12. vi. 20. [xii. 30.] xiii. [30.] 47. [xxv. 24, 26. Luke xii. 17, 18. xv. 13. John iv. 36. vi. 12, 13. xv. 6. In many of these cases the allusion is to collecting the fruits of harvest. Comp. Ex. xxiii. 10. Is. xxxix. 6.]—*Συνάγειν εἰς ἑν*, to gather together into one concordant body, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in Wetstein and Kypke.

II. To take in, or receive with hospitality and kindness. occ. Mat. xxv. 35, 43.—The LXX use the word in the same view, Judg. xix. 15, 18. for the Heb. *רָצַף* to gather.

*Συναγωγή*, *ἡς, ἡ*, from *συνάγω*, 2 acc. of *συνάγω* to gather together.

[I. Properly, a collection, a bringing together, either of persons or things. See in the LXX, Job viii. 17. Is. xix. 6. Diog. L. ii. 129. Polyb. i. 17, 9.]

II. A public or large assembly of men, or the place where men publicly assemble. See Mat. vi. 2 where it seems to include public assemblies, or places of public concourse, civil as well as religious. In John vi. 59. *ἐν συναγωγῇ* does not signify the synagogue, or place of religious worship, but in a meeting or company of people. See ver. 23. In the synagogue would have been *ἐν τῇ συναγωγῇ*: "especially as they had but one synagogue in Capernaum." Markland in Bowyer's Conject. where see more. [Comp. Acts xiii. 43. Rev. ii. 9. iii. 9.]

III. And most generally, a synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded.

Luke vii. 5. Acts xviii. 7. The form of service in these *synagogues* greatly resembled that in our parish churches; and for more particular information concerning them, I with pleasure refer the reader to the large and accurate account Prideaux has given in his *Connexion*, pt. i. book 6. p. 373. et seq. ed. 8vo. Comp. also Lardner's *Credibility of Gospel Hist.* book i. ch. 9. § 6.—Our blessed Lord in vision, Rev. ii. 9. iii. 9. has been supposed to call the *unbelieving Jews of Asia Minor the synagogue of Satan*, not only as they joined with him in *opposing* the progress of the Gospel, and in *accusing* and *persecuting* the preachers and professors of it, (comp. 1 Thess. ii. 15, 16.) but as their very *worship* itself was now, after they had rejected Christ, an affront and *opposition* to the will of God. See the learned Daubuz on Rev. ii. 9. But comp. under 'Ιουδαϊός.—Josephus, Ant. xix. 6, 3. and de Bel. vii. 3, 3. uses  *συναγωγή* for a *Jewish synagogue*. [The synagogues were first used by Jews living out of Palestine, and introduced there after the Babylonish captivity. Afterwards, the rabbins say that there were 480 in Jerusalem alone. For the rites and service, see Beausobre's *Introduction*. The word occ. Mat. iv. 23. ix. 35. x. 17. xii. 9. xiii. 54. xxiii. 6. Mark i. 21, 23, 29, 39. iii. 1. vi. 2. xii. 39. xiii. 9. Luke iv. 15, 16, 20, 28, 33, 38, 44. vi. 9. ix. 2, 20. xiii. 5, 14, 42. xiv. 1. xv. 21. xvii. 1, 10, 17. xviii. 4, 7, 19, 26. xix. 8. xxii. 19. xxiv. 12. xxvi. 11.]

IV. It seems to be once used for a *place of Christian worship*, James ii. 2. See Wolfius and Vitringa, de *Synag.* Vet. lib. i. pars i. cap. 9. p. 192. and pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually, it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held courts of *judicature* in their synagogues, (see Vitringa, de *Syn.* Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19. xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (James ii. 2.) *your synagogue*. For that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place in the synagogue." (Mac-knight.) And it is plain from ver. 4. that *judges* and *judicial causes* were here the subjects of the apostle's thoughts. [Schleusner and Bretsch. agree with Parkhurst. Wahl refers the place to the last head.]

Συναγωνίζομαι, from σύν *together*, and ἀγωνίζομαι *to strive*.—With a dative, *to strive together with*, to join one's utmost strength to that of another, [see Thuc. iii. 65. and thence] *to assist another in his labours with all one's strength*. occ. Rom. xv. 30. where see Doddridge, Elsnor, and Wetstein. [See Diod. Sic. i. 21 and 24. Dion. Hal. Ant. vii. 16. Dem. 576, 7.]

Συναθλίω, ὦ, from σύν *together* or *together with*, and ἀθλίω *to strive*.

I. With a dative of the thing following, *to strive together for*. Phil. i. 27.

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II. With a dative of the person following, *to strive or labour together with*. Phil. iv. 3.

Συναθροίζω, from σύν *together*, and ἀθροίζω *to gather*, which see under ἱαθροίζω.—*To gather, assemble together*. occ. Luke xxiv. 33. Acts xii. 12. xix. 25. [Num. xx. 2, 8. Joel iii. 11. 2 Sam. ii. 25. Polyb. iii. 50, 3. Xen. An. vii. 2, 8.]

Συναίρειν, from σύν *together with*, and αἶρω *to take*.—*Properly, to take or take up together with*. Hence in the N. T. συναίρειν λόγον μερά, *to take an account with*. I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin, (like the phrase κρίμασθαι ἐν, which see,) *rationes conferre*. occ. Mat. xviii. 23, 24. xxv. 19. [in the sense of *helping*, Dem. 16, 5.]

Συναϊχμάλωτος, ον, ὁ, ἡ, from σύν *together with*, and αἰχμάλωτος *a prisoner*, which see.—*A prisoner with another, a fellow-prisoner*. occ. Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθῶ, ὦ, from σύν *together*, and ἀκολουθῶ *to follow*.—With a dative, *to follow, accompany*. occ. Mark v. 37. Luke xxiii. 45; [with ὀπίσω, Num. xxxiii. 11. See Xen. An. iii. 1, 4. Dem. 1352, 10. Diod. Sic. xiii. 62. On the construction of this and similar verbs, see Matthiae, § 398. Lobeck on Phryn. p. 384.]

Συναλίζω, from σύν *together*, and ἀλίζω *to collect, gather*, (used by Herodotus, i. 63. v. 45.) which either from ἀλῖς *abundantly*, in *great numbers*, (Hom. II. ii. 90. et al.) or from ἀλίη *an assembly* (in Herodotus, i. 125).—*To gather together, assemble*. Thus the V. active is used in Herodotus, i. 125, 126. [and in Xen. Cyr. i. 4, 14. Jambl. Vit. Pythag. § 253.] Hence συναλίζομαι, pass. *to be assembled, met, gathered together with*. Particip. συναλιζόμενος, *meeting with them*, "conveniens cum illis, congregans se cum illis." Wetstein. Herodotus applies the passive in this sense, i. 62. v. 15. [See also Xen. An. vii. 3, 28. Jambl. Vit. Pythag. c. 85. Hesychius has συναλιζόμενος συναλισθῆς, συναχθῆς, συναθροισθῆς.] Or if we consider συναλιζόμενος in Acts as a particip. mid., it may be rendered *assembling or gathering them together*, αὐτοῖς being understood. occ. Acts i. 4. Comp. ver. 6. and see Raphaelius, Alberti, Wolfius, Wetstein, and Kypke, on ver. 4. and Suicer, Thesaur. in συναλίζω. [The Vulgate has *convocans*; having derived the word, as Schl. observes, from ἄλς or ἄλως, like the Syriac and Arabic versions, and Chrysostom. The Etym. M. has συναλιζόμενοι συναθροιζόμενοι ἢ συνεσθιοντες. And in one of the versions of Ps. cxl. 4. this word is used for סָבַד.]

Συναναβαίνειν, from σύν *together with*, and ἀναβαίνειν *to go up*.—With a dative, *to go up with*. occ. Mark xv. 41. Acts xiii. 31. [In these places it is used of going up to Jerusalem. See Gen. I. 9, 14. Ex. xii. 38. Num. xii. 32. et al. for ἰγῆ. Xen. An. i. 3, 18. v. 4, 8. Ælian, V. H. iii. 19. It is used properly in Lucian, Charidem. t. ii. p. 792.]

Συνανάκειμαι, from σύν *together with*, and ἀνάκειμαι *to recline*, as at meat. With a dative, *to recline, or (speaking agreeably to our custom) to sit, together with at meat*. Mat. ix. 10. [xiv. 9.]

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Mark ii. 15. [vi. 22, 26. Luke vii. 49. xiv. 10, 15. 3 Mac. v. 39.]

**Συναμίγνυμι**, from *σύν* together with, *ἀνά* emphatic, and *μίγνυμι* to mix.—To mix together or together with. Hence *συναμίγνυμαι*, pass. with a dative following, to be mixed with, i. e. to mix in company with; to associate, converse, or keep company with. occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14. [Hos. vii. 8. for *ἡμίγνυ*. Comp. Xen. Mem. i. 2, 20. Symp. ii. 5.]

**Συναναπαύομαι**, from *σύν* together with, and *ἀναπαύομαι* to be refreshed, [which see.].—With a dative, to be refreshed together with. occ. Rom. xv. 32. [In Ia. xi. 6. it is to lie down with.]

**Συναντῶ**, *ᾶ*, from *σύν* with, and *αντῶ* to meet.

I. With a dative, to meet with, meet. Luke ix. 37. [xxii. 10. Acts x. 25. Heb. vii. 1, 10. Gen. xxxii. 1. for *ᾤψ*; ibid. 17. for *ᾤψ*. See 1 Mac. v. 25. Polyb. i. 62, 6. Xen. An. i. 8, 15.]

II. With a dative, to happen to, befall. Acts xx. 22. [Eccl. ii. 14. ix. 11.]

**Συνάντησις**, *ως, ἡ*, from *συναντῶ*.—A meeting. occ. Mat. viii. 34. *εἰς συνάντησιν τῷ Ἰησοῦ*, to the meeting with Jesus, i. e. to meet Jesus, in occursum Jesu. [The form here used occ. also in Gen. xiv. 17. for the Heb. *רָאָה* *רָאָה*. See also Num. xxi. 13. Deut. i. 44. ii. 32. The word occ. for *ᾤψ* in Gen. xviii. 2. Josh. viii. 5, 14, 22. et al.]

**Συναντιλαμβάνομαι**, from *σύν* together, and *ἀντιλαμβάνομαι* to support, help, which see.—With a dative, to support or help together, to assist jointly, “*una sublevo, conjuncta operâ juvo*.” Mintert and Stockius. occ. Luke x. 40. Rom. viii. 26. [See Ps. lxxviii. 21. Ex. xviii. 22. Num. xi. 17. Gen. xxx. 8. Wahl observes, that the gen. is used in this last passage, and so I find it in Mill; but Schleusner cites the passage with the dative. See *Matthiae*, § 365.]

**Συναπάγω**, from *σύν* together, and *ἀπάγω* to lead or carry away.

I. To lead or carry away together. Hence *συναπάγομαι*, pass. with a dative, to be led or carried away together with. Rom. xii. 16; where Wetstein shows that the Greek writers use it in like manner with a dative, for being carried or dragged away to prison with another. *Τοῖς ταπεινοῖς συναπαγόμενοι*, led along with, or suffering yourselves to be led along, as it were, with the poor, mean, and despised; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. James ii. 5. and see Wolfius and Doddridge. After all, it should be observed that Chrysostom explains the apostle's expression by *ΣΥΤΚΑΤΑΒΑΙΝΟΝΤΕΣ εἰς τὴν τῶν ταπεινῶν εὐρίλειαν*, ‘condescending to the poor fare of the mean.’ [Schleusner gives Koppe's interpretation. He does not conceive that there is any opposition between the two members of the sentence, and takes *συναπαγόμενοι* as middle, thus, not having lofty thoughts, or withdrawing yourselves from the society of the humble. The verb is thus rendered, I lead myself along with any one, go with him, make myself his companion, &c. So Wahl. Macknight also says, associate with the lowly. Bretschneider agrees in explaining the verb with Parkhurst, but takes *ταπεινοῖς* as referring to things, not

persons, allowing yourselves to be led to a lowly method of thinking. The word occ. Ex. xiv. 6.]

II. Pass. to be led or carried away, in a mental sense. Gal. ii. 13. 2 Pet. iii. 17.

**Συναποθνήσκω**, from *σύν* together with, and *ἀποθνήσκω* to die.—With a dative expressed or understood, to die together with. occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decomposed V. is used likewise by the Greek writers. See Wetstein on Mark. [In the last place, the meaning cannot be, literally, to die together with, as in Mark xiv. 31. Wahl makes it, to die in the same manner with. Schleusner says, to suffer calamities with and after the likeness of any one, to be ready to undergo the severest sufferings and even death with any one. Macknight says, “If we die with Christ as martyrs for religion.” The word occ. Ecclus. xix. 9. Aleph. ii. 3.]

**Συναπόλλυμι**, from *σύν* together with, and *ἀπόλλυμι* or *ἀποκίω* to destroy.—To destroy together with. Hence 2nd aor. mid. to perish together with. occ. Heb. xi. 31. [Gen. xviii. 23. xix. 15. Deut. xxix. 19. Dem. 907, 14.]

**Συναποστέλλω**, from *σύν* together with, and *ἀποστέλλω* to send.—To send together with. occ. 2 Cor. xii. 18. [Ex. xxxiii. 2, 12. 3 Esdr. v. 2. Xen. Cyr. iii. 3, 4.]

**Συναρμολογίω**, *ᾶ*, from *σύν* together, and *ἀρμολογίω* to compact fitly or properly, which from *ἀρμός* a neat compages, or system of many parts adapted to each other, (from *ἄρω* to adapt, fit,) and *λόγος* perf. mid. of *λέγω* to collect.—To frame fitly together, to compact harmoniously together. occ. Eph. ii. 21. iv. 16. The V. *ἀρμολογίω* is used in the Anthologia, ‘*ἮΡΜΟΛΟΓΗΣΕ ΤΑΦΟΝ*, ‘he constructed a neat sepulchre;’ and ‘*ἈΡΜΟΛΟΓΟΥΜΕΝΗ Οἰκόδομος*’ is a building neatly compact. See Scapula's Lexicon, and Wetstein on Eph.

**Συναπράζω**, from *σύν* intens. or together with, and *ἀπράζω* to take, seize.

I. To seize with force or violence. Luke viii. 28.

II. To take or drag by force or violence. Acts vi. 12. xix. 29. So Demosth. de Cor. *τινὰς δὲ ΣΥΝ-ΗΨΙΑΞΑΝ*, ‘they took some by force.’ See Elmsner and Wolfius on Acts xxvii. 15. [Polyb. v. 41, 9. Lysias, 444, 9. See, too, Eur. Bacch. 443, 728. and Jacobs's Anthologia, t. ii. p. 194.]

III. **Συναρπάζομαι**, pass. to be hurried away, as a ship by the violence of the wind. Acts xxvii. 15. The Greek writers, cited by Wetstein on the text, apply this V. as also *ἀναρπάζομαι*, [Theoc. vi. 104.] and the simple *ἀρπάζομαι*, [Eur. Cycl. 109.] in the like view, to persons sailing; and Kypke cites from Plut. de Garrul. p. 507. A. *ΝΕΨΕ Μὲν γὰρ ἈΡΙΑΓΕΙ΄ΕΗΣ ὑπὸ πνεύματος ἐπιλαμβάνονταί*—‘for a ship seized by the wind they confine—’ [It is metaphorically used in Prov. vi. 25. for being hurried away by love.]

**Συναυλίζομαι**, from *σύν* and *αὐλίζομαι* to pass the night, stay, dwell. This is the reading in some MSS. in Acts i. 4. It occ. Prov. xxii. 24. Xen. Hell. i. 1, 21.]

**Συναυξάνω**, from *σύν* and *αὐξάνω* to make to increase.—To make to grow together, and hence in the middle] *συναυξάνομαι* to grow together. occ. Mat. xiii. 30. [Dem. p. 167, 27. Herodian, i. 12, 8. Xen. Mem. iv. 3, 6.]

**Σύνδεσμος**, *ος, ὁ*, from *συνδῆμι*.—A bond, band,

or *ligament, that binds things together*. [1 Kings vi. 10. Job xli. 7. Thuc. ii. 75.] In the N. T. it is applied only figuratively. occ. Acts viii. 23. (where see Doddridge and Wetstein,) Eph. iv. 3. Col. ii. 19. iii. 14. Wetstein on Col. ii. 19. cites Galen using it for a *tendon or ligament* for the bones. [On Acts viii. 23. Schleusner adopts the explanation ἐν χοῳ πυκνίως καὶ συνδεδεμένῳ ἀδικίας, (which is the reading of the Cambridge MS.) and says, that συνδ. ἀδ. means "that viciousness which keeps the mind bound as with a chain." Wahl, who adopts the other explanation, (i. e. εἰς—σύνδεσμον, i. e. σύνδεσμον ἀδικίας ὁρῶ σε δεῖνα,) explains the phrase by the German, ein Zusbund von Bosheit, i. e. a *choice specimen of iniquity*. Schleusner, however, very rightly cites Is. lviii. 6. where we have the phrase λυε πάντα σύνδεσμον ἀδικίας; and though he seems doubtful whether it casts any light on the passage before us, I cannot but think the apostle took his phrase from it. If so, Koppe's explanation is right, and the construction of this place first mentioned and preferred (under the head *πυκρία*) must give way to the second. The expressions in the other places are not peculiar to the N. T. Simplicius (Epict. Ench. c. 37.) calls friendship the *σύνδεσμος πασῶν τῶν ἀρετῶν*; and see Plutarch, Vit. Num. c. 6.]

*Συνδένω*, from σύν *together* or *together with*, and δένω *to bind*.—*To bind together or together with*. occ. Heb. xiii. 3. [Sohl. very rightly suggests the consideration of 1 Sam. xviii. 1. The word also occ. Ez. iii. 26. Zeph. ii. 1. Xen. Hell. ii. 4, 5.]

*Συνδοξάζω*, from σύν *together*, and δοξάζω *to glorify*.—*To glorify together*. occ. Rom. viii. 17.

*Σύνδουλος*, οὐ, ὁ, ἡ, from σύν *together with*, and δούλος *a servant*.—*A servant together with another, a fellow-servant*. Mat. xviii. 28, [29, 30, 33. xxiv. 49. Eur. Med. 65. Androm. 64. Aristoph. Pac. 746. Lys. Frag. 36. Herod. ii. 134. Thomas M. (p. 649.) and Pollux (On. iii. 82.) say that σύνδουλος was the Attic word. In Col. i. 7. iv. 7. it seems to be a *colleague in certain duties*. See Ezr. iv. 7, 9, 17. v. 3, 6. et al. In Rev. vi. 41. xix. 10. xxii. 9. Schleusner and Wahl consider it as meaning *fellow-disciples of Christ*.]

*Συνδρόμη*, ἡς, ἡ, from συνδιδόρμα perf. mid. of obol. συνδρίμω *to run together*.—*A running together, concourse*. occ. Acts xxi. 30. So Athenæus in Wetstein, (whom see,) τοῦ ὄχλου ΣΥΝΔΡΟΜΗ'. [Judith x. 18. 3 Mac. iii. 8. Aristot. Rhet. iii. 10.]

*Συνεγείρω*, from σύν *together*, and ἐγείρω *to raise*.—*To raise together or together with*. occ. Eph. ii. 6. Col. ii. 12. iii. 1.—[*To assist in raising*. In Eph. ii. 6. Schleusner, with others, understands the words to relate to the future resurrection of believers. Wahl, with Macknight and others, interprets it more satisfactorily of the raising up them that were dead in sin to a life of righteousness. On the place of Col. ii. 12. and the figurative meaning of συνεγείρω there, see below in συνθάπτω. See Rom. vi. 6. The word occ. in Ex. xxiii. 5. and Phocyl. 134. of raising up something that has fallen. See also Is. xiv. 9.]

*Συνίδριον*, οὐ, τό, from σύν *together*, and ἵδρα *a seat*.—*An assembly of counsellors or judges, or the place where they assemble*. (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is

spoken only of the *Great Sanhedrin*<sup>1</sup>, or *Council* of the Jewish nation, consisting of seventy or seventy-two men of the *Elders* of the people and of the priests; whence it is called by St. Luke, xxii. 66. *πρεσβυτήριον τοῦ λαοῦ*, the *elders of the people*; Acts xxii. 5. *τὸ πρεσβυτήριον*; and Acts v. 21. *γερονσίαν τῶν υἱῶν Ἰσραὴλ*, the *senate of the children of Israel*; which latter phrase in the LXX answers to the Heb. *זְבִינֵי בְנֵי יִשְׂרָאֵל*, the *Elders of the children of Israel*, Exod. iv. 29; and this is exactly synonymous with *זְבִינֵי יִשְׂרָאֵל*, the *Elders of Israel*, (Exod. iii. 16, 18. xii. 21.) which is accordingly rendered by the LXX in these and other passages by *γερονσία Ἰσραὴλ*, or *γερονσία τῶν υἱῶν Ἰσραὴλ*. The *Συνίδριον*, then, or *Sanhedrin* of the Jews, mentioned in the N. T., is equivalent to the *זְבִינֵי בְנֵי יִשְׂרָאֵל*, *Elders of Israel*, in the Old; and the learned Grotius<sup>2</sup> is of opinion, that this *great Council* took its rise in Egypt, and that seventy *Elders* of the Israelites were there appointed to manage and regulate the affairs of the people, so far as the Egyptian kings permitted, in memory of the seventy heads of Jacob's family who first came into Egypt (see Gen. xlvii. 27. Exod. iii. 16. iv. 29); that these seventy *Elders* were afterwards ordained by God to bear the burden of judging the people together with Moses, (Num. xi. 14–17. Comp. Exod. xviii. 18.) and that when no judge was commissioned by immediate divine authority, as Joshua, Gideon, Jephthah, &c. were, recourse was to be had to this *supreme Council*, in causes of the greatest consequence and difficulty, Deut. xvii. 8–13<sup>3</sup>. He adds, that this court was restored to its ancient dignity by Jehoshaphat, 2 Chron. xix. 8; was continued among the Jews, even during the *Babylonish captivity*, (see History of Susanna, 41, 50.) was invested with judicial authority by Artaxerxes, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from Antiochus Epiphanes, the supreme authority resided in this *Council* or *Senate*. See 1 Mac. xii. 6. where the high-priest Jonathan writes to the Spartans in the name of himself and the *Senate*, comp. ver. 35. and ch. xiv. 20.—And though Gabinus<sup>4</sup>, the Roman president of Syria, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at Gadara, Amathus, Jericho, and Sephoris; yet it seems to have recovered its authority by Julius Cæsar's<sup>5</sup> reinstating the high-priest Hyrcanus in the sovereignty. And it is evident, from the account we have in the gospels of our Saviour's last trial, and in the Acts, of the persecution of his apostles, that the *Sanhedrin* retained a very considerable authority,

<sup>1</sup> This name *Sanhedrin*, *Σῆνεδρον*, is taken from the Talmudical writers, who apply it not only to the *Great Council* of the Jews, but also to their *inferior Courts of Justice*. The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek *συνέδριον*. See Castell's Lexicon under *σῆν*, and Raymond Martin, Pugio Fidei, part ii. cap. 4. § 4. &c. and Volsin's Notes.

<sup>2</sup> See his note on Mat. v. 22. to which I refer the reader for further satisfaction.

<sup>3</sup> But see the passage, and Qu.†

<sup>4</sup> See Josephus, Ant. xiv. 5, 4. and de Bel. i. 8, 5. and Pridesaux, Connex. pt. ii. book 7. An. 57. p. 483. 1st edit. 8vo.

<sup>5</sup> See Josephus, Ant. xiv. 8, 5. and 10, 2. and de Bel. i. 10, 3. and Pridesaux, Connex. ut sup. An. 47. p. 494.

and even in some cases a power of judging in causes of life and death, subject however to the controul of the Roman governors<sup>1</sup>. See Mat. v. 22. Acts vi. 8 &c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. Josephus, Ant. xx. 8. 1. and Universal History, vol. x. p. 593. note (P.) 8vo edit.—It is necessary to observe, that the learned writers last cited maintain “that the Council of Seventy appointed by Moses lasted only during the lives of those Elders; and that the *Sanhedrin* was a new institution of a much later date<sup>2</sup>.” Their principal argument in support of this opinion is, that “we do not find one word of such a high court either in the times of Joshua, of the judges, or of the kings, nor even after the Babylonish captivity, till the time of the Maccabees<sup>3</sup>.” And true it is, that we do not find them mentioned by the name of a *Council*, or *Court of Justice*, before the era just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6. and in Josephus, Ant. xiii. 5, 8. is *γερουσία* the assembly of Elders, (so 2 Mac. i. 10. iv. 44. xi. 27.) and we have already shown that this name is equivalent to the Heb. *זקני* *Elders*; and these *זקני* are often mentioned, and that as concerned in affairs of the greatest consequence, under Joshua, the judges, and the kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Judg. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 Kings viii. 3. xx. 7, 8. 2 Kings xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferior *Sanhedrins*, or courts of twenty-three men, (comp. under *επιστολὴ* V.) but could alone take cognizance in the first instance of the highest crimes, and alone inflict the punishment of stoning. This account is confirmed by Mat. v. 22. and illustrates that text.—*Συνεῖδον*, *rá*, seems to refer to the successive *Sanhedrins* at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour’s prophecies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.—Josephus often uses *συνεδριον* for the *Grand Sanhedrin* at Jerusalem, in which the high-priest presided, Ant. xiv. 9, 3, 4. and 5. where he is giving an account of Herod’s (then a young man) being summoned before that court. [The word *οὐκ* of the whole *Sanhedrin*, in Mat. v. 22. xxvi. 59. Mark xiv. 55. xv. 1. John xi. 47. Acts v. 41. xxii. 30. xxiii. 1, 15. (though Schl., with others, understands it there of the council of the Roman commander of the auxiliary cohort, or the procurator of the province,) xxiv. 20. In Luke xxii. 66. Acts iv. 15. v. 27. vi. 12, 15. xxiii. 6, 20, 28. it is rather taken of the meeting of the *Sanhedrin*, or their place of meeting, as in *Ælian*, V. H. viii. 12. Xen. Hell. ii. 4, 22. In Mat. x. 17. Mark xiii. 9. most writers take it of the minor court of seven, (according to some,) or of twenty-three according to others. These were established in the different cities of Judea; and Schl. mentions,

that there were two of the courts of twenty-three at Jerusalem<sup>4</sup>.]

*Συνεῖδω*, or *συνεῖδω*, from *σύν* together with, or intens., and *εἶδω* or *εἶδω* to know.

I. To know together with another, to be conscious, privity to. Acts v. 2. [Thuc. iv. 68. v. 82. Lev. v. 1.]

II. *Εἶναι*, perf. mid. with an accusative of the thing and a dative of the person. To be conscious, to know any thing relative to one’s self, or to one’s own behaviour, as compared with a rule of action. occ. 1 Cor. iv. 4. *ὁδὲν γὰρ ἑμαυτῷ συνεῖδα*, I am not conscious to myself of any thing (evil). So Libanius, *ΕΜΑΤΤΩΣ ΣΥΝΟΙΔΑ ΟΥΔΕΝ*; and Horace, in Latin, *nul comescere sibi. Kákōn, φαῦλον*, or the like, are sometimes expressed, as by Libanius, *ΚΑΚΟΝ μὲν ΕΜΑΤΤΩΣ ΣΥΝΕΙΔΩΣ ΟΥΔΕΝ*; by Heliodorus, *ΤΟ ΜΗΔΕΝ ΕΑΥΤΩΣ ΣΥΝΕΙΔΩΤΑ ΦΑΥΛΟΝ*. See more in Wetstein. [Job xxvii. 6. Polyb. i. 84, 11. Xen. Mem. ii. 9, 6. See Reiske, Ind. Gr. Dem. p. 713.]

III. To be informed of, made acquainted with. Acts xiv. 6. [2 Mac. iv. 41. Dem. 1408, 10.]

IV. To consider. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

*Συνεῖδισι*, *εως*, *ἤ*, from *συνεῖδω*.—In general, conscience.

I. The conscience or mind itself considered as privity to or conscious of the actions or thoughts of the man. John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. The conscience or mind considered as passing a judgment on a man’s own thoughts, words, or actions, according to some rule. Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, a good conscience, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; an undisturbed (*ἀπρόσκοπον*) conscience, Acts xxiv. 16; a weak, i. e. an erroneous, or not fully enlightened, conscience, 1 Cor. vii. 7, 12; a pure conscience, 1 Tim. iii. 9. 2 Tim. i. 3; a defiled conscience, Tit. i. 15. comp. 1 Cor. vii. 7; an evil, i. e. an accusing conscience, Heb. x. 22. On 1 Tim. iv. 2. see under *καυχήριος*. [The division adopted by Parkhurst may, perhaps, be considered as fanciful, but I have not thought it worth while to alter it, as the matter is not one of any moment.]

III. Conscientiousness. Heb. x. 2. 1 Cor. viii. 7. *τῷ συνεῖδῃσι τοῦ εἰδῶλου*, ‘with conscientiousness of some religious regard to the idol.’ Doddridge. Comp. 1 Cor. x. 28, 29. [Wahl and Schleusner say, judgment, opinion, &c.—The opinion or judgment that the idols are something. They refer 2 Cor. iv. 2. and v. 11. to the same head, as Schleusner does also 1 Cor. x. 28, 29.]

IV. Conscientiousness, knowledge. 1 Cor. x. 25. *ὡς τὴν συνεῖδῃσιν*, ‘on account of your knowledge, that an idol is nothing.’ Ver. 27. “on account of your knowledge that the earth is the Lord’s.” Macknight, whom see. This N. is once used by the LXX, Eccles. x. 20. for the Heb. *מִדְּבַר* thought, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus<sup>5</sup>, Philo Judæus, and Eusebius<sup>6</sup>, use the

<sup>1</sup> See Doddridge’s notes on Mat. xxvii. 2 John xix. 10. (and additional note to 1st edit.) and on Acts vii. 58. ix. 1. and Bp. Pearce’s note on John xvii. 31.

<sup>2</sup> See Univ. Hist. vol. iii. p. 125. note (R.) 8vo.

<sup>3</sup> See Univ. Hist. vol. iii. p. 418. note (H.)

<sup>4</sup> [See Joseph. Ant. i. 8, 14. *Mischna*, Cod. *Sanhedr.* c. 11. Thea. ii. Maimon. *Hilc. Sanhedr.* c. 1. *Gemara*. *Babyl. Cod. Sanhedr. fol. 88, 2.*]

<sup>5</sup> See Wetstein on John viii. 9.

<sup>6</sup> Hist. Eccles. p. 204. lin. 45. ed. Reading.



particip. perf. neut. *συνειδός* instead of it. Michaelis, however, Introd. to N. T. vol. i. p. 433. ed. Marsh, produces from Josephus, Ant. xvi. 4, 2. *ΣΥΝΕΙΓΔΗΣΙΝ ἀνομιῶσαν*, 'a guilty consciousness;' and from Philo, Fragment. *ἡ τοῦ φαύλου ΣΥΝΕΙΓΔΗΣΙΣ*, 'a consciousness of evil.' It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305. where Philip, king of Macedon, is said to have been disturbed διὰ τὴν ΣΥΝΕΙΓΔΗΣΙΝ τῆς εἰς τὸν εὐγενέστατον υἱὸν ἀσιβείας, 'by the consciousness of his unnatural treatment of a most noble-minded son;' and in Herodian, vii. 1. who also has the phrase *ἐκ τῆς ἈΓΑΘΗΣ ΣΥΝΕΙΔΗΣΕΩΣ*, vi. 9. ed. Oxon.

*Σύνειμι*, from *σύν* together with, and *εἰμι* to be.—With a dative, *to be with*. occ. Luke ix. 18. Acts xxii. 11. But Raphaelus observes on Luke ix. 18. that *σύνεισαν* may be interpreted *approached, came to*; and cites Arrian using the particip. fut. *συνισόμενον* with a dative in this sense. Comp. Col. i. 6. and *πάριμι* III. [There is no reason for this opinion of Raphaelus. The word *σύνων* for a friend or companion occ. Jer. iii. 20. Comp. 3 Eedr. vi. 2. Ælian, V. H. xii. 52. Xen. Mem. i. 1, 10.]

*Σύνειμι*, from *σύν* together, and *εἰμι* to come.—*To come together, assemble*. occ. Luke viii. 4. [Xen. Cyr. v. 4, 19. Herod. i. 83.]

*Συνεισίρχομαι*, from *σύν* together with, and *εἰσέρχομαι*.—With a dative, *to enter in together with*. We have 2 aor. (by syncope) *συνεῖσθλον*. occ. John vi. 22. xviii. 15. [Esth. ii. 13. Job xxii. 4. Xen. An. iv. 5, 9.]

*Συνεῖδημος*, *ον*, *ὁ*, *ἡ*, from *σύν* together with, and *εἰδημος* one who is absent or hath travelled from his own people or country. Comp. *εἰδημῶ*.—*A fellow-traveller in foreign countries*. occ. Acts xix. 29. 2 Cor. viii. 19. [Palsph. fab. 46, 4.]

*Συνεκλεκτός*, *ἡ*, *ὄν*, from *σύν* together or together with, and *εκλεκτός* elected, chosen.—*Chosen or elected together with*, namely, to the privileges and blessings of the Gospel. Comp. *ἐκλεγόμεναι* III. and *εκλεκτός* III. occ. 1 Pet. v. 13. where it is applied to the Church of Babylon in respect of other Churches. [Some have fancied, that *συνεκλεκτή* here is a proper name. Others have taken it for Peter's wife.]

*Συνελαύνω*, from *σύν* together, and *εἰλαύνω* to drive, and *Συνιλάω*, *ῶ*, from *σύν* together, and *οἰολάω* to drive.

I. Properly, *to drive together, compel*.

II. *To persuade, urge earnestly*. occ. Acts vii. 26. *συνήλασεν αὐτοὺς εἰς εἰρήνην*, 'he urged them to peace;' where Wetstein cites from Plut. Cæs. p. 728. A. *ΣΥΝΕΛΑΥΝΟΜΕΝΟΣ ἄκων* Εἰς μάχην, 'compelled against his will to fight.' [occ. 2 Mac. iv. 26, 42. v. 5. Xen. Cyr. i. 4, 14. Polyb. xxviii. 5, 6. Ælian, V. H. iv. 15.]

*Συνεπιμαρτυρῶ*, *ῶ*, from *σύν* together with or at the same time, *ἐπι* to, and *μαρτυρῶ* to testify.—*To testify, bear witness together or at the same time with*. occ. Heb. ii. 4. On which text Wetstein cites Galen [de Fac. Med. Script. iv. extr.] using this decomposed verb. Clement also, 1 Cor. § 23 and 43. applies it in the same sense as the apostle. [Polyb. xxvi. 4. Sext. Emp. Adv. Log. ii. 324.]

[*Συνεπιρίθηναι*.]

I. Properly, *to lay any thing on with another, from σύν and περιρίθηναι*.]

II. In the middle, *to attack a thing with another, set on together*. So in Griesbach, in Acts xxiv. 9. See Deut. xxxii. 27. Polyb. i. 32, 2. Xen. Cyr. iv. 2, 3. Thuc. vi. 10.]

*Συνίπομαι*, from *σύν* with, and *ίπομαι* to follow, accompany, which from *ίπεω* to follow, attend, be busy, employed about (see Homer, II. vi. 321. xv. 555. and Damm's Lex. col. 691). With a dative, *to attend, accompany*. occ. Acts xx. 4. [2 Mac. xv. 2. Thuc. i. 60. vii. 57. Apoll. Bibl. iii. 12.]

*Συνεργῶ*, *ῶ*, from *συνεργός*.—*To work together*, or, construed with a dative, *together with, to co-operate with*. occ. Mark xvi. 20. Rom. vii. 28. (where see Wolfius and Wetstein.) 1 Cor. xvi. 16. 2 Cor. vi. 1. (where see Macknight.) Jam. ii. 22. [In Rom. vii. 28. Macknight explains the word thus, "All things, whether prosperous or adverse, co-operate for the salvation of them who love God." occ. 3 Eedr. vii. 2. 1 Mac. xii. 1. Diog. L. vii. 104. Polyb. i. 48, 1. Xen. Mem. ii. 3, 18.]

*Συνεργός*, *οὔ*, *ὁ*, *ἡ*, from *σύν* together with, and *έργον* a work.—*A worker with another, a fellow-worker or labourer. A joint-helper or promoter*.

[(1.) With a gen. of the person helped. Rom. xvi. 3, 9, 21. Phil. ii. 25. iv. 3. Philem. 1, 24. See, too, 1 Cor. iii. 9. 1 Thess. iii. 2.]

[(2.) And with a dative of the thing promoted, with or without *έν*. 3 John 8. Rom. xvi. 3. 1 Thess. iii. 2. See Matthiæ, § 404.]

[(3.) With only a gen. of the thing. 2 Cor. i. 24. where Wahl translates, *with respect to your joy*, as in 2 Cor. viii. 23. Comp. 2 Mac. viii. 7. xiv. 5. Polyb. i. 7, 8. Xen. Mem. ii. 3, 3.]

*Συνίρχομαι*, from *σύν* together with or together, and *ίρχομαι* to come.

I. With a dative, *to come [or go, journey] together with*. Luke xxiii. 55. John xi. 33. [(which passage is by Wahl and Schleusner referred to sense II.) Mark xv. 41. Acts ix. 39. x. 23, 45. xi. 12. xiii. 31. xv. 38. xxi. 16. Schleusner also puts the passage assigned by Parkhurst to sense III. under this head.]

II. With a dative, *to come together to, to assemble with*. Mark xiv. 53. Absolutely, *to come together, meet, assemble*. Mark iii. 20. Luke v. 15. John xviii. 20. [Acts i. 6. ii. 6. v. 16. x. 27. xvi. 13. xix. 32. xxi. 22. xxv. 17. xxviii. 17. 1 Cor. xi. 17, 18, 20, 33, 34. xiv. 23, 26. Ex. xxxii. 26. Polyb. i. 78, 4 and 6. Xen. Mem. i. 2, 42. An. iii. 5, 7.]

III. With a dative, *to keep company, converse intimately, with*. Acts i. 21.

IV. *To come, cohabit, or live together, as man and wife*. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies *to have matrimonial commerce together*, is clearly proved by the passage produced by Raphaelus, Elsner, Wetstein, and Scott. Nevertheless Kypke agrees with those who in Mat. do not confine it to this sense, but understand it as including also the nuptial feast, and the being solemnly brought to the husband's house. For *συνεῖθιν* in ver. 18. an-

swers to παραλαβῆναι ver. 20 and 24; and by Luke i. 26, 27, 56. at least about three months, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also Kypke shows it is applied by the Greek authors, particularly by Dionysius Halicarn. and Plutarch. Comp. Wolfius and Wetstein. But in 1 Cor. vii. 5. six ancient, and two later MSS., for συνίχησθε read ἡρα, which Griesbach has accordingly admitted into the text. [Comp. Xen. Mem. ii. 2, 4. Diod. Sic. iii. 87. Apoll. Bibl. i. 3, 3. and the use of *convenio* in Tacit. Ann. xi. 27; and of *ἡρα* in Heb. See Fessel, Adv. Sac. ii. 16.]

**Συνεσθῆναι**, from σύν together with, and ἐσθῆναι to eat.—[Properly, to eat, take one's meals with another, as in Gen. xliii. 32. Lucian, Parasit. § 22. Then, to live familiarly with. Such would seem to be its sense in the N. T., though some understand it literally.] With a dative. Luke xv. 2. 1 Cor. v. 11; with the preposition μετὰ and a genitive. Gal. ii. 12. [See Pa. ci. 5.]

**Σύνσις**, ἡ, from συνίημι to understand.

I. Understanding, [intelligence,] knowledge. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2 Tim. ii. 7. [Deut. iv. 6. Job xx. 3. Prov. ix. 10 for ἦρα; and for ἦρα in 1 Sam. xxv. 3. 2 Chron. xxx. 22; for ἦρα Job xv. 2. Is. xlvii. 10; and for many other words of somewhat similar import.]

II. The faculty of the understanding or intellect. Mark xii. 33.

**Συνιρός**, ὁ, ὄν, from συνίημι to understand.—Understanding, intelligent, prudent. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19. [1 Chron. xv. 21. for ἦρα; Eccl. ix. 11. for ἦρα; for ἦρα Prov. xv. 23; for ἦρα, Gen. xli. 33. Is. v. 21.]

**Συνευδοκῆναι**, ὦ, from σύν together with, and εὐδοκῆναι to think well, which see.—To think well [approve] together with another, to consent, agree. 1 Cor. vii. 12, 13.—Joined with a dative of the thing, to consent to, approve of, be well pleased with. Luke xi. 48. Acts viii. 1. [1 Mac. i. 57. 2 Mac. xi. 24; and absolutely, Acts] xxi. 20. With a dative of the person, to be well pleased with, to agree with, and take complacency in. Rom. i. 32.

**Συνευχαριζομαι**, οὔμαι, from σύν together with, and εὐχαριζομαι to feast, especially luxuriously, which from εὐ εὖ faring well, or from εὐ well, and ὀχή food, which from ἔχω to sustain.—With a dative, to feast together with. occ. 2 Pet. ii. 13. Jude 12. [In both places luxurious feasting seems implied, as it is by the simple verb, in Judith i. 16. See Lucian, Ver. Hist. ii. 7. 1. p. 464. ed. Schneider. Why Schleusner should say that in Xen. Mem. iii. 14, 7. it is so applied, I cannot guess. See the note.]

**Συνεφίστημι**, from σύν, ἐπί, and ἵστημι [to appoint, and in the intransitive senses, to stand. In the N. T. only the 2nd aor. occ. in an intransi-

tive sense, to stand or rise up together (in a seditious manner). Acts xvi. 22. See Num. xvi. 3.]

**Συνίχων**, from σύν intensive, and ἔχω to have.

I. To hold, hold fast. Luke xxii. 63.

II. To straiten, confine, as the thronging of the people did Christ. Luke viii. 46; as the Roman armies were to straiten Jerusalem. xix. 43. [1 Sam. xxiii. 8. 2 Mac. ix. 2.]

III. To hold, [confine, or] stop, [used of the ears.] Acts vii. 57. So Plutarch, in Wetstein, 'ΕΠΙΣΧΟΜΕΝΟΣ ΤΑ 'ΟΤΑ ταῖς χερσίν, 'holding his ears with his hands.'

[IV. To torment or afflict, and hence] συνίχωναι, pass. to be afflicted with, [tormented by,] i. e. to be sick of, a distemper, delinere morbo. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in Wetstein on Mat. iv. 24. [See Diod. Sic. v. 63. Aristid. Serm. Sac. ii. 520. Any *crisis* disease or pain, by an easy metaphor, is supposed to hold us as if by a chain. And in the same way the verb is used of the mind, as to be tormented or distressed by fear, Luke viii. 37. and in Menander, (p. 218, l. 147. ed. Le Clerc.) συνίχωναι λόγῳ δει; and absolutely, of mental distress. Luke xii. 50. Phil. i. 23. Comp. Job iii. 24. vii. 11. xxxi. 23. (in the active.)]

V. To constrain, bind. 2 Cor. v. 14. "constrangit, strictos tenet," Scapula, whom see. So the modern Greek version, *συσφίγγει*. [Or, perhaps, rather, to urge, impel, and so Wahl and Schleusner. Hence] συνίχωναι, pass. to be constrained, urged, "pressed," English Translat. occ. Acts xviii. 5. where Diodati, *era sospinto dallo Spirito*, 'was impelled by the Spirit' so Martin's French translation, *étant poussé par l'Esprit*; both evidently referring τῷ Πνεύματι to the Holy Spirit. See Doddridge. Comp. also Whitby. But observe, that five MSS., three ancient, for πνεύματι here have λόγῳ, which Griesbach admits into the text; and the Vulg. renders the expression by *instabat verbo*, was earnestly employed in (preaching) the word, whence Bp. Pearce (whom see) collects that the true meaning of συνίχωναι is, *una cum illis instabat vel impitcabatur*, 'he together with them (i. e. Silas and Timotheus lately arrived) was earnestly employed.'

**Συνήδομαι**, from σύν with, and ἡδομαι to be pleased, pass. of ἡδω to please, delight, which see under ἡδύω.

I. With a dative, in the Greek writers most commonly, to congratulate. See Elsner and Wetstein on Rom. [Herod. iii. 36. to rejoice with, join in rejoicing. Xen. An. v. 5, 7. vii. 7, 24.]

II. With a dative, to be pleased or delighted with, to delight in. occ. Rom. vii. 22. Elsner has observed that Euripides uses it in this sense, Med. 136.

Οὐδὲ ΣΥΝΗ'ΔΟΜΑΙ, Γυναι,  
'ΑΛΓΕΣΙ δάματορ—

Nor am I delighted with the afflictions of this house.

[Ælian, V. H. ix. 21.]

**Συνήθεια**, ας, ἡ, from σύν with, and ἡθερ a custom.—A custom, a common custom. occ. John xviii. 39. 1 Cor. xi. 16. [Some MSS. have this word in 1 Cor. viii. 7. Symm. Prov. xvii. 2. 4 Mac. ii. 11. Xen. Ven. xii. 4. Æsop, Fab. 5.]

**Συνηλικιώτης**, ου, ὁ, from σύν together,

<sup>1</sup> [Socrates (see Xen. Mem. Soc. iii. 14, 7.) having observed that this word *εὐχεσθαι* in Attic means to eat, adds, that the εὐ has a relation to the eating simple and wholesome food; so that he attributes the term to those who live moderately. Pollux (l. i. 30.) and Athenæus (viii. p. 363. B.) derive the word from εὐ εὖ have.]

and ηλικιώσης *one of the same age*, which from ηλικία *age*.—*One of the same age with another*. occ. Gal. i. 14. Diodorus Siculus, [i. 52.] cited by Wetstein, uses this word. [Alciph. i. Ep. 12. Dion. Hal. Ant. x. 49.]

**Συνθάπτω**, from σύν *together with*, and θάπτω *to bury*.—Joined with a dat. *to bury together with*. occ. Rom. vi. 4. Col. ii. 12. [With respect to the meaning of συνθάπτω in Rom. vi. 4. it will be best collected by the following extract from Bingham. "Persons were usually baptized by immersion or dipping their whole bodies under water, to represent the death, and burial, and resurrection of Christ together" (the body being thus hiddden in the water as in a tomb); "and therewith to signify his own dying unto sin, the destruction of its power, and then resurrection to a new life. There are a great many passages in St. Paul which plainly refer to this custom, as Rom. vi. 4. Col. ii. 12." Bingham's Antiq. bk. xi. ch. xi. § 4. Chrysostom (in John iii. 5. Hom. xx. 5.) thinks, that immersion and emersion are symbols of man's descent into the grave and his resurrection. Our Church prays, that "the old Adam may be so buried that the new man may be raised up in us," and that "we who are made partakers of Christ's death may be also partakers of his resurrection;" and exhorts us, that "we who are baptized should die from sin, and rise again unto righteousness."]

**Συνθλάω**, *ω*, from σύν intensive, and θλάω *to break*, a *word* formed from the sound, like *crash*, &c. in English.—*To break, break in pieces, confingo*. occ. Mat. xxi. 41. Luke xx. 18. [Ps. lvii. 6. cvii. 6. Is. xlv. 2.]

**Συνθλίβω**, from σύν intensive, and θλίβω *to press*.—*To press upon very much, to throng*. occ. Mark v. 24, 31. [Ecclus. xxxiv. 1. Plut. t. viii. p. 761. ed. Reiske.]

**Συνθρύπτω**, from σύν intensive, and θρύπτω *to break to pieces, enervate*.—*To break, enfeeble, weaken*. occ. Acts xxi. 13. where Vulg. affligentes, i. e. says Wetstein, "animi mei robur frangentes, cor meum molle reddentes, breaking the strength of my mind, making my heart feeble." So Plutarch uses κατακλῆν, and συντρίβειν τὴν διάνοιαν, and κατακλῆν τὴν ψυχὴν; and the Latins frangere and infringere animum (see Elsner); and Plato in Wetstein has ῥὰς ψυχὰς ἈΠΟΤΕΘΡΥΜΜΕΝΟΙ. Comp. Kypke. [See Ps. li. 19. in Heb. Κατακλῆν ψυχὴν occ. in Appian, Alex. de Bell. Parth. p. 245. and frangere animos, in Lucan, i. 354.]

**Συνίω**. See Συνίημι III.

**Συνίημι**, from σύν *together* or *together with*, and ἵημι *to send* or *put*.

I. Properly, *to send* or *put together*.

II. *To attend to, to mind*, q. d. *to put with* or *to one's mind*, (and thence, *to understand*, Mat. xiii. 13<sup>1</sup>—15, 19. (not giving his attention to, and so in 23.) 31. xv. 10. xvi. 12. xvii. 13. Mark iv. 12. vi. 32. vii. 14. viii. 17, 21. Luke ii. 50. viii. 10. xviii. 34. xxiv. 45. Acts vii. 25. xxviii. 26, 27. Rom. xv. 21. 2 Cor. x. 12. (where some MSS. omit οὐ συνιοῦσιν. See Kypke and Wolf.) Eph.

v. 17. Ceb. Tab. 3. Xen. Cyr. i. 6, 2. In Deut. xxxii. 7. (and Pa. v. 1. xxviii. 5. xli. 1. 1. 22. Hom. Il. B. 26. cited by Parkhurst, who also refers to the Schol. on Hom. Od. A. 271.) and in Pa. cxix. 94. the verb means, *to attend to*. See Prov. ii. 5. xxi. 12. xxviii. 5. Jer. ix. 12. In Rom. iii. 11. Schleusner translates it, *to worship God piously*; Wahl and Bretschneider say, *to be wise with respect to God*.]

**Συνίστημι**, [συνιστάνω], and συνιστάω, *ω*, from σύν *together with*, and ἵστημι or ἵστανω *to set, place*.

I. *To set* or *place together with*; hence in the perf. act. joined with a dative, *to join together with*; whence the particip. perf. act. plur. masc. συναστῶρας, by contraction for συναστασῶρας, which, by the Ionic dialect, for συναστηκῶρας, or συναστακῶρας. occ. Luke ix. 32. [1 Sam. xvii. 26.]

[II. *To set, place, or bring forward, for the sake of commending*, and hence, *to commend*. 2 Cor. iii. 1. iv. 2. v. 12. x. 18. xli. 11. Parkhurst cites Longinus, cap. 34. (ἐπὶ μᾶλλον ἂν ὑπερίσθην συνίστησιν,) and see 1 Mac. xii. 43. 2 Mac. iv. 24. Ceb. Tab. 11. Xen. Mem. i. 6, 14. and Cyr. iv. 5, 28. In Rom. xvi. 1. the sense appears rather, *to recommend*.]

[III. *To bring forward, declare, show, demonstrate*. Rom. iii. 5. (which Parkhurst puts under the last head,) v. 8. 2 Cor. vi. 4. Gal. ii. 18. See Job xxviii. 23. Diod. Sic. xiii. 91. xiv. 45.]

[IV. *To constitute, or make to exist*, and in the intransitive tenses, *to exist, subsist, consist*. There is a very difficult passage in which the word occ. in this sense, 2 Pet. iii. 5. ἡ γῆ ἐξ ὕδατος καὶ διὰ ὕδατος συνιστώσα, δι' ὧν, &c. Parkhurst adopts the English translation of the first part, and the earth standing out of the water and in the water, and adds, that this was the case both at the first formation and at the height of the flood, when things were in the same state as at first, i. e. when, according to his fancy, by an inward and outward expansion, there was formed a solid shell of earth between two spheres of water, (δι' ὧν) by which waters thus situated the world was destroyed. This interpretation does not require much discussion. We may, however, observe, that Glass and many others interpret διὰ ὕδατος, *in the water*, supposing the land to be partly out of the water and partly in it. So Fabricius ad Sext. Emp. ix. p. 694. Camerarius, too, explains διὰ here to be *in the midst of*. Schilling, (Misc. Duisburg. t. ii. p. 66.) whose interpretation is adopted by Schleusner, says, that διὰ here signifies the efficient or instrumental cause, i. e. that it is only by a due admixture of water that the earth has its firmness, form, coherence, &c. And so nearly Macknight. Some even go further, and make the water supply the materials for the formation of the earth. Thales (see Origen. Philosoph. c. i. p. 22. ed. Wolf.) said that πάντα ἐξ ὕδατος συνιστάναι. See to the same purpose, Diog. L. i. 27. Sen. Nat. Quæst. iii. 13. As to δι' ὧν, Beza, Whitty, and others, interpret it of the heavens and earth, from which the waters of the deluge came. Macknight thinks it for δι' οὗ, and refers it to the word of God. Συνίστημι also occurs, according to Wahl and others, in this sense in Col. i. 17. So in Aristotle, de Mundo,

<sup>1</sup> [Συνιοῦσι, in this case, as in many others of verbs in μι, seems borrowed from a corresponding verb in εω.]

c. 5. ἐκ τῶν ἑναντίων ἀρχῶν συνίστηεν ὁ κόσμος, *the world consists or arises from opposite elements*. So Philo, de Alleg. ii. p. 62. de Plantat. Noë, p. 215. Strabo, xvii. p. 1164. Diod. Sic. i. 7 and 10. Others, however, as Schleusner, think, that only *conservation* is implied in the place of Colossians. Parkhurst says, *formation and preservation*, and he quotes, after Raphelius, Aristot. de Mundo, c. 6. ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνίστηεν, *all things subsist or consist from and by God*. By referring to ver. 16. I should think this latter opinion much strengthened.]

**Συνοδεύω**, from σύν *together with*, and ὁδεύω *to journey*, which from ὁδός *a way*.—With a dative, *to journey or travel together with*. occ. Acts ix. 7. [Wisd. vi. 23. Herodian, iv. 7, 11.]

**Συνδοία**, ας, ἡ, from σύν *together*, and ὁδός *a way*.—*A company of persons journeying or travelling together*. occ. Luke ii. 44. In the Greek writers it frequently signifies *a travelling together*, and also *the companions of a journey*. [So Arrian, D.E. iii. 26. But in Strabo, iv. p. 314. ed. Almelov. it occurs in St. Luke's sense. In Neh. vii. 5 and 64. it means *a family*, because, as it is said, the same family journeyed together.]

**Σύνδοια**, perf. mid. of συνιδεύω, which see.

**Συνοικίω**, ὦ, from σύν *together with*, and οἰκίω *to dwell*.—*To dwell or cohabit with*. occ. 1 Pet. iii. 7. [It here refers to matrimonial cohabitation, as in Ælian, V. H. iv. 1. xii. 52. Xen. Cyr. iv. 4, 10. Lysias, Fragm. 17, 19. Herodian, i. 6, 11. Eccles. xxv. 11, 18. In Xen. de Rep. Lac. i. 8. it has an even stronger sense. See also Deut. xxiv. 1. xxv. 6. Is. lxii. 5. In Xen. Hell. ii. 3, 4. it is simply *to live together*.]

**Συνικοδομῶ**, ὦ, from σύν *together*, and οικοδομῶ *to build*.—*To build or build up together*. occ. Eph. ii. 22. [The meaning is, *to receive together into the Church of Christ*, which is often compared to a temple built to the honour of God. The word occ. 3 Eedr. v. 88.]

**Συνομιλέω**, ὦ, from σύν *together with*, and ὁμιλέω *to talk, converse*. With a dative, *to talk or converse with*. occ. Acts x. 27. [See Ceb. Tab. 13.]

**Συνομορεύω**, from συνόμορος *bordering together*, from σύν *together*, and ὅμορος *bordering, adjoining*, which from ὁμοῦ *together*, and ὅρος *a border, bound*.—With a dative, *to adjoin, or be adjoining to*. occ. Acts xviii. 7.

**Συνοχή**, ἥς, ἡ, from συνίχω *to straiten, distress*, which see.—*Distress*. occ. Luke xxi. 25. 2 Cor. ii. 4. [See Job xxx. 3. Judg. ii. 3. Artem. ii. 3. It is used for the straitening of a siege in Jer. lii. 5. Micah v. 1.]

**Συντάττω**, from σύν *intens.* and τάττω *to order*. [Properly, *to arrange with others, often used of arranging an army*. See Xen. Cyr. iii. 3, 13. An. i. 3, 14.]—*To charge, command, order*. occ. Mat. xxvi. 19. xxvii. 10. [Gen. xviii. 19. Ex. xii. 35. Polyb. iii. 50, 9. Xen. Cyr. viii. 2, 3. Diod. Sic. i. 70. See d'Orville ad Chariton. Aprh. ii. 1.]

**Συντέλεια**, ας, ἡ, †from συντελής, *perfect*.—*A finishing, consummation, end*. Mat. xiii. 39. Heb. ix. 26. et al. On Mat. xxiv. 3. xxviii. 20. see (600)

under αἰών VI. [Bennet's Rights of the Clergy, c. 1. The word occurs for *end* or *consummation* in Jer. iv. 27. v. 10, 18. Deut. xi. 12. Polyb. iv. 28, 8.]

**Συντελέω**, ὦ, from σύν *intens.* and τελέω *to finish*.

I. *To finish entirely, end, make an end of*. Mat. vii. 28. Luke iv. 13.—of time, iv. 2. Acts xxi. 27. [Job i. 5. Lam. iii. 23. Ruth iii. 18. Polyb. iv. 81, 3. Dem. 522, 4.]

II. *To accomplish, perform*. Mark xiii. 4. Rom. ix. 28; where Elsner observes that λόγον συντελεῖν is *to perform what was determined*, which Diodorus Siculus expresses in like manner by ΣΥΝΤΕΛΕΣΑΙ τὸ ὀδεῖν. [See Lam. ii. 17. Is. x. 23. Schleusner and Wahl are divided between this meaning and *to destroy*. See Ez. vii. 15. Jer. vi. 11. et al.]

III. *To complete, perfect, make, perficio*. Heb. viii. 8. [comp. Jer. xxx. 31. Schleusner says, pango, facio, si de fodere sermo est. Jer. xxxiv. 15.]

**Συντρίμνω**, from σύν *intens.* and τρίμνω *to cut*. [I. Properly, *to cut off, cut short*. Thuc. vii. 36.]

[II. Hence, *to cut short a speech*, or rather, *to speak shortly and concisely*, as the Scholiast on Aristoph. Thesm. 185. says, συντρίμνει λόγον βραχίως καὶ συντρίμνος ἀγορεύειν. See Eur. Hec. 1180. Philostr. Vit. Apoll. vii. 17.]

[III. *To finish quickly, execute speedily*. Rom. ix. 28. λόγον συντελῶν καὶ συντρίμνων. Hesychius has συντρίμνω συντελείσας.]

[IV. *To determine, decree*. Rom. ix. 28. λόγον συντεμμημένον ποιήσει Κύριος. The words are taken from Is. x. 23. where the corresponding word is γνῆ, which is also *to cut*, and then *to decide*. See Schultens on Prov. xxi. 5. Is. xxvii. 22. Dan. ix. 26.]

**Συντηρέω**, ὦ, from σύν *intens.* and τηρέω *to observe, preserve*.

I. *To preserve safely*. Mat. ix. 17. Luke v. 33. Comp. Mark vi. 20. where Vulg. custodiebat eum, Worsley and Campbell, *protected him*. See Campbell's note, and Wolfius.

II. *To keep carefully in mind*. Luke ii. 19. Comp. ver. 51. and διατηρέω. [See Dan. vii. 28. Polyb. xxxi. 6, 5.]

**Συντίθημι**, from σύν *together*, and τίθημι *to put*.

I. Properly, *to put together*.

[II. In the middle, *to agree upon, settle*. John ix. 22. where the plup. passa. occ. (as frequently) in a middle sense. See Matthiæ, § 493. Acts xxiii. 20. Comp. Dan. ii. 9.]

III. *To agree, bargain*. Luke xxii. 5. [Herod. i. 82. Xen. Hell. vi. 3, 5. Eccl. xii. 2. 1 Mac. ix. 70. xi. 9.]

IV. *To agree, assent to*. Acts xxiv. 9. [It is not clear that this is the right reading.]

**Συντρίμνω**, adv. from σύντομος *concise, brief*, which from συντρίσμα perf. mid. of συντρίμνω, which see.—*Concisely, briefly*. occ. Acts xxiv. 4. So Scapula observes that Demosthenes and Isocrates often use the phrase συντρίμνω εἰπεῖν *to speak briefly*. See also Wetstein. [It is, in a short time, Prov. xxiii. 28. Comp. 3 Mac. v. 25. Prov. xiii. 23.]

**Συνρίχω**, from *σύν* together, and *ρίχω* to run. [I. To run together, used of a multitude collecting. Mark vi. 33. Acts iii. 11. In both cases we have the 2nd aor. *συνείδαμον*. Comp. Judith vi. 18. xiii. 14. xv. 15. Thuc. vi. 57.]

[II. To run together with any one. Xen. Cyr. ii. 2, 9, and metaphorically, to co-operate, or labour together, go along with. 1 Pet. iv. 4. of rushing together into the same profusion. See Ps. xlix. 18. Dem. 214, 7.]

**Συνρίβω**, from *σύν* intens. and *ρίβω* to break. I. To break, break in pieces, contero, confringo. Mark v. 4. John xxi. 36. Rev. ii. 27. [Gen. xix. 9. Ex. ix. 25. Dan. ii. 42. Xen. Cyr. vi. 1, 29.]

II. To bruise. Luke ix. 39. (where see Kypke.) Rom. xvi. 20. Mat. xii. 20. which is a citation from Is. xlii. 3. where the Heb. word answering to *συντριμμένον* is *נָשָׁה* dashed, bruised. Rom. xvi. 20. refers to Gen. iii. 5. where the correspondent Hebrew word is *נָשָׁה* to overwhelm<sup>1</sup>. [Wahl gives the sense, to break the strength of, in the two first places, citing Polyb. xxvi. 3, 6. and to shake in the place of St. Matthew. Schleusner in the place of St. Luke cites 1 Kings xx. 37. Is. iii. 15. and gives the sense to wound, torment, break down. He explains the metaphor in St. Matthew to mean, men of small understanding; understanding, I suppose, the poor and ignorant Jews, broken down and oppressed by the Pharisees. The place of Romans he understands with Wahl.]

III. In the passive, to be broken or contrite in heart. Luke iv. 18. which is a citation of Is. lxi. 1. where the LXX use the same word, *συντριμμένους*, for the Heb. *נָשָׁה* broken, or to be broken. So Polybius, [xxxi. 16, 11.] *τὰ μὲν πλήθη ΣΥΝΤΡΙΒΗ ΤΑΙΣ ΔΙΑΝΟΙΑΙΣ*, 'the common people were broken or dejected in mind.' See more instances of the like application of the V. by the Greek writers in Raphaelius, Wetstein, and Kypke. [Comp. Jer. xxii. 20. Diod. Sic. xi. 59. xvi. 81.]

IV. To shake, agitate, rub together. Thus several eminent commentators<sup>2</sup> explain Mark xiv. 3. alleging that it is hardly probable the woman should break the alabaster-box on such an occasion, but very likely that she would shake it in order to liquefy and improve the perfume it contained. "Shaking of liquids of that nature," says Blackwall<sup>3</sup>, "does break and separate their parts; and *συντριβασα* an excellent word for this purpose. To this sense we have the following passages.

*Et fere excusso cinnama fusa vitro*<sup>4</sup>.

*—quod fracta magis redolere videntur  
Omnia, quod contrita*<sup>5</sup>."

The simple V. *ρίβω* signifies to rub, as well as to break. Thus Æschines, cited by Scapula, uses *ρίβειν τὴν κεφαλὴν* for rubbing or scratching the head, as persons perplexed in thought are apt to do. So the compound *προσρίβω* to rub, as gold against a touchstone. I must, however, confess that I have not yet found any undoubted instance of *συντριβειν* signifying to shake or rub together; though I would not be positive that it is not

applied, Luke ix. 39. to the evil spirit's shaking or consulting the demoniac. Comp. also Bp. Pearce and Campbell on Mark. [Schleusner, after many commentators, understands that the top of the vessel was sealed up, to secure and show the genuineness of the contents, and that thus it was necessary to break its neck to get at them.]

**Συντριμμα**, ατος, τό, from *συντριμμα* perf. pass. of *συνρίβω*, which see.

[I. Properly, a breaking, or pounding. It is used for any thing causing pain in the LXX. See Job ix. 17. Prov. xx. 29. Is. xxx. 14.]

[II.] A breaking to pieces, destruction. occ. Rom. iii. 16. [Is. lix. 7. Prov. xxiii. 29. Jer. vi. 14. Eccl. xl. 11.]

**Συντροφος**, ου, ὁ, ἡ, from *συντροφή* perf. mid. of *συντρίβω* to breed up together, which from *σύν* together with, and *τρίβω* to breed up.—[Fed or nourished together, of young children or animals, as Xen. Mem. ii. 3, 4.]—Bred up or educated together with. occ. Acts xiii. 1. On which text Raphaelius and Wetstein produce several passages from Polybius, where that historian applies the phrase *τοῦ βασιλέως ΣΥΝΤΡΟΦΟΣ*, to persons who had been bred up with kings, as their companions and playfellows in their youth<sup>6</sup>. So in 2 Mac. ix. 29. mention is made of one Philip, as the ΣΥΝΤΡΟΦΟΣ of king Antiochus Epiphanes. [Ælian, V. H. xii. 28. Diod. Sic. 1, 53. Polyb. v. 9, 4.]

**Συνυγχανών**.—[To meet with, meet, light upon, get to. We find only the 2nd aor. *συνύχων* in the N. T. Luke viii. 19. where the Vulgate has *adire*, the Syriac has to speak with; and so Matthew in the parallel passage, xii. 46; and *συνυγία* is used for familiar conversation, as in Ælian, V. H. iv. 9. 2 Mac. viii. 14. It is to hit on any thing by chance, in Ælian, V. H. ix. 11. and Xen. de Re Eq. in Proem.]

**Συνυποκρίνομαι**, from *σύν* together with, and *υποκρίνομαι* to feign, dissemble.—[With a dative, to dissemble, or rather to feign together with, unà simulo. occ. Gal. ii. 13. This decomposed V. is used in the same sense by Polybius, [iii. 52, 6. and 92, 5.] See Raphaelius and Wetstein. [Plut. Vit. Mar. c. 14.]

**Συνυπουργίω**, ῶ, from *σύν* together, and *υπουργίω* to help, q. d. to work under another, from *υπό* under, and *εργον* a work.—[To help together. occ. 2 Cor. i. 11. Lucian, Bis Accus. t. ii. p. 322. applies the Attic *Συνυπουργῶν* in the same sense.]

**Συνωδίνω**, from *σύν* together, and *ώδίνω* to be in pain, properly as a woman in travail or labour, which see.—[To be in the pains of travail or parturition together, to travail in pain together. occ. Rom. viii. 22. This V. is used both by Euripides [Hel. 753.] and Porphyry [de Abst. iii. 10.] See Wetstein.]

**Συνωμοσία**, ας, ἡ, from *συνωμόω* (obsol.) to swear together, conspire by oath, which from *σύν* together, and *ωμόω* to swear.—[A conspiracy confirmed by oath, conjuration. occ. Acts xxiii. 13. where see Wetstein. [Thuc. viii. 31. Diod. Sic.

<sup>1</sup> See Heb. and Eng. Lexicon, under *נָשָׁה*, and note.

<sup>2</sup> Knatchbull, Hammond, Whitty.

<sup>3</sup> Sacred Classics, vol. ii. p. 166.

<sup>4</sup> Martial, Epigr. 3, 4. p. 128. in Us. Delph.

<sup>5</sup> Lucet. iv. 700, 701.

<sup>6</sup> [Sodales describes such persons in Latin as does *μόθυοι* in the Laconian language. See Harpocr. v. *μόθυοι*, and Schol. ad Arist. Plut. 279. There is a dissertation on the subject by Walchius, in vol. ii. of his Diss. in Acta Apostolorum. Comp. 1 Mac. i. 7. 3 Mac. v. 32.]

i. 60. *Ælian*, V. H. xiv. 22. *Συνωμότης*, Gen. xiv. 13. Thuc. vi. 57.]

*Συροφονίσσα*, ης, ἡ, from *Συροφονίξ*, ικος, δ, a *Syrophœnician*, an appellation used by Lucian, *Deor. Concl.* t. ii. p. 961. as *Syrophœnic* likewise is by Juvenal, *Sat.* viii. 159, 160. It is a compound of *Σύρος* a *Syrian*, and *Φοινίξ* a *Phœnician*. Comp. under *Φοινίξ*.—A *Syrophœnician* woman. occ. Mark vii. 26. *Phœnicia* was in these days reckoned a part of *Syria*; see Strabo, lib. xvi. p. 1986. cited by Wetstein, who observes that the evangelist calls the woman a *Syro-phœnician*, to distinguish her from the *Libo-Phœnicians*, or *Carthaginians*, who were better known to the Romans. Very many MSS. cited by Wetstein and Griesbach (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have *Συροφονικίσσα* or *Συροφονικίσσα*, which latter reading they prefer to the common one: but by the passages Wetstein himself cites, *Συροφονίσσα* seems more agreeable to the analogy of the Greek language: thus Homer, *Odys.* xv. 416. γυνὴ ΦΟΙΝΙΞ, i. e. ΦΟΙΝΙΞΑ; and Herodotus, viii. 118. ἐπὶ νηὸς ΦΟΙΝΙΣΣΗΣ, 'on board a *Phœnician* ship.' To which I add Herodian, v. 4. ed. Oxon. ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΞΑ, 'a *Phœnician* by nation;' nor do I recollect to have ever read in any Greek writer *Φοινικίσσα*, *Φοινικίσσης*, or *Συροφονικίσσα*, &c. The numerous MSS. above mentioned, however, certainly ought to have their proper weight; and it may be justly said that *Συροφονικίσσα* might be more easily corrupted into *Συροφονίσσα*, a word of a more usual termination, than vice versâ.

*Σύρτις*, ιως, ἡ, from *σύρω* to draw.—A quicksand, or sand-bank, a shallow sandy place in the sea, so called because when ships run upon it, it does, as it were, draw them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most interpreters understand either the *Greater* or the *Lesser Syrtis* on the African shore, well known, both in ancient and modern times, for the destruction of mariners and vessels<sup>1</sup>. But the learned Mr. Bryant, in his *Observations and Inquiries*, &c. page 48. note (3), remarks, that "in our best charts of the Mediterranean there is laid down a *shelf* or *sand* not far from the island *Clauda*; and that this may possibly be the *Syrtis* they were in fear of. It lies to the south, a small matter out of their course, which must have been to the north of it."

*ΣΥΡΩ*, to draw, drag, whether of things, John xxi. 8. comp. *Rev.* xii. 4; or of persons, Acts xiii. 19. xvii. 6. Wetstein on Acts viii. 3. cites from Arrian, *Epictet.* i. 29. ΣΥΡΗ ἔς τὸ ψεσμοῦριον, 'you shall be dragged to prison;' and on Acts xvii. 6. from Lucian, *Lexiph.* [10.] t. i. p. 962. ΣΥΡΟΥΣΙΝ—'ΕΠΙ τὴν ἀρχήν, 'they dragged before the magistrate.' [The word occ. in this sense 2 Sam. xvii. 13. In *Rev.* xii. 4. Schleusner says, that the writer seems to allude to the ancient *σύμματα*, which were ladies' dresses with long trains, which were dragged along the ground. See *Is.* iii. 15.]

*Συναπάσσω*, from *σύν* intensive, and *παράσσω* to convulse.—To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20. is *ισπαράζειν*. See under *σπαράσσω* II.

*Σύσσημον*, ου, τό, from *σύν* together with, and *σημα* a sign.—A sign or token agreed upon with, or communicated to, others, a signal, token. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for a material signal, as a cap lifted up on a pole, or the like. See *Elmer*, Wetstein, and Kypke. So in the LXX, *Judg.* xx. 38, 40. it answers to the Heb. *מִצָּבָה* and *מִצָּבָה* an elevation or pillar of smoke; and *Is.* v. 26. [xliv. 23. lxii. 10.] to *עֵי* an ensign. [Strabo vi. p. 428. *Diod. Sic.* xi. 61. See Casaub. ad *Æn. Poliore.* c. 4. p. 1721. ed. Gronov.]

*Σύσσωμος*, ου, δ, ἡ, from *σύν* together with, and *σῶμα* a body.—Of the same body, united in the same body. occ. Eph. iii. 6. [The word is used, says Theophylact, to show the entire union of the Israelites and heathens.]

*Συστασιαστής*, οῦ, δ, from *συστασιάζω*, [Plut. t. xiii. p. 175. ed. Reiske,] to join in a sedition with, to raise a sedition or insurrection together with, which from *σύν* together with, and *στασιάζω* to raise or excite a sedition, and this from the N. *στάσις* a sedition, which see.—A partner or companion in sedition or insurrection, a fellow-insurgent or seditious. occ. Mark xv. 7. [On such words, see Lobeck on Phryn. p. 471. and see Maius, *Obes. Sacr.* iv. p. 232.]

*Συστατικός*, ἡ, ὅν, from *συνίστημι* to commend.—Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So Arrian, *Epictet.* ii. 3. has γράμματα ΣΥΣΤΑΤΙΚΑ, 'commendatory letters' [Zonaras, referring to this passage, says, (Lex. col. 1688.) *συστατικῶν, παραθετικῶν*. See *Diog. L.* v. 18. *Stob. Serm.* 64. p. 408.]

*Συσταυρόω*, ῶ, from *σύν* together with, and *σταυρόω* to crucify.—To crucify together with, whether bodily, Mat. xxvii. 44. Mark xv. 32. John xix. 32; or spiritually, by mortifying our worldly and fleshly lusts by the cross of Christ. *Rom.* vi. 6. *Gal.* ii. 20. ["Our sinful passions are with much propriety said to be crucified with Christ; for of all the arguments which can be offered to persuade sinners to return to God, those furnished by the death of Christ are the most powerful. It is the greatest expression of God's love to sinners; as a propitiation for sin, it gives penitent believers the sure hope of pardon; and, as connected with Christ's resurrection, it is a certain proof and pledge of our resurrection to a never-ending life." Macknight on Eph. ii. 16.]

*Συστάλλω*, from *σύν* together, and *στάλλω* to send, or, as it sometimes signifies, to contract.

[I. Properly, to contract, (as a garment, &c.) Theophr. de C. P. i. 17. *Diod. Sic.* l. 3. *Eccl.* iv. 34. 1 Cor. vii. 29. of time. Wahl and Schleusner, however, understand the verb in a metaphorical sense, to straiten, render sad and miserable. See 1 Mac. iii. 6. 2 Mac. vi. 12. 3 Mac. v. 33. Bretschneider agrees with Parkhurst, refers to Mat. xxiv. 22. and cites Dem. 309, 2. The word occ. *Judg.* xi. 33.]

<sup>1</sup> [See *Diod. Sic.* iii. 49. *Aristot. de Mundo*, 3, 7. Heyne, *Exc.* iv. ad *Æn.* l.]



Sea for the Heb.  $\text{בָּרָא}$  *strong, mighty*, Exod. xv. 10; so for the Heb.  $\text{בָּרָא}$  *strong, forcible*, Neh. ix. 11. Comp. Wisd. xviii. 5.

II.  $\text{Σφόδρα}$ , neut. plur. used adverbially, *vehemently, exceedingly, very much*. Mat. xvii. 6, 23. et al. freq. In the N. T. it is sometimes put after an adjective in the *positive* degree, to express the *superlative*, as Mat. ii. 10.  $\text{μεγάλην σφόδρα}$ , *very or exceeding great*; so Mark xvi. 4.  $\text{μῆγας σφόδρα}$ ; and Luke xviii. 23.  $\text{πλούσιος σφόδρα}$ , *very rich*. The expressions of this kind seem Hellenistical, and are very common in the LXX, where they answer to adjectives with the Heb.  $\text{רַב}$  *very, very much*, placed in like manner after them; as in Exod. ix. 3.  $\text{רַב הָיָה}$  LXX  $\text{μῆγας σφόδρα}$ ; Gen. xiii. 2.  $\text{רַב הָיָה}$  LXX  $\text{πλούσιος σφόδρα}$ ; but as in one passage of the N. T., Rev. xvi. 21. other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1. [Add Mat. xvii. 6, 23. xviii. 31. xix. 25. xxvi. 22. xxvii. 54. Acts vi. 7. Rev. xvi. 21. Plut. t. vii. p. 90. ed. Hutten. Xen. Mem. ii. 7, 5. Ælian, V. H. xii. 1.]

$\text{Σφοδρῶς}$ , adv. from  $\text{σφοδρός}$ .—*Vehemently, violently*. occ. Acts xxvii. 18. [It occ. in some MSS. in Gen. vii. 19. See Ecclus. xiii. 13. Xen. An. v. 4.]

$\text{Σφραγίζω}$ , from  $\text{σφραγίς}$ .

I. *To seal, set a seal upon, for security*. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. [See Diog. L. iv. 69. Bel and the Dragon, 14. It is used especially of letters. See Is. xxix. 11. Dan. xii. 4, 9.] Hence

II. *To secure*. Rom. xv. 28. [2 Kings xxii. 4.]

III. *To seal, or set a seal, for confirmation or attestation*. It is applied spiritually, John iii. 33. "voucheth (or attesteth) the *veracity of God*," Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27. *for him hath God the Father sealed, ὁσφράγισεν*, i. e. *authorized with sufficient evidence*, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 Kings xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under  $\text{σφραγίζω}$  III. and comp. below under  $\text{σφραγίς}$  IV.

IV. *To seal, or set a mark upon*; as it was usual to do on the bodies of servants and soldiers, particularly on their *foreheads and hands*, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4. and see Vitringa on Rev. vii. 2, 3. and his Observ. Sacr. ii. 15, 8. &c. and Heb. and Eng. Lex. in  $\text{מָרָן}$  I. occ. Rev. vii. 3—8. [Eur. Iph. Taur. 1372.]

V. In the two last-mentioned senses it is applied to the *sealing of Christians with the Holy Spirit*. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "*sealing* was used not only as a *mark of distinction* of what belongs to us from what is others', but also for *confirmation*." See more in his note.

VI. *To seal* a book imports the *secrecy and distant futurity* of the events therein foretold. See Dan. [viii. 26. ix. 24.] xii. 4, 9. [Job xxiv. (604)]

16.] So on the other hand St. John is ordered, Rev. xxii. 10. *not to seal the words of the prophecy of this book, because the time (in which they shall begin to be accomplished, namely) is nigh*. See Daubuz and Vitringa on the place. So Rev. x. 4. *to seal is to keep secret*. Comp. under  $\text{σφραγίς}$  I. The above cited are all the passages of the N. T. wherein the verb occurs.

$\text{Σφραγίς}$ , ἴδος, ἡ, from [ $\text{ἐσφραγίζω}$ , 2nd aor. of  $\text{σφράττω}$  or]  $\text{σφράττω}$  *to fence, guard, secure*, as a seal does a letter, &c.

I. Properly, a seal, i. e. a piece of wax or the like impressed with a certain mark, and affixed to somewhat else. Thucydides, cited by Wetstein on Rev. v. 1. uses it in this sense; and thus it is applied to the seven seals of that mystical book mentioned Rev. v. and vi., of which says Bp. Newton<sup>1</sup>, "We should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly a volume consisting of *several volumes*, so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because a book, i. e. a roll or scroll, (comp. under  $\text{ἀναπτύσσω}$ .) whilst sealed, cannot be read, (comp. Is. xix. 11.) hence the seals of this prophetic book denote the *secrecy* and indeed the *difficulty* of accomplishing the events therein described (see Rev. v. 3—5); and the successive opening of the seals imports the successive accomplishment of those events. [Add Rev. vi. 1, 3, 5, 7, 9, 12. viii. 1. Bel and Dragon, 21. Polyb. xiv. 4, 10. Xen. Hell. vi. 1, 2, 7. Herodian vii. 5, 15.]

II. A seal, the instrument with which the impression is made. In this view the word is applied Rev. vii. 2. On which passage Daubuz observes, that "*the bearing of a seal is a token of a high office, either by succession or deputation*. Thus in Gen. xli. 42. Pharaoh, making Joseph his steward, gives him his ring, that is, his seal, as Josephus the historian explains it<sup>1</sup>,  $\text{ΣΦΡΑΓΙΔΙ}^{\text{2}}$   $\text{τὸν χρῆσθαι τῷ αὐτοῦ}$ . The like example we have in the book of Esther, viii. 2. (comp. 10. iii. 10.) and in Josephus, xi. 6. (§ 12. ed. Hudson.) Antiochus, declaring his son successor in his kingdom, sends him his ring or seal likewise, 1 Mac. vi. 14, 15. Josephus, xii. 14. (or cap. 8. § 2. ed. Hudson.) Another example may be seen in the same author, xi. 2. (§ 3. ed. Hudson.) Thus in Aristophanes<sup>3</sup>, the taking away of the ring signifies the discharging of a chief magistrate.

Καὶ τὸν ἀπόδοι τὸν δακτύλιον, ὃς οὐκ ἐστὶ  
ἑμοῖ ταμινοῦσι.

And, a little after, the giving of a ring to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἐμοῦ δὲ τούτων λαβὼν ταμινοὺς μοι.

But to give no more examples, which are obvious, this makes the Onirocritics decide in general, ch. 260.  $\text{τὸ δακτυλίδιον εἰς κύρωσιν βασιλείας κρινται}$ , 'a ring is reckoned to signify the establishment of a kingdom.' Of the obvious examples

<sup>1</sup> Dissertations on the Prophecies, vol. iii. p. 49.

<sup>2</sup> "Archæol. lib. II. cap. iii." (cap. 5. § 7. ed. Hudson.)

<sup>3</sup> "Aristoph. Equit." § 113. †



here probably alluded to by Daubuz, it may not be amiss to add, that the lord chancellor, or lord-keeper of the great seal, the lord privy seal, and the secretaries of state, among us, are appointed by the king's delivering to them the *seals* of their respective offices. [Wahl refers Rev. ix. 4. to this head, and compares 1 Kings xxi. 8. Schleusner considers, that a *seal-ring* is meant in the Song of Sol. viii. 6. where Wahl takes it to be in sense I. Comp. Jer. xxii. 24. Herod. i. 195. Soph. El. 1226.]

III. *An impression made by a seal, a mark.* Rev. ix. 4. Comp. ch. vii. 3. and σφραγίζω IV.

IV. Since *seals* were used for *confirmation* or *attestation*, (comp. σφραγίζω III.) hence St. Paul, Rom. iv. 11. calls *circumcision* σφραγίδα, the seal, of the righteousness of faith, which Abraham had whilst in uncircumcision; and styles the Corinthians the seal of his apostleship, 1 Cor. ix. 2.

V. *An inscription, as on a seal.* 2 Tim. ii. 19. Comp. Rev. ix. 4. with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no *figure* nor *image*, but only an *inscription*; so the Persians "in their rings wear agates, which generally serve for a *seal*, on which is frequently engraved their *name*, and some verse from the Khoran." Hanway's Travels, vol. i. p. 317. And it is highly probable, that the Jewish seals were of the like kind, (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using σφραγίς for an *inscription*. See Wolfius on 2 Tim. ii. 19. and Harmer's Observations, vol. ii. 461, 2. "The expression," says Doddridge, on 2 Tim. ii. 19. "is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the name of the persons by whom, and the purposes for which, the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription." [Schleusner takes the passage of Timothy to be any mark or sign of distinction; and he adds Rev. vii. 2. ix. 4. to the same head. The passages under sense IV. he classes by themselves, and explains like Parkhurst. All other passages in the N. T. he lumps together under the head, a seal for confirmation, &c., and a seal-ring.]

[Σφάρτω. See φάρτω.]

Σφυρόν, οὖ, τό.—The ankle-bone, and σφύρα, τό, the ankle-bones of the human body. There are, as every one knows, two of these in each leg. The internal one is a process or protuberance of the lower part of the tibia, or larger bone of the leg; the external one a protuberance of its fibula, or smaller bone. And as each of these is called in Latin malleolus a little hammer, from malleus a hammer; so the Greek name σφυρόν is a derivative of σφύρα a hammer, the head of which instrument this bone, in some measure, resembles. occ. Acts iii. 7. where see Wetstein and Kypke. [Dem. 442, 14. Xen. Hell. v. 4, 58. Diod. Sic. xx. 71.]

Σχιδόν, adv. from the obsol. σχίω, i. e. ἔχωμαι, to be near.—Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22. [2 Mac. v. 2. Thuc. iii. 68.]

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Σχήμα, αρος, τό, from ἰσχημαι perf. pass. of ἔχω to have, be.

[I. Generally, habit, condition, and especially, outward appearance and condition of persons. So Phil. ii. 8. See Xen. Mem. ii. 1, 22. iii. 10, 5 and 7. Ælian, V. H. ii. 44. iv. 3. xiv. 22. Herodian, i. 9, 7. Polyb. i. 42, 3. Schwarz, Comm. Crit. Ling. Gr. p. 1292.]

II. Fashion, form, appearance. occ. 1 Cor. vii. 31. In which passages Grotius says the apostle's expression is borrowed from the theatre, where ΤΟ ΣΧΗΜΑ τῆς σκηνῆς ΠΑΡΑΤΕΙ means that the scene changes, and presents an appearance entirely new. See also Wolfius and Wetstein, and comp. 1 John ii. 17. [In this place of Corinthians, Schleusner and Wahl say, the present state. Comp. Xen. Cyr. vii. 1, 49. Krebs (Obs. Flav. p. 291.) thinks that τὸ σχῆμα τοῦ κόσμου is for ὁ κόσμος, as in the passage of St. John cited by Parkhurst, and he compares τῷ σχήματι τῆς δουλείας; in Joseph. Ant. ii. 4, 2<sup>1</sup>.]

ΣΧΙΖΩ.

I. To rend, tear, findo, diffindo, scindo, as a garment. occ. Luke v. 36. John xix. 24. Σχιζομαι, pass. to be rent, as the veil of the temple. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45; as a net, John xxi. 11; as rocks, Mat. xxvii. 51. where see Doddridge's note, and Maundrell's Journey, at March 26. towards the end; as the heavens were at Christ's baptism. Mark i. 10. No doubt this rending, or, as it is called Mat. iii. 16. and Luke iii. 21. opening of the heavens, was miraculous. Livy, however, mentions a like appearance among the prodigies which preceded Hannibal's entrance into Italy in the second Punic war, xxii. 1. 'It was reported,' says he, 'Faleris cœlum findi velut magno hiatus vîssu; quaque patuerit, ingens lumen effulsisse; that at Falerii the heaven seemed to be rent with a vast chasm; and that, where it was opened, a great light shone forth.' Such phenomena the Roman naturalists called chasmata, chasms, as we learn from Pliny<sup>2</sup> and Seneca<sup>3</sup>. See Daubuz on Rev. xix. 11. and Wetstein on Mark, who cites from Phlegon the phrase ΕΞΙΣΤΗΘ' Ο ΟΥΡΑΝΟΣ. [See Gen. xxii. 5. Is. xlvi. 21. for שָׁרַץ and Is. xxxvii. 1. for שָׁרַץ.]

II. To divide in mind or sentiment, and so into parties. Acts xiv. 4. xxiii. 7. The V. is thus used in the Greek writers, [Xen. Symp. iv. 60. Diod. Sic. xii. 6.] as scindo likewise sometimes is in Latin, as by Virgil, Æn. ii. 39.

Scinditur incertum studii in contraria vulgus.

The fickle vulgar 's into parties rent.

[On the construction of this word with εἰς, see Stallbaum ad Plat. Phileb. p. 68. and Heindorf ad Plat. Phædr. p. 272.]

ΣΧΙΣΜΑ, αρος, τό, from ἰσχημαι perf. pass. of σχίω.—In general, a being [that which is] divided.

I. A rent, as in a garment. Mat. ix. 16. Mark ii. 21. [Σχισμή occ. Is. ii. 21.]

<sup>1</sup> The word occ. in Is. iii. 16. but it is probably a false reading.]

<sup>2</sup> "Fit et cœli ipsius hiatus, quod vocant chasma." Nat. Hist. ii. 26.

<sup>3</sup> "Sunt chasmata, cum aliquando cœli spatium discedit, et flammam dehiscens velut in addito ostendit." Nat. Quæst. i. 14.

II. *A division in mind or sentiment, a dimension.* John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. 11, 12.) xi. 18. comp. xii. 25.

Σχοῖνον, ου, τό, from σχολῖνος a *bulrush*, which Martinus derives from σχολῖν to *hold, hold fast*.—*A rope or cord*, properly such as is made of *bulrushes* twisted together. So the Heb. שֵׁשֶׁן signifies both a *bulrush* and a *rope made of bulrushes*; and *juncus*, the Latin name of a *bulrush*, is from *jungo to join*, as its German name *Stintz* is from *binden to bind*.<sup>1</sup> occ. John ii. 15. Acts xxvii. 32. [Josh. ii. 15. Esth. i. 6. 2 Sam. viii. 2. Dem. 1145, 6. Theocr. Idyll. xxi. 11.]

Σχολάζω from σχολή.

I. *To be unemployed, or at leisure, [idle.* Xen. Ec. vii. 1. Ex. v. 8, 17.]

II. *With a dative following, to be at leisure for, to give one's self to, rei alicui vaco.* 1 Cor. vii. 5. [So used in Herodian, i. 9, 8. iv. 11, 15. Xen. Cyr. vii. 5, 39. Dem. 594, 16.]

III. *To be empty, unoccupied, as a house or habitation.* Mat. xii. 44. So Plutarch in Wetstein, ΣΧΟΛΑΖΟΝΤΑ τόπον, 'a place empty or clear.'

ΣΧΟΛΗΉ, ἡς, ἡ.

I. *Ease, leisure, freedom from labour.* [Prov. xxviii. 19. Xen. Cyr. viii. 3, 18. Mem. iii. 9, 9.]

II. *A school, a place or building where persons, being at leisure from bodily labour and business, attend to the improvement of their minds.* occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. [Plut. Vit. Arat. c. 29. et al. freq. Strabo xiv. p. 463. Aristot. Pol. v. 9. Lobeck (on Phryn. p. 401.) says this usage is recent.]

ΣΩΖΩ, from σώος or σώος safe.

I. *To save, deliver, from evil or danger.* Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. [49.] Luke xxiii. [35,] 37, 39. John xii. 27. Acts xxvii. 30, 31. [Add Mark xiii. 20. xv. 31. Gen. xix. 22. 1 Mac. x. 83. Diod. Sic. iii. 57. Polyb. v. 85, 5. Xen. An. iii. 2, 10.]

Σώζεις εἰς, *to bring safe to a place*, 2 Tim. iv. 18. [Xen. An. vi. 2, 8. Hell. i. 1, 26. Polyb. iii. 117, 2. Ceb. Tab. 27. With this place we may compare Jude 5. λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. *having led them safe*. See Xen. Hell. vii. 1, 16. 1 Mac. ii. 59.]

Σώζεις ἐκ θανάτου, *to save from death*, Heb. v. 7. This likewise is a pure Greek phrase, several times used by Aristides, cited by Wetstein, who also produces from Homer, Odys. iv. 753. 'ΕΚ ΘΑΝΑΤΟΙΟ ΣΩΖΕΙ.

Τὴν ψυχὴν—σώσαι, *to save the life*, either of one's self or of another, Mat. xvi. 25. Mark iii. 4. [viii. 35.] On both which texts see Wetstein, who cites from Lysias, pro Call. ΣΩΣΑΣ ΤΗΝ ΑἴΤΟΥ ΨΥΧΗΝ, and from Herodotus, viii. 118. 'ΕΣΩΣΕ βασιλῆος ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in Kypke on Luke ix. 24. [Xen. Mem. ii. 4, 2. Cyr. iii. 3, 51. Dem. 12, 10.]

II. *To make whole, or heal of some bodily distemper.* In this view it is applied to the miraculous cures wrought by Christ and his apostles.

See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9. [Add Mark v. 23, 28, 34. x. 52. Luke vii. 50. viii. 48, 50. xvii. 19. xviii. 42. John xi. 12. Acts xiv. 9. James v. 15. See Imaus vii. 3.] And as these were emblems and pledges (comp. Acts iv. 10. with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the verb signifies,

III. *To save from sins, i. e. from the guilt,* (comp. Luke vii. 48. with ver. 50.) *dominion, and eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into a *state of salvation* in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47. are called οὐ σωζόμενοι, *those that were saved*, that is, who followed Peter's advice, ver. 40. and in this sense *saved themselves* by being baptized, and joining themselves to the believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 26. On 1 Pet. iv. 18. comp. Prov. xi. 31. in LXX. [Add Mat. xviii. 11. xix. 28. Mark xvi. 16. Luke viii. 12. xi. 56. xiii. 23. xviii. 28. xix. 10. John iii. 17. v. 34. xii. 47. Acts iv. 12. xi. 14. xv. 1, 11. xvi. 31. Rom. viii. 24. ix. 27. x. 9, 13. xi. 14, 26. 1 Cor. v. 6. vii. 16. ix. 22. x. 33. xv. 2. Eph. ii. 5. 1 Thes. ii. 16. 2 Thes. ii. 10. 1 Tim. i. 15. ii. 4, 15. iv. 16. James i. 21. ii. 14. iv. 12. 1 Pet. iii. 21. It should be observed, that the word is in many of these places put for those who embrace Christianity, as the only way to salvation.]

ΣΩΜΑ, αρος, τό. Mintert proposes the derivation of it from σώω *to preserve*, i. e. either the soul or the blood; or thinks it may be so called q. *σῆμα the sepulchre* of the soul.

I. Properly, *an animal body, whether of a man*, Mat. vi. [23, 23,] 25. x. 28. et al. freq. (comp. John ii. 21. 1 Cor. xv. 44); or of some other creature, James iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11. [Add as instances of the word used for a *living body*, Mat. vi. 23, 25. xxvi. 12, 26. Mark v. 29. xiv. 3. Rom. i. 24. iv. 19. vi. 6. vii. 4. viii. 10, 11, 23. xii. 4. 1 Cor. v. 3. vi. 13, 15, 18, 20. vii. 4, 34. ix. 27. x. 16. xi. 24, 27, 29. xii. 12, 14, 20, 22, 25. xiii. 3. xv. 35. 2 Cor. iv. 10. v. 6, 8. x. 10. Gal. vi. 17. Eph. i. 23. Phil. i. 20. iii. 21. Col. ii. 11. 1 Thes. v. 23. Heb. x. 5, 10, 32. xiii. 3. James ii. 16, 26. iii. 2, 6. Lev. vi. 10. Job xx. 25. Dan. iv. 30. Ælian, V. H. ii. 5. Xen. Mem. ii. 8, 1; for a *dead body*, Mat. xxvii. 52, 59. Mark xv. 46. Luke xvii. 37. xxiii. 55. xxiv. 3, 23. John xix. 31, 38, 40. xx. 12. Acts ix. 40. Jude 9. Gen. xv. 11. Josh. viii. 29. 1 Kings xiii. 22. Is. xxxvii. 36. et al. in LXX. 2 Mac. xii. 59. Diod. Sic. iii. 58. Xen. Cyr. viii. 7, 26. It seems used for the *sinful body*, or *body leading us to sin*, in Rom. vii. 24. viii. 13.]

[II. *A person, man*, 1 Cor. vi. 16. and, according to Schleusner, James iii. 16. Xen. Hell. ii. 1, 12. Lycurg. Or. adv. Leoc. c. 30. Æsch. in Timarch. p. 173, 28. Virg. Æn. v. 318. xi. 18. Ex. xxi. 3.]—On 2 Cor. v. 10. Wolfius and Wetstein cite from Xenophon, *ῥὰς ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ἡδονάς*, 'pleasures received by the body;' and from Ælian, *ῥὰ ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ*

<sup>1</sup> See Martialis Lex. Philol. and Voesti Etymol. Latin. in Juncus.

<sup>2</sup> [On the construction here see Wetstein.]

*πραττόμενα*, 'things done by the body.' But comp. Kypke.—On 2 Cor. xii. 2. Kypke remarks, that a man is said to be in the body, so far as the soul is united with the body. Thus in Xen. Cyr. viii. (p. 506. ed. Hutchinson, 8vo.) Cyrus says, 'he never could believe, ὡς ἡ ψυχὴ, ὥς μὲν ἀν' ἘΝ ΘΥΓΗΡΪ ΣΩΜΑΤΙ 'He, ζῇ, that the soul, as long as it is in a mortal body, lives; but when it departs from that, it dies.' On Heb. x. 5. see Heb. and Eng. Lexicon under ἵππ IV.

III. *Σώματα*, *rá*, is often used in the Greek writers for the bodies of men taken in war, and reduced to slavery; so it denotes mancipia, slaves, and is thus applied Rev. xviii. 13. where see Elsner and Wetstein. To the passages they have produced I add from Josephus, Ant. xiv. 12, 4. καὶ ὅσα ἐπράθη 'Ιουδαίων, ἥτοι ΣΩΜΑΤΑ ἢ κτήσεις, ταῦτα ἀπέθῃτω, *rá* μὲν ΣΩΜΑΤΑ ἰλεύθερα, κ. τ. λ. 'and whatsoever belonging to the Jews has been sold, whether captives or goods, let them be dismissed, the captives free,' &c. [Bishop Sanderson (Sermons, p. 452.) quotes Epiphanius, (Ancorat. c. 59.) who says that the phrase is used because only the body and not the soul can be reduced to slavery. See Gen. xxxiv. 18. xxxvi. 6. 2 Mac. viii. 11. Xen. Hell. ii. 1, 12. Polyb. i. 63, 6. xii. 16, 5. xviii. 16, 6. Lobeck on Phryn. p. 378. says, this is a recent usage, but others, as Spanheim, (on Aristoph. Plut. 6.) Casaubon, (ad Eq. 419.) Elsner, (ii. p. 462.) the commentators on Poll. iii. 8 and 71. say otherwise. See Burmann on Ovid, Heroid. Ep. iii. 36.] Comp. Tobit x. 10.

IV. *Σῶμα* denotes the Church.

1. In respect of Christ, who is the Head of this body, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of believers, whether Jews or Gentiles, who are mystical members of one body. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16. [See also 1 Cor. vi. 13. x. 17. xii. 27. Eph. iv. 4, 12. v. 23, 30. Col. i. 24. iii. 15.]

V. *Ἀσσωματὸν* body, as of vegetables. 1 Cor. xv. 37, 38.

VI. *Ἀσσωματὸν* body, a material substance. 1 Cor. xv. 40.

VII. *Ἀσσωματὸν* body, or reality, as opposed to shadows or types. Col. ii. 17. where see Wetstein, who shows that in Josephus, de Bel. ii. 2, 5. and in Lucian, Hermotim. 79. (t. i. p. 613. A. ed. Bened.) *σκιὰ* and *σῶμα* are in like manner opposed to each other.—Consult Suicer, Thesaur. in *σῶμα*, on the several senses of this word.

[VIII. Joined with the personal pronoun, it is often put for the simple pronoun. See Rom. xii. 1. Eph. v. 28. Xen. An. i. 9, 11.]

Σωματικός, ἢ, ὅν, from *σῶμα*.—*Bodily*, of or belonging to the body. 1 Tim. iv. 8.—*Bodily*, corporeal, material. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16. [4 Mac. i. 32. Polyb. iv. 5, 1.]

Σωματικῶς, adverb, from *σωματικός*.—*Bodily*, i. e. in the body of Christ, as opposed to the Jewish tabernacle or temple; truly and really, in opposition to types and figures; not only effectually, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body, so that "God and man is one Christ." occ. Col. ii. 9. Comp. John ii. 21. xiv. 9—11. and see Wolfius on Col. ii. 9. and Suicer, Thesaur. in *σωματικῶς*.

*Σωρεύω*, from *σωρός* a heap.

I. *To heap, heap up*. Rom. xii. 20. where see Whitby and Wetstein. [Prov. xxv. 23. Diod. Sic. i. 62. Polyb. xvi. 11, 4.]

II. *To lade or load, to*, as it were, *heap up with*. 2 Tim. iii. 6. [Properly, Polyb. xvi. 8, 9.]

*Σωτήρ*, ἦρος, ὁ, from *σῶω* to save.—*A saviour, deliverer, preserver*. Luke i. 47. ii. 11. 1 Tim. iv. 10. (comp. Job vii. 20.) Tit. iii. 4. et al. freq. See 1 Tim. iv. 10. well explained and illustrated in Blackwall's Sacred Classics, vol. i. p. 442. &c. [Add John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 1 Tim. i. 1. ii. 3. 2 Tim. i. 10. Tit. i. 3, 4. ii. 3, 10. iii. 6. 2 Pet. i. 11. ii. 20. iii. 2, 18. 1 John iv. 14. Jude 25. Comp. Is. xii. 2. xiv. 15, 21. On the use of this word as applied both to gods and men by profane writers, see Deyling, Obs. Sacr. ii. p. 96. Perizon. ad Ælian, V. H. i. 30. Spanh. ad Aristoph. Plut. 1176. and de Usu et Pr. Num. vii. p. 416.]

*Σωτηρία*, ας, ἡ, from *σωτήρ*.

I. *A saving, preservation, safety*. Heb. xi. 7. Acts xxvii. 34. "τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει," 'for this is a thing which concerns your safety.' These words should be placed in a parenthesis. The reason why they should think it worth while to eat being contained in the next words; the reason given in the parenthesis is, because they did not eat, they could not have strength to work, and so to save themselves." Markland in Bowyer's Conjectures. [2 Mac. iii. 32. Æschin. 20, 24. 72, 28.]—On Acts iv. 12. Kypke shows that the phrase *ἐν τινι σωτηρίᾳ εἶναι* is used by Aristophanes, Demosthenes, and Josephus, for *safety's being placed or lodged in* a person or thing; and he, rightly, I think, refers *σωτηρία* in this text both to the temporal saving or recovering of the body, and to the spiritual salvation of the soul. Comp. sense III.

II. *A deliverance*. Acts vii. 25. Comp. Luke i. [69,] 71. [2 Sam. xxii. 3.] Phil. i. 19. where see Macknight. [Ex. xiv. 13.]

III. *Spiritual and eternal salvation*. See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10. [Add Luke i. 77. Acts iv. 12. xiii. 26, 47. xvi. 17. Rom. i. 16. x. 1 and 10. xi. 1. xiii. 11. 2 Cor. vi. 2. vii. 10. Eph. i. 13. Phil. i. 19, 28. ii. 12. 1 Thess. v. 8, 9. 2 Thess. ii. 13. 2 Tim. ii. 10. iii. 16. Heb. i. 14. vi. 9. ix. 28. Jude 3. See also 2 Cor. i. 6.] In 1 Pet. ii. 2. twenty-six MSS., two ancient, after ἀβήθητε add *εἰς σωτηρίαν*, which reading is favoured by the Vulg., the two Syriac, and several other old versions, and by Griesbach admitted into the text, as probable.

*Σωτηρίον*, ου, τό, from *σωτήρ*.—*Salvation*. occ. Luke ii. 30. iii. 6. Acts xxvii. 28. Eph. vi. 17. The LXX frequently use this noun, as Josephus also does, Ant. viii. 10, 3; and Clement, 1 Cor. § 30. calls Jesus Christ *τὸ ΣΩΤΗΡΙΟΝ ἡμῶν*, our *Salvation*, in the abstract, as Simeon does Luke ii. 30. [So Ps. xcvi. 2. occ. Is. xii. 3. xxxviii. 11. lx. 18. et al.]

*Σωτήριος*, ου, ὁ, ἡ, from *σωτήρ*.—*Saving, affording salvation*. occ. Tit. ii. 11. [Wisd. i. 14. Diod. Sic. xiv. 30. Xen. Mem. iii. 3, 10.]

<sup>1</sup> [Some consider this as put for *σωτήρ*. See 2 Kings xlii. 5. Neh. ix. 2.]

Σωφρονέω, ὦ, from σώφρων.

I. To be of a sound mind, as opposed to distraction or madness. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφρονεῖν is opposed to *μαίνεσθαι* to be mad. See Elsner on Mark. [Herodian, iv. 14, 9. Apoll. Bibl. iii. 5.]

II. To be of a modest humble mind, in opposition to pride. Rom. xii. 3.

III. To be of a sober recollected mind, as opposed to intemperance or sensuality. Tit. ii. 6. 1 Pet. iv. 7.—See Wetstein on Rom. xii. 3.

Σωφρονίζω, from σώφρων.—To instruct, [exhort, advise,] or teach, in almost any manner; for Elsner shows from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4. [Xen. Hell. iii. 2, 17. Anab. vii. 7, 14. de Rep. Lac. xiii. 5.]

Σωφρονισμός, οὗ, ὁ, from σωφρονίζω.—A sound recollected mind. occ. 2 Tim. i. 7. [Some take it in an active sense, as instruction, exhortation. Schleusner understands it of prudence in Christian teaching.]

Σωφρόνως, adv. from σώφρων.—Sobriety, "in the government of our appetites and passions." Doddridge. occ. Tit. ii. 12. [Wind ix. 11.]

Σωφροσύνη, ης, ἡ, from σώφρων.

I. Soundness of mind, as opposed to madness. Acts xxvi. 25. Comp. σωφρονέω I.

II. Sobriety, as opposed to levity and irregularity of behaviour. 1 Tim. ii. 9, 15. [Comp. Plat. Phaed. c. 13. Ceb. Tab. 20. Ælian, V. H. ii. 1. Cic. Tusc. Quæst. iii. 8. 2 Mac. iv. 37.]

Σάφρων, ονος, ὁ, ἡ, from σόος, σῶς sound, and φρήν the mind.

I. Properly, of a sound mind, as opposed to folly or madness, *mentis compos, sanā mente preditus*.

II. Sober, modest, recollected, regular, discreet, as opposed to intemperate, indecent, light, irregular, or foolish in behaviour. occ. 1 Tim. iii. 2. Tit. i. 8. 2, 5. [Ælian, V. H. iii. 30. Polyb. iii. 14, 4. Xen. Cyr. iv. 1, 25.]

ΣΩΩ. See σῶω.

## T.

Τ, τ, *tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phœnician *tau* in name, order, and power. In its forms Τ, τ, (of which τ seems a corruption) it approaches nearer to the Phœnician *tau*, when written, as it sometimes is<sup>1</sup>, in the form of a cross, +, than to the Heb. n.

ΤΑΒΕΡΝΑ, ης, ἡ. Latin.—This word is plainly in Greek letters the Latin *taberna*, which Ainsworth interprets a house made of boards, and thence a *tavern*, an inn; and derives it à *tabulis*, from the boards, of which it was constructed. The word occurs only Acts xxviii. 15. in the name of a place or town called Τριῖς Ταβέρναι, *Tres Tabernæ*, or the *Three Taverns* or *Inns*. That this place was nearer to Rome than Appii Forum, appears from the conclusion of one of Cicero's letters to Atticus, lib. ii. epist. 10. which, when he is travelling south-eastwards<sup>2</sup> from Antium<sup>3</sup> to his seat near Formiæ, he dates at Appii Foro, *horā quartā*, 'from Appii Forum, at the fourth hour;' and adds, *dederam aliam paulo ante Tribus Tabernis*, 'I wrote you another a little while ago from the *Three Taverns*.' Grotius, to whom I am indebted for the above-cited passage from Cicero, observes further, that there were many places in the Roman empire, at this time, which had the names of *Forum* or *Tabernæ*; the former from having markets for all kind of commodities, the latter from furnishing wine and eatables. [See also Cic. ad Att. i. 13. The place is said to have been about six German miles, i. e.

near thirty English, from Rome, and two from Appii Forum.]

ΤΑΒΙΘΑ', ἡ. Syr.—*Tabitha*, the name of a female disciple at Joppa, which, being interpreted, says St. Luke, is Δορκάς, i. e. an antelope. The Chaldean and Syriac טבתא (whence the fem. טבתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צב צב, gazel, or antelope, and is, no doubt, a corruption of that word, צ being, as usual, changed into τ. Bochart, vol. ii. 924, 5. shows that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of agreeable animals<sup>4</sup>; and that, according to the Talmud, Gamaliel, St. Paul's master, had a maid named טבתא *Tabitha*. I add, that Josephus, de Bel. iv. 3, 5. mentions one *Jols*, who, in some copies, is called ΤΑΒΘΑ' παῖς, the son of *Tabitha*, in others ΔΟΡΚΑ' ΔΟΞ παῖς, the son of *Dorcas*. See Hudson's note l. occ. Acts ix. 36, 40. The Syriac version not only retains טבתא in both these passages, but uses it for Δορκάς, ver. 29. and omits St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Τάγμα, αρος, τό, from *τάτταται* perf. pass. of *τάττω* to order. [Properly, what is arranged or ordered, and then,]—an order, or rather a band. occ. 1 Cor. xv. 23. 'that every one in his proper band,—for *τάγμα* denotes a band of soldiers, a

<sup>1</sup> See Montfaucon's *Palæogr.* Gr. p. 122. and Bayly's Introduction to Languages, pt. iii. p. 46.

<sup>2</sup> See Cellarius's map of Latium.

<sup>3</sup> It appears, by the beginning of his eleventh Epistle, that he was, at the time in which he wrote it, in the Formian territory, and that he had lately been at Antium; and at the beginning of his twelfth he says, *emereram commodè ex Antiati in Appiam ad Tres Tabernas*, 'I had opportunely got clear of the Antian territory, and had reached the Appian Way at the *Three Taverns*.'

<sup>4</sup> The antelopes are particularly remarkable for their beautiful eyes. So that it is a common compliment in the East to tell a fine woman that she has *aine el gazel*, 'the eyes of an antelope.' But let us hear La Roque, *Voyage en Palestine*, p. 261. 'Les Arabes expriment la beauté d'une femme en disant, qu'elle a les yeux d'une gazelle: toutes leurs chansons amoureuses ne parlent que des yeux noirs, et des yeux de gazelle: et c'est à cet animal qu'ils comparent toujours leur maîtresse, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement il n'y a rien de si mignon, ni de si joli que ces gazelles: on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur et à la timidité d'une jeune fille.'

cohort, a legion. See Scapula." Macknight, whom consult; comp. also Wetstein. [It occ. in this sense 1 Sam. iv. 10. 2 Sam. xxiii. 13. Joseph. de B. J. iii. 4, 2. Diod. Sic. xvii. 80. Wahl understands it of order of time; and Schleusner, who says only order, translates the place, each when the turn comes to him.]

Τακτός, ὁ, ὄν, from τάσσειν 3 pers. perf. pass. of τάσσω to order, appoint.—Appointed, set. occ. Acts xii. 21; τακτῇ ἡμέρᾳ, on a set day, says St. Luke; δευτέρα τῶν θωπιῶν ἡμέρα, 'on the second day of the shows celebrated in honour of Claudius Cæsar,' says Josephus, relating the same story, Ant. xix. 8, 2. Τακτῇ ἡμέρᾳ is a phrase used by Polybius, [and Dion. Hal. Ant. ii. 74. Of course, the meaning is a certain settled day. Cicero (de Off. i. 12.) has status dies. Plautus, (Curcul. i. 1, 5.) status dies. In Job xii. 5. we have χρόνος τακτός. See Thuc. iv. 16. 65. Polyb. iii. 100, 6. xxix. 11, 8. Xen. Hell. vi. 1, 24.]

Ταλαιπωρίῳ, ὦ, from ταλαίπωρος.—To be afflicted, touched, or affected with a sense of misery. occ. James iv. 9. [It is to labour severely, be worn by labour (see Xen. Mem. ii. 1, 18. and Taylor on Lysias, p. 490); then, to endure hardship and suffering, (see Thuc. i. 99 and 134. Pa. xxxviii. 6.) and to inflict suffering. (See Ps. xvii. 9. Is. xxxiii. 1. Micah ii. 4.) Comp. Polyb. iii. 60, 3. Dem. 22, 24.]

Ταλαιπωρία, ας, ἡ, from ταλαίπωρος. [Properly, suffering from severe labour; (see Diod. Sic. i. 36. Polyb. iii. 55, 6.) and then]—Misery, grievous affliction, or calamity. occ. Rom. iii. 16. James v. 1. [See Is. xlvii. 11. lix. 7. Diod. Sic. i. 66. Thuc. ii. 49.]

Ταλαίπωρος, ου, ὁ, ἡ, from τάλω to sustain, suffer, and πῶρος a stone, a hard substance, and thence grief, calamity; see πῶρος 1.—Miserable, afflicted with grievous calamities. Mintert says it properly denotes being worn out and fatigued with grievous labours, as they who labour in stone-quarries, or are condemned to the mines. So also Stockius and Alberti, whom see. occ. Rom. vii. 24. Rev. iii. 17. [Eur. Phœn. 1636. Dem. 548, 12. Ceb. Tab. c. 28. Is. xxxiii. 1. 2 Mac. iv. 47.]

Τάλαντιος, α, ου, from τάλαντον, which see.—Weighing a talent, of a talent weight. occ. Rev. xvi. 21. where see Vitringa. This word is used not only by Josephus, de Bel. v. 6, 3. but by Alcæus, cited in Pollux, and by Polybius, [ix. 41, 8.] Plutarch, [and Diodorus, xix. 45.] See in Wetstein.

Τάλαντον, ου, τό, from τάλειν or τλῆναι sustaining or supporting a weight.

I. The scale in a balance. Thus Homer uses the word, Il. xii. 433.

—Ὡς τε ΤΑΛΑΝΤΑ γυνὴ χαρύνεται ἀληθῆρ,  
ἥ τε σταθμῶν ἔχουσα καὶ εἶνον ἀμφὶ ἀνέλας  
ἴσῃσιν.

As when two scales are charged with doubtful loads,  
From side to side the trembling balance nods,  
While some laborious matron, just and poor,  
With nice exactness weighs her woolly store. FORR.

Comp. Il. viii. 69. xxii. 209.

<sup>1</sup> [The Schol. on Aristoph. Plut. 33. and Suidas, say, that πῶρος means suffering or grief, and that the people of Elis used the verb πῶρεω to express what other Greeks did by πεινῶν.]

II. A weight equal, according to Bp. Cumberland, to 93½ pounds avoirdupois, but, according to Michaelis, to no more than about 32½.

III. It denotes a certain quantity or sum of money, so called, because, in the rude state of the ancient coin, they used to weigh their gold and silver. Mat. xviii. 24. and ch. xxv. freq. A Jewish talent of silver, according to Bp. Cumberland's calculation, was equal to 363½ lbs. 10d.; a talent of gold, of the same weight, to about 507½ lbs. 7d.; but according to Michaelis the talent of silver was not more than 137½ lbs., nor the talent of gold than 203½ lbs. Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy<sup>2</sup>; but remark, that Homer uses the word τάλαντον for some certain quantity or weight of gold only, Il. ix. 122.<sup>3</sup> 264. xviii. 507. xix. 247. xxiii. 265—269. 750, 751. xxiv. 232. the precise value of which I know not of data sufficient to determine, though it is evident from the passages of the Iliad here cited, and especially from the two last, that Homer's τάλαντον did not amount to any great weight or sum. See Damm's Lex. Nov. Græc. col. 2297. and Goguet's Origin of Laws, vol. ii. p. 308—312. ed. Edinburgh. [On the various kinds of talents, see Gronovius de Pecuniâ Veterum, and Leusden, Philol. Hebr. Mixt. Diss. 29. More may be found in Faber, Archæol. Hebr. t. i. p. 307. and Bernard, de Mens. et Pond. ii. p. 189. The word occ. Ex. xxv. 39. 2 Sam. xii. 30.]

ΤΑΛΙΘΑ. Syr.—Talitha. A corrupt Hebrew, or Syriac, word, denoting, as St. Mark interprets it, κοράσιον a damsel. The Chaldee and Syriac קַיְתָּא is used for a boy, a youth, and the fem. קַיְתָּא for a girl, a damsel, in the Chaldee Targums of the Old, and in the Syriac version of the New Testament<sup>4</sup>. In Hebrew קַיְתָּא and קַיְתָּא signify a young lamb, or kid; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call children lambs and lambkins. Comp. also under Ταβιθά. occ. Mark v. 41. where the Syriac version retains the words تاليثا without interpreting them, and uses the same expression, Luke viii. 54. for the Greek, ἡ παῖς, ἡγεῖρου. (Τάλυς is interpreted by Hesychius, as ἡ μιλλόγαμος παρθένος, and by Photius (col. 418.) as ἡ μεσόγαμος. †occ. Soph. Ant. 640.†)

TAMEION and TAMIEION, ου, τό.

I. A secret place, a private chamber or closet. So Hesychius, ταμεία ἀπόκρηφα οἰκήματα, secret dwellings. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26. see Josephus, de Bel. vi. 5, 2. where he expressly mentions a false prophet, ψευδοπροφήτης, who, on the day the Temple was set

<sup>2</sup> See more in Heb. and Eng. Lexicon under תָּלָל 3. [and Boeckh's Staatshausaltung der Athenen, vol. i. p. 16.]

<sup>3</sup> Where in Didymus's Scholion we read, εἰ—πὲρ τοῦ τάλαντου τῶν Ἑλλήνων, βραχὺ τὴν τὸ τάλαντον τοῦ χρυσίου παρ' αὐτοῖς, ὅς καὶ Διφιλος ἐν ἀργύρῳ βραχὺ τὴν τὸ τάλαντον φησὶ. 'But if (the poet meant) the talent of the Hellenes (i. e. as distinguished from the Athenians), the talent of gold is with them a small matter, as Diphilus also calls it in silver.'

<sup>4</sup> See Castell's Heptaglott. Lexic. in קַיְתָּא.

on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished. [Is. xxvi. 20. Ecclesi. xxix. 12. Xen. Hell. v. 4. 5.]

II. *A store-house.* Luke xii. 24. where see Wetstein. [Deut. xxviii. 8. Prov. iii. 10. Ps. cxliv. 13. Theophr. Char. iv. 2. viii. 1. Xen. Mem. i. 5, 2. Diod. Sic. xx. 58. Joseph. de B. J. iv. 4, 3. See Irmisch on Herodian, i. 6, 19. Duker on Thuc. i. 96.]

Τάξις, *ως, ή*, from *τάττω* or *τάσσω* to set in order.

I. *Order, regularity, regular disposition.* 1 Cor. xiv. 40. Col. ii. 5.

II. *Order, regular succession.* Luke i. 8.

III. *An order, as of priests.* Heb. v. 6, [10. vi. 20.] vii. 11, [17, 21.] "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called an *order*; if by that phrase is understood a succession of persons executing that priesthood. Therefore *κατά τάξιν* must mean *after the similitude* of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version *κατά τάξιν* is in this verse (Heb. v. 6. so vii. 11.) rendered *secundum similitudinem* (ܟܬܐ ܬܐܝܢܐ)." Macknight. [Schleusner translates in the same way, giving to the word the meanings, *the part sustained by any one, the condition in which he is placed, similar condition, likeness.* See Ps. cx. 4. 2 Mac. ix. 18. Arrian, D. E. iii. 1. Philostr. Vit. Soph. i. 21, 3. The word has often a reference to military matters, *the disposition of troops, the line, the rank.* See Ælian, V. H. xiv. 49. Xen. de Mag. Eq. ii. 6. and de Rep. Lac. xi. 5.]

Ταπεινός, *ή, όν*. The most probable derivation of this word seems to be from *ἔδαφος* the ground, *q. ἰδαφεινός*. [Eustathius says it is the same as *παρεινός*, from *παρίω* to tread.]

I. *Low, not rising much above the ground.* Thus sometimes used in the Greek writers, as by Lucian, who opposes it to *ὕψηλός* high. See Scapula's Lexicon.

II. *Low, mean, despised.* Rom. xii. 16. James i. 9. Comp. 2 Cor. x. 1. [See Ælian, V. H. iii. 18. vi. 12. Xen. Hell. ii. 4, 14. Eur. Androm. 979. Is. xi. 4. xxv. 4. xxxii. 7. Jer. xxii. 16. Ecclesi. xii. 4.]

III. *Lowly, humble.* Mat. xi. 29. James iv. 6. 1 Pet. v. 5. Comp. Luke i. 52. [Schleusner and Wahl refer this passage to the last head, with many other commentators. Wahl puts 2 Cor. x. 1. here, and I think rightly. Schleusner makes it a separate head, *timid*, and refers to *ταπεινότης*, used for *timidity*, in Xen. Hell. iii. 5, 14. See Prov. iii. 24. xi. 2. xxix. 23. Is. lvii. 15.]

IV. *Brought low, cast down, by affliction or distress.* 2 Cor. vii. 6. [Job xxix. 25.] On this word see Campbell's Prelim. Dissertat. p. 44. &c.

Ταπεινοφροσύνη, *ης, ή*, from *ταπεινός* lowly, and *φρήν* the mind.—*Lowliness of mind, humility*, whether real and genuine, as Acts xx. 19. Eph. iv. 2. or affected and false, Col. ii. (610)

18.<sup>1</sup> [Add Phil. ii. 3. Col. ii. 23. iii. 12. 1 Pet. v. 5.]

Ταπεινώ, *ω*, from *ταπεινός*.

I. *To make or bring low.* Luke iii. 5. [Diod. Sic. i. 36.]

II. *To humble, debase, in respect of state or condition.* Mat. xxiii. 12. Phil. iv. 12. where see Wetstein, as also on Mat., where he cites from Diogenes Laertius that saying of Æsop, who, on being asked what Jupiter was doing, answered, *τὰ μὲν ἴσθαι τὰ ταπεινόν τ' ἔστι*, 'that he was *humbly* the exalted, and *exalting* the humble.' Comp. 2 Cor. xi. 7. [Prov. xiii. 7. Ecclesi. xiii. 8. Diod. Sic. xi. 38 and 71. Polyb. ix. 29, 11. Wahl and Schleusner agree in referring Phil. ii. 8. to this head, and I think rightly. They also refer Mat. xxiii. 12. to the next head, and with equal propriety.]

III. *To humble, abase, in mind and behaviour.* Mat. xviii. 4. Luke xiv. 11. xviii. 14. James iv. 10. 1 Pet. v. 6.<sup>2</sup> Comp. Phil. ii. 8. and see Raphaelius on that text. [Ecclesi. ii. 17. iii. 18. Xen. An. vi. 1, 18.]

IV. *To bring low or humble by affliction, to afflict.* 2 Cor. xii. 21. Comp. *ταπεινός* IV.

Ταπεινώσις, *ως, ή*, from *ταπεινός*.—*Humiliation, state of humiliation or abasement, low estate.* Luke i. 48. Acts viii. 33.<sup>3</sup> Phil. iii. 21. James i. 10. [Gen. xvi. 11. xxix. 31. Is. liii. 8. Ecclesi. ii. 4. xi. 12.]

ΤΑΡΑΤΤΩ, or ΤΑΡΑΨΣΩ.

I. *To tremble, disturb, agitate, properly as water.* John v. 4, 7. So Athenæus, cited by Wetstein, *ἐν τοῖς χειμῶσι ὑπὸ τῶν πνευμάτων ΤΑΡΑΤΤΟΜΕΝΟΙ ΤΟΥ ὕδατος*, 'the water in storms being agitated by the winds.' The LXX likewise apply it to water, Ezek. xxxiv. 18. for the Heb. *וַיִּטְרַף* to disturb, or make foul, as by trampling in it with the feet. [Æsop. Fab. 4. Dionys. ii. 31. Lucian, Lexiph. § 4.]

II. *To trouble or disturb the mind, to put it into perturbation or commotion, to alarm, and in the passive, to be thus troubled or disturbed, as with fear and perplexity.* Mat. xiv. 26. Mark vi. 52. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33. [see Gen. xliii. 30.]—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10. [Xen. Mem. ii. 6, 17.]—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his Vindication of the Defence of Christianity, p. 423. has well described the various and even contrary passions which, on the *Magians'* arrival, agitated Herod and his court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than *ταράσσομαι*. To confirm this remark, I add,

<sup>1</sup> [There is no reason whatever for so translating the word, notwithstanding the authority of Parkhurst and Schleusner; for the *affliction* is implied by the context, not expressed in the word. Wahl gives it rightly. *Ταπεινότης* occ. Ps. cxxxi. 2.]

<sup>2</sup> [On the particular meaning of the phrases in the two last places, see three Dissertations by Morus, published at Leipsic, 1788 and 1789.]

<sup>3</sup> See Bp. Bull's English Works, vol. i. p. 138. &c.

that Josephus in like manner uses *ἐπάγειν* to express the *very different agitations* of mind which the report of Herod's having been put to death by Antony occasioned in his *divided* court and family. Ant. xv. 3, 7.—The above-cited are all the passages of the N. T. wherein this V. occurs. [See Gen. xl. 6. xlv. 3. Is. xiii. 8. xxvi. 18. Diog. L. ii. 94. Epict. Enchir. c. 16.]

65. *Τάραξις*, ἡς, ἡ, from *ταράσσω* to trouble.

I. *A troubling or stirring of water.* John v. 4.

II. *A political commotion or disturbance.* Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. xx. 1, 1. *ibid.* 5, 3. de Bel. iii. 12, 1 and 3. *ibid.* 18. § 1, 2, 3, 5, 7, 8. et al. in [See Newton's Dissertations on the Prophecies, vol. ii. p. 241. &c. 8vo, and in Lardner's Collection of Testimonies, vol. i. p. 57. &c. [Diod. Sic. i. 66. Polyb. iii. 9, 9. Xen. Vect. v. 8.]

*Τάραχος*, ου, ὁ, from *ταράσσω*.

I. *A disturbance, stir.* Acts xii. 18. [1 Sam. v. 9. Xen. An. i. 8, 2.]

II. *A disturbance, tumult.* Acts xix. 23.

*Τατοῦς*, ἰως, ὁ.—*Of or belonging to Taurus*, a city of Cilicia in Asia Minor. occ. Acts ix. 11. xxi. 39. on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bowyer's Conjectures.

*Ταράω*, ὦ, from *Τάρταρος*, of which below.—*To cast into Tartarus.* occ. 2 Pet. ii. 4. "The Scholiast on *Æsch.* Eum. says, Pindar relates that Apollo overcame the Python by force, wherefore the earth endeavoured *ταράσσειν* to cast him into Tartarus. Tzetzes uses the same word *ταράω* for casting or sending into Tartarus: and the compound verb *καταταραποιῖν* is found in Apollodorus, [Bibl. i. 1, 2.] in Didymus's Scholia on Homer, in Phurnutus, de Nat. Deor. p. 11, ed. Gale, and in the book *περί ταράω*, which is extant among the works of Plutarch. [Sext. Emp. Pyrrh. Hypotyp. iii. 24.] And those whom Apollodorus styles *καταταραποῖντας* he in the same breath calls *πυθόντας* *εἰς Τάρταρον*, cast into Tartarus." Thus the learned Windet, in Pole, Synops. We may then, I think, safely assert that *ταράω*, in St. Peter, means not, as Mede, Works, fol. p. 23. interprets it, to *adjudge* to, but to *cast into Tartarus*, *πίπτειν εἰς Τάρταρον*, as in Homer, cited below. [Tartarus was the deepest abyss of the infernal regions, dark, (as it is described by Homer, Il. viii. 16. 480. Apollodorus ubi supra, Hesiod, Theog. 720. Cic. Tusc. i. 15.) and as far from earth as earth from heaven, according to Homer and Apollodorus, ubi supra. Homer, too, describes it as having iron gates and a brazen threshold, by which (*Æschin.* Socr. D. iii. 21. Hesiod, Theog. 720.) the evil go into Erebus, &c. Parkhurst goes into a long disquisition to show that in its proper sense it meant the condensed and solid darkness which, according to a theory of his, surrounds the material universe. Having then noticed the Greek idea of Tartarus, he concludes as follows:—]—On the whole, then, *ταραποιῖν* in St. Peter is the same as *πίπτειν εἰς Τάρταρον*, to throw into Tartarus, in Homer, only rectifying the poet's mistake of Tartarus being in the bowels of the earth, and recurring to the

true original sense of that word above explained, which, when applied to *spirits*, must be interpreted *spiritually*; and thus *ταραπώσας* will import that God cast the apostate angels out of his presence into that *λόφος τοῦ σκότους*, blackness of darkness, (2 Pet. ii. 17. Jude 13.) where they will be for ever banished from the light of his countenance, and from the beatifying influence of the ever-blessed Three, as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens.

TA'TTO, or TA'ESQ.

[I. Properly, to order, set in a certain order. Thuc. i. 48. Xen. Mem. iii. 1, 7. And hence in Luke vii. 8. (with *ὑπό*) to put one under another's order.]

[II. To appoint or order any thing to be done, (with acc. of thing, and dat. of person,) Mat. xxviii. 16. Acts xxii. 10. xxviii. 25. *Ælian*, V. H. xiv. 22. Xen. Cyr. iv. 5, 11.]

[III. To appoint or choose a person for any office, as Rom. xiii. 1. and so] *Εἰς διακονίαν τοῖς ἀγίοις τάττειν ἑαυτοῦς*, 1 Cor. xvi. 15. means to set or appoint themselves to, i. e. to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. Raphaelius shows that Xenophon and Plato apply the phrase *τάττειν ἑαυτὸν* in the same view, and pertinently observes, that the dative *ἀγίοις* in the above text is to be referred not to *ἱεράειν*, but to *διακονίαν*; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from Plato, *Apol. Socr.* § 17. p. 92. ed. Forster, *τήν τιμήν ΤΟΥ ΘΕΟΥ*; *ΥΠΗΡΕΣΙΑΝ*, 'my suberviency to God'; and § 18. *τήν τοῦ Θεοῦ ΔΟΣΙΝ* 'YMI'N, 'God's gift to you.' And as to the expression *τάττειν εἰς*, see many other like instances from the Greek in Wetstein and Kypke. [See 1 Sam. xxii. 7. 2 Sam. vii. 11. Polyb. i. 45, i. xv. 27, 7.]

IV. *Pass. to be disposed, adapted.* occ. Acts xiii. 48. *καὶ ἡτοιμασάντες ἑσὶν ἵναν ἡτοιμημένοι εἰς ζωὴν αἰώνιον*, and as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed. This, after attentive consideration, and having read what others (particularly the learned Mede<sup>1</sup>, Raphaelius, Wolfius, and Doddridge,) have written, appears to me the true meaning of the text, and I think with Wolfius, that *ἡτοιμημένοι εἰς* in this passage is equivalent to *εὐθετός εἰς*, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the Lutheran, much less in the Calvinistic, sense of that term. The passages which the excellent Raphaelius cites from Herodotus, Arrian, and Zosimus, in proof of its relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only show that *ἡτοιμημένοι εἰς*, when referring to an employment or station, means appointed to it. But see an excellent note of Dr. Hammond's on this text, with Le Clerc's supplement to it. The Gentiles *ἡτοιμημένοι εἰς ζωὴν αἰώνιον*, and who consequently believed, are manifestly contrasted with the Jews,

<sup>1</sup> Works, folio, p. 21.

ver. 46. who, by rejecting the word of God, οὐκ ἀξίους ἑαυτοὺς ταυτοῦς τῆς αἰωνίου ζωῆς, behaved as if they judged themselves not worthy of eternal life. See Wetstein's note, and as to the construction of ταραγμίνους with the preposition εἰς, observe the verb τάρταται is likewise so constructed in the text, 1 Cor. xvi. 15.

[V. To appoint, determine. Acts xv. 2. See Polyb. xvii. 7, 7. Lysias, 336, 7.]

ΤΑΥΡΟΣ, οὐ, ὁ, from the Chald. תור a beeve<sup>1</sup>, which from the Heb. תור the same, for which the LXX often use ταῦρος, [as Gen. xlix. 6.]—A bull or beeve, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13. we may observe, that the ancient heathen used to sacrifice bulls to Jupiter: thus Ovid, Met. iv. 756. Comp. Virgil, Æn. ix. 627. and see more in Wetstein.

Ταφῇ, ἥς, ἡ, from ἔταφον, 2nd aor. of θάπτω to bury, which see.—A burying or burial. occ. Mat. xxvii. 7. [Deut. xxxiv. 6. Eccl. vi. 3. Jer. xxii. 19. Is. liii. 9. On the dative in this place of Matthew, see Matthew, § 387.]

Τάφος, οὐ, ὁ, from ἔταφον, 2nd aor. of θάπτω to bury, which see.—A sepulchre. Mat. [xxiii. 27. xxvii. 61, 64, 66. xxviii. 1. Gen. xlvii. 30. 2 Kings ix. 28. Job v. 26. See Montf. Antiq. Illust. t. v. pt. i. p. 170. In Rom. iii. 10. the word seems metaphorically used to express what is odious. The words are taken from Ps. v. 10.]

ΤΑΨΑ. Adv. perhaps. occ. Rom. v. 7. Philem. 15. [Lucian, Dial. Deorr. vi. 6. Æsch. Dial. Socr. i. 2. Xen. An. v. 2, 17. Its original and proper sense is quickly, from ταχύς. See Xen. Hell. vii. 4, 34. Polyb. xviii. 20, 9.]

Ταχίς, adv. from ταχύς.

I. Quickly, speedily. Luke xiv. 21. xvi. 6. [John xi. 31. 1 Cor. iv. 19. Gal. i. 6. Phil. ii. 19, 24. 2 Thess. ii. 2. 2 Tim. iv. 9. Ceb. Tab. 31. Polyb. i. 60, 10. Xen. Cyr. i. 4, 20. 2 Sam. xvii. 18, 21. 2 Kings i. 11. Joel iii. 4. Prov. xxv. 8. Is. viii. 2.]

II. Easily, lightly, temerè. occ. 1 Tim. v. 22. where Raphaelius shows that Polybius uses it in the same manner. [Schl. and Wahl refer this place to the 1st head.]

Ταχιδός, ἡ, ὄν, from ταχύς.

I. Swift, speedy. 2 Pet. ii. 1.

II. Shortly to be accomplished or happen. 2 Pet. i. 14. [Comp. Is. lix. 7. Hab. i. 6. Call. H. in Del. 95.]

Τάχιςτα, neut. plur. [of τάχιστος,] used adverbially, most speedily; ὡς τάχιςτα, with the utmost speed, quam celerissime. Acts xvii. 16. This phrase is used by the best Greek writers.—Τάχιον, neut. [of ταχίων,] used adverbially, more swiftly or speedily. John xx. 4. Heb. xiii. 19. [Wisd. xiii. 9. Diod. Sic. ii. 5. xx. 92.] Also applied nearly as the positive, speedily, soon, pretty soon. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under βέλτιον. [1 Mac. ii. 40. The Attic word was θάρρον. See Græv. ad Lucian. Solocæ. p. 751. and notes on Thom. M. in v. θάρρον.]

<sup>1</sup> So the Phœnicians called a beeve, Thor, according to Plutarch in Sylla, p. 463. B. ΘΑΨ γὰρ οἱ Φοινικεῖς τὴν βόην καλοῦσιν.

Τάχος, εὖς, οὖς, τό, from ταχύς.—Swift, speed. Ἐν τάχει, with swiftness or speed, speedily. Luke xviii. 8. Acts xii. 7. [xxii. 18. xxv. 4. Rom. xvi. 20. Rev. i. 1. Deut. ix. 3. xi. 17. Josh. viii. 19. Ps. ii. 12. Ecclus. xxvii. 3. Diod. Sic. xvi. 36. Thuc. vi. 92. See Wetstein.]

[Ταχέ, neut. of ταχύς, used adverbially.—Swiftly, speedily, quickly, immediately. Mat. v. 23. xxviii. 7, 8. Mark ix. 39. (where Wahl says easily; and Schleusner says, that perhaps the word may mean rashly, as in Prov. xx. 25.) xvi. 8. John xi. 29. Rev. ii. 5, 16. iii. 11. xi. 14. xxii. 7, 12, 20. It occ. for τὸν in Deut. ix. 12. Ex. xxxiii. 8; for ὅτι in Is. v. 26. lviii. 2. Eccl. viii. 11. See Ecclus. xix. 4. Dem. 1432, 25. Xen. Cyr. i. 1, 1.]

ΤΑΧΥΪΣ, εἴα, ἑ.—Swift. occ. James i. 19. [Ezr. vii. 6. Zeph. i. 14. Mal. iii. 5. Prov. xxix. 20.]

ΤΕ, a conjunction.

1. And. Mat. xxvii. 48. xxviii. 12. et al. freq. 2. When followed by καὶ it may be rendered both, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. Τε—καί, whether—or. Acts ix. 2.—This particle, like the Latin que, never begins a sentence, but is always put after some other word in it. [Schleusner thinks it is sometimes for ἕκ, as Acts i. 15. v. 42. et al.; that it is sometimes redundant, as Rom. i. 27. We have τε—καί Acts xxvi. 16.]

ΤΕΙΝΩ.—To stretch, stretch out, extend, distend. This simple V. occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

ΤΕΙΝΩΣ, εὖς, οὖς, τό. Eustathius and others derive it from τεῖνω to build.—A wall. Acts ix. 25. Heb. xi. 30. [2 Cor. xi. 33. Rev. xi. 13. 15, 17.—19. Josh. vi. 5, 20. 1 Sam. xvi. 16 for τεινῶ; Num. xxxv. 4. Is. vi. 1. for τῆ. It is used for a city, with its walls and fortification, as in 2 Kings xx. 16. (for τῆ) and Xen. Hell. vi. 5, 8. Eur. Phœn. 71. 626.]

ΤΕΚΜΗΡΙΟΝ, οὐ, τό, from τεινῶ a sign, token.—A sign, token. occ. Acts i. 3. [3 Mac. ii. 24. Diod. Sic. i. 10. Philostr. Vit. Soph. ii. 14. 2 Lysias, 286, 7. Xen. Mem. i. 1, 2.]

ΤΕΚΝΙΟΝ, οὐ, τό. Diminutive of τέκνον.—A little child. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 13. 1 John ii. 1. [12, 28. iii. 7, 18. iv. 4. v. 21.] "Dear children." Campbell's Prelim. Dissert. p. 615.

ΤΕΚΝΟΥΝΤΙ, ᾧ, from τέκνον a child, and γίγνομαι perf. mid. of the old verb γίνομαι or γίνομαι to make, + beget.—To bear children. occ. 1 Tim. v. 14. [Chrysostom and Theophylact say, that not only producing children, but educating them in a Christian manner, is here implied.]

ΤΕΚΝΟΥΝΤΙΑ, ας, ἡ, from the same as τεκνούοντι.—Child-bearing. occ. 1 Tim. ii. 15.

ΤΕΚΝΩ, οὐ, τό, from τέκνω, or obsol. τίκω, to procreate.

1. A child, whether male or female. [Mat. ii. 18. vii. 11. x. 21. xv. 26. xviii. 25. xix. 29.



xxi. 28. xxii. 24. xxvii. 25. Mark vii. 27. x. 29, 30. xii. 19. xiii. 12. Luke i. 7, 17. ii. 48. xi. 13. xiv. 26. xv. 31. xviii. 29. xx. 31. xxiii. 28. Acts vii. 5. xxi. 5, 21. 1 Cor. iv. 14. vii. 14. 2 Cor. vi. 13. xii. 14. Gal. iv. 27. Eph. vi. 1, 4. Phil. ii. 22. Col. iii. 20, 21. 1 Thess. ii. 7, 11. 1 Tim. ii. 4, 12. v. 4. Tit. i. 6. 2 John 4, 13. Rev. xii. 4, 5. Hos. ii. 4. Ceb. Tab. 8. Æschin. 69, 15. Xen. Mem. ii. 2, 4.]

II. A remote descendant, Luke xvi. 25. and *τίκνα*, *rá*, plur. *posterity*, *poster.* John viii. 39. [Mat. iii. 9. Luke iii. 9. Acts ii. 39. xiii. 33. Rom. ix. 8. Gal. iv. 31. Rev. ii. 23. Jer. xxxi. 17.]

III. A city being by a beautiful prosopopoeia represented as a person, the *natives* or *inhabitants* of it are called *τίκνα* or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. [Gal. iv. 25.] Comp. Joel ii. 23. *Hl.* or *iv.* 6. Zech. ix. 13. and *θύγαρ* III.

IV. It is used as "a title of *condescension* and *tenderness* by which superiors addressed their inferiors, who were not properly their children." Doddridge on Mat. ix. 2. Mark ii. 5. [Luke xvi. 25. 1 Tim. i. 18. 2 Tim. ii. 1.] Comp. Josh. vii. 19. Eccles. xii. 12. and *θύγαρ* II. [Herodian, i. 2, 6. Achill. Tat. viii. p. 489.]

V. St. Paul calls *Onesimus* his *child* or *son*, *τίκνον*, because *begotten*, i. e. converted to Christ, by him. Philem. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13. and *πατήρ* V. [1 Tim. i. 2. Tit. i. 4. Comp. too 1 Kings xx. 35.]

VI. Believers are called *τίκνα* Θεοῦ, *children of God*, as being *regenerated* or *born again* by his Word and Spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8. for God is *light*, and they are *enlightened* by him. See Wolfius, and comp. under *νός* VIII. [Hos. xi. 1.] But,

VII. *Children of the devil* are such as act under his *influence*, and *resemble* that apostate spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are the *obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere Hebraisms; but see under *νός* XI.

IX. Joined with words expressive of *punishment*, it denotes *liable to* or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is Hebraical. So 2 Sam. xii. 5. *ἄξιός ἐστις*, a *son of death*, is one *worthy or guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2. *ἄξιός ἐστις*, *worthy of beating*. Comp. under *νός* XII. [See Is. lvii. 4. Hom. II. xxi. 151.]

Τεκνοτροφίω, ὦ, from *τίκνον* a *child*, and *τίτροφα* perf. mid. of *τρέφω* to *nourish*, *bring up*.—To *bring up* or *educate children*. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one.) Epictet. i. 23. *διατρίβειν ἀποσυνθελόντας τῷ σοφῷ ΤΕΚΝΟΤΡΟΦΕΙΝ*; 'Why (Epictetus) do you dissuade a wise man from *bringing up children*?' [Theodoret says, that *pious education* is implied by this word. See Suicer, ii. p. 1254.]

ΤΕΚΤΟΝ, οὐός, ὁ. The Greek Lexicons derive it from *τεύχω* to *fabricate* (which see under *τεῖχος*).—A *workman* in wood, iron, or stone, but especially in wood, a *carpenter*, *faber*. occ. Mat. xlii. 55. Mark vi. 3. [Many interpreters here think that ὁ *τίκτων* is put by metonymy for τοῦ *τίκτοντος* *νός*; but others say, that it was the custom of all the Jewish rabbis to learn some trade. 1 Sam. xlii. 19. 2 Sam. v. 11. 1 Kings vii. 14. for *πύλιν*, which means, *καρ' ἔκχλην*, a *carpenter*. See 2 Kings xxii. 6. Dion. Hal. Ant. iv. 17. Xen. Mem. i. 2, 37.]

ΤΕΚΩ. See under *τίκνω*.

Τέλειος, α, ον, from *τελέω* to *complete*, *perfect*.

I. *Complete*, *perfect*. [1 Cor. xiii. 10. James i. 4, 17<sup>1</sup>, 25. 1 John iv. 18. And referring to mental or moral qualities, Mat. v. 48. xix. 21. Rom. xii. 2. Phil. iii. 15. Col. i. 28. iv. 12. James iii. 2. Gen. vi. 9. 1 Kings viii. 62. xi. 4. xv. 3, 14. 1 Chron. xxviii. 9.] On Mat. v. 48. Bp. Sherlock<sup>2</sup> observes, that the precise meaning is, "Let your love be *universal*, unconfin'd by partialities, and with respect to its objects, as large as God's is." Comp. Luke vi. 36. and see Elader and Wetstein on Mat.

II. *Adult*, *full-grown*, of *full age*, as opposed to *παιδιά* *little children*, or *νηπιοί* *infants*. In this view it is applied spiritually to Christians, 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15. where see Macknight, as also on 1 Cor. ii. 6. As in Eph. iv. 13. we have *ἄνδρα ΤΕΛΕΙΟΝ*, so in Epictetus, *Enchirid. cap. 75.* we read *οὐκ ἐστὶ ἐν μεράσιον, ἀλλ' ἄνθρωπος ἡδὴ ΤΕΛΕΙΟΣ*, 'thou art no longer a youth, but a *man at full age*.' Raphaelius shows that Xenophon, as well as Arrian, uses the phrase in the same sense; and that Polybius applies it figuratively to the mind. See also Wetstein on Heb. v. 14. [See 1 Chron. xxv. 8. Wisd. ix. 2. Apollod. Bibl. i. 2, 1. iii. 7, 6. Polyb. v. 29, 2. Ælian, V. H. xiii. 1. and the commentators on iv. 3. and Callim. H. in Jov. 57.]

Τελειότης, ητος, ἡ, from *τέλειος*.

I. *Perfection*, *perfectness*. occ. Col. iii. 14. where charity or love is called *σύνδεσμος τῆς τελειότητος* the *bond of perfectness*, i. e. says Whitby, the *most perfect bond of union*<sup>3</sup> among Christians, Eph. iv. 15, 16; (comp. ver. 3. and John xvii. 23.) the *end* and the *perfection* of the commandment, 1 Tim. i. 5; that which *fulfils* the rest, Rom. xiii. 8. (comp. ver. 9, 10.) and that which renders us *perfect* and *unblameable in holiness* before God, 1 Thess. iii. 12, 13.

II. *Perfection*, i. e. says Whitby, *doctrines which will render persons perfect men in the knowledge of Christ*. occ. Heb. vi. 1. Comp. under *τέλειος* II.

Τελειόω, ὦ, from *τέλειος*.

[I. To *complete*, *finish*. Luke ii. 43. (of time,) Acts xx. 24. In] Luke xlii. 32. Kypke renders it actively, and understands it both of the *finishing* of our Lord's teaching and miracles, and of the *end* of his life. And in this latter view he

<sup>1</sup> [Schleuser says, that the word here means *rendering perfect*, and so in ver. 25. But this is without authority or necessity.]

<sup>2</sup> Diac. xlii. vol. iii. p. 308.

<sup>3</sup> [Comp. Wisd. xlii. 17.]

cites from Plutarch, Consol. ad Apoll. t. ii. p. 111. C. TEAEIOYNTA τὸ ζῆν 'ending their life.' So Wetstein from Josephus, Maccab. § 7. 'O holy life! ὃν πιστῇ θανάτου σφραγὶς 'ETE-ΔΕΙ'QSEN, which the faithful seal of death finished.' So Eusebius and other ancient Christian writers often apply it to the death of the martyrs. See Raphaelius, Semicent. Annotat. p. 8. and Suicer, Thesaur. under τελειώω 11. [Wahl also construes the fut. mid. in this place as active, *I shall finish my works*. Schleusner thinks that it should be taken passively, and construes it *I shall die* (i. e. *be brought to an end*). Hesychius has τελειος ἡμέρα, ἡ ὑπάρτη, καὶ τὸν βίον τελειοῦσα. See Fischer, Prol. de Vit. Lex. N. T. p. 550. No. 18. The verb, too, occ. in this sense in Euseb. iii. de Vit. Const. c. 47. and especially of the death of martyrs. See Wisd. iv. 13. Euseb. H. E. iii. 35. vii. 15. To this head Wahl and Schleusner also refer (I think rightly) Phil. iii. 12. (see below, sense IV.) construing, *I have finished my course*, comparing with it Philo, Alleg. ii. p. 74. See 2 Chron. viii. 16. and comp. Neh. vi. 16. 1 Kings vii. 21. Polyb. viii. 36, 2.]

[II. *To discharge or fulfil*. John iv. 34. v. 36. xvii. 4. Diod. Sic. iii. 73.]

[III. *To fulfil*, (as a prophecy,) John xix. 28.]

IV. *To perfect, make perfect or complete*. Τελειοῦμαι, οὔμαι, pass. *to be made perfect or complete*. 2 Cor. xii. 9. Jam. ii. 22. It is spoken, Heb. xii. 23. of the spirits of just men *made perfect* "and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the *resurrection* also, Heb. xi. 40. (see Macknight,) Phil. iii. 12. In which latter text observe that τελετιώμαι is, like διαβον, δώκω, καταλαμβάνω, &c. in this passage, an agonistic term, denoting the *finishing* of one's race, (comp. 2 Tim. iv. 7.) and the receiving of one's *complete* reward. See Whitby and Wolfius on the place. [I am at a loss to reconcile this just remark of Parkhurst with his placing the word under this head. Add John xvii. 23. where the meaning seems to be, that *they may be perfectly united*. 1 John ii. 5. iv. 12, 17, 18. Parkhurst gives the passages Heb. vii. 19. ix. 9. x. 1, 14. under this head, without remark. Wahl and Schleusner construe the verb in them as signifying, *to render perfectly free from sin, expiate perfectly*, and so Ecumenius expressly explains the last passage.]

V. *To make Christ perfect*, Heb. ii. 10. i. e. "to consecrate him by sufferings to his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33. in LXX,) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2. [Schleusner and Wahl understand the verb in the passages alleged under this head as meaning, *to make one's condition perfectly happy, bless perfectly, lead to glory as the proposed crown of bliss*. And they add, Heb. xi. 40. xii. 23. (with great propriety) as further instances of this sense.]

635 Τελείως, adv. from τέλειος.—*Perfectly, constantly, to the end*. occ. 1 Pet. i. 13. [Eccles. vi. 37. (in the Compl.) Judith xi. 6. 2 Mac. xii. 42. Fischer thinks this form Alexandrian, and τελίως Attic. See his Prol. xxx. de Vit. Lex. N. T. p. 674.]

Τελειώσις, τως, ἡ, from τελειώω.

I. *A completion, accomplishment*. Luke i. 45 [So Judith x. 9. (which Schleusner gives as Luke x. 9.) It is used in Jer. ii. 2. for *fulfilment of marriage vows*. See Eustathius ad Iliad. A. p. 832. and Poll. On. iii. 3, 38. on the use of τέλεος and compounds, as *to marriage*. In Ex. xxix. 38. it seems merely to denote *what fills*.]

II. *Perfection of priesthood*, both as to *appointment and intercession*. Heb. vii. 11. Comp. 19—24 ix. 9, 24. x. 1—4.

636 Τελειωτής, οὗ, ὁ, from τελειώω.—*A finisher, a perfecter*. occ. Heb. xii. 2. where Christ is called τὸν τῆς πίστεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτὴν, the leader in, and finisher of, faith, i. e. in his own person, who always believed and trusted in his heavenly Father himself, and so hath left us an example that we should follow his faith. Compare the following words, and see Wothin, Cur. Philol. [Schleusner deduces the meaning of this word otherwise. He says, that τέλειος is *to declare victor in the games, assign the reward to the conqueror*, referring to Faber, Agon. Sac. i. 18. and Salmas. ad Spartian. in Adrian. p. 123. Hence τελειωτής is the ἀγωνοθέτης, and therefore the *rewarder*. Bretschneider makes ἀρχηγός καὶ τελειωτής the same as ἀρχὴ καὶ τέλειος.]

637 Τελειοφορίω, ὤ, from τέλειος an end, perfection, and φορέω to bring, bear.—*To bring to perfection, as seed does the fruit*. occ. Luke vii. 14. Raphaelius cites a passage from Arrian, Epict. iv. 8. (p. 411. ed. Cantab.) where *seed* is in like manner said τελειοφορηθῆναι *to be brought to perfection*, i. e. by bearing perfect and ripe fruit. Strabo [v. p. 381.] applies the V. active to a race, and Plutarch, the adjective τελειοφόρα *to bear* in general, which bring their fruit to perfection. See more in Wetstein, and Kypke on Luke. (Joseph. Ant. i. 6, 3. Symm. Ps. lxxv. 10. Inc. Is. xxxvii. 27. The use of the word absolutely is a little remarkable. Hesychius has τελειοφορί· ἐντέλειος ἄγει. Comp. Joseph. de Mac. t. ii. p. 514. Soph. (Ed. C. 1550.)

Τελευτάω, ὤ, from τελευτή, which see.

I. *To end, finish, accomplish*. Thus often used in Homer, as Il. viii. 9. xiv. 280. xviii. 382 &c. al. freq. See Damm's Lexic. 2332, 3. [Eur. Phoen. 1608. Hence τελευτών is often taken adverbially for *at length*.]

II. *To end one's life, to die*. Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by Xen. Cyr. viii. p. 588. ed. Hutchinson, 8vo. ὅταν TEAEYTH'ΣΩ, 'when I shall be dead.' But Eustathius has justly observed that this application of it is elliptical; and accordingly in Herodotus, i. 32. we have repeatedly TEAEYTH'ΣAI TON B'ION, and TEAEYTH'ΣAI TON AIΩ'NA, 'to end one's life'.

<sup>1</sup> [On this use of the perf. pass. see Matthiae, § 493.]

<sup>2</sup> Doddridge.

<sup>3</sup> Mr. Clark's Note on Heb. ii. 10.

<sup>4</sup> [See Xen. de Re Eq. viii. 6. Aelian, V. H. xiii. 34.]

<sup>5</sup> [See, too, Aelian, V. H. vi. 2. Plato, in Protag. p. 118. Diog. L. x. 22.]

Comp. under *τελευτή* I. [Add Mat. xv. 4. xxii. 25. Mark vii. 10. ix. 44, 46, 48. Luke vii. 2. Acts ii. 29. vii. 15. Heb. xi. 22. Gen. vi. 17. 1 Chron. xxix. 28. Wisd. iii. 18. On the formula *θανάτῳ τελευτάω*, which some call an Hebraism, see Schwarz, Comm. Cr. p. 1313.]

*Τελευτή, ἥς, ἡ*, from *τελέω* to *end, finish*.

I. *An end, accomplishment*. Thus used in Homer, II. ix. 621. Od. i. 249, which Eustathius says is its ancient and proper sense. So BIOΓΟΙΟ ΤΕΛΕΥΤΗ, *the end of life*, II. vii. 104. xvi. 787. Thus likewise Herodotus, ΤΕΛΕΥΤΗ ΤΟΥ ΒΙΟΥ, i. 31. [Demosth. p. 481, 14.] Hence

II. By an ellipsis, *the end of life, death, decease*. occ. Mat. ii. 15. The later Greek writers apply it in the same manner. See Wetstein on Ap[osto]l. [Gen. xxvii. 2. Josh. i. 1. 1 Mac. ix. 23. Herodian vii. 10, 1. Lucian, Macrob. 12.]

*Τέλειω, ὧ*, from *τίλος* *an end, also tribute*, which see.

I. *To end, finish*. Mat. xi. 1. xiii. 53. [ix. 1. xxvi. 1. Luke ii. 39. xii. 50. John xix. 28. Acts xiii. 29. 2 Tim. iv. 7. Rev. xi. xv. 1, 8. xx. 3, 5, 7. Ruth ii. 21. Is. lv. 11. Neh. vi. 15.]

II. *To fulfil [as a prophecy]*. Luke xviii. 31. xxii. 37. John xix. 28, 30. [Rev. x. 7. xvii. 7. Ezr. i. 1. Pausan. Cor. vii. p. 126. Apoll. Bibl. ii. 4, 4.]

[III. *To observe, fulfil*. Rom. ii. 27. James ii. 8. Achill. Tat. ii. p. 91.]

IV. *To pay, as tribute*. Mat. xvii. 24. Rom. xiii. 6. [Plat. Alcib. i. p. 31. Xen. Mem. ii. 9, 1. Demosth. p. 1067, 27.]

V. *To go over, obire, peragrare*. Mat. x. 23. where Elsner and Wetstein show that Thucydides, Aristides, and Lucian apply it likewise to *travelling or journeying*. See also Raphaelius, Campbell, and Kypke. [Schleusner translates this place to *finish*, understanding *ὁδόν*. The Vulgate has *consummare*, and so Florus (i. 18.) has *consummare Italianam* for *peragrare*. So *δοξῆ* in Josh. iii. 17. Raphaelius and Wakefield agree with Parkhurst. See Thuc. iv. 78. Lucian, Toxar. 82. and *διareτέω* in Xen. An. i. 5, 7. Krumbholz thinks we are to understand *κέρυσσειν*. Bretschneider would understand *φεύγοντες*, not a very happy idea.]

ΤΕΛΟΣ, *εος, ους, τό*.

I. *An end, Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11. where of the Lord is the genitive of the agent. "Ye have seen in the history of that good man (Job) what a happy termination the Lord put to his sufferings."* Macknight. [See sense IV. Schleusner at first refers Mat. x. 22. xxiv. 6. Luke xxii. 37. to this head, but afterwards to the same head as Parkhurst does. Add Hebrews vii. 3.] Τὸ τέλος, used adverbially, (the preposition *κατά* being understood,) *finally, q. d. at the end*. 1 Pet. iii. 8. *Εἰς τέλος*, Luke xviii. 5. may signify either *continually, perpetually, or at length* (comp. 1 Thess. ii. 16. [where Bretschneider says *entirely*, and Schleusner construes *ad interitum, ad interuentionem usque*,] and Macknight there); or else, with Raphaelius, we may render it *quite, entirely*; in which last sense he observes that Polybius constantly uses it; but on both these latter

interpretations it is manifest that *εἰς τέλος* must be joined, not with *ἐρχομένη* but with *ὁπωπιάζω*. See Wolfius and Wetstein on Luke. Τίλος *ἔχειν, to have an end*, i. e. either to *come to an end*, Mark iii. 26; or to *be accomplished*, as prophecies, &c. Luke xxii. 37'. Wetstein shows that the Greek writers likewise use it in both these senses. Comp. also Kypke on Luke.

II. It seems particularly to refer to the *end of the Jewish polity*, by the destruction of *Jerusalem*, and the dispersion of the *Jews*. Mat. xxiv. 6, 13. Comp. Mat. x. 22. where see Wolfius. [Schleusner says, the word signifies generally, *overturn, end*, and puts under this head also Mark xiii. 7, 13. Luke xxi. 9. Comp. Josh. viii. 24. x. 20. 2 Chron. xxxi. 1. in Hebrew and Greek.]

III. *The end of life, death*, Heb. iii. 6, 14. Comp. Heb. vii. 3. and *τελευτή* I. and II. [Schleusner adds, John xiii. 1. 1 Cor. i. 8. 2 Cor. i. 13. iii. 13. Heb. iii. 6, 14. vi. 11. James v. 11. (where, says he, most interpreters understand the *death* of Christ; but see next head.) Rev. ii. 27. Wisd. iii. 19. Ælian, V. H. iii. 25. Herod. iii. 65. Joseph. Ant. viii. 15, 4.]

IV. *An end, event*. Mat. xxvi. 58. [Schleusner here mentions two other interpretations of James v. 11. Either *the happy event or end* of all Job's troubles granted him by God, or *the happy event* of all the troubles endured by Christ for mankind. He prefers the last. Pind. Ol. xiii. 146. Demosth. 292, 22. Test. xii. Patr. p. 689. Joseph. Ant. ix. 4, 4. Schleusner adds also Eccl. vii. 3.]

V. *An end, scope*; in which sense Elsner observes that *τίλος* is applied by Arrian. Rom. x. 4. Comp. Gal. iii. 24. [Schleusner understands the place of Romans thus, *Christ made an end of the Mosaic law*². Estius and Elsner understand *the fulfilling of the law*, referring to Luke xxii. 37. Macknight says, *Christ is the end for which the law was given*, i. e. it was intended to lead men to believe in Christ, which is, I suppose, what Parkhurst means. So Bretschneider, citing Joseph. B. J. vii. 5, 6. Philo, de Vit. Mos. i. p. 626. *προβλεπειν ἐν αὐτῷ τίλος ὧν ἔσται τοὺς ἀρχομένους*.]

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9. Kypke shows that the Greek writers³ apply it, in like manner, to the *event*, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred*. Thus Raphaelius, who shows, that in Arrian, Epictet. i. 20. it is used in the same sense. occ. 1 Tim. i. 6. *now the sum τῆς παραγγελίας of the charge, &c. of that, namely, mentioned ver. 3. is charity*. [See Eccl. xii. 13. Polyb. Hist. i. 1. Diog. L. ii. 87. Arrian; D. E. i. 20. So *finis* in Cic. ad Att. xii. 6.]

¹ [See Joseph. Ant. II. 5, 3. iv. 6, 5. vii. 14, 8. Dion. Hal. i. 19. Kypke i. 327.]

² [He explains τὰ τέλη τῶν αἰώνων, 1 Cor. x. 11. as *the ends of the Mosaic dispensation*; and so Macknight, adding, however, that it may mean the *last dispensation*, i. e. the *Gospel* age, distinguished from the *patriarchal* and *Mosaic*.]

³ [Pind. Ol. i. 81. Joseph. Ant. vi. 1, 2. Philo, de Char. p. 717.]

VIII. *An impost or tax, properly on goods or merchandise, custom, vectigal.* Mat. xvii. 25. Rom. xiii. 7. See Wetstein on Mat., and Kypke on Rom. [Xen. de Vect. iv. 19, 20. Reiske, Ind. Gr. Dem. p. 282.]

Τελώνης, ου, ὁ, from τέλος *tax, custom*, and ἐνίμαι *to buy, farm*.—*A farmer and collector of the taxes or public revenues, a publican.* These publicans may be distinguished into two classes, the superior and inferior; both of whom were sometimes called in Greek τελῶναι. Now it is certain that <sup>1</sup> the superior or principal farmers and collectors of the taxes, throughout the Roman empire, were of the equestrian order, or Roman knights: but it appears that the τελῶναι mentioned in the gospels were mostly Jews. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferior sort, a kind of *custom-house officers*, portitores, (see Mat. ix. 9.) under the equestrian publicans. Zaccheus, however, though a Jew, is called ἀρχιτελώνης, (see Luke xix. 2, 9.) a *chief publican*, which seems to denote that he *farmed some part of the public revenues for himself*, and had inferior τελῶναι or collectors under him. See Wolfius. And indeed there is no absurdity in supposing that he might be a Roman knight, as well as those Jews who are expressly said by Josephus, de Bel. ii. 14, 9. to have been ἀνδράς ἰππικῶν τάγματος—ὧν εἰ καὶ τὸ γένος Ἰουδαίων, ἀλλὰ τὸ γένος Ῥωμαίων ἦν, 'men of the equestrian order, whose dignity was Roman, though their descent was Jewish.' No wonder that the Jewish τελῶναι, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men, (whom the Greeks likewise reckoned infamous, see Kypke on Mat. v. 46<sup>2</sup>.) but also the great aversion which the Jewish people in general then had to the Roman government, and how natural it was for them to regard those Jews who assisted in collecting the Roman tribute as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the publicans, see Wetstein on Mat. v. 46. Suicer, Thesaur. in τελώνης, Whitby on Mat. ix. 11. and Lardner's Credibility of Gospel Hist. book i. ch. ix. § 10, 11. [Mat. v. 47. ix. 10. xi. 19. xxi. 31, 32. Mark ii. 15, 16. Luke v. 27, 29, 30. vii. 29, 34. xv. 1. xviii. 10—12. On the abhorrence felt for them by the Jews, see Carpzov. ad Scheekard. Jus Reg. p. 277. and Goodwin, Moa. and Aar. i. 2. p. 12.]

Τελώνιον, ου, τό, from τελώνης.—*A place for receiving custom, a custom-house.* So the Syriac version in all the three following passages, ܬܠܘܢܝܘܢ *the house of tribute.* occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. Campbell, whom

see, on Mat., renders it "the toll-office." [See Poll. On. ix. 6, 38. It signifies also (according to Valck. Diatr. p. 280.) the toll itself.]

ΤΕΜΝΩ, to cut. This simple verb occurs not in the N. T., but is here inserted on account of its compounds and derivatives.

Τίρας, αρος, τό, q. τρίας from τρέω *to tremble, be terrified*, which see.—*A prodigy, a miracle*, because it is apt to strike men with terror, or make them tremble. "Τίρας," says Minert, "differs from σημεῖον; for the latter is used for any ordinary sign, even where there is nothing miraculous, but τίρας is always taken for a portent, or prodigy, such as are called mirabilia." And the etymologist, διαφέρει δὲ σημεῖον τίρας Τίρας λέγεται τὸ παρὰ φύσιν γινόμενον, σημεῖον δὲ παρὰ τὴν κοινὴν συνήθειαν γινόμενον 'τίρας differs from σημεῖον; τίρας is somewhat supernatural, σημεῖον what is unusual.' (Mat. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 22, 43. iv. 30. v. 12. vi. 8. vii. 36. xiv. 3. xv. 12. Rom. xv. 19. 2 Cor. xii. 12. 2 Thim. ii. 9. Heb. ii. 4. Ex. iv. 21. Deut. iv. 34. Joel ii. 30. Dan. iv. 2. Xen. Mem. i. 4, 15. Herod. ii. 82. Hom. Od. M. 394.)

Τισσαράκοντα, αί, αὶ, τό, undeclined, from τισσάρις, —ρα, four, and ἀκοντα or κοντα the decimal termination. See under ἰσδομεκοντα.—*Forty.* Mat. iv. 2. et al. freq.—On 2 Cor. xi. 24 observe, that there is an ellipse, not unusual in the best writers, of the N. πληγὰς strokes (see Bos, Ellips. p. 177. and Wetstein on Luke xii. 47): and that as by the law, Deut. xxv. 3. not more than forty strokes were to be inflicted on a man who had deserved beating; hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to thirty-nine. This is evident, not only from the above text in 2 Cor. but from two passages in Josephus, Ant. iv. 8, 21 and 23. who represents the law itself as ordering πληγὰς τισσαράκοντα μᾶς λειτούργησεν ἑστὶς stripes save one. The modern Jews observe the same custom, as appears from the case of the wretched Acosta<sup>3</sup>. See also Wolfius and Wetstein on 2 Cor.

Τισσαρακονταετής, ἑος, οὗς, ὁ, ἡ, from τισσαράκοντα forty, and ἔτος a year.—*Containing, or consisting of, forty years.* occ. Acts vii. 23 xiii. 18.

ΤΕΤΣΑΡΕΣ, Attic ΤΕΤΤΑΡΕΣ, ων, αἱ, αὶ, καὶ τὰ τισσαρά, Att. τισσαρά. —*Four.* Mat. xxiv. 31. et al. freq.

Τεσσαρεκαδικατος, η, ον, from τισσαρες four, και and, and δикаτος tenth.—*Fourteenth.* occ. Acts xxvii. 27, 33. [Gen. xiv. 5. Ex. xii. 6.]

Τετραταῖος, α, ον, from τετρας four.—*Being four days, or the fourth day, in a certain state, [or rather, one who does or suffers any thing on the fourth day, or for four days.]* occ. John xi. 39. where Raphaelus, on comparing ver. 17. observes that the word relates to the time, not of Lazarus's death, but of his burial. But it may,

<sup>1</sup> Thus Cicero, "certe hunc homini nulla spes salutis esset, si Publicani, hoc est, si Equites Romani judicarent." In Verr. iii. 72. "Flos enim Equitum Romanorum—Publicanorum ordinis continetur." Pro Cn. Planc. 9. "Omnes Publicanos, totum ferè Equestrem ordinem." De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "Ad frumenta et pecunia vestigia, cetera publicorum fructuum, societati-bus equitum Romanorum agitabantur." Annal. iv. 6.

<sup>2</sup> [From Cic. ad Att. vi. 3. we may gather, I think, that the higher order of publicans were rapacious, as well as the lower. He says, that he pays them great attention, but adds, "officio ne cui molesti sint."] (616)

<sup>3</sup> See the Exemplar Humanae Vitae annexed to Lab-borch's Amica Collatio, p. 350. and Bayle's Dictionary in Acosta, note (E).

notwithstanding, refer to the former; for the Jews used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —αἰός to the time of a person's death. Thus Herodotus, ii. 89. says that 'the bodies of the more noble and beautiful Egyptian women were not delivered to be embalmed immediately after their decease, ἀλλ' ἔτιδεν ΤΡΙΤΑΓΓΑΙ ἢ ΤΕΤΑΡΤΑΓΓΑΙ γίνωνται, but after they had been dead three or four days.' So Philostratus, cited by Wetstein, (whom see,) ΤΡΙΤΑΓΓΑΙ ἡδὲ κεῖμένου τοῦ νεκροῦ, 'the man now lying dead three days, or on the third day.' And Xen. Cyr. Exp. vi. p. 455. ed. Hutchinson, 8vo, says of certain men who had been killed, νεκρούς—ἡδὲ γὰρ ἦσαν ΠΕΜΠΤΑΓΓΟΙ, 'for they had now lain dead five days.' [See for similar words, Thuc. ii. 97. iii. 3. Theocrit. ii. 4. 119. Hom. Il. A. 424. Od. X. 266.]

Τέταρτος, η, ον, from τέτταρες four. See τίσσαρις.—Fourth. Mat. xiv. 26. [Mark vi. 48. Acts x. 30. Rev. iv. 7. vi. 7, 8. viii. 12. xvi. 8. xxi. 19. Gen. i. 19. ii. 14. Ex. xx. 5. Prov. xxx. 15, 18.]

Τετράγωνος, ου, δ, ἡ, from τετράς a quaternion, four, and γωνία a corner, angle.—Four-cornered, quadrangular, four-square. occ. Rev. xxi. 16. [Comp. Ex. xxvii. 1. xxx. 2. 1 Kings vii. 5. Ez. xliii. 16. xlv. 2. xlviii. 20. in Hebrew and Greek. Xen. de Rep. L. xii. 1. Herod. i. 178.]

Τετράδιον, ου, τό, from τετράς a quaternion, four.—A quaternion, a party consisting of four soldiers, which number, according to Polybius, cited by Raphaelius, constituted φυλακτίον a guard. occ. Acts xii. 4. The word is used by Philo Judeus. See Wetstein and Kypke. [There were four quaternions, for this reason: the night was divided into four watches, and the watch, therefore, changed every three hours. But it appears that there were two soldiers within and two without the doors of the prison. Therefore four were wanted for each watch. See Fischer, Prol. xix. p. 453. or Kühnöl. ad loc.]

Τετρακισχίλιοι, αι, α, from τετράκις four times, (which from τετράς or τέτταρες four, and the numeral termination —κις, which see,) and χίλιοι a thousand.—Four thousand. Mat. xv. 38. [xvi. 10. Mark viii. 9, 20. Acts xxi. 38. 1 Chron. xii. 26.]

Τετρακίσιοι, αι, α, from τετράς or τέτταρες four, and ἑκατόν a hundred.—Four hundred. Acts v. 36. [vii. 6. xiii. 20. Gal. iii. 17. Gen. xxiii. 16. Num. i. 29.]

Τετράμηνον, ου, τό, or rather τετράμηνος, ου, δ, ἡ, (see Wetstein Var. Lect. and Griesbach,) from τετράς, ἄδος, ἡ, four, (which see,) and μήν a month.—Four months, q. d. a four-month, as we say a twelve-month. occ. John iv. 35. [Judg. xix. 2. xx. 47. It occ. as an adj. in Polyb. xviii. 32, 5.]

Τετραπλός, οὐς; ὅη, ἡ; ὅον, οὖν; from τετράς or τέτταρες four, and πλός a termination denoting (like πλάσιον) times or fold, which from πῶλο to be. Comp. διπλός.—Four times more, fourfold. occ. Luke xix. 8.

Τετράπους, δ, ἡ, καὶ τὸ τετράπουν, Gen. τετράποδος, from τετράς four, and πούς, ποδός, a foot.—Four-footed. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΥΣ τράπεζα, a four-footed table. Hence, τετράποδα, τὰ, ζῶα being understood, four-footed beasts, quadrupeds. occ. Acts x. 12. xi. 6. Rom. i. 23. [Gen. i. 26. xxxiv. 21. Ia. xl. 16.]

Τετταρχίω, ὤ, from τετταρχής, which see.—To be a tetrarch, i. e. a prince or king of a fourth part of a kingdom. occ. Luke iii. 1. thrice. As to the tetrarchies of Herod Antipas and Philip, see under τετταρχής; with regard to that of Lysanias, I observe that Josephus mentions Λυσανίου τετταρχίαν, Ant. xviii. 7, 10; and xx. 6, 1, after naming Ἀβίλα, he adds expressly, ΛΥΣΑΝΙΑ Δὲ αὐτῇ ὑπογόνει ΤΕΤΤΑΡΧΙΑ, 'this was the tetrarchy of Lysanias.' In xix. 5, 1. he calls it Ἀβίλαν τοῦ Λυσανίου, 'Abila which had been Lysanias'; and mentions it as never having been under the government of Herod the Great. Now Abila was a city lying about six French leagues<sup>1</sup>, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. xiv. 7, 4. and 13, 3. Lysanias succeeded his father Ptolemy, the son of Menneus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. xx. 6, 1. See Lardner's Credibility of Gospel History, bk. i. ch. 1. § 5 and 6. and Wetstein's note on Luke i. 1.

Τετταρχής, ου, δ, from τετράς four, and ἀρχή a government.—A tetrarch. Strabo<sup>2</sup>, cited by Wetstein on Mat. xiv. 1. uses it for the prince of a fourth part of a province or people; but in the N. T. it denotes a prince or king (see Mat. xiv. 9. Mark vi. 14.) who reigns over the fourth part of a former kingdom. [Parkhurst should rather have said, that though this is its original sense, yet in the N. T. it means one who reigns over any part of a country; and is nearly the same as king or ruler.] Thus, by the will of Herod the Great, ratified, as to the main substance of it, by Augustus Caesar, Herod's kingdom was divided among his sons; Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Trachonitis, Auranitis, (by St. Luke, ch. iii. 1. called Iturea, see Relandi Palestina illustrata,) &c. Thus Josephus, de Bel. ii. 6, 3. speaking of Augustus's determination upon Herod's will, (of which see Ant. xvii. 8, 1. and de Bel. i. 33, 7 and 8.) says, 'One half of the kingdom he gave to Archelaus, and dividing the remaining half into two tetrarchies, he gave them to the two other sons of Herod, one to Philip, the other to (Herod) Antipas, &c.:' and Ant. xvii. 13, 4. 'Caesar constitutes Archelaus ethnarch or prince of half the country which had been subject to Herod; and dividing the other half into two parts, he committed it to the two other sons of Herod, Philip and (Herod) Antipas: to the latter were subject Perea and Galilee, producing a revenue of two

<sup>1</sup> See De l'Isle's Carte Particulière de la Syrie.

<sup>2</sup> [See Strabo, ix. p. 430. speaking of Thessaly being divided into four parts before Philip's time, each being called a tetrarchy.]

hundred talents a year; and to Philip, Batanea, with Trachonitis, and Auranitis, with a part of what was called Zenodorus's patrimony, yielded one hundred talents.' [Afterwards, on the death of Philip, his tetrarchy was added to Syria. And the tetrarchy of Herod Antipas (who was banished) and Gaulonitis were given to Herod Agrippa, son of Aristobulus. He is called often Herod, (Acts xii. 6, 11, 19.) or Herod the *tetrarch*, Acts xiii. 1. and *king*, Acts xii. 1.] occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to Herod Antipas, as it is also by Josephus, Ant. xviii. 6, 1. et al. See Lardner's Credibility of Gospel History, book i. ch. 1. § 3.

**Τετράς, ἀδος, ἡ**, from *τίτταρις*. See *τίσσαρις*.—Four of any thing, a *quaternion*, q. d. a *four*, as we say a *dozen*, a *score*, a *hundred*, &c. This word is inserted on account of its immediate derivatives.

#### ΤΕΥΧΩ.

##### 1. To be.

II. *To obtain*. In both these senses *τεύχω* is obsolete, or not used in the present tense; but hence we have in the N. T. perf. act. *τίτευχα*, 2nd aor. *ἔτευχον*, infin. *τυχεῖν*, particip. *τυχών*. See under *τυγχάνω*. [We have *τίτευχα* in Heb. viii. 6. See also 3 Mac. v. 32. and in some MSS. Job vii. 2.]

**Τίφρα, ας, ἡ**, *ashes*. Jude 7. Comp. 2 Pet. ii. 6. Tob. vi. 17. viii. 2.]

**Τεφρώω, ὦ**, from *τίφρα ashes*.—*To reduce to ashes*. occ. 2 Pet. ii. 6.

#### ΤΕΧΝΗ, ης, ἡ.

I. *Art*, Acts xvii. 29. [1 Kings vii. 14. Wisd. xii. 10.]

II. *An art, craft, trade*. Acts xviii. 3. Rev. xviii. 22. [Comp. 1 Chron. xxviii. 21. Eccles. xxxix. 39.]

**Τεχνίτης, ου, ὁ**, from *τίχνη*.—*An artificer, craftsman, workman*. occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called *τεχνίτης the artificer or forner* of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by Arrian, Epictet. i. 6. not far from the beginning. [Deut. xxvii. 19. 1 Chron. xxii. 15. Jer. x. 9. xxiv. 1. Ælian, V. H. vii. 5.]

**ΤΗ'ΚΩ**.—*To dissolve, melt*, by fire, in a transitive sense. Hence, *τήκομαι*, pass. *to be dissolved, melted, or to melt*, by fire, as wax, or the like. occ. 2 Pet. iii. 12. where, according to Griesbach, eleven MSS., one of which is ancient, read *τακήσεται*. Comp. Is. lxiv. 1, 2. Mic. i. 4. in the LXX. See also Ps. xxii. 14. lviii. 8. lxviii. 2. in which passages likewise this word is applied to *wax* for the Heb. *דָּגַל* *to melt*. [It does not seem that the verb applies only to melting by heat, but generally to liquefying, either by heat or moisture. See Xen. Mem. iii. 1, 7. Diod. Sic. i. 38. Comp. Ez. xxiv. 11. Nahum i. 6.]

**Τηλαυγῶς**, adv. from *τηλαυγής shining afar* or *to a distance*, *rependent*, which from *τῆλε afar*, and *αὐγή splendour*.—*Clearly, plainly*, spoken of seeing. occ. Mark viii. 25. [Diod. Sic. i. 50. The word *τηλαυγής* occ. Job xxxvii. 21. and *τηλαύγημα* and *τηλαύγησις* Ps. xvii. 14. and Lev. xiii. 23.]

**Τηλαυγῶς**, *τηλαυγῆς*, *τηλαυγῶς*, from *τηλικός so great*, (which from *ἥλικος how great*.) and the pronoun *οὗτος this, the same*.—*So great*. occ. 2 Cor. i. 10. Heb. ii. 3. James iii. 4. Rev. xvi. 18. [2 Mac. xii. 3.]

#### ΤΗΡΕΩ, ὦ.

I. *To keep, watch, guard*. See Mat. xxvii. 36, 54. xxviii. 4. Acts xii. 5, 6. xvi. 23. xiv. 23. xxv. 4, 21. [Song of Solomon, vii. 13.]

II. *To keep, reserve*. John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. *τηρημήνους*, 2 Pet. ii. 4. *to be kept, servandos*. Comp. under *ἱερωθῆναι*, and *καταγινώσκω* II. But observe that in 2 Pet. ii. 4. one ancient and many later MSS., with several printed editions, read *τηρουμένων*; which reading is embraced by Wetstein and Griesbach, the latter of whom has received it into the text. [See Song of Solomon, viii. 11.]

III. *To keep, preserve*, as opposed to *losing*. Jude 6.

IV. *To keep, observe*, as commands, ordinances, traditions, a law, or the law. See Mat. xix. 17. (where see Wetstein,) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. [xiv. 15, 21, 23, 24. xv. 10. xvii. 6.] Acts xv. 5. [xxi. 25. 1 Tim. vi. 14. James ii. 10. 1 John ii. 3—5. iii. 22, 24 v. 2, 3. Rev. ii. 26. iii. 3, 8, 10. xii. 17. xiv. 12.] So the excellent Raphelius, on 2 Tim. iv. 7. explains *τητήρηκα τὴν πίστιν*, *I have kept*, not my *faith* or *confidence* in Christ, but my *fidelity* to him, as a soldier to his commander; and he shows that the phrase *τητήρηκα τὴν πίστιν* is often applied in Polybius for *preserving one's fidelity, or faithfully discharging one's obligations*. See also Wetstein and Kypke. [1 Sam. xv. 11. Prov. viii. 34. xvi. 3. Herodian vi. 6, 2. vii. 9, 7. Most writers refer John xv. 20. to this head; but Schleusner construes the verb there, *to watch* *isiduously*, and refers to the context and Luke xi. 53. Gen. iii. 15. Gataker, Op. Crit. 107. Schwarz, Comm. Cr. 1319.] In Acts xxi. 25. the words *μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ*—are wanting in the Alexandrian, and two later MSS., are unnoticed in the ancient Syriac, Vulgate, Æthiopic, Coptic, and (Erpenius's) Arabic version, and are marked by Griesbach as probably to be omitted.

[V. *To preserve*, applied either to preserving one fixed and determined in opinion or conduct, as John xvii. 12. 2 Cor. xi. 9. Eph. iv. 2. 1 Thess. v. 23. 1 Tim. v. 22. 2 Tim. iv. 17. James i. 27. Jude 1, 6, 21. Marc. Antonin. ad se ipsum, vi. 23. Wisd. x. 3; or, to preserving from danger, vice, &c. John xvii. 15. Rev. iii. 10. Prov. vii. 3. xvi. 18. Schleusner understands the verb in 1 John v. 18. and Rev. i. 3. xxii. 7, 9. as meaning, *to attend to any thing, to observe*; but I think they may be put under this head.]

#### Τήρησις, τως, ἡ.

I. *A keeping, or observation*, [as] of commandments. 1 Cor. vii. 19. [Eccles. xxxv. 22.]

II. *Custody, hold*. Acts iv. 3. See sense II. [It is the *keeping guard* or *watch* in 1 Mac. v. 18.]

III. *A place of custody, a prison*. Acts v. 18. So Thucydides, vii. 86. cited by Blackwall (Sacred Classics, vol. i. p. 32.) and by Wetstein, uses in like manner *ἀσφαλιστῆρην* ΤΗΡΗΣΙΝ for 'the securest hold or place of confinement for prisoners.'

Thus the Scholiast here explains *ῥήσιν* by *φύλακιν*. [Polyb. vi. 59, 5<sup>1</sup>.]

Τί, neut. of *τίς*, which see.

Τίθημι.

I. To place, put, lay. [(1.) Properly, Mat. v. 15. Mark iv. 21. Luke viii. 16. xi. 33. (Gen. xxiv. 2, 9. Deut. xxvii. 15); of putting persons in prison, Mat. xiv. 3. Acts iv. 3. v. 18, 25. xii. 4. Gen. xl. 3. xli. 10. xlii. 17. 2 Sam. xxii. 27; of putting a body in the tomb, Mat. xxvii. 60. Mark vi. 29. xv. 47. xvi. 6. Luke xxiii. 53, 55. John xi. 34. xix. 41. xx. 2, 13, 15. Acts vii. 16. ix. 37. xiii. 29. Rev. xi. 9. Gen. i. 26. 1 Kings xiii. 30; of laying a foundation, Luke vi. 48. xiv. 29. 1 Cor. iii. 10, 11. Ezra vi. 3; of placing a stumbling-block, &c. Rom. ix. 33. xiv. 13. 1 Pet. ii. 6. Hos. iv. 18. Ps. cxix. 109; with *ἔτι* to lay, lay upon, Mark x. 16. (Job xxi. 5.) John xix. 19. Acts v. 15. 2 Cor. iii. 13. Rev. i. 17. x. 2. See 1 Kings ii. 25. (It is improperly used with *ἔτι* in Mat. xii. 18. in the sense of sending the spirit on, giving it to one. See Is. xlii. 1. and comp. Ezek. xli. 30.)—with *ἐνώπιον*, *πρός*, and *παρά*, to lay down any thing before or by one. See Luke v. 18. (and comp. Mark vi. 56. Ez. xvi. 18.) Acts iii. 2. (*πρός*) and iv. 35. v. 2. In the two last places Schleusner observes, that to lay a thing at one's feet, is to give it up to him. Some writers, as Bretschneider, explain the phrase *τίθιναι τὰ γόνατα* by an ellipse of *πρός τὴν γῆν*. Parkhurst refers it to the next head, to put down, and Schleusner says, to bend to the earth. It occ. Mark xv. 19. Luke xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5.—The verb is used of setting on food. John ii. 10. Bel and Drag. 14. Xen. An. vii. 3, 11. (2.) Improperly, with *ἐν τῇ καρδίᾳ* or *ἐς τὴν καρδίαν*, to fix in one's mind, Luke i. 66. xxi. 14. 1 Sam. xxi. 12. 2 Sam. xiii. 33. Is. xlii. 25. Jer. xii. 11; or, to reserve or reserve. Acts v. 4. and so with *ἐν τῷ πνεύματι*. Acts xix. 21. See Hagg. ii. 18. and Theod. Dan. i. 8.]

II. To put or lay down. Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21. Kypke observes, that though the proverbial expression, *αἶμας δ' οὐκ ἔθηκες*, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of Solon mentioned by Diogenes Laert. "Α ΜΗ' ΕΘΟΥ, ΜΗ' ΑΝΕΛΗ, ἰ δὲ μὴ, θάνατος ἢ ζημία, 'take not up what thou hast not down; otherwise the penalty is death.' See also Wetstein.

III. To put off, lay aside. John xiii. 4. [Perhaps from this meaning we may derive that of laying down one's life, (*τίθημι τὴν ψυχὴν*.) John x. 11, 15, 17. xi. 11. xiii. 37, 38. xv. 13, 17. 1 John iii. 16.]

IV. To lay by, reserve, reponere. 1 Cor. xvi. 2. [V. To constitute or appoint, as laws. Gal. iii. 19. (Dan. iv. 3. vi. 26. Ex. xxxiv. 10); thence

to settle, decree, appoint. Acts i. 7<sup>3</sup>. xxvii. 12. See also Mat. xxiv. 51. Luke xii. 46. (Jos. x. 12.) where we may construe to assign.—To appoint for a purpose. Josh. xv. 16. (Is. xxvii. 4. Test. xii. Patr. p. 636.)—To appoint, constitute, ordain, for an office.] Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. Homer uses the V. in a like sense, II. vi. 300.

Τὴν γὰρ Τρώες ἔΘΗΚΑΝ Ἀθηνᾶναις Ἱέρειαν.

For her Minerva's priestess Troy had made.

[Comp. 2 Pet. ii. 6. (where Schleusner, however, translates, to propose, exhibit, and compares Job xvii. 6.) Gen. xvii. 5. Lev. xxvi. 31. Is. v. 20. Nahum iii. 6. We may observe how often the verb occ. in this and the next sense with *εἰς*. Acts xiii. 47. 1 Thess. v. 9. 1 Tim. i. 12; in all of which it is to appoint, decree, destine (comp. Gen. xvii. 6. Jer. ix. 11. Ez. xiv. 8); and so I should render 1 Pet. ii. 8<sup>4</sup>.]

VI. To make, render. Thus 1 Cor. ix. 18. *ἀδάπανον τίθιναι*, to make unexpensive. Alberti has shown that the Greek writers apply the verb in the same sense; and to the instances he has produced, many more might be added from Hom. and Pindar. Thus Il. xvi. 90. *ἀτιμότερον δὲ μὲ ὀΐσεται*, 'you will make me more inglorious'; Odys. v. 136. *ὀΐσεται ἀθάνατον*, 'to make him immortal.' See Damm's Lex. col. 1038, 1039. and Kypke on 1 Cor. [This usage of *τίθημι* for *ποιῶ* is noticed by Athenaeus, xi. p. 501. There are many examples in the N. T. Matt. xxii. 44. Mark xxi. 36. Luke xx. 43. Acts ii. 35. 1 Cor. xv. 25. Heb. i. 13. x. 13. See Job xi. 13. Gen. xxxii. 12. 2 Sam. xxii. 34. Xen. Cyr. iv. 6, 2. viii. 73. Ælian, V. H. xiii. 6.]

VII. *Θίσθαι βουλὴν*, to give advice or counsel, to advise, censeo. Acts xxvii. 12; on which text Raphelius observes, that in Herodotus, iii. 80. *ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ* signifies in like manner, 'I give my opinion.'

<sup>3</sup> On Acts i. 7. Kypke objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words, which the Father hath appointed or determined by his own power; and he shows that Dionysius Halicarn. and Demosthenes apply the V. *τίθημι* to time in the sense of appointing; and that *ἐν* construed with *ἐξουσία* may signify by, he proves from Mat. xxi. 23. and the parallel places. The sense, then, of Acts i. 7. he says, is, that God, by his power, hath appointed certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things which it did not please the divine wisdom to reveal to them.

<sup>4</sup> *Εἰς δὲ καὶ ἐτίθησαν*, 1 Pet. ii. 8. In order to explain this difficult expression, Kypke remarks that the phrase *τίθεναι τινὰ εἰς τι* signifies to attribute or ascribe any thing to one, to assert somewhat concerning him. To prove which he cites from Plutarch, de Malign. Herod. p. 868. C. *τοὺς τὰ δόγματα παθεῖν ἐπὶ τῷ μὴ προσεῖναι τοὺς καλοὺς ὑπομεινῶντας* Εἰς τὴν ΑΥΤῆΝ ΕΘΕΤΟ ΚΑΚ'ΑΝ τοὺς προθυμώτατα Μηδισασι, 'to those, who suffered the utmost extremities rather than abandon their honour, he ascribes the same malignity as to the most forward partisans of the Medes;' and Adv. Colot. p. 1114. D. Εἰς μὲν τὴν τοῦ ἐνός καὶ ὁστος ἸΔΕ'ΑΝ ΤΙΘΕΤΑΙ τὸ νοητὸν—Εἰς δὲ τὴν ἈΤΑΚΤΟΝ ΚΑΙ ΦΕΠΟΜΕΝΟΝ τὸ αἰσθητὸν, 'to the intelligible he attributes the form of the one, and the existing—but to the sensible (a form) disordered and subject to motion or change.' The meaning, therefore, of Peter is, that this stumbling of unbelievers, and particularly the Jews at Christ the corner-stone, had been long ago declared and foretold by the prophets, Christ himself, and others. Comp. Is. viii. 14, 15. Mat. xxi. 42, 44. Luke ii. 34. Rom. ix. 32, 33. Thus Kypke. Comp. προγράφω II.

<sup>1</sup> [We have in Hebrew *נָתַן* in Genesis xl. 4. and *נָתַן* in Gen. xiii. 19.]

<sup>2</sup> [Schleusner says, to deposit. Bretschneider makes it, to lay aside, set apart.]

*τίκτω*, from obsol. *τίκω*, the same, which see.

I. *To bring forth young, as a female.* [Mat. i. 21, 23, 25. Luke i. 31, 57. ii. 6, 7. John xvi. 21. Heb. xi. 11. Rev. xii. 2, 4, 5, 13. Comp. Gen. iii. 16. iv. 1. Is. xiii. 8.] In 2 aor. pass. *to be brought forth, to be born.* Mat. ii. 2. Luke ii. 11. It is applied to the Church, under the character of a woman, *bringing forth spiritual children.* occ. Gal. iv. 27. Comp. Rev. xii. 2, 4, 5, 13. [*τίκτω* is applied in good Greek also to males. See Hom. Il. φ. 188. Thom. M. p. 851.]

II. [Figuratively, of] the earth *bringing forth herbage.* Heb. vi. 7. [Phil. de Opif. p. 30. and 862. Eur. Cycl. 332.]

III. Of lust or concupiscence *bringing forth sin.* Jam. i. 15. [Comp. Soph. Aj. 522.]

ΤΙΨΑΩ.—*To pull, pluck, pluck off.* occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. [Diod. S. v. 21. Aristoph. Av. 286.] In the LXX it occurs in two passages, Ezra ix. 3. Is. xviii. 7. and in both answers to the Heb. *צָרַף* *to pluck off the hair, or to excoriate.*

ΤΙΜΑΪΩ, ὦ, from *τίμαται* perf. pass. of *τίω* *to honour*<sup>1</sup>.

I. *To honour, reverence, respect.* Mat. xv. 5. (where, if with six MSS., two ancient, we omit *καί* before *οὐ μή*, the construction will be easier. See Wetstein and Griesbach.) Mat. xv. 8. [xix. 19. Mark vii. 6, 10. x. 19. Luke xviii. 20.] John v. 23. viii. 49. xii. 26. Acts xxviii. 10. (Where Wolfius cites from Polybius, *ροῦσάταις* 'ΕΤΙΜΗΣΑΝ ΤΙΜΑΙ'Ε, and Wetstein from Isocrates, —*τίμεις αὐτοῦς* 'ΕΤΙΜΗΣΑΜΕΝ *ταῖς μεγίσταις* ΤΙΜΑΙ'Ε.) [Eph. vi. 2. 1 Pet. ii. 17.] On 1 Tim. v. 3. comp. *τιμή* IV. [Lev. xix. 32. Prov. iii. 9. xxvii. 8. Wisd. vi. 2. Eccles. iii. 3, 4, 6, 7. Eur. Phoen. 563. Xen. Cyr. ii. 4, 8. An. v. 8, 11. It will be observed, that in some of these passages the word signifies *to honour by gifts or rewards.*]

II. *To estimate, value.* occ. Mat. xxvii. 9. [Lev. xxvii. 8, 12, 14. Is. lv. 2. Zech. xi. 13. Dem. 183, 19. ed. Reiske.]

Τιμή, ἥς, ἡ, from *τιμάω*, or immediately from *τίμαται* perf. pass. of *τίω* *to honour*.

I. *Honoured, respected, reverence.* John iv. 44. Rom. xii. 10. xiii. 7. [1 Thess. iv. 4.] 1 Tim. i. 17. [1 Pet. iii. 7.] Comp. 1 Cor. xii. 23, 24. Col. ii. 23. *which things have indeed a show of wisdom, ἐν—ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τοῦ σώματος, πρὸς πληρομὴν σαρκός, in severity to the body, not in any respect or regard (paid to the body, namely) for the satisfying of the flesh.* [Add 1 Tim. vi. 16. Rev. iv. 9, 11. v. 12, 13. vii. 12. xix. 1. which, with 1 Tim. i. 17. Schleusner would rather translate *praise, worship, offered to one on account of his authority, dignity, and excellence.* See Ps. xxviii. 2. xcv. 7. In Rev. xxi. 24 and 26. he translates, *a gift offered to show reverence.* See Xen. Mem. i. 3, 3.]—*Δίδοναι τιμήν, to give honour.* 1 Cor. xii. 25. where Kypke shows that the phrase is used, not only by Theodotion, Dan. v. 18. but also by Euripides, Thucydides, and

Josephus.—*ἀπονέμουντες τιμήν*, 1 Pet. iii. 7. *giving or showing honour or respect.* The phrase *ἀπονέμουν τιμήν*, with a dative, is used in the same sense by many of the Greek writers, as may be seen in Wetstein and Kypke. See also Clement, 1 Cor. § 1.

II. *Honour, dignity, honourable or glorious reward.* Rom. ii. 7, 10. Comp. Heb. ii. 7, 9. [1 Pet. i. 7.]

III. *A public and honourable office.* Heb. v. 4. So in the profane writers, particularly in Herodotus, it is used for a *public office or magistracy.* See Raphaelius, Wolfius, and Wetstein. [Schl. enlarges this sense a little, saying, *authority, dignity bestowed on one, honourable office, and puts John iv. 44. (wrongly, I think),* Heb. ii. 7, 9. iii. 3. also under it. Comp. Ps. viii. 5. Ex. xxviii. 2, 36. Herodian, iii. 15, 9.]

IV. *A reward, stipend, maintenance.* 1 Tim. v. 17. where see Elaner, Wolfius, Wetstein, and Kypke, who cites the Greek writers often using *τιμή* for a *reward*, and produces Josephus, Polybius, and Demosthenes joining ΤΙΜΗΣ in this sense with 'ΑΞΙΩ'ΕΑΣ, 'ΑΞΙΟΥ'ΕΘΑΙ, 'ΕΞΙΟΥ'ΕΘΗ. He further remarks, that the double reward is spoken in respect of that which the widows, mentioned ver. 16. were to receive (comp. ver. 3); but he understands *διπλῆς* not in a determinate, but an indeterminate sense, *a greater or larger reward.* See Vitrings, de Synagog. Vet. ii. 3. p. 498. and comp. Macknight on 1 Tim. [Schleusner adds Acts xxviii. 10. unnecessarily. See Eccles. xxxviii. 1.]

V. *The value or price of a thing, a sum of money given for it, or which it is worth.* Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. [xix. 19.] Comp. 1 Cor. vi. 20. vii. 23. [Is. lv. 1. Num. xx. 12. Ex. xxxiv. 20. Xen. de Vect. iv. 18. Dem. 563, 8.]

VI. *Preciousness.* 1 Pet. ii. 7. *the preciousness of this stone namely, (comp. ver. 6.) is to you who believe, or to you who believe, this stone is precious.* [Schleusner says, this word means here *author of happiness*, opposed to *λίθος προσκόμματος* and *πίτρα σκανδάλου.*]

Τίμιος, α, ον, from *τιμή* *honour, price.*

I. *Honoured, respected, esteemed.* Acts v. 34. So Josephus and Dionysius Halicarn. cited by Wetstein, ΤΩ'Ε ΔΗ'ΜΩΙ—ΤΙ'ΜΙΟΣ, '*honoured by the people.*' [Hom. Od. K. 38. Joseph. B. J. vi. 13. Dion. Hal. Ant. v. 11. See Casaub. on Theophr. Char. p. 252.]

II. *Honourable, respectable.* Heb. xiii. 4.

III. *Precious, of great price, valuable.* 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 12. Comp. 1 Pet. i. [17.] 19. 2 Pet. i. 4. Jam. v. 7. [These last four passages Schleusner puts under the next head. I can see no reason for making two heads here. See Prov. iii. 15. viii. 11. 1 Kings v. 17. 1 Mac. xi. 27. Xen. de Vect. iv. 36.]

IV. *Valuable, dear.* Acts xx. 24.

Τιμωρής, ητος, ἡ, from *τιμός*.—*Worth, outliness.* occ. Rev. xviii. 19.

<sup>1</sup> [*Τίω* signifies *to honour* and *to pay*. Some derive the primary sense of *τιμή* and *τιμάω* from the one notion, and some from the other of these meanings. Having noticed this, the order of the senses in each of these words is of little matter.]



*riw*, which see,) and *ὁδῶν* to see, inspect.—*To punish*. occ. Acts xxii. 5. xxvi. 11. [Ex. v. 17. xiv. 15. 2 Mac. vii. 7. Xen. Cyr. i. 4, 9. Joseph. Ant. xvii. 9, 2.]

*Τιμωρία*, ας, ἡ, from *τιμωρός*, which see under *τιμωρίω*.—*Punishment*. occ. Heb. x. 29. [Prov. xix. 29. Xen. Cyr. iii. 1, 9.]

ΤΙ'Σ, neut. ΤΙ', gen. *τινός*.

I. Interrogative, I. *Who?* neut. *what?* Mark v. 30, 31. ix. 34. Luke vi. 11. et al. freq. On Luke i. 62. observe that *τίς* is in like manner redundant before *τι* in the purest Greek writers, particularly in Aristophanes. [Av. 1039. Nub. 773.] See Elsner and Wetstein.—Luke xi. 5.—*τίς εἰς ὑμῶν κ.τ.λ.* Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.—Mat. xix. 27. *τί ἀρα ἔσται ἡμῖν*; 'what reward therefore shall we have?' as Kypke renders the expression (comp. ver. 21); and shows that it is thus used in the Greek writers, as Wetstein also (whom see) more largely does. [Τίς followed by a negative particle, say Parkhurst and Schleusner, affirms *universally*, as 1 John ii. 22. *every one is a liar who denies*, &c. 1 John v. 5. Rev. xv. 4.—or denies universally, without a negative. Thus Mark ii. 7. *no one can forgive sins except God*. Mat. v. 13. vi. 27. Luke v. 21. John viii. 46. Acts viii. 33. Rom. ix. 12. xi. 34. (cited by Zonaras, col. 1730. as an instance.) 1 Cor. ii. 11.].—*τί γάρ μοι*, κ.τ.λ.; 1 Cor. v. 12. *what is it to*, or how does it concern or belong to, me, &c.† the verb *διαφέρει*, *προσέκει*, or *μίλει* being understood. The Greek writers use this elliptical expression in the same sense. See Elsner, Wolfius, Wetstein, Kypke, and Bowyer on the place. [Ælian, H. A. vi. 11. Eur. Ion 433.] *Τί μοι καὶ σοί*; John ii. 4. *ἐστὶ κοινὸν* or *ἐστὶ κοινὸν πράγμα* being understood, (see Bos, Ellipse, in *κοινόν*), q. d. *what is there common to me and thee?* or what common business is there between me and thee? i. e. *what have I to do with thee?* or rather, *what hast thou to do with me?* namely, in this matter of intimating to me when it is proper to work a miracle. So Mat. viii. 29. *τί ἡμῖν καὶ σοί*; *what hast thou to do with us?* ἡχθες—; *art thou come?* Comp. Mark v. 7. Josh. xxii. 24. Judg. xi. 12. 2 Sam. xvi. 10. 1 Kings xvii. 18. 2 Kings iii. 13. in LXX and Heb. Thus in Anacreon, Ode xvii. 4. *τί γὰρ μάχαις ἐσθλοί*; means not, *what have battles to do with me?* but, *what have I to do with battles?* So line 10, *τί Πλειάδεσσιν ἐσθλοί*; 'what have I to do with the Pleiades?' See Raphelius and Wetstein on Mat. viii. 29.—*Τί πρὸς ἡμᾶς*; *what is that to us?* Mat. xxvii. 4. *Τί πρὸς εἶς*; *what is that to thee?* John xxi. 22. So Arrian, Epictet. iii. 18. twice, ΤΙ' οὖν ΠΡΟΣ ΕΕ'; 'what then is that to thee?' See Raphelius, Wetstein, and Kypke.—[Τίς asks the question, *is there any one?* instead of *who?* or *what?* Mat. vii. 9. xii. 11. xxiv. 45. Luke xi. 5 and 11. xii. 45. James iii. 13.]

2. Admiration, Mark i. 27. iv. 41. [Schleusner refers Mat. xii. 48. to this head. *What particular dignity have my mother, &c.?* Kühnöl takes it in a different sense, *who are my mother, &c.?* i. e. *whom am I, as a heavenly teacher, to reckon my mother and my brethren, or to hold as dear as my nearest relations?* Fritzsche does not notice it. Schleusner gives exactly the same sense to Mat.

xxi. 10. Luke vii. 49. John i. 19. 1 Cor. iii. 5. Heb. ii. 6. as he does to this passage.]

3. *Murmuring*, or *disgust*, Mark ii. 7. Luke viii. 35.

4. *Fewness*, John xii. 38. Comp. Mat. xix. 25.

5. *Extenuation*, 1 Cor. iii. 5;—*contempt* and *chiding*, Acts xix. 15. See Raphelius on this text, who shows that Arrian, Epictet. iii. 1. repeatedly applies the expression *ὅτι τίς εἶ*; *who art thou?* in like manner. Comp. Rom. ix. 20.

6. *Desire*, or *wishing*, Rom. vii. 26.

7. *Whether*, of two! Mat. [ix. 5. xxi. 31. xxiii. 17.] xxvii. 17, 21. Luke v. 23. [xxii. 27.] John ix. 2.

8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27. [Mark iv. 41.]

9. *Of what manner, or kind?* qualis! See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.

[10. Τίς is used for *ὅς* or *ὅστις*. Mat. xv. 32. xxi. 16. Mark vi. 36. Luke xvii. 8. John x. 6. xix. 24. Acts xiii. 25. (Perhaps we should add Rom. viii. 26.) 1 Tim. i. 7.]

[11. It is used as expressing *deliberation*, as Luke vi. 11. xix. 48. See also Mat. xxvii. 22.]

12. Τί, neut. used adverbially or elliptically for *διὰ τί*, *why*, *wherefore?* Mat. vi. 28. viii. 26. [xi. 7. xix. 17.] xx. 6. et al. freq. *how? i. e. xard τί, as to what? quid?* 1 Cor. vii. 16. Comp. Mat. xvi. 26. [See Mat. xxii. 18., xxvi. 10. Mark ii. 24. viii. 12. xi. 3. Luke ii. 46. John i. 25. xiii. 12. Acts xiv. 15. xxi. 13. Rom. iii. 7. ix. 19. 1 Cor. xv. 29. It expresses remonstrance in this sense, as Mat. viii. 26. John xviii. 23. Rom. ix. 20. See Aristoph. Nub. 773. Theoc. Idyll. ii. 55. Eur. Phœn. 866. Anacr. Od. xiii. 8 and 9.]

13. Τί ὅτι—; an elliptical expression for *τί γίνονται ὅτι*—; (see John xiv. 22.) *What is this that?*— *Whence comes it, or how is it that?*— Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See Bos Ellipse, in *γίνεσθαι*. Τί ὅτι is several times used in the LXX for the Heb. *מָה הָיָה* *why? wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.

14. Τί γάρ; *what then?* [Acts xxvi. 8. Rom. iii. 3.] Phil. i. 18. where Kypke observes that Arrian, Epictet. iii. 25. applies it as equivalent to *τί οὖν*; which he had used a little below. Comp. γάρ 4.

[15. Τί οὖν; *what then?* a form of drawing conclusion. Rom. iii. 9. vi. 15. Comp. 1 Cor. xiv. 15, 26.]

II. [Indefinite, I. *any one, any body, a certain one, some one*. Mat. xi. 19, 27. xxi. 3. xxii. 46. Mark v. 23. viii. 26. Luke xxii. 35. Acts xxvii. 8. 1 Cor. vi. 12. Heb. ii. 6.] Τίς is sometimes added to proper names, *Τυράννου τινός*, of one *Tyrannus*, Acts xix. 9. *Μνάσωνι τινι*, one *Mnason*, Acts xxi. 16. where Raphelius observes that *τις*, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that Xenophon uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19. [In the plural *τινίς*, *some, any*. Mat. ix. 3. Acts ix. 2, 19. 1 Cor. ix. 22. And in the neut. Acts xvii. 20. xxviii. 44. 2 Pet. iii. 16.]

[2. Of time, *some*. Acts xviii. 23. 1 Cor. xvi. 7.]

[3. It is added to increase the strength of

strong expressions, as Heb. x. 27. *Æsch. Socr. Dial. ii. 34.]*

[4. For *τις*. James v. 13, 14.]

[5. *Εἰ τις* is very often nearly *whosoever*. Phil. iv. 8. 1 Tim. iii. 1, 5. v. 8. Rev. xiii. 9. Lys. Or. xi. 7. *Ælian*, V. H. v. 17.]

[6. *Τινὲς μὲν—τινὲς δέ, some, others*. Phil. i. 15. and without *μὲν*. Luke ix. 7, 8. See also 1 Tim. v. 24.]

[7. *Τι, something, anything*. Of course the sense is determined by the context. Thus it implies a *charge* or *complaint*. Mat. v. 23. xxi. 3. Acts xxv. 5. *anything* is put for *any fruit*, in speaking of a fig-tree. Mark xi. 13. Schleusner very unreasonably makes these separate senses of *τι*.]

[8. It abounds very often, and especially with nouns of number, as Luke vii. 19. 2 Cor. xiii. 5. Heb. ii. 7, 9.]

[9. It is often omitted. Mat. xxiii. 34. Luke xi. 49. 2 Kings x. 23. *Ælian*, V. H. x. 21.]

III. It imports *dignity* or *eminence*. Acts v. 36. where *τινὰ* signifies some *great* or *extraordinary* person. Comp. Acts viii. 9. Epictetus applies *τις* in like manner, *Enchirid. cap. 18. καὶ δόξῃ τινὲν εἶναι ΤΙΣ, ἀπάρτεται σεαυτῷ, 'and if you seem to any a considerable person, mistrust yourself.'* For more instances of the like application, see Wetstein and Kypke. But observe, that in Acts v. 36. fourteen MSS., three ancient, and several old *φάσις*, to *λατύν* add *μίαν*, as in Acts viii. 9; and so the Syriac translator appears to have read. The word *μίαν*, however, is not necessary to the sense, nor is it adopted by Wetstein or Griesbach.—*Τι*, neut., is used in a similar view, Gal. ii. 6. *δοκούντων εἶναι τι, seeming to be somewhat, i. e. considerable*. Plato has the same phrase, *Apol. Socrat. § 23. (p. 104. ed. Forster.) ΔΟΚΟΥΝΤΑΣ ΜΕΝ ΤΙ ΕἶΝΑΙ*; and in the same treatise, towards the end, Socrates, speaking of his own sons, *καὶ ΕΑΝ ΔΟΚΩ ΣΙ ΤΙ ΕἶΝΑΙ ΜΗΔΕΝ ὄντως, οὐκ αὖτις αὐτοῖς, κ. τ. λ. 'and if they think themselves something when they are nothing, hide them,' &c.*; where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in Wetstein on Acts and Gal.

**ΤΙΤΑΟΣ**, *ov, δ*, Latin. *A title, a board with an inscription*. So Hesychius, *τίτλος, πρυχίον, ἐπιγράμμα ἔχον*. occ. John xix. 19, 20. *τίτλος* is a word formed from the Latin *titulus*, which denotes an *inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This Suetonius, in Calig. 34. calls *titulus, qui causam poenæ indicat, 'the title, which showed the reason of the punishment.'* Comp. Suetonius in Domit. 10. and see more in Bp. Pearson on the Creed, art. 4. notes, and Lardner's *Credibility of Gospel History*, vol. i. book 1. ch. 7. § x. p. 334, 5.

**ΤΙΩ.**

I. In general, *to pay, repay, q. d. make a sufficient return for*. Thus used in Homer, *Odys. xiv. 166.*

— οὐτ' ἂρ' ἔγὼν εὐαγγέλιον τόδε ΤΙΩ.

These flattering tidings I shall not *repay*.

(622)

[*To pay the price*. 1 Kings xx. 39. It occ. in the sense of *repaying evil* or *punishing*. Prov. xx. 22. xxiv. 22.]

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. 2 Thesa. i. 9. where we have the expression *δικην τιῶν, to pay, i. e. to suffer punishment*, *luere poenas*; a phrase used by the best Greek writers. See Wetstein and Kypke. [Prov. xxvii. 12. *Ælian*, V. H. i. 24. xiii. 2.]

TOI, an emphatic particle, often joined to others.

1. *Truly, indeed*.

2. *Illative, therefore*. *Τοι* occurs not separately in the N. T.

*Τοιγαροῦν*, a conjunction, from *τοι* *truly*, *γάρ* *for*, and *οὖν* *therefore*.—*Wherefore* or *therefore, truly*. occ. 1 Thesa. iv. 8. Heb. xii. 1. [Prov. i. 31. Is. v. 26. Soph. Aj. 486.]

*Τοῦνυν*, a conjunction, from *τοι*, and *νυν* *now*.—*Therefore now, therefore*. occ. Luke xx. 25. 1 Cor. ix. 26. Heb. xiii. 13. Jam. ii. 24. [Is. ii. 10. v. 13.]

*Τοιοῦδε, -άδε, -όνδε*, from *τοῖος* *such*, (which from *ολος* *such as*), and the emphatic particle *τι*.—*Such, so remarkable*. It has nearly the same sense as *τοῖος*, but more emphatic. occ. 2 Pet. i. 17. [Ezra v. 4.]

*Τοιοῦτος, -αῦτη, -οῦτο*, and Attic *-οὔτερος*, from *τοῖος* *such*, and *οὔτερος* *this*.

I. *Such, such like*. Mat. xviii. 5. xix. 14. On Philem. 9. observe that *ΤΟΙΟΥΤΟΣ ὢν* is applied in like manner by the Greek writers, particularly by Herodotus and Xenophon. [Add Mark iv. 33. John iv. 23. ix. 16. Acts xxi. 25. xxvi. 29. Rom. i. 32. It abounds after *ὡς*, Mark xiii. 19. Comp. 2 Cor. xii. 2. and Rabbel Obs. Herod. p. 503. Num. xv. 13. Lev. x. 19.]

II. *Such, so great*. Mat. ix. 8. Mark vi. 2.

*Τοίχος, ov, δ*, from *τείχος* *the same*.—*A wall*. occ. Acts xxiii. 3. [Ex. xxx. 3. Ezra v. 8. Is. v. 5. Ez. xiii. 10.]

*Τόκος, ov, δ*, from *τίσκει* (Herod. i. 190.) *perf. mid. of τίσκει* or *οβολ. τίκει* *to bring forth*.

I. Properly, *a bringing forth, as of females*.

II. *Offspring brought forth*. [Artem. iv. 82. Xen. de Rep. Lac. xv. 5. Hes. ix. 13.]

III. In the N. T. *usury, increase, the produce* or *offspring*, as it were, of *money lent*. occ. Mat. xxv. 27. Luke xix. 23. [Ex. xxii. 25. Prov. xxviii. 8. Ez. xviii. 8. Joseph. c. Ap. 2, 27.] The Greek writers often use it in the last as well as in the two former senses.

*Τολμάω, ὦ*, from *τόλμη* *courage*, and *this* from *τάλῳ* *to sustain, support, dare*.

I. *To bear, sustain, support*. See Rom. v. 7. and Wetstein on that text. This seems the primary sense of the word; and thus it is used by Homer, *Odys. xxiv. 161. viii. 519.* and often by Theognis; see his *γνώμαι*, 442, 555, 591; and comp. Damm's Lex. col. 2298, 9. [Parkhurst says, that in Acts v. 13. 1 Cor. vi. 1. Jude 9. it is *to endure well, think proper, resolve*, as in Theognis, 377. The sense appears to me hardly distinguishable from this. Schleusner puts 1 Cor. vi. 1. under this head, and Acts v. 13. and Jude 9. under head II. Both passages are doubtful.]

He adds 2 Cor. x. 12. to this head, after More and Rosenmüller. Eur. Alc. 644.]

II. *To dare, be bold, have boldness or courage*, in an indifferent or good sense, sustinere. Mat. xxii. 46. Mark xv. 43. [Luke xx. 40.] Acts vii. 32. Rom. v. 7. 2 Cor. xi. 21. Phil. i. 14. [We may translate] *to venture, care, be inclined*, in Mark xii. 34. John xxi. 12; on both which texts see Bp. Pearce and Campbell. [Esther vii. 5. 2 Mac. iv. 2. Ælian, V. H. i. 34. See 2 Cor. x. 2. to take bold measures against. See Job xv. 12.]

**Τολμηρός, ὁ, ὄν**, which from *τολμάω*.—*Bold*. *Τολμηρότερον*, neut. [of the comp.] used adverbially, *more boldly, more freely*. occ. Rom. xv. 15. [Ecclus. viii. 18. Dion. Hal. iv. 28.]

**Τολμητής, οὗ, ὁ**, from *τολμάω*.—*Daring, presumptuous*. occ. 2 Pet. ii. 10. [Schleusner explains it *wicked*, such being the sense of *τολμηρός* in Ecclus. xix. 3.]

**Τομός, οὗ, ὁ**, *cutting, sharp*, which from *τίττω* perf. mid. of *τίμνω* to cut. [In the comparative *τομώτερος*,] *more cutting, sharper*. occ. Heb. iv. 12. [Hezechias has *τομός ὁ τίμνων τομώτερος* δξύτερος, *δυνάμενος τίμνειν*. The word is metaphorically used in this place, to express the efficacy and penetrating power of the word of God. So Phocyl. 118. *ἔκλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου*.]

**Τόξον, ου, τό**. Most of the Greek lexicon writers deduce it from *τάξω* or *τάω* to stretch.—*A bow, to shoot with*. occ. Rev. vi. 2. [Gen. ix. 13, 14, 16. Job xli. 20. Josh. xxiv. 12.]

**Τοπάzion, ου, τό**, a kind of *precious stone*, the *topaz* of the ancients. It is called by the moderns *chrysolite*. "It<sup>1</sup> is a transparent gem shining with the colour of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge." Pliny<sup>2</sup> relates, from Juba, that the *topaz* was so called from *Topazos*, an island in the Red (i. e. the Arabian or Indian) Sea; and that as this island was generally surrounded with *fogs*, it was thus denominated from *topazin*, which in the language of the Troglodytes signifies *to seek*. Thus Pliny. Observe the LXX constantly render the Heb. *תַּזְבִּיט* by *τωπάzion*, and the Vulg. by *topazius*. Comp. Heb. and Eng. Lexicon under *תַּזְבִּיט*, and New and Complete Dictionary of Arts, in *CHRYSLITE*. occ. Rev. xxi. 20. [Ex. xxviii. 17. Job xxviii. 17. Ps. cxix. 127; where Theodoret observes, that the *topaz* was, probably, in those days, esteemed above other stones, and so Suidas nearly. See Diod. Sic. iii. 39. Braun, de Vest. Sac. Heb. ii. 9. Salmas. ad Solin. p. 169. Epiphani. de Gemm. ii. p. 87.]

**ΤΟΨΟΣ, ου, ὁ**.

I. *A place, a particular portion of space* where any thing is, or is contained. [As (1.) the place occupied by any one. Mat. xxviii. 6. Mark vi.

16. Acts iv. 31. vii. 33. Luke xiv. 9, 10. John xx. 7. and so *τόπος τινός* a place belonging to any person or thing, as the sheath is called the place of the sword. Mat. xxvi. 52. Rev. ii. 5. vi. 14. And so in Acts i. 26.] *εἰς τὸν τόπον τὸν ἰδίον*, to his own place, that is, "to that miserable world which, in thy righteous judgment, is appointed for the reception of such *heinous offenders*, and the due punishment of such *enormous crimes*." [See what has been said on this point in *ἰδιος*. But it must be added here, that many commentators, as Theophylact, Æcumenius, Hammond, and others, construe the words *τὸν ἰδίον τόπον* with *λαβεῖν*, and not with *παρίβη*, and then consider *τόπος* as meaning an office, referring the phrase, not to Judas, but the newly-elected apostle. I still, however, adhere to Bishop Bull's opinion. (2.) The place where any thing is done. Luke x. 32. xix. 5. John iv. 20. v. 13. vi. 23. x. 40. xix. 20, 41. It is used figuratively, as the place, post, part. 1 Cor. xiv. 16. to fill the place of an unlearned person, i. e. to be an unlearned person. See Philo in Flacc. p. 979. Joseph. Ant. xvi. 7, 2. B. J. v. 2, 5.]

[II. *Place, space* where one can be, properly room. Luke ii. 7. (which is, however, referred by Schleusner to the first head.)] *Δοῦναί τόπον τινί, to give place to one*. Luke xiv. 9. So Plutarch, c. Græch. t. i. p. 840. E. ΔΟΤΕ ΤΟΨΟΝ ἈΓΑΘΟΙΣ, and Arrian, Epictet. iii. 26. ΔΟΣ ἈΛΛΟΙΣ ΤΟΨΟΝ. See Wetstein and Kypke; the latter of whom shows that the phrase is in like manner contrasted with *ΚΑΤΕΨΕΙΝ* (*τόπον*) by Polybius, and that this latter expression is used by Plutarch, Diodorus Sic., and Lucian. [But Schleusner from the context construes this phrase, *give up the first place*, referring the passage to sense I. Luke xiv. 22. Rev. xii. 3. xx. 11. (Dan. ii. 35. Ps. cxxii. 5.) Heb. viii. 7. Figuratively, *power, opportunity, license*.—*Place, room*, in a figurative sense. Heb. xii. 17. [Arrian, D. E. i. 9.] Eph. iv. 27. Comp. Rom. xii. 19; on which last text see Elsner and Wolfius, who explain *ὀργή* of the *divine anger* and *vengeance*,

<sup>1</sup> Thus Doddridge, in his Paraphrase, adding in a note, "that *ἰδίον τόπον* signifies a place proper and suitable for such a wretch, and therefore by God's righteous judgment appointed for him, many writers have shewn, and particularly Dr. Benson, in his History of the first Planting of Christianity, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71. and xvii. 12.)" As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then Clement, in his 1st Epistle to the Corinthians, § 3. speaking of St. Peter, says, that 'having endured not one or two, but many afflictions, *καὶ οὕτως μαρτυρήσας ἘΠΟΡΕΥΘΗ Εἰς τὸν Ὀφείλιο* ΜΕΝΟΝ ΤΟΨΟΝ τῆς δόξης, and thus being a martyr *εἰς τὸν τόπον* of glory that was due to him.' So Polycarp to the Philippians, § 5. says, that St. Paul and other martyrs are *εἰς τὸν Ὀφείλιο* ΜΕΝΟΝ αὐτοῖς ΤΟΨΟΝ, 'in the place due unto them;' and Ignatius to the Magnesians, § 5. using the very phrase of St. Luke in the Acts, says, *ἐκαστος Εἰς τὸν ἴδιον ΤΟΨΟΝ* μάλιστα *χωρεῖν*, 'every one is to go to his own place,' i. e. either of happiness or misery. Comp. Luke xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from Josephus, where one Eleazar, who held out the fortress of Masada against the Romans, is introduced saying to his companions that death sets our souls at liberty, and *εἰς τὸν Οἶκον* ἑαυτοῦ *καὶ καθαρὸν ὤψιν* τὸ ΤΟΨΟΝ ἈΠΑΛΛΑΪΣΣΕΘΑΙ, 'permits them to depart to a place of purity which is proper to them.' de Bel. vii. 8, 7. See also Elsner, Wolfius, and Wetstein on Acts, and Bp. Bull's English Works, vol. I. p. 41.

<sup>1</sup> Brookes's Nat. History, vol. v. p. 143. So Strabo, cited by Wetstein, of the *topaz*, *λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος*.

<sup>2</sup> "Juba *Topazon* Insulam in Rubro Mari a continēte stadiis ccc abesse tradit, *pebulo*cat et *ideo quæsitam sæpe navigantibus ex ea causâ nomen accepisse*. *Topazin* enim *Topazitarum* linguâ significationem habere *querendi*." Nat. Hist. xxxvii. 8.

(see next verse,) and cite from Plutarch, de Ira Cohib. t. ii. p. 462. B. δὲ δὲ μῆτε παίζοντες αὐτῇ ('ΟΡΓΗ) ΤΟ ΠΟΝ ΔΙΔΟΝΑΙ, 'we must neither, when at our diversions, give place to anger;' where the phrase is applied to human anger, as in Rom. xii. to the divine. [Schl. here construes, permit renegeos to God, give place to divine anger, and do not avenge yourselves. So Theophylact. Others say, put off your anger; others, avoid anger; others, yield, do not resist the injuries done by others. Casaubon has a long note on the subject, on Athen. xiv. p. 652.] Opportunity, liberty. Acts xxv. 16. Comp. Heb. xii. 17. [and Joseph. Ant. xvi. 85.] So ῥόρον ἔχειν, Rom. xv. 23. means to have (not a place to dwell in, but) a convenient situation or opportunity for the great work he was about. Kypke shows that Josephus and Arrian apply the phrase in a similar view. [Comp. Ecclus. xiii. 22. xxxviii. 12.]

[III. Place, seat, place of abode. Luke xvi. 28. John xi. 6, 30. xiv. 2, 3. xviii. 2. Acts xii. 17. Rev. xii. 6, 14; of abodes of men, Luke iv. 37. Acts xvi. 3. xxvii. 8. Joseph. Ant. xi. 8, 4; and hence, of the temple or house of God, Mat. xxiv. 15. (so Middleton.) John xi. 48. Acts vi. 13, 14. vii. 7. (comp. 49.) xii. 28. Ps. lxxviii. 6. Is. lx. 13. Hagg. ii. 10. 2 Mac. ii. 19. iii. 12.]

[IV. Place, region, country. Mat. xii. 43. xiv. 13, 35. xv. 27, 33. xxiv. 7. Mark i. 35, 45. vi. 31, 32, 35. xiii. 8. xv. 23. Luke iv. 42. vi. 17. ix. 10. xxi. 11. xxiii. 33. John vi. 10. xix. 13. Acts xxvii. 2. Rev. xvi. 16. et al. Demosth. 40, 5. Comp. 1 Cor. i. 2. 2 Cor. ii. 14. 1 Thess. i. 8. 1 Tim. ii. 8.]

V. A place or passage in a book. Luke iv. 17.

VI. Place, station, condition. 1 Cor. xiv. 16. where see Kypke.

Τοσοῦτος, -αὐτή, -οῦτο, Att. -οῦτον, from τόσος so great, and in plur. so many, (which from ὅσος,) and οὗτος this.

I. In sing. so great. Mat. viii. 10. [Luke vii. 9. Rev. xviii. 17.] Of money, so much, Acts v. 8; of time, so long, John xiv. 9. Heb. iv. 7; [of length, Rev. xxi. 16.] Τοσοῦτε, dat. by so much. Heb. i. 4. x. 25. Κατὰ τοσοῦτον, by so much. Heb. vii. 22. [Comp. Ex. i. 12.]

II. In plur. so many. Mat. xv. 33. [Luke xv. 29.] John vi. 9. [xii. 37. xxi. 11. 1 Cor. xiv. 10. Gal. iii. 4. Heb. xii. 1.]

Τότε, an adv. from τὸ τότε, q. d. the when.—Then. It denotes the time when, whether past, Mat. ii. 7. Rom. vi. 21. et al. freq. or future, Mat. vii. 23. ix. 15. et al. freq. 'Ἀπὸ τότε, from that time, q. d. from then. Mat. iv. 17. [xvi. 21.] xxvi. 16. So Wetstein, on Mat. iv. 17. cites from Plato and Aristotle Εἰς τὸ τότε and Ἐκ τὸ τότε: and from Simplicius on Epictetus the very phrase Αἴτιον τὸ τότε. [Comp. Ecclus. viii. 12. ὅτε—τότε. Mat. xiii. 26. xxi. 1. John xii. 16. ὅταν—τότε. Mat. xxv. 31. Mark xiii. 14. Luke xxi. 20. John ii. 10. Both these expressions mean own—tum. ὅτε—τότε καὶ postquam—etiam, John vii. 10; ἀπὸ—τότε, 1 Cor. xiii. 12; τότε μὲν—νῦν δέ, Gal. iv. 8, 9. Heb. xii. 26.

<sup>1</sup> [Bretschneider observes, that τότε is a favourite connexion between circumstances and discourses in Matthew.]

Gen. xii. 6. xiii. 7. Ex. xii. 44. for ἡ. 'Ὁ τότε κόσμος, the world which then was, the then world, French transl. le monde d'alors. 2 Pet. iii. 6.

Τοῦναντίον, used by an Attic crasis or concretion for τὸ ἐναντίον the contrary. Comp. ἐναντίος.—On the contrary, applied adverbially, the preposition κατὰ being understood. occ. 2 Cor. ii. 7. [Gal. ii. 7. 1 Pet. ii. 9. 3 Mac. iii. 22.]

Τοῦνομα. An Attic crasis for τὸ ὄνομα the name.—By name, κατὰ being understood. occ. Mat. xxvii. 57. [Xen. Cyr. viii. 6, 2.]

Τουρίστῃ, or τουρίστῃν, for τούτῳ ἑστῇ, or τούτῳ ἑστῇν.—That is, id est. Acts i. 19. xix. 4. et al. freq. [Mat. xxviii. 46. Mark vii. 2. Rom. vii. 18. ix. 8. Philem. 12. Heb. ii. 14. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. Job ii. 19.]

Τράγος, ου, ὁ.—A he-goat. occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from ἔτραγον, 2nd aor. of τραῦω to eat, gnaw, because this animal is remarkable for gnawing or browsing of trees; or rather, with the etymologist, from τραχύς rough, on account of the roughness or shaginess of his hide. So in Latin a he-goat is called hircus, from hirtus rough, and in Heb. תריף from his hair being rough or shaggy, to which Heb. name τράγος answers, no fewer than fourteen times, in the LXX ver. of Lev. xvi., according to the edition of Aldus, and that of the heirs of Wechelius at Francfort, A.D. 1597. folio. [occ. for τῇ Gen. xxx. 35. xxxii. 14.]

Τράπεζα, ας, ἡ, q. τραπεζα, from τράπη four, and πίζα a foot, which see under τράπη.—A table, properly with four feet.

I. A table, on which men's ordinary food is placed, an eating-table. Mat. xv. 27. Mark vii. 2. Luke xvi. 21. Acts xvi. 34. Comp. Luke xii. 21. So τραπεζα is used for an eating-table by Xenophon, Cyr. vii. p. 388. ed. Hutchinson, 8vo; and agreeably to the phrase in Acts we have, in Herodotus, vii. 139. ΤΡΑΠΕΖΑΝ ἐκκλησίαν ἀγαθῶν πάντων ΠΑΡΑΘΕΝΤΕΣ, 'having at a table full of all good things.' [Comp. Dan. i. 5, 8, 13, 15. Ps. lxxviii. 20. 1 Kings xviii. 19. Test. xii. Patr. p. 613. Is. xxi. 5. Ælian, V. H. i. 19. iv. 22. Eur. Alc. 2.] In Rom. xi. 9. is a citation from Ps. lxix. 22. where τῇ τραπεζῇ, being joined with εὐχῆς peace-offerings, seems to denote a partaking of the legal sacrifices, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. Horne's Comment. on the Psalm. [Bretschneider and others rather understand this as delicate food or luxury of proud men who despise God.] Δεκοστὴν τραπέζαν, to serve or attend on tables, Acts vi. 2. denotes making provision for, and attending on, those tables, at which the poor were fed, iv. τῇ ΔΙΑΚΟΝΪᾳ τῇ καθημερινῇ in the daily ministration, mentioned ver. 1. [Almost all the commentators refer this phrase to sense III., and explain the phrase to manage the money collected for the poor.]

II. A table used in sacred ministrations, as

the table of *show-bread*, Heb. ix. 2<sup>1</sup>; of *the Lord*, 1 Cor. x. 21; in which text it is also spoken of *the table* used in idolatrous worship. [In this last text we may, perhaps, refer the word to sense I., and understand the feasts offered in honour of God, and of false gods. See Is. lxxv. 10.]

III. *A table of a money-changer or banker.* Mat. xxi. 12. Mark xi. 15. Luke xix. 23. [John ii. 15.] The Greek writers often apply the word in the same sense. See Wetstein on Mat., and Kypke on Luke, and comp. *τραπεζιτης*.

**Τραπεζίτης**, ου, ο, from *τράπεζα*.—*A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger.* Cebes uses *τραπεζιτης* in the same sense, Tab. p. 41. ed. Simpson. So Plautus, Capt. i. 2, 89, 90. cited by Grotius, subducam ratiunculam quantillum argenti mihi apud *trapezitam* siet, 'I will cast up the account of the little money I have at the banker's.' And as the Greek *τραπεζιτης* is from *τράπεζα* a *table*, so the Eng. *banker*, French *banquier*, is thus called from the French *banc*, the *bench* (anciently *bank*) or *seat*, on which he anciently sat to do business. occ. Mat. xxv. 27. [Demosth. p. 1186, 7. Suicer, Obes. Sacr. v. 139. Salmas. de Foen. Trap. p. 549.]

**Τραῦμα**, ατος, τό, from *τρώω* the same, which from *τρίσσω* perf. pass. of *τρώω* or obsolete *τρώω* to wound, which see.—*A wound.* occ. Luke x. 34. [Gen. iv. 23. Is. i. 6. Eur. Phoen. 1600. Dem. 314, 14.]

**Τραυματίζω**, from *τρώω*.—*To wound.* occ. Luke xx. 12. Acts xix. 16. [Jer. ix. 1. Ez. xxx. 4. Thuc. iv. 35. Xen. Hell. iv. 3, 16.]

**Τραχηλίζω**, from *τράχηλος* the neck.  
I. *To bend back the neck, or drag with the neck bent back*, as wrestlers used to do by their antagonists. Thus Plato, Amat. § 1. p. 2. ed. Forster, ἡ οὐκ οἶσθα αὐτόν, ὅτι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ καὶ ἐμπικλάμενος καὶ καθεύδων πάντα τὸν βίον διατετλέκεν; ἦν δὲ—διατετριφώς—περὶ γυμναστικῆν, 'do you not know him, that he has spent his whole life in being *dragged by the neck*, or *with his neck bent back*, and in stuffing and sleeping! For this person was much addicted to *gymnastic exercises*.' Diogenes the Cynic, in Laertius, observing one who had been victor in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this sense of the word, ἴδε κρὺν ἀρειμάνιον, ὡς ὑπὸ τοῦ τυγχάντος κορασίου ΤΡΑΧΗΛΙΖΕΤΑΙ, 'see how an ordinary girl *drags* this mighty champion *by the neck*.' So Suidas, of a victorious wrestler, ΤΡΑΧΗΛΙΖΩΝ ἀνελάμβανε, 'bending back his neck, or dragging him with his neck bent back, he carried him off.' See more passages to this purpose in Wetstein on Heb. iv. 13. Hence

II. *Τραχηλίζομαι*, to be manifested and open to the eyes of the beholder, as a person would be whose neck was forcibly bent back, and his face exposed, like those criminals mentioned by Pliny, in his Panegyric, of whom one might *desuper intueri supina ora retortasque cervices*; and in this

view, I apprehend with the learned Elsner, Alberti, and Wolfius, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So Hesychius, with his eye, no doubt, on this text, explains *τραχηλισμένα* by *πεφανερωμένα manifested*; and Castalio excellently renders it by *respingina*, Erasmus by *respinginata*. [Cyril also explains *τραχηλίζω* by *φανερωοῦμαι*. See Suicer, ii. 1285. Gataker on M. Anton. xii. 2. and Perizon. ad Elian, V. H. xii. 5. who agrees in the opinion here given. Schleusner says, simply, *made open and bare*, like the face of a person whose neck was drawn back.]—Many expositors have, after Chrysostom, taken *τραχηλισμένα* for a metaphorical term<sup>2</sup> referring to *sacrificial victims*: and some have explained it as denoting not only *strip of the skin*, but *split in two down the neck and backbone*, so as to lay open the inward parts to view. But of this exposition it seems sufficient to observe, with Elsner, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in Wolfius, Cur. Philolog.

**Τράχηλος**, ου, ο, from *τραχύς rough*, compounded, perhaps, with ἦλος *a nail*.—*The neck.* It seems so called from the roughness of its seven vertebral bones, whose projections somewhat resemble the heads of *nails*. Mat. xviii. 6. [Mark ix. 42. Luke xv. 22. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4. Gen. xxvii. 16. Judg. v. 30. for *νῆξ*, Is. iii. 16. Ez. xvi. 11. for *νῆξ*.]

**ΤΡΑΧΥΣ**, εἰα, ὁ.—*Rough, rugged*, i. e. hard and uneven. occ. Luke xiii. 5. Acts xxvii. 29. Demetrius Phalereus, cited by Suidas, uses the phrase ΤΡΑΧΕΙΑ ὈΔΟΣ; and in [Polybius, i. 54. and] Diodorus Siculus, [xii. 72.] ΤΡΑΧΕΙΑΣ ΤΟΠΟΥΣ means *rocky places, rocks*, as in Acts. See Wetstein. [Is. xl. 4. Jer. ii. 26. Demosth. 423, 1. Aristot. H. N. ix. 37.]

**ΤΡΕΙΣ**, οἱ, αἱ, καὶ τὰ τρία, gen. τριῶν.—*Three.* Mat. xii. 40. xiii. 33. et al. freq.

**Τρεῖς-Ταβέρνας**. See under *ταβέρνα*.

**ΤΡΕΜΩ**, from *τρίω* the same, which see.

I. Absolutely, *to tremble*, tremo. Mark v. 33. Luke viii. 47. Acts ix. 6. [Gen. iv. 11. Dan. v. 21.]

II. *To fear, be afraid.* 2 Pet. ii. 10. [Is. lxxi. 2.]

**ΤΡΕΠΩ**.—*To turn.* This simple V. occurs not in the N. T., but is inserted on account of its compounds and derivatives.

**ΤΡΕΦΩ**. 1 fut. θρέψω.

I. *To feed, give food to, supply with food.* Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20. where see 1 Kings v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17. and Prideaux, Connex. an. 534. at the end, vol. i. p. 165. 1st edit. 8vo. [Comp. Gen. vi. 19. xlviii. 15. Is. vii. 21. Dan. iv. 9. Eur. Phoen. 779. Xen. de Rep. Lac. i. 3.]

II. *To breed or bring up.* Luke iv. 16. This sense is very common in the Greek writers, espe-

<sup>1</sup> [See Num. iv. 7. Ex. xxv. 23, 27, 28, 30. 1 Mac. i. 23.]

<sup>2</sup> Comp. Suetonius in Vitell. cap. 37. and Tacitus, Hist. iiii. 85.

<sup>2</sup> See Suicer, Thesaur. in *τραχηλίζω*; Blackwall, Sacred Classics, vol. i. p. 231. Hammond and Doddridge on Heb. iv. 13.

cially in Homer. [Eur. Phoen. 289. 500. Ælian, V. H. xii. 1.]

III. Τριφύν τὴν καρδίαν, to *pourish* or *pamper the heart*. occ. James v. 5. Comp. Is. vi. 10. where the heart is said *τρυφῆναι* to be made fat, and Ps. cxix. 70. to be *ἀτὰρ γὰρ* gross, *inseparable*, as fat. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the fat with which the heart is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the circulation of the blood. Comp. Luke xxi. 34. and see Heb. and Eng. Lex. in *ωτο*.

#### TPE'XQ.

I. To run. [Mat. xxvii. 48. xxviii. 8. Mark v. 6. xv. 36. Luke xv. 20. xxiv. 12. John xx. 2, 4. Rev. ix. 9. Gen. xviii. 7. xxiv. 20, 28. 1 Mac. ii. 24.] It is applied spiritually to the Christian race, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. [Phil. ii. 16.] Heb. xii. 1. See Raphaelus on this last passage. [In Rom. ix. 16. it implies, to exert one's self, give great diligence and pains.]

II. To run, have free course. 2 Thess. iii. 1. [Comp. 2 Tim. ii. 9. Ps. cxlvi. 15.]

TPE'Q.—To tremble, tremble for fear, also to flee, trembling or affrighted, as in Homer, Il. xxii. 143.

— TPE'ZE δ' Ἐκρυπ  
Ταῖχος ὑπὸ Τρώων  
— Hector affrighted fled  
Under the Trojan wall.

This verb occurs not in the N. T., but is inserted on account of its derivatives.

Τρία, neut. of τρεῖς, which see.

Τριάκοντα, αἰ, αἰ, undeclined, from τρεῖς, neut. *τρία*, three, and *κοῖτα* the decimal termination. See under *ἑβδομήκοντα*. — Thirty. Mat. xiii. 8. et al. freq. [Gen. v. 3.]

Τριακόσιοι, αἰ, αἰ, from τρεῖς, neut. *τρία*, three, and *ἑκατόν* a hundred. — Three hundred. occ. Mark xiv. 5. John xii. 5. [Gen. vi. 15.]

Τριβόλος, ου, ὁ, from τρεῖς *thrice*, and βολή, properly the casting of a dart, thence a stroke, or βολὴς a dart. — A *thistle*, so called, [according to some, from the triangular shape of the seed; according to others,] from its numerous darts or prickles; for τρεῖς in composition does, in other instances, denote an indefinite number or quantity, as in *τρικαλινδότης* rolled many times over, *τρικλυστός* very famous, *τερ* inclutus, *τρισάθλιος* most miserable, *τρισμακαρ* very happy, *τερ* beatus, &c. &c. occ. Mat. vii. 16. Heb. vi. 8. [Gen. iii. 18. Hos. x. 8. 1]

Τρίβος, ου, ἡ, from τριβω to wear. — A worn way, a path, a road. [Τρίβος, says Philo de Agr. t. i. p. 316, 24. is the horse and carriage path trodden and worn by men and beasts.] So Hesychius, *ἀτραπὸς ὁδὸς* a trodden or worn way. occ. Mat. iii. 3. Mark i. 3. Luke iii. 4. [Gen. xlix. 17. 1 Sam. vi. 12. Is. xl. 3. Eur. Phoen. 93. Xen. Cyr. iv. 6, 7.]

<sup>1</sup> [The word has a different meaning in 2 Sam. xii. 31. On which see the commentators on Virg. Georg. i. 164.]

TPI'BO.—To break, break in pieces, wear away. This V. occurs not in the N. T., but is inserted on account of its derivatives.

Τριετία, ας, ἡ, from *τρία* three, and *ἔτος* years. — Three years. occ. Acts xx. 31. [Artem. iv. 2. *τριετής* occ. 2 Chron. xxxi. 16. Is. x. 6. *τριετίω* Gen. xv. 9.]

ΤΡΙ'ΖΩ.—To creak, shriek, stride, “*λερὸν ἤχῳ*,” Eustathius. It is a word formed from the sound, like the Latin and Eng. words corresponding to it. Homer applies it, Il. ii. 314. to the shrieking of young sparrows while a serpent is devouring them; Il. xxiii. 101. to the shrieking of a ghost; so Odys. xxiv. 5. 7. it is also used for the squeaking of bats. *τρίζων τὸς ὀδόντας*, to make a creaking sound with the teeth, to grind the teeth together, *stridere dentibus*. occ. Mark ix. 18. where see Wetstein. [Herod. iv. 183.]

[Τρίμηνος, ὁ, ἡ.] *Τρίμηνον*, ου, τό, from *τρεῖς* three, and *μήν* a month. — A three months space, three months. occ. Heb. xi. 23. [Gen. xxxviii. 24.]

Τρίς, adv. from *τρεῖς* three. — Thrice. Mat. xvi. 34, 75. [Mark xiv. 30, 72. Luke xxii. 34, 61. John xiii. 38. 2 Cor. xi. 25. 1 Sam. xx. 41. In 2 Cor. xii. 8. it may be put indefinitely for several times. See Eustath. ad Hom. Il. A. 213.] *ἔρι τρίς*, for *thrice*, *thrice*. occ. Acts x. 16. xi. 18. Raphaelus remarks that Herodotus uses *ἔς ΤΡΙ'Σ*, and Xenophon *Εἰς ΤΡΙ'Σ*, in the same pleonastical manner; and Wetstein produces from Polybius, iii. 28. the very phrase *ἔλλ' ΤΡΙ'Σ*.

Τρίστοχος, ὁ, ἡ.] *Τρίστοχον*, ου, τό, from *τρίς* thrice, and *στόχη* a story. — A third story in building. occ. Acts xx. 9. [Symm. Gen. vi. 16. Ez. xlii. 5. Artem. iv. 8. See Schol. on Jura. iii. 199.]

Τρισχίλιοι, αἰ, α, from *τρίς* thrice, and *χίλιος* thousand. — Three thousand. occ. Acts ii. 41. [Num. i. 46.]

Τρίτος, η, ου, from *τρεῖς*, *τρία*, three. — The third. Mat. xvi. 21. xxii. 26. [xxvi. 44. xxviii. 64. Rev. iv. 7.] Τὸ *τρίτον*, the third part, μέρος namely being understood. Rev. viii. 7—9. [ix. 15, 18. x. 4.] *Τρίτον*, or τὸ *τρίτον*, used adverbially, *tertio* being understood, a or the third time. Mark iv. 41. Luke xx. 12. John xxi. 17. Also, *thirdly*, is the third place. 1 Cor. xii. 28. [2 Cor. xii. 14. xii. 1. Num. xii. 28.] In Mat. xx. 3. the words *τὸ ἡ ἀγορᾶ* are annexed only to the third hour; for the hour of the market-place being full of men who wanted to purchase something, or to converse together, was the third hour of the day, or about our nine o'clock in the morning; so that Suidas explains the phrase *πλήθοντα ἀγορᾶ*, full market, by *ἔσρα πρῆν*. No wonder [then] that at the hour the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere. — Τρίτος οὐρανός, [is] the third heaven, in which is the peculiar residence of God. occ. 2 Cor. xii. 2.<sup>2</sup>

<sup>2</sup> The propriety of the expression seems to arise from the material heavens or celestial fluid having been, at the beginning of the formation, Gen. i. 6, 7. in two places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards

Τρίχες, ὄν, αἱ, plur. of θρίξ, a hair, which see. On Mat. iii. 4. in addition to what is said under κάμηλος, it may not be amiss here to produce Campbell's note. "Of camel's hair, not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called camel, (in imitation of which, though made of wool, is the English camel,) but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff anciently worn by monks and anchorites. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τρίχινος, ἡ, ον, from θρίξ, gen. τριχός, hair. —Made of hair. occ. Rev. vi. 12. where see Vitrings. [Ex. xxvi. 27. Zech. xiii. 4. Xen. An. iv. 8. 2.]

Τρόμος, ου, ὁ, from τρέπομαι perf. mid. of τρέμω to tremble. —[Trembling, fear. 1 Cor. ii. 3. Gen. ix. 2. Is. liv. 14. et al. seep. 1 Mac. vii. 18. Hom. Il. 2. 137. In Mark xvi. 8. it is rather wonder, astonishment. In 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12. Ps. ii. 11. Schleusner says it is reverence.] On Mark xvi. 8. observe that Homer uses the expression ΤΡΟΜΟΣ ΕΧΕ, trembling seized, Il. vi. 137. x. 26. xviii. 247. See Wetstein.

Τροπή, ἥς, ἡ, from τρέπομαι perf. mid. of τρέπω to turn. —A turning or change, occ. James i. 17. So Plut. Cæsar. p. 723. E. ΤΡΟΠΙΑ ἔσχεν αὐτῷ τὸ βούλημα πλείστα, 'his mind or resolution had many changes.' See Wetstein, and compare under ἀποκρίσιμα. [Compare Deut. xxxiii. 14. Job xxxviii. 33. This expression of St. James is explained by Hesychius as ἀλλοιώσις καὶ φαντασίας ὁμοίωμα, and by the Etym. M. as μεταβολῆς ἔχων.]

Τρόπος, ου, ὁ, from τρέπομαι perf. mid. of τρέπω to turn.

I. A manner, way. Jude 7. where κατὰ is understood. —Καθ' ὃν τρόπον, an Atticism for κατὰ τὸν τρόπον ἢν φ—, after the manner in which—, after or in the same or like manner as—, Acts xv. 11. xxvii. 25. So, καθ' ὃν τρόπον, in like manner as, like as, even as. Mat. xxiii. 37. [Luke xiii. 34.] Acts i. 11. [vii. 25. 2 Tim. ii. 8. Gen. xxvi. 29. Ex. ii. 24.] —Κατὰ πάντα τρόπον, in every way or respect. Rom. iii. 2. Plato and Polybius use the same phrase. See Raphaelius

and Wetstein. —Ἐν παντὶ τρόπῳ, in every manner, or by every means, 2 Thes. iii. 16. —Παντὶ τρόπῳ, every way, Phil. i. 18. where Wetstein cites this expression from Plato's Euthydemus. It occurs also in Plato's Apol. Socr. § 22. and Phæd. § 13. ed. Forster. —Κατὰ μηδὲνα τρόπον, by no means, 2 Thes. ii. 3.

II. Manner or course of life, manners, behaviour, disposition. Heb. xii. 5. The purest of the Greek writers apply the word in this sense, as may be seen in Kypke, who, inter al., particularly quotes from Demosthenes, οὕτως ΑΠΑΗΣΤΟΣ καὶ ΑΙΣΧΡΟΚΕΡΔΗΣ ὁ ΤΡΟΠΙΟΣ αὐτοῦ ἵστίον, 'so insatiable and meanly covetous is his disposition.' [Xen. An. vii. 4, 5. Ælian, V. H. xii. 1.]

Τροποφορία, from τρόπος the manner, and φορέω to bear. [Deyling, ii. Diss. 37.] —To bear the manners of others. So the Vulg. mores eorum sustinuit. Cicero uses this V. in an epistle to Atticus, xiii. 29. τὸν τύπον μου ΤΡΟΠΟΦΟΡΗΣΩΝ, 'bear with my vanity.' occ. Acts xiii. 18. But in this text several ancient MSS., and particularly the Alexandrian, read τροποφορήσιν he tended them as a nurse; and this latter is the V. used by the LXX in Deut. i. 31. according to the Vatican and Alexandrian MSS. (comp. 2 Mac. vii. 27.) and in Acts the ancient Syriac version has ὡς πατρὶς, nourished. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what Mill in Var. Lect., Whitby in his Examen Millii, Wolfius in his Cur. Philol., and Bp. Pearce on the text, have written. See also Wetstein and Griesbach, and margin of English Bible. [See Origen in Catena. Ghiesler. ad Jer. xviii. p. 473. The word occ. in the Constitut. Apostol. vii. 36.]

Τροφή, ἥς, ἡ, from τρέπομαι perf. mid. of τρέφω to feed, nourish.

I. Food, nourishment. Mat. iii. 4. vi. 25. [xxiv. 45. Luke xii. 23. John iv. 8. Acts ii. 46. ix. 19. xiv. 17. xvii. 33, 34, 36, 38. James ii. 15. 2 Chron. xi. 23. Dan. iv. 12. Job xxxvi. 31.]

II. Maintenance, including other necessities besides food. Thus Scott and Campbell, whom see. Mat. x. 10.

III. Food of the mind. See Heb. v. 12, 14. where στείρε τροφή, solid food, denotes the sublimer instructions or doctrines of Christianity. Compare under στείρεος II.

Τροφός, οῦ, ὁ, from τρέπομαι perf. mid. of τρέφω to nourish, bring up. —A nurse, or rather a nursing-mother. occ. 1 Thess. ii. 7. [Gen. xxxv. 8. 2 Kings xi. 2. 2 Chron. xxii. 11. Ammonius makes τροφός the nurse generally, τριτὴν τὴν wet nurse. But see Aq. and Sym. Gen. xxiv. 59. Ruth iv. 16. Valck. ad Amm. in loc.]

[Τροποφορία, from τροφός a nurse, and φορέω to carry about. —To carry like a nurse, educate, take care of. This is the common reading in Acts xiii. 18.]

Τροχία, ἁς, ἡ, from τροχός a wheel.

I. Properly, the track or rut made by the wheel of a carriage.

II. A road, a way, a path. occ. Heb. xii. 13. in which text it is applied spiritually. Compare Prov. iv. 26. in the LXX, where, as in other passages of that version, [Prov. ii. 15. v. 6, 21.]

were, are sometimes in S. S. called  $\tau\acute{\rho}\omicron\phi\eta\tau\omicron\varsigma$   $\tau\omicron\phi\eta\tau\omicron\varsigma$  the heaven of heavens, and constitute the whole of the material heavens; in reference to which, Solomon, in his sublime prayer to God, 1 Kings viii. 27. says, behold the heavens,  $\tau\omicron\phi\eta\tau\omicron\varsigma$   $\tau\omicron\phi\eta\tau\omicron\varsigma$ , and the heaven of heavens cannot contain thee; and yet in the same prayer no less than eight times beseeches God to hear in heaven,  $\tau\omicron\phi\eta\tau\omicron\varsigma$ , which is also repeatedly called God's dwelling-place: and this latter is what St Paul styles the third heaven, and the Psalmist, God's holy or separate heavens, Ps. xx. 6. Comp. Is. lviii. 15. and under  $\sigma\upsilon\lambda\alpha\tau\omicron\varsigma$  II. —I know not whether it may be worth adding, that the scoffing Lucian, or whoever was the author of the Philopatri, t. ii. p. 999. thus endeavours to ridicule the passage in 2 Cor. xii. 2. &c. and St Paul himself.  $\text{Ἦνικα δὲ μοι ΓΑΛΙΛΑΪ}^{\circ}\text{Σ ἐνέτρεχεν ἀναφαλανίας, ἐπιρίπτον, ἔΞ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ἈΕΡΟΒΑΤΗ}^{\circ}\text{ΞΑΣ ΚΑΙ ἘΚ ΜΕΜΕΛΑΙΣΤΑ ἘΚΜΕΜΑΘΗΚΩ}^{\circ}\text{Σ, δὲ ὕδατος ἡμῶς ἀνεκαίναςεν, κ.τ.λ.}$  'but when the bald-pated, long-nosed Galilean, he who mounted through the air up to the third heaven, and learned most charming things, met with me, he renewed us with water,' &c.

τροχία answers to the Heb. *הָרָג*, which denotes first a *chariot*, or *wagon-way*, and then a *way*, *path*, *proceeding*, or the like. Compare Heb. and Eng. Lexicon in *לָו* V. [Nicand. Ther. 876.]

Τροχός, ὅ, ὁ, from *τίτροχα* perf. mid. of *τρέχω* to run. This word occurs James iii. 6. and according as it is differently accented<sup>1</sup> signifies either a *wheel*, or a *course*; the former sense seems preferable, as best expressing the *continual recurrence* of similar events in this life, and has been well illustrated by that of Anacreon, Ode iv. 7.

ΤΡΟΧΟΣ ἔρματος γὰρ ὅλα,  
βίωτος ΤΡΕΧΕΙ κυλισθεῖς.

For like a *chariot-wheel* our life rolls on.

Which beautiful simile of the poet points out also the *continual tendency* of human life to its *final period*. (Ecumenius, as observed under *Γένεσις* IV., explains τὸν τροχὸν τῆς γενέσεως by τὴν ζωὴν ἡμῶν, *our life*; so Isidorus Pelusiota, by τὸν χρόνον τῆς ζωῆς ἡμῶν, *the time of our life*; ΤΡΟΧΟΕΙΔΗΣ γὰρ ὁ χρόνος εἰς αὐτὸν ἀνακυκλούμενος, 'for time,' adds he, 'like a wheel, rolls round upon itself.' But the learned Lambert Bos interprets the expression of St. James to mean the *unceasing succession* of men born *some after others*, as if the apostle had said, *the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants*. In Plutarch, 'Ο ΤΗ' Σ ΓΕΝΕΣΕΩΣ ποταμός, *the stream of nature*, refers to the *successive generations* of men; and in Simplicius cited by Wetstein, whom see, ὁ ἀπέραντος ΤΗ' Σ ΓΕΝΕΣΕΩΣ ΚΥΚΛΟΣ, the *unceasing circle of nature*, relates to the *continual production* of some things by the corruption of others. See also Alberti and Wolfius on the text, who concur with Bos's exposition. The reader may find other *ingenious* interpretations in Kypke. Compare also Macknight. [Schleusner and Bretschneider observe, that τροχός and τροχός are sometimes the same. Bretschneider says here, *ritæ sphaera*, i. e. *tota hæc ritæ*; and Schleusner has *totius ritæ recurrens*. The word occ. Is. xxviii. 27. Ez. i. 15, 16, 19—21. x. 2, 6.]

Τρυβλίον, ου, τό.—A *dish*, in which *food*, and particularly of the *more liquid* kinds, is brought to table. occ. Mat. xxvi. 23. Mark xiv. 20; in which texts it is used for the *dish* containing the paschal lamb and its *sauce* of bitter herbs. Comp. Prov. xix. 24. Eccles. xxxi. 14. And to illustrate all these passages it may be remarked, that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into *little bits* (*ψωμια σops*) and dip their hands and their morsels together therein<sup>2</sup>. [So most of the commentators, and among them Fritzsche, the most recent among the Germans. The Vulgate has *paropsis*, and so

<sup>1</sup> [If τροχός be written, it is a *wheel*; if τροχος, it is a *course*.]

<sup>2</sup> See Shaw's Travels, p. 232. Niebuhr, Description de l'Arabie, p. 46, &c. Voyage en Arabie, t. i. p. 188. Harmer's Observations, vol. i. p. 289. and Complete Syst. of Geography, vol. ii. p. 304. col. 2.

the Gloss. Vet. in Labbe, p. 27. Epiphanius de Mens. et Pond. p. 542. ed. Basil. says, ὁ βόσκειν ἔστι τὴν πλάσιν ἡτοι παροφίς, ἡμῖν δὲ ἔστιν τὸ μίτρον ἔχει. See Ex. xxv. 29. Num. iv. 7. 1 Kings vii. 50.]

Τρυγῶν, ὦ, from τρύγη the *vintage*, and thence the *autumnal fruits*<sup>3</sup>. Thomassinus ingeniously deduces τρύγη from the Heb. *תְּרֵגָה* the *shouting* which usually accompanied the *harvest*, and particularly the *vintage*. See Is. ix. 3. xvi. 9. 10. Jer. xxv. 30. xlvi. 33. So Homer, describing the *vintage*, Il. xviii. 571, 2.

Τοὶ δὲ ῥήσαντες ὁμαρτὴ  
Μολπῇ τ' ὠμῶν τε, ποσὶ σκαίροντες ἔπαιον.

Then nimbly bounding come the jovial train,  
With songs and shouts replying to his strain.

And Anacreon, Ode liii. 8. particularly mentions ἐπιληνίσαι ὕμνος, *the sacred songs at treading the grapes*. The remains of these customs we still have among us in the *shouting and singing at harvest-homes*.—To gather fruits, particularly grapes, by means of a *cutting* or *pruning*—*hæd*, which, as we learn from the Greek writers, the ancients used for this purpose. occ. Luke vi. 44. Rev. xiv. 18, 19. See Wetstein on both texts [Deut. xxiv. 22. xviii. 30. Eccles. xxxiii. 21. Hesiod, Scut. 292. Dioscor. v. 29. Plut. Sym. vi. 7.]

Τρυγών, ὄνος, ὁ, from τρύζω to *mourn* or *mourn*, like a turtle; a word formed from the sound. [Suidas says, τρύζει ψιθυρίζει, γογγύζει, ἀσπῆμος λαλεῖ παρὰ καὶ ἡ τρυγών, ἐκτὶ ἀσπῆμος φθίγγεται καὶ γογγυστικός.]—A *turtle-dove*. occ. Luke ii. 24. [Gen. xv. 9. Lev. i. 14. Song of Solomon, i. 9. Elian, V. H. i. 15.]

Τρυμαλίς, ἄς, ἡ, from τίτρυμαι perf. pass. of τρύω to break.—A *hole*, perforation, particularly the *eye of a needle*. occ. Mark x. 25. Luke xiii. 25. [In the LXX, it is the *hole* or *delt* is a rock. Jer. xiii. 4. xvi. 16. Jude, vi. 2.]

Τρύπημα, ατος, τό, from τερύω perf. pass. of τρυπῶ to perforate<sup>4</sup>.—A *hole*, particularly the *eye of a needle*. occ. Mat. xix. 24; and further to confirm what may be found under *κάμηλος* in favour of the common interpretation of this text, I add that the ancient Syriac version here has *ܬܪܝܬܐ* the camel.

Τρυφῶν, ὦ, from τρυφή, 2 aor. of θρίπτω to break (which see under συνθρόπτω), because *luxury breaks* the force both of body and mind.—*Luxury, delicacy, luxurious living*. occ. Luke xi. 25. 2 Pet. ii. 13. [Gen. ii. 15. Jer. li. 34. Ez. xxxi. 9, 16, 18. Elian, V. H. i. 19. See Herodian, i. 6, 3. Eur. Phoen. 1512.]

ΤΡΩΓΩ.—To eat. It is properly spoken of brute animals, but sometimes of men. occ. Mat. xxiv. 38. [Dem. 402, 21.] John xiii. 18 where Kypke thinks that ὁ τρώγων μετ' ἐμοῦ

<sup>3</sup> [Schleusner considers corn as the original sense of τρύγη. Hence the verb is to reap in Hos. x. 12. 14.]

<sup>4</sup> The musician's.

<sup>5</sup> [Occ. Job xli. 2.]



*ἀφρον*, means, *he who did eat of my bread*, as a *servant*; which interpretation agrees with Pa. xli. 10. ἡγὼ ἔφα, and shows the connexion of ver. 18 with ver. 16, 17. It is applied spiritually, John vi. 54, 56—58.

ΤΡΟΨΩ.—*To hurt, wound*. This verb is used by Homer, II. xxiii. 341. Odyss. xvi. 293. xix. 12. et al., and though not found in the N. T. is here inserted on account of its derivatives.

Τυχάνω.

1. *To be, + happen.* † Luke x. 30. [2 Mac. iii. 9. iv. 32.] *Εἴ τυχόν, if it be so, if it so happen*, 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein. Τυχόν, 2 aor. partic. neut. used adverbially, and elliptically, *κατὰ τὸ* being understood, *according to what may be, may be, perhaps*. occ. 1 Cor. xvi. 6. See Vigerus de Idiotism. in voc. [Xen. An. vi. 1, 12.] *Τυχόν, common, ordinary*, q. d. *such as is every where*, qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent Longinus [§ 9.] styles Moses ΟΥ ΤΥΧΟΝ ἄνθρωπος, *no ordinary man*, de Sublim. sect. 9; and Josephus calls Herod's rebuilding the temple at Jerusalem, ἔργον ΟΥ Τὸ ΤΥΧΟΝ, *no common or ordinary work*, Ant. xv. 11, 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11. [Plato, Apol. Socr. in init. Ἐλιαν, V. H. vi. 12. Xen. Mem. i. 1, 14. iii. 9, 10. 3 Mac. iii. 4. See Viger on this word, with Hermann's notes.]

II. *Governing a genitive, to obtain, enjoy*. Luke xx. 35. (where see Wetstein, Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10. (on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a temporal deliverance or safety.) [Heb. xi. 35. Job ii. 21. xvii. 1. Prov. xxi. 23. Xen. An. vi. 6, 17. Eur. Phœn. 400. 1471. The word originally signifies *to hit a mark*. Xen. de Ven. x. 14.]

Τυμπαίνω, from *τύμπανον*, which, according to Suidas, and the scholiast on Aristophanes, Plut. 475. means a *stick* or *baton*, used in *bastinading* criminals; from *τύπτω* to *beat*.—*To bastinade*, to *torture* or *kill by beating with sticks or batons*. So Hesychius explains *τυμπανίζεσθαι* by *πλήσσειται ἰσχυρῶς, τύπεται, is struck violently, is beaten*; and Eucumenius, *ἐτυμπανίσθησαν*, by *διὰ ροπαλίων ἀπὸ θανάτου, they were killed by batons*. occ. Heb. xi. 35. where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by *τύμπανον*, 2 Mac. vi. 19, 28; and at ver. 30. we find Eleazar *μύλων ταῖς πληγαῖς τελευτᾶν*, *ready to die with the strokes*. Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the *tympnum* or *drum*, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch;" but Archbp. Potter, Antiq. of Greece, book i. ch. 25. p. 127. 1st edit., calls this a groundless and frivolous opinion; and indeed I cannot find any proof that *τύμπανον* is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's *Adversaria*, cap. 46. cited in Suicer, Thesaur., under *τυμπαίνω*, and to

Wetstein on Heb. xi. 35. who shows that the *ὑμπαίνεσθαι* is used by the Greek writers, particularly by Aristotle, Lucian, and Plutarch. It is well known that the *bastinado*, or *beating* a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger, is still used in the East, and is a common punishment among the Turks and Persians at this day. [See Lucian, Jov. Trag. p. 139. Carpzov. in Ex. Philon. ad loc. The word occ. 1 Sam. xxi. 13. as *to beat the drum*.]

Τύπος, ου, ὁ, from *τύπτω* perf. mid. of *τύπτω* to *strike*.

I. *A mark, impression made by striking*. Thus Scapula cites from Athenæus, [xiii. p. 585. C.] τοὺς ΤΥΠΟΥΣ τῶν πληγῶν ἰδοῦσα, 'she seeing the marks of the strokes.' So it is applied to the print of the nails in our Saviour's hands and feet. John xx. 25. where see Wetstein.

II. *A form, figure, image*. Acts vii. 43. So the LXX use *τύπους*, Amos v. 26. for *images*; and Polybius, cited in Raphelius, has *θεῶν ΤΥΠΟΥΣ* for *images of the gods*; and in Herodian, v. 12. ed. Oxon. ΤΥΠΟΝ τοῦ—Θεοῦ is 'a painted figure of a god.' Comp. Kypke.

III. *A pattern or model of a building, &c.* Acts vii. 44. Heb. viii. 5. which passages refer to Exod. xxv. 40. where the LXX likewise use *τύπον* for the Heb. *מִדְּבָר* a *model*.

IV. *A pattern, example*. Phil. iii. 17. 1 Thess. i. 7. [2 Thess. iii. 9. 1 Tim. iv. 12.] Tit. ii. 7. [1 Pet. v. 7.]

V. *A figure, emblem, representative, type*. Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. *A form of a writing*. Acts xxiii. 25. So in 3 Mac. iii. 22. we have ὁ—ΤΥΠΟΣ τῆς ΕΠΙΣΤΟΛΗΣ. See Kypke on Acts.

VII. *A form of doctrine*. So Elsner and Wetstein cite from Iamblichus, ΤΗΣ ΠΑΙΔΕΥΣΕΩΣ Τὸ ΤΥΠΟΣ, *the form of discipline*; τὸν ΤΥΠΟΝ ΤΗΣ ΔΙΔΑΣΚΑΛΙΑΣ, *the form of doctrine or instruction*. occ. Rom. vi. 17. but *ye have obeyed from the heart* (supply *τύπον*) εἰς ὃν παρεδόθητε *τύπον διδασχῆς*, (the form) of doctrine, into which form *ye were delivered*. This expression, according to Doddridge, contains an allusion to the exactness with which melted metals or the like receive the impression of the mould in which they are cast; and Raphelius on the place observes that Arrian, Epictet. ii. 19. in like manner uses the phrase *κατὰ τὰ δόγματα ΤΕΤΥΠΩΣΘΑΙ*, 'to be formed or modelled', according to certain opinions or rules.' And thus I add that Josephus, de Bel. ii. 8. 2. speaking of the Essenes, says, that taking children of a tender age, τοῖς ἤθεσι τοῖς ἑαυτῶν ΕΝΤΥΠΟΥΣΙ, 'they model or mould them according to their own manners,' suis moribus informant, Hudson. But the accurate Kypke shows, that, both in Appian and Josephus, ὑπακούειν to obey is followed by εἰς governing the thing; and he accordingly thinks that the apostle's expressions ὑπακούσατε εἰς ὃν κ.τ.λ. are synonymous with ὑπακούσατε εἰς τύπον διδασχῆς, ὅς παρεδόθη ὑμῖν, *ye have obeyed*

<sup>1</sup> See Shaw's *Travels*, p. 253. 2nd edit. Russell's *Nat. Hist. of Aleppo*, p. 121. and Hanway's *Travels*, vol. i. 256. and vol. iv. p. 8.

the form of doctrine which was delivered to you.  
The ancient Syriac version, however, has

ܐܢܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

ye have obeyed the form of doctrine to which ye were delivered. Comp. Eng. Translat. and margin. See Suicer, Thesaur. on this word.

ΤΥΠΤΩ.

I. To strike, smite, with the hand, a stick, or other instrument. Mat. [xxiv. 14.] xxvii. 30. Mark xv. 19. Luke vi. 29. [xii. 45.] xviii. 13. xxii. 64. xxiii. 48. Acts [xviii. 17. xxi. 32.] xxiii. 2, 3. [Ex. ii. 13. Num. xxii. 23, 27. Hom. Od. M. 215. Xen. Hell. iv. 4, 3. In Luke xviii. 13. it is used of beating the breast in sign of grief, as in Hom. Il. xviii. 31, 61.]

II. To smite, strike, punish. Acts xxiii. 3. Comp. *κοινάω*, and see Doddridge on the place. [Ex. viii. 2. Ez. vii. 9.]

III. To hurt, wound, spiritually. 1 Cor. viii. 12. [Prov. xxvi. 22.]

Τυβάζω, from *τύβη* a tumult, tumultuous multitude or concourse of people, turba; to raise a tumult or disturbance, to disturb. Aristophanes, Vesp. 257. uses the verb active for the disturbing of mud. Τυβάζομαι, pass. to be in a tumult, be disturbed, turbor; or mid. to make a disturbance or bustle, turbas dare. occ. Luke x. 41. [See Athen. viii. p. 336. Bos, Ex. Phil. p. 39.]

ΤΥΦΛΟΣ, ὁ, ὅν.—Deprived of sight, blind, whether naturally, Mat. ix. 27, 28. [xi. 5. xii. 22. xv. 14, 30, 31. xx. 30. xxi. 14. Mark viii. 22, 23. x. 46, 49, 51. Luke vi. 39. vii. 21, 22. xiv. 13, 21. xviii. 35. John v. 3. ix. 1, 2, 6, 8, 13, 17—20, 24, 25, 32. x. 21. xi. 37. Acts xiii. 11. Ex. iv. 11. 2 Sam. v. 6, 8.]—or spiritually, Mat. xv. 14. (where see Wetstein.) xxiii. 16. [Luke iv. 19. John ix. 39—41. Rom. ii. 19. 2 Pet. i. 9. Rev. iii. 17. Is. xxix. 18. xliii. 8. Aristoph. Plut. 48.] et al. So Pindar, Nem. vii. 34.

— ΤΥΦΛΟΝ δ' ἔχει  
Ἴσταν ὁμιλοῦν ἀνθρώπων ὁ κλειστός—  
— But the most of men  
Have a blind heart.—

Comp. Lucian, under ὀφθαλμός II. In John ix. 8. eight MSS., five ancient, and several old versions, among which the Syriac and Vulg., for τυφλός read *προσαίτης* the *baggar*, i. e. whom they knew to be blind; and this reading is admitted into the text by Griesbach.

Τυφλῶν, ὁ, from τυφλός.—To blind. Elian, V. H. xii. 24. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See Wetstein on 2 Cor. iv. 4. who shows that the verb is applied likewise to the mind in the Greek writers. [Is. xlii. 19. Arrian, D. E. i. 6. Joseph. c. Ap. i. 25.]

Τυφῶν, ὁ, from τύφος smoke (see τύφω), and thence pride, insolence, according to that of Plutarch, de Socr. Gen. t. ii. p. 590. B. *τὸν δὲ ΤΥΦΟΝ, ὥσπερ τινὰ καπνὸν φιλοσοφίας, ἐκ τοῦς σοφιστὰς ἀποσκιδάσας*, 'throwing away to the sophisters pride or insolence, as being a kind of philosophical smoke.'

I. Properly, to raise or make a smoke.  
II. To make insolent, elate or puff up with pride and insolence. occ. 1 Tim. iii. 6. vi. 4. 2 Tim. iii. 4. See Wetstein on the first, and Kypke on the second text, and Suicer, Thesaur. in τυφῶν. [Joseph. Vit. § 11. c. Ap. ii. 36. Polyb. iii. 81, 1. Philo de Conf. Ling. p. 335.]

ΤΥΦΩ.—To raise a smoke. So Herodotus, *τύφειν καπνόν*. See Scapula. Τύφομαι, to smoke, emit smoke. occ. Mat. xii. 20. [Is. xlii. 3. Chariac. Aphr. vi. 3. Hesychius has *τύφισθαι μαρμερισθαι, ἡσυχῇ ἐκκαίεσθαι, χωρὶς φλογος καπνὸν λέναι*.]

Τυφωνικός, ὁ, ὅν, from τύφων<sup>2</sup> a violent storm wind or whirlwind, which may be either from τύφω to raise a smoke, or perhaps from *τύφω* Heb. *תָּפַח* or *תָּפַח* to smite.—Tempestuous, violent, whirling. occ. Acts xxvii. 14. where see Wetstein, and comp. *εὐροκλύδων*.

Τυχών, 2 aor. particip. of τυγχάνω, which see

Υ.

Υ, υ, Upsilon, Ὑψίλον, i. e. U small or slender, as being generally slender or short, in sound; so called, perhaps, to distinguish it from the diphthong ου, which was pronounced long. It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name U seems to be taken from that of the Heb. *ו* (*vau*), i. e. pronouncing the two *vau*s, which compose the latter, as vowels, η, ω. Its sound or power is likewise the vowel-sound of the Heb. *Vau*, but before an *ι* followed by another vowel it is pronounced almost like the English *u*, or, on account of the aspirate breathing, like *uk*, as in *υῖος* *schios*. The form Υ (of which the small υ seems a corruption) approaches to that of the Phœ-

nician *Vau*<sup>3</sup>, as sometimes written, and no doubt was taken from it.

Υακινθινός, η, ον, from *υάκινθος*.—Of the colour of a hyacinth, hyacinthine, purplish. The LXX use *υάκινθος* or *υακινθινός* in many passages, particularly in Ezek. xliii. 6. for Heb. *חֲזָזִי* *hu*. occ. Rev. ix. 17. [LXX, Exod. xxvi. 14. Num. iv. 6, 10. et al. for *חֲזָזִי* a *badger*<sup>4</sup>; and in Exod.

<sup>2</sup> [See Arist. Ran. 873. Soph. Antig. 424. Eur. Phœ. 1171. Plin. H. N. ii. 49.]

<sup>3</sup> See Montfaucon's *Paleographia Græca*, p. 101. Dr. Bernard's *Orbis Eruditi Literatura*, published by Dr. Charles Morton, and Dr. Gregory Sharpe's *Dissertation on the Original Powers of Letters*, p. 103.

<sup>4</sup> [Our translators, after the Hebrew commentators, render this word by *badger*. Some, with Ravina, would translate it by *hyacinth*. Bochart, however, and others, contend that it does not mean an animal, but "color hyacinthine."

<sup>1</sup> [This is said to be its proper sense by the Schol. on Eq. 311.]

xxvi. 4. Num. iv. 9. et al. for ῥῆρρ *blue*. Hesych. ὑακίνθινον ὑπομεινίζον, πορφύριζον. See Salmas. in Soh. p. 860. Bochart, Hieroz. pt. ii. b. v. ch. 10. and Vitrina on Rev. ix. 17.]

ΥΑΚΙΝΘΟΣ, ου, ὁ, ἡ.

I. The name of a flower which is very fragrant, and generally of a *blue* or *purplish* colour, the *hyacinth*. Thus sometimes used in the Greek writers.

II. In the N. T. the name of a gem or precious stone resembling the flower<sup>1</sup> in colour, a *hyacinth*. "The *hyacinth* of Pliny<sup>2</sup> is now thought to be the *amethyst* of the moderns; and the *amethyst* of the ancients are now called *garnets*. The (modern) *amethyst* is a transparent gem of a *violet* colour, arising from an admixture of red and blue." occ. Rev. xxi. 20. [It is read in some copies in Exod. xxviii. 19. for ἀμύσθος. It occ. LXX, Ezek. xvi. 10. for ὤρη, and in Exod. xxv. 4. xxvi. 1, 31, 36. xxviii. 5—8, 15, 28—33. xxxv. 23. xxxix. 1—5. Ezek. xxvii. 7. &c. for ῥῆρρ, in which places it is used not for a gem, but for *thread*, *cloth*, or *silk*, of the colour called *hyacinthus*. Comp. Ecclus. xl. 5. xlv. 12. 1 Mac. iv. 23. See Braun. de Vest. Sacerd. ii. 14. p. 533. Salmas. on Epiphan. de Gemmis, ch. vii. p. 103. M. Hilleri Tract. de Gemmis xi. in Pectorali Pont. Hebr. p. 70.]

Υάλινος, η, ου, from ὅαλος.—Of glass, glassy. occ. Rev. iv. 6. xv. 2. twice. [Like glass in transparency and smoothness. So Horat. Od. iv. 2. Vitreo daturus nomina ponto. Comp. iii. 13. 1. and Ovid, Heroid. Epist. xv. 158. Thus Gray says, "the glassy wave."]

Υαλος, ου, ἡ.—This word, as also the Ionic ὕαλος, in the more ancient writers signifies a fossil substance, a transparent stone, a softer kind of crystal, talc, as is evident from Aristophanes, Nub. 764—6<sup>4</sup>, and from Herodotus, iii. 24. [Philo, Leg. ad Caium, p. 733. speaks of ὕαλος λευκή, and Dionys. Perieget. 781. of κρυστάλλου καταρὸς λίθος. Homer uses the word ἡλεκτρος, but not ὕαλος. See Phavorinus and Bochart, Hieroz. pt. ii. bk. vi. ch. 16. In Pollux, iii. 12. ὕαλος is reckoned among the metals.] But in the later Greek authors, and in the N. T., ὕαλος denotes the artificial substance, glass.—Glass. occ. Rev. xxi. 18, 21. [LXX, Job xxviii. 17. where some copies read κρύσταλλος.] The making of glass is certainly a very ancient invention<sup>5</sup>. "Aristotle, Alexander Aphrodisæus, and Lucretius<sup>6</sup>, put us out of all doubt that glass was in use in their days."

Υβρίζειν, from ὕβρις.—To treat with insolent or contumelious injury. [Mat. xxii. 6. Luke xi. 45. (to reproach) xviii. 32. Acts xiv. 5. 1 Thess. ii. 2.

vel hyacinthus." See his Hierosolicon, pt. I. book iii. ch. 30.]

<sup>1</sup> "Hyacinthus lapis habens purpureum et œruleum colorem, ad modum illius floris." Vet. Dict. quoted by Martinus in Dict. Phil., which see.

<sup>2</sup> Brookes's Natural History, vol. v. 137.

<sup>3</sup> "Ille emicans in amethysto fulgor violaceus, dilutus est in hyacintho." Plinei N. H. xxxvii. 9.

<sup>4</sup> Where see the Schollast. and Rutherford's Optics, No. 83. p. 254. From the passage in Aristophanes it appears, beyond a doubt, that the Greeks in his time had the art of making burning-glasses of this substance.

<sup>5</sup> See New and Complete Dictionary of Arts, in GLASS.

<sup>6</sup> Lib. iv. lin. 606.

2 Sam. xix. 43. (where it translates ἥρ, the *hiphil* from ἥρ, to esteem lightly,) 2 Mac. xiv. 42. It is particularly used of persons who grow insolent from prosperity, and hence treat others with contumely: thus Aristoph. Plut. 564. τοῦ πλούτου δ' ἴστω ὑβρίζειν, comp. Theogn. Sent. 749. and the LXX, Jerem. xlviii. 20. Is. xlii. 3. xxiii. 12.]

ΥΒΡΙΣ, τως, ἡ.

I. Insolent or contumelious treatment. 2 Cor. xii. 10. [Its proper sense is *haughtiness*, *insolence* arising from pride, and it frequently is used in the LXX for ἡγρη pride and similar words. See Prov. viii. 13. xvi. 18. xxix. 23. Is. ix. 9. xiii. 11. Ecclus. xxi. 4. et al. freq.]

II. Injury, damage. Acts xxvii. 10, 21. So Pindar, Pyth. ode i. 140. calls the naval defeat which the Carthaginians had received from the king of Sicily ναυσίστονον ΥΒΡΙΝ. See Alberti on ver. 21. But Kypke cites from Josephus, Ant. iii. (6, 3. ed. Hudson); an expression in which the application of ὕβρις is more similar to that in Acts xxvii. 21. namely τὴν ἀπὸ τῶν ὑμβρων ΥΒΡΙΝ—'injury from rain.'

ΥΒΡΙΣΤΗΣ, ου, ὁ, from ὑβρίζω.—Insolently injurious, whether in words or actions, despiteful. occ. Rom. i. 30. 1 Tim. i. 13. Raphaelus on the former passage shows from Xenophon that ὕβριστής is properly opposed to σώφρων modest, moderate. [The LXX use it for ἡγρη proud, and similar words. See Job xl. 6. Prov. vi. 17. xv. 25. xvi. 19. Is. xvi. 6. Ecclus. viii. 11. et al. Xen. Mem. i. 2, 12. 19. Hesych. ὕβριστής ὑπερήφανος, ἀγνώμων. Suid. ὕβριστας τοὺς θρασείας καὶ λαιδάρους. Schleusner says, it is used κατ' ἐξοχὴν, among the Greeks, of a person of unbridled lust. V. Kuster on Arist. Nub. 1064. Max. Tyr. Diss. x.]

Υγιαίνω, from ὑγιής.

I. To be in health, to be well, sound. Luke v. 31. vii. 10. xv. 27. 3 John 2. But in Luke xv. 27. Kypke refers ὑγιαίνοντα principally to the mind, and shows that the Greek writers use ὑγιαίνων for one of a sound mind, and sometimes oppose it to indulging in luxury, intemperance, and sensual pleasure, as the young prodigal had done. [Gen. xxix. 6. xxxvii. 14. xliii. 27. Tobit v. 17, 21. et al. In 2 Mac. i. 10. it is joined with χαίρειν as a form of greeting in a letter. Comp. ix. 19. Tobit v. 13. xi. 17. xii. 5.]

II. Spiritually, of persons, to be sound, healthful, vigorous, as in faith, love, patience. [Tit. i. 13. ii. 2. See LXX in 2 Sam. xiv. 8. where it seems to mean with a tranquil mind.]

III. Of words or doctrine, to be sound, pure, sincere, having no mixture of falsehood. So Wolfius on 2 Tim. i. 13. who observes that Plutarch, de aud. Poet. t. ii. p. 20. speaking of δόξας περὶ θεῶν, opinions concerning the gods, joins ΥΓΙΑΙΝΟΥΣΑΣ with ΑΛΗΘΕΙΣ true. See also Wetstein on 1 Tim. i. 10. who cites from Philo ΤΟΥΣ ΥΓΙΑΙΝΟΝΤΑΣ ΛΟΓΟΥΣ. [Tit. i. 9. ii. 1. 1 Tim. i. 10. vi. 3. 2 Tim. iv. 3.]

Υγιής, ιος, ους, ὁ, ἡ. [Accusative ὑγιῇ (as in Tit. ii. 8.) but Attic ὑγαῖ. See Matthiæ, Gr. Gr. § 113, 1.]

I. Sound, whole in health. See Mat. xii. 13.

xxv. 31. [Mark iii. 5. v. 34. Luke vi. 10. John v. 4—15. vii. 23. Acts iv. 10. The LXX, Lev. xiii. 10, 16, 17. Josh. x. 21. Is. xxxviii. 21. Tobit xii. 2.]

11. Of speech or doctrine, *sound, wholesome, right*. Tit. ii. 8. So in Herodotus, i. 8. we have ΑΟΤΟΝ ΟΥΚ ΥΓΙΕ'Α, 'a wrong or improper speech.' See more in Raphaelius and Wetstein. To what they have produced I add, that Lucian also applies it to speech in the sense of *sound, right, sensible, true, sanus*, t. i. p. 510, 1005. and t. ii. p. 221, 462.

Υγρός, ὁ, ὄν. The Greek etymologists deduce it from ὕω to rain.—*Wet, moist, so green*. Comp. ἔυλον. occ. Luke xxiii. 31. where Wetstein cites from Galen the very phrase ΥΓΡΟΝ—ΧΥΛΟΝ. [LXX, Judg. xvi. 7, 8. for *it green*, and Job viii. 16. for *it grew juicy*. In Ecolus. xxxix. 13. some read ἀγροῦ, others ὑγροῦ.]

Υδρία, ας, ἡ, from ὕδωρ.—*A vessel to hold water, a water-pot*. occ. John ii. 6, 7. iv. 28. [LXX for τῆς Gen. xxiv. 14—46. Judg. vii. 16—20. 1 Kings xvii. 12. (of a barrel of meal.) xviii. 34. In 2 Kings ii. 20. some read the diminutive ὑδρίσκῃ. Suid. ὑδρία τὸ ὑδρεύεσθαι ὑδρία δὲ τὸ ἀγγεῖον. Epiphanius de Mens. et Pond. Extr. says that the Pontic ὑδρία is *ten* ἕξισται.—(See ἕξις.)]

Υδροποτιῶ, ὦ, from ὑδροπότης *a water-drinker*, which from ὕδωρ *water*, and πῶω *to drink*.—*To drink water*. occ. 1 Tim. v. 23. Observe what similar phrases Herodotus uses of the Persians, i. 71; οὐκ ΟἶΝῳ ΔΙΑΧΡΕΩΝΤΑΙ, ἀλλὰ ΥΔΡΟΠΟΤΕΥΣΙ. Raphaelius has anticipated me in this remark. See also Wetstein. [By drinking water is perhaps meant abstaining from wine.]

Υδρωπικός, ὁ, ὄν, from ὑδρωψ *the dropsy*, which from ὕδωρ *water*, and ὤψ *the face, countenance*.—*Dropsical, having the dropsy*. occ. Luke xiv. 2.

Υδαρ, τό, Gen. ὕδατος (from the obsolete ὕδας). The Greek etymologists derive it from ὕω to rain.

I. *Water*. [Mat. iii. 16. viii. 32. xiv. 28, 29. xvii. 15. xxvii. 24. Mark i. 10. ix. 22. (where some read ὕδωρ, others ὕδατα). ix. 41. xiv. 13. Luke vii. 44. viii. 24, 25. xxxiii. 10. John ii. 7, 9. iii. 23 (ὕδατα πολλὰ). iv. 7, 46. v. 3—7. xiii. 5. Acts vii. 36—39. x. 47. Heb. ix. 19. James iii. 12. 1 Pet. iii. 20. where some render *διεσώθησαν δι' ὕδατος* were saved by water, i. e. by the water bearing up the ark (comp. Gen. vii. 17); but Schl. translates it, *they were preserved out of the deluge*. 2 Pet. iii. 5, 6. Rev. i. 15. (φωνὴ ὑδάτων πολλῶν. Comp. Dan. x. 6. Rev. xiv. 2. xix. 6.) viii. 10, 11. xii. 5. xiv. 7. xvi. 4, 5, 12. Βαπτίζεν ἐν ὕδατι and similar expressions are found in Mat. iii. 11. Mark i. 8. Luke iii. 15. John i. 26—31. Acts i. 5. xi. 16. "Ὑδωρ is also used sometimes for baptism. See John iii. 5. Acts x. 47. Ephes. v. 26. Heb. x. 23. 1 John v. 6, 8; but on the passages from the Epistles, see Pole's Synopsis, where other interpretations are given, though baptism seems decidedly alluded to. "Ὑδωρ occ. LXX, Gen. i. 2—10, 20—22. xxi. 14.

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xxiv. 11, 13. and passim for ὕγρ. In some passages it translates τῆς θαλάσσης, Exod. xiv. 27. Ezek. xlvii. 8. Hos. xi. 11. Neh. iii. 8. Zech. ix. 10.] —On Mark ix. 41. Harmer, Observations, vol. iii. p. 161. (whom see,) remarks, that the giving to a person a *cup of water*, in the parched Eastern countries, is by no means such a trifling and despicable thing as it may appear to us in these more cool and temperate climates; and that "the furnishing of travellers with water is at this day thought a matter of such consideration, that many of the Eastern people have been at considerable expense to procure passengers that refreshment."

II. *The watery or serous part of the blood*. John xix. 34. "I do not pretend to determine (says Doddridge) whether this was (as Dr. Drake supposes, in his Anatomy, vol. i. p. 106.) the small quantity of water enclosed in the pericardium, in which the heart swims, or whether the serum was now almost coagulated, and separated from the serum: either way it was a certain proof of Christ's death; for he could not have survived such a wound, had it been given him in perfect health."—So Galen, ὅτι μὲν οὖν ἡ τῆς καρδίας πρῶσις ἐπιφέρει θάνατον ἐξ ἀνάγκης, ἐν τῇ τὴν ἀπολογουμένων ἑστῇ, 'that a wound of the heart necessarily occasions death is one of those things which is agreed on all hands;' and Celsus, servari non potest cui basis cerebri, cui cor, cui spina medulla percussa est, 'the life of that man cannot be saved, the basis of whose brain, whose heart, whose spinal marrow is wounded.' See more in Wetstein. Consult also Scheuchzer's Phys. Sacr. on John xix. 34. [See some excellent remarks on this subject in the Letters to the Author of the New Trial of the Witnesses, by an Oxford Layman, pp. 16, 17.]

III. It denotes the *enlivening, refreshing, and comforting influences* of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14. (comp. vi. 35.) or including also his miraculous gifts, John vii. 34. Comp. 39. and see Rev. xxi. 6. xxii. 1, 17. [Also vii. 17. In Gen. xxi. 19. xxvi. 19. ὕδωρ ζῶν is used of spring or fountain water. In this sense also the Samaritan woman, (John iv. 11.) mistaking our Lord's spiritual allusion, seems to use it.]

IV. *Many waters* denote *many people or nations*. See Rev. xvii. 1, 15. [Comp. Is. xvii. 12. Nah. i. 12.]

Υερός, οὗ, ὁ, from ὕω to rain, which Martinus derives from χύω to pour, the aspirate breathing being substituted for χ.—*Rain, a shower of rain*. occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. James v. 7, 18. Rev. xi. 6. [occ. LXX, for ὕγρ. Gen. vii. 12. viii. 2. Levit. xxvi. 4. 1 Kings xvii. 14. and for ὑγρ. Exod. ix. 34. Deut. xi. 11. &c.]

Υιοθεσία, ας, ἡ, q. υἱοῦ θείου, *the making or constituting of a son.—Adoption, the taking of a person, or the being taken, for a son*. In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23. comp. Luke xxi. 35, 36. and Macknight.—It is true that both the Greeks<sup>1</sup> and Romans<sup>2</sup>

<sup>1</sup> See Archbp. Potter's Greek Antiquities, book iv. ch. 15.

<sup>2</sup> Kennet's Roman Antiquities, pt. ii. book v. ch. 12.

used sometimes to *adopt* the children of other persons: but the term *υιοθεσία* in the N. T. is not taken from the custom of either of those people, but from the style of the O. T., as is manifest, I think, by comparing Rom. ix. 4. with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

ΥΙΟ΄Σ, οὐ, ὁ, from the Heb. בֶּן or infin. בָּנָה (see Gen. xviii. 18. Jer. xv. 18.) *to be, be born,* according to that of Gen. xvii. 16. *Kings of People בָּנָה shall be, or be born, of her.* From בָּנָה or בָּנָה *to be* may also be deduced the Greek φύομαι *to be born,* and Latin *fuo and fio, to be, become.*

I. *A son*, in relation to a human father or mother. Mat. xx. 20, 21. et al. freq. [It is sometimes used for *children* generally, as Gen. xlv. 11. Thus also Schleusner takes Mat. xvii. 25; but Bretschneider by *υιοι τῶν βασιλέων*, understands *their subjects*. In Rev. xii. 5. we have *υἱὸν ἀδύναμ* *υἱὸς* occ. passim in the LXX.]

II. Christ is styled *the Son of God*, in respect of his miraculous conception by the *Holy Ghost*, Luke i. 35; (comp. 32. Mark xiii. 32. and Dan. iii. 25. and 28.) [Our Saviour is called *the Son of God*, with the following variations in the use of the article<sup>1</sup>.]

[1. *Υἱὸς Θεοῦ*, Mat. xiv. 33. xxvii. 43, 54. Mark i. 1. xv. 39. Luke i. 32, (*υἱὸς Ὑψίστου*), 35. Rom. i. 4.]

[2. *Υἱὸς τοῦ Θεοῦ*, Mat. iv. 3, 6. xxvii. 40. Mark v. 7. Luke iv. 3, 9. (where Griesbach has rejected the article of *υἱὸς*, and Middleton approves of the omission,) John x. 36. xix. 7.]

[3. *Ὁ υἱὸς τοῦ Θεοῦ*, Mat. xvi. 16. xxvi. 63. Mark iii. 11. Luke iv. 9, 41. xxii. 70. John i. 34, 50. iii. 18. v. 25. vi. 69. ix. 35. xi. 4, 27. xx. 31. Acts viii. 37. ix. 20. 2 Cor. i. 19. Gal. ii. 20. Ephes. iv. 13. Heb. iv. 14. vi. 6. vii. 3. 1 John iii. 8. iv. 15. v. 5, 12, 13. Rev. ii. 18. See also 1 John i. 3, 7. iii. 23. iv. 10, 14. v. 11, 20. 2 John 4. Bretschneider thinks the phrase *the Son of God* equivalent to *Messiah*, when it follows *ὁ Χριστός*, as Mat. xvi. 16. &c.; but in most passages he considers it to indicate our Lord's participation of the divine nature. So also Schleusner, who considers it to allude to the pre-existent nature of our Lord. Wahl takes it in an inferior sense, as an allusion to our Lord's office and character, &c.; but see against this notion Tittmann's Meletemata, especially in the note on John v. 23.—Our Saviour is also called *the Son*, as Mat. xxviii. 19. Mark xiii. 32. Luke x. 22. John iii. 35, 36. v. 19—26. vi. 40. viii. 35. xiv. 13. 1 Cor. xv. 28. Heb. i. 1, 8. iii. 6. v. 8, 28. 1 John ii. 22—24. v. 12. 2 John 9. He calls himself also] *the Son of Man*, (which title, says Stockius, is given to Christ eighty-two

times in the sacred Scriptures,) in respect of his being the *seed* originally promised to *Eve*, Gen. iii. 5. (who was herself partaker of that *nature* which is called בֶּן *man*, Gen. i. 27. v. 2); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his being *conceived in the womb*, Mat. i. 23. Luke i. 31. and in *due time born* of the blessed Virgin, ii. 6, 7; and also in reference to the prophecy of Daniel, ch. vii. 13. where the *Messiah* is described as one *like a Son of Man*, כְּבֶן אָדָם. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, *Son of Man*, primarily and properly denotes the *human nature* of Christ, (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. Comp. Phil. ii. 6—11.) but sometimes by a *κοινωνία ιδιωμάτων*, or *communication of properties*, it signifies his *divine nature*. See John iii. 13. vi. 62. [In the eighty-two times in which this phrase occurs, the article is omitted only in John v. 27; on which passage see Middleton's note, and his remarks on the use of the article with the substantive verb in Part I. In Rev. i. 13. xiv. 14. he does not consider Christ as primarily and directly meant, nor in Heb. ii. 6. The expression *ὁ υἱὸς τοῦ ἀνθρώπου* is only once found applied to our Saviour by others, in Acts vii. 56. See Vorst. de Hebraism. N. T. ch. xiii. ed. Fischer.] In Mat. xxv. 13. the words *ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται* are not found in fourteen MSS., four ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by Griesbach in his edition, and by Campbell in his translation.

III. *Οἱ υἱοὶ τῶν ἀνθρώπων*, *the sons of men*, i. e. *men*, a merely Hebraical or Hellenistical phrase, often occurring in the LXX for the Heb. בְּנֵי אָדָם but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28. Comp. Mat. xii. 31.

IV. *A remote descendant*. Mat. i. 1, 20. xxii. 42, 45. Rom. ix. 27. Heb. vii. 5. [Thus *οἱ υἱοὶ Ἰσραὴλ*, Acts v. 21. vii. 23, 37. ix. 15. x. 36. Comp. xiii. 26. and LXX, Exod. iii. 9. v. 16. Num. xxii. 57. The Messiah was to be a descendant of David, and was therefore called *ὁ υἱὸς Δαβὶδ*, (see Mat. xxii. 42, 45. Mark xii. 35, 37. Luke xx. 41, 44.) and our Saviour is often addressed by this title, as Mat. ix. 27. xii. 23. xv. 22, xx. 30. xxi. 9, 15. Mark x. 47, 48.]

V. *The offspring of a brute*. Mat. xxi. 5. where *υἱὸν ὑποζυγίου* may seem a mere Hebraical expression for the *foal of an ass*, answering to the Heb. מִלְכָּאֵל in Zech. ix. 9. Kypke, however, cites Plutarch, Conviv. p. 150. calling a mule ὄνον ὑιό' ὄ'ε. [Comp. Ps. xxix. i. *υἱὸς κριῶν*, and see Vorst. de Hebraism. N. T. ch. xv. ed. Fischer.]

VI. *An adopted son*. Heb. xi. 24. [Comp. Acts vii. 21. See also John xix. 26.]

VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that Mark is so called by St. Peter, as having been *converted* by him. Comp. *ρίκνον* V. So Acts iii. 25. *sons of the prophets* may be *disciples of the prophets*. Comp. Tobit iv. 12. Mat. xii. 27. xxiii. 31. and sense X.

VIII. Believers are called *sons of God*, as being *begotten again* by his Word and Spirit, and

<sup>1</sup> [“The phrase *υἱοὶ Θεοῦ* in the plural is sometimes used to signify *saints* or *holy men*; but in the singular, when it is spoken of Christ, there is no reason to infer that such is ever the meaning in the N. T.” Middleton on the Greek Art. p. 180. Ep. Middleton considers all the above phrases equivalent, and to be taken as *ὁ υἱὸς τοῦ Θεοῦ* in the highest acceptance. Those who wish to see the able arguments with which he supports his opinion will find them in pt. i. ch. iii. sect. 3 and 4, and pt. ii. the notes on Mat. iv. 3. xiv. 33. xxvii. 54. Mark i. 1. Luke i. 32, 35. John v. 27. The work having been republished by Prof. Scholefield, is now accessible to every one, and the arguments will not bear abridgment.]

resembling their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 6, 7. (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19. in Heb. and LXX. They are also styled *sons of light*, Luke xvi. 8. (comp. John xii. 36.) and *of the day*, 1 Thess. v. 5; as being born of God, who is *light*, (1 John i. 5.) having been called out of the darkness of a natural and sinful state into his marvellous light, (1 Pet. ii. 9.) and being those upon whom the *true light*, even Christ, (John i. 9.) now shineth, 1 John ii. 8.

IX. *Sons of Abraham* are those who imitate the faith and works of Abraham. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.

X. *The sons or children of the prophets and of the covenant*, Acts iii. 25. are the objects of the prophecies and covenant, or the persons interested in them. So *sons of the kingdom*, Mat. viii. 12. are the peculiar subjects of it. Comp. LXX in Ezek. xxx. 5. *The sons or children of the resurrection*, Luke xx. 36. are those who, by the resurrection of their bodies from the dead, are born again to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Is. xxvi. 19. 1 Cor. xv. 51—55. and παλιγγενεσία. [On the phrase of υἱοὶ τῶν νυμφῶνος, see νυμφῶν.]

XI. *The sons of this world* are persons of worldly tempers and dispositions, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So υἱοὶ τῶν θυγατέρων τῶν ἀνθρώπων, are opposed to the *sons of God*. (Comp. sense VIII.) Gen. vi. 2, 4. Οἱ υἱοὶ τῆς ἀπειθείας, the sons or children of disbelief and disobedience, are such as reject the Gospel, when duly proposed to them, and refuse obedience to its precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character, as Locke does, to the unbelieving Gentiles: surely it equally belongs to the unbelieving Jews, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to υἱοὶ τῆς ἀπειθείας, sons of disbelief; thus הַנְּטִיף a son of virtue, 1 Kings i. 52. means a virtuous man; and הַנְּטִיף הַנְּטִיף, a son of rebellious perversenesses, 1 Sam. xx. 30. one perversely rebellious: yet I would not assert that such phrases are mere Hebraisms; for, as Raphaelius has remarked, in a certain oracle recorded by Herodotus, viii. 77. an insolent or proud person is called ὕβριος γένος, a son of insolence<sup>1</sup>; υἱὸς διαβόλου, a son or child of the devil, is one who is under the influence of the devil, and resembles that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John viii. 41, 44.

XII. Joined with words expressive of reward or punishment it signifies worthy of, or liable to. So Luke x. 6. a son of peace is a person who deserves peace or happiness; comp. Mat. x. 13. [In Luke x. 6. Griesbach has properly (according to Middleton in loc.) omitted the article.] A son of perdition, John xvii. 12. 2 Thess. ii. 3; or of hell, Mat. xxiii. 15. is one deserving of, or liable to, perdition or hell. These latter expressions are

Hebraisms. Comp. under *εἰς* IX. [On these Hebraisms see more in Vorst. de Hebr. N.T. ch. xxiv. (ed. Fischer.)] On Mat. xxiii. 15. Wetstein cites a remarkable testimony from Justin Martyr, Dialog. cum Tryph., which I shall give more fully. It is, in p. 360. ed. Paris, p. 399. ed. Thirlby, Οἱ δὲ ΠΡΟΣΕΛΥΤΟΙ οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ ΔΙΗΛΟΤΕΡΟΝ ὡς ἡμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πιστεύοντας καὶ φοβούμενους αἰκίζουσιν βούλονται, 'but the proselytes are not only unbelievers (in Christ), but blaspheme his name twice as much again as yourselves, and wish to kill and torment us who believe on him.'

“YAH, 75, 7.

1. *The materia prima, the first or chaotic matter or atoms*, of which all things were formed. This seems to be the primary sense of the word, and so it is used by the author of the Book of Wisdom, xi. 17. where the almighty hand of God is said *κτίσας τὸν κόσμον ἐξ ἈΜΟΡΦΟΥ* YAH, 'to have made the world of matter without form.' Thus likewise it was applied by some of the Greek philosophers, particularly by Pythagoras<sup>2</sup> and Plato, who appear plainly to have borrowed their “YAH from the *75*, or *unformed mass of Mass*, Gen. i. 2. whence also must be ultimately deduced Ovid's

—Rudis indigestaque moles—  
Non bene junctarum discordia semina rerum.

—Rude unformed mass—  
And the discordant seeds of things ill-join'd.  
Met. l. 7, 9.

[Aristot. lib. i. Phys. ἔλη ἐστὶ τὸ ὑποκείμενον ἢ οὐ τι ἀποτελεῖται ἔργον. See Wisd. xv. 13. In 2 Mac. ii. 24. it is used of the *matter of a history*.]

II. *Matter, materials*, especially wood. See James iii. 5. Comp. Ecclesi. xi. 32. So in the Greek writers it is particularly spoken of *wood*, considered as the *fuel of fire*, (see Wetstein,) and is thus applied by the LXX, in Is. x. 17. as also in Ecclesi. xxviii. 10. [Some take ἔλη, James iii. 5. for a wood, as the Vulgate *xylos*. So Hom. II. β'. 455. ἦντε πῦρ αἰθέλον ἐκφλέγει ἀσπίτερ ἔλην. Comp. λ'. 166. Etym. M. ἔλη σημαίνει τὰ ἔυλα, ὡς τὸ, ἔλην ταμίμεν, καὶ τὸν σπένδρον τόπον. “Yλη occ. LXX, Job xxxviii. 40.]

“Ymeis, &c. plur. of σύ, which see.

“Yμίτερος, α, ον, from ὑμεῖς ye, you.—Yours, yours, your own. [Luke vi. 20. xvi. 12. John vi. 6. viii. 17. xv. 20. Acts xxvii. 34. 2 Cor. viii. 6. Gal. vi. 13. The LXX, Gen. ix. 5. Prov. i. 6. Amos vi. 2. for the affix τῷ. The possessive pronouns joined with words expressive of the affections of the mind, and the like, often denote the object, not the subject, of those affections, as Soph. (Ed. Tyr. 962. τῷ μὲν πόθος by longings after me. So ὑμίτερος in Rom. xi. 31. See also 1 Cor. xv. 31. which some interpret thus. It is also a Hebrew form of speaking. See Schroeder, Inst. Heb. p. 229. Lowth on Is. xxi. 2. et Præf. iv.]

<sup>1</sup> See Bp. Stillingfleet's Origines Sacrae, book iii. chap. 2. sect. 3. Gale's Court of the Gentiles, vol. i. part 2. book ii. chap. 7. § 9. p. 171, 2. and book iii. ch. 9. § 6. p. 227. &c.

<sup>1</sup> But see Jortin's Remarks on Eccles. Hist. vol. ii. p. 113. 2nd edit.

Ἦμνος, ὦ, from ὕμνος.

I. Intransitively, *to sing or recite a hymn*. Vulg. hymno dicto, *having said or recited a or the hymn*. occ. Mat. xxvi. 30. Mark xiv. 26. See Campbell on Mat. [This hymn was the ἦψ (hallel), or rather the latter portion of it, according to Lightfoot, Hor. Heb. on Mark, in loc. The hallel consisted of Ps. cxlii—cxviii., and cxxxvi., according to Schleusner. Others (as Reland, Ant. Heb. pt. iv. ch. ii. 6.) make the hallel Ps. cxlii—cxviii. and cxx—cxxxvii. Reland enumerates the feasts on which it was used. Ἦμνος occ. Ps. lxxv. 13. 2 Chron. xxix. 30. Prov. i. 20. (ὕμνους οἶας aloud, for ἦψ from ἦψ *to sing or cry aloud*, comp. viii. 3. Ecclus. xxxix. 34. xlvii. 8. li. 11. 1 Mac. iv. 24. xlii. 47. In Is. xlii. 10. ὑμνεῖσθε τῷ Κυρίῳ ὕμνον καινόν. Comp. 2 Chron. xxiii. 13.]

II. Transitively, governing an accusative, *to celebrate or praise with a hymn or hymns, to hymn*. occ. Acts xvi. 25. Heb. ii. 12. [LXX, 2 Chron. xxix. 30. Ps. xxi. 23. Is. xlii. 4. Joseph. Ant. vii. 12. 3. ὑμνεῖν τὸν θεόν and contra Apion. ii. 31. τὴν Σπάρτην ἅπαντες ὑμνοῦσιν, &c. Xen. Mem. ii. 1, 33. ὑμνοῦμενοι being celebrated.]

Ἦμνος, οὐ, ὦ, from (ἡμα perf. pass., if used, of) ἔδω *to celebrate, sing, celebrate with songs*, which is a plain derivative from the Heb. הָמָה, Hiph. of טָרַח, *to praise, confess*, to which the Greek V. ὑμνέω twice answers in the LXX, Is. xlii. 5. xxv. 1. Comp. Neh. xii. 24.—*A hymn, a song in honour of God*. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the hymns sung to their gods. [LXX, Neh. xii. 46. Ps. xl. 1. lxxv. 1. c. 4. Is. xlii. 10. Also in the titles to Ps. vi. liv. lv., and at the end of Ps. lxxii. Ammonius distinguishes ὕμνος, a song in praise of the gods, from ἡκάμειον, one in praise of men, and so also Arrian, Exp. Alex. b. iv. ὕμνοι μὲν ἐς τοὺς θεοὺς ποιούνται, ἱκανοὶ δὲ ἐς ἀνθρώπους.]

Ἰπάγω, from ὑπό denoting *privately*, and ἄγω *to go*.

I. *To go away, withdraw, or depart privately*. [Mat. v. 24. viii. 4, 13, 32. ix. 6. xiii. 44. xx. 14. xxvii. 65. xxviii. 10. Mark i. 44. ii. 11. v. 19. vi. 31, 33, 38. vii. 29. x. 52. xvi. 7. Luke x. 3. xvii. 14. John iii. 8. iv. 16. vi. 67. vii. 33. viii. 14, 21, 22. ix. 7. xi. 44. xiii. 3, 33. xiv. 6. xvi. 5, 10, 16, 17. (ὑπάγω, with a future sense, *I am about to go*, as στείχω, Eur. Hec. 163.) xviii. 8. xxi. 3. 1 John ii. 11. Rev. x. 8. xiii. 10. ἐς αἰμαλώσιαν ὑπάγει, *shall be led away captive*, (comp. xvii. 8, 11. ἐς ἀπώλειαν ὑπάγει.) xiv. 4. Luke viii. 42. ἐν δὲ τῷ ὑπάγειν αὐτόν, *while he was going* (i. e. towards the ruler's house). Mat. v. 41. ἔπαγε μετ' αὐτοῦ δύο *go with him two*. Comp. Luke xii. 58. Ἰπάγειν ἐς occ. Mat. xx. 4, 7. (comp. xxi. 28.) Mark xii. 2. xiv. 13. Luke xix. 30. John vii. 3, 33. ix. 11. xi. 8. (ὑπάγεις ἐκεῖ; *doest thou go thither?*) xi. 31. xii. 35. (ποῦ ὑπάγει *whither he goeth*. Comp. xv. 16.) In John vi. 21. ἐς ἣν ὑπῆγον *for which they were making or steering*. In Mat. xviii. 15. xix. 21. Schleusner considers it redundant; but observe the use of δέω. John xii. 11. "*forsook them*," Campbell, whom see. In Mat. iv. 10. very many MSS., four ancient, and several editions and versions, after ἔπαγε have ὁπίσω μου; and these words are accordingly adopted by Wetstein, and received

into the text by Griesbach. [Comp. Mat. xvi. 23. Luke iv. 8. The forms ἔπαγε ἐς εὐαγγέλιον and ἐν εὐαγγέλιῳ occ. in Mark v. 34. (comp. vii. 29, where a request is also granted.) James ii. 16.]

II. *To go out of the world, to depart, die*. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. Elsner on Mat. observes that the Greek writers use ἀπέχεσθαι *to depart*, in this view; and Raphaelius, that the Heb. ᾤץ *to go* has the same import. Ps. xxxix. 14. Josh. xxiii. 14. and that though he had not found ὑπάγω thus applied in the Greek writers, yet that in Xenophon the similar verb εἰχέσθαι *to depart* denotes *dying*. Comp. also Kypke on Mat. So in Eng. we say, he is *gone*, for he is *dead*, and express *dying* by *going off, deceasing, departing*, &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14. and under πορεύω VI. [See also John xvi. 5—17.]

ὑπακοή, ἥς, ἡ, from ὑπήκοον, 2nd aor. of ὑπακούω.—*Obedience*. [When a genitive follows, it sometimes denotes *that which is obeyed*, (as Rom. i. 5. xvi. 26. 2 Cor. x. 5. 1 Pet. i. 22.) sometimes *that which obeys*, (as Rom. xv. 18. ἐς ὑπακοὴν ἰδόνων *that the heathen might believe*.) Rom. v. 19. vi. 16. xvi. 19. 2 Cor. vii. 15. x. 6. Philem. 21. Heb. v. 8. 1 Pet. i. 2, 14. LXX, 2 Sam. xxii. 36. and Aquila, 2 Sam. xxiii. 23. Bretschneider says, it is not in use among the profane authors.] On Rom. xvi. 19. Kypke shows that the phrase ἀπειθεῖσθαι ἐς, or Att. ἐς, is by the Greek writers joined with εὐδοκία *celebrity*, and λόγος *report*, in the like sense of *reaching, or coming to the knowledge of*.

ὑπακούω, from ὑπό *under*, and ἀκούω *to hear*.

I. Governing a dative, *to hearken to, and obey*. "The word signifieth with all humble submission *to hearken*, and implieth both *reverence and obedience*. The verb ἀκούω noteth *obedience*, the preposition ὑπό *reverence*." Zanchius in Leigh's Crit. Sac. [Mat. viii. 27. Mark i. 27. iv. 41. Luke viii. 25. xvii. 6. Acts vi. 7. Rom. vi. 12, 16, 17. x. 16. Ephes. vi. 1. Phil. ii. 12. Col. iii. 20, 22. 2 Thess. i. 8. iii. 14. Heb. v. 9. xi. 8. 1 Pet. iii. 6. LXX, Deut. xx. 12. xxi. 18. Gen. xvi. 3. xli. 40. Dan. iii. 12. et al. freq.]

II. *To hearken or attend at a door in order to answer those who knock, and to inquire who they are, before it is opened*. Acts xii. 13. Raphaelius, in his note on this passage, shows that Demosthenes, Lucian, and Xenophon use the verb in this sense. See also Wetstein on Luke xiii. 25. and Elsner and Kypke on Acts. [On this sense see Wytttenbach on Plat. Phaed. § 3. (where it seems to mean *to admit*.) Bachius on Xen. Symp. i. 11. Schol. on Aristoph. Acharn. 394.]

ὑπανδρός, οὐ, ἡ, q. ὑπό τὸν ἀνδρα οὖσα, *being under a husband.—Being under or subject to a husband, married, a femme couverte*. occ. Rom. vii. 2. The word is used in this sense, not only by the LXX, Num. v. 20. Prov. vi. 24, 29. but also by Polybius, Plutarch, Diodorus Siculus, and Athenæus, cited by Raphaelius and Wetstein. Comp. Ecclus. ix. 9. xli. 21.

ὑπαντῶ, ὦ, from ὑπό expletive, and ἀντῶ *to meet*.—*To meet*. [Mat. viii. 28. Luke viii. 27. John xi. 20, 30. xii. 18. Apocrypha, Tobit vii. 1.]

Ἰγάννησις, εως, ἡ, from ὑπανρώ.—*A meeting*, occ. John xii. 13. where observe that the N. governs the same case as its verb. Comp. under τάρτω V. The LXX Vatic. have the phrase εἰς ὑπάνησιν, for the Heb. נִשְׁתַּחֲוֶה for the meeting, or to meet, Judg. xi. 34.

Ἰγάρεις, εως, ἡ, from ὑάρχω.—*Substance, goods*, whether earthly, Acts ii. 45; or heavenly, Heb. x. 34. Polybius uses the word in the worldly sense. See Wetstein on Heb. [Schlousner in Acts ii. 45. understands *moveable effects*, as opposed to κτήματα. occ. LXX, 2 Chron. xxxv. 7. Ezr. x. 8. Ps. lxxviii. 48. (for ἡγῶ pecus, possessio, comp. Jer. ix. 9.) Prov. viii. 21. xiii. 11. xviii. 10, 11. xix. 14. Dan. xi. 13, 24, 28.]

Ἰγάρχω, from ὑπό expletive, and ἀρχω to begin.

I. To begin, give a beginning or being to. Thus sometimes used with a genitive following, in the Greek writers. [e. g. Eur. Phoen. 1598. (ed. Pors.)]

II. To be, subist. [The same as εἶμι. Luke viii. 41. xi. 13. xvi. 14. xxii. 50. Acts ii. 30. iii. 2. iv. 34. v. 4. οὐκ ᾔραθην ἐν τῇ σὴ ἰουσίᾳ ὑπῆρχε; when it was sold, was not (the price) in your own power? vii. 55. viii. 16. x. 12. xiv. 8. xvi. 3, 20, 37. xvii. 24, 27, 29. xix. 36, 40. (comp. xxviii. 18.) xxi. 20. xxii. 3. xxvii. 12<sup>1</sup>, 21. Rom. iv. 19. 1 Cor. vii. 26. xi. 7, 18. 22. 2 Cor. viii. 17. xii. 16. Gal. i. 14. ii. 14. Phil. iii. 20. James ii. 15. 2 Pet. i. 8. ii. 19. 11. LXX, Ps. lv. 19. cxlvi. 2. εως ὑπάρχω, while I live. In Luke vii. 26. οἱ ἐν ἱματισμῷ ἰνδοῦ καὶ τρυφῇ ὑπάρχοντες, they who live in or use, &c. Luke xvi. 23. ὑπάρχων ἐν βασάνοις, being in torments. See also Phil. ii. 6. and μορφή above. Ἰγάρχειν πρὸς to be to the advantage of, or to conduce towards; as Acts xxvii. 34. Thus also εἶμι is used, e. g. Herod. viii. 69. πρὸς ἡμῖν ἐστὶ ἰς for our advantage. In Luke ix. 48. Schlousner translates ὁ μικρότερος—ὑπάρχων he who makes himself least (qui minimum se gesserit).]

III. With a dative following it denotes property or possession, as Acts iii. 6. ἀργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι, Vulg. argentum et aurum non est mihi, literally, 'gold and silver is not to me,' i. e. I have no gold nor silver. Comp. iv. 37. xxviii. 7. 2 Pet. i. 8. and under εἶμι VII. [Comp. also Esther viii. 1. Job ii. 4. Eccles. xx. 16. Hence]

IV. Ἰγάρχοντα, τά, particip. pres. neut. plur. things which any one has, goods, possessions. It is joined either with a dative, as Luke viii. 3. Acts iv. 32; or used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. [See xxv. 14. Luke xi. 21. xii. 15, 33, 44. xiv. 33. xvi. 1. xix. 8. 1 Cor. xiii. 3. Heb. x. 34. The LXX, Gen. xiv. 11. (al. τὰ βεβήματα), xxxi. 18. xxxvi. 6. Prov. vi. 31. et al. freq. Comp. also Eccl. v. 18. vi. 2. Thuc. vii. 76. viii. 1.]

Ἰγίσκω, from ὑπό under, and εἰσω to yield, submit.—To submit oneself, to obey with submissive respect. occ. Heb. xiii. 17. The Greek writers use it in the same sense. [In Xen. H. G. v. 4, 45. to yield or give up.]

<sup>1</sup> [Why Bretschneider should translate the word here by *adum, preterit sum*, is not apparent, unless here, as in a former case, he depends on Schmidt's Concordance, in which the word ὑπάρχω is omitted.]

Ἰγαννῆριος, α, ον, from ὑπό expletive, and ἰαννῆριος contrary.

I. Contrary, adverse. occ. Col. ii. 14. where see Alberti and Wolfius. [Schlousner, comparing Ephes. ii. 16. translates ὃ ἦν ὑπεναντίον ἡμῖν which (i. e. the law) was the cause of disagreement (dissidii) between the Jews and the Gentiles. The Eng. transl. that was against us seems preferable, as explained by Pearson on the Creed, p. 287. (ed. 1683.) art. Was crucified. The people had said Amen to the curses on those who kept not the law, and this therefore "was in the nature of a bill, bond, or obligation, perpetually standing in force against them, ready to bring a forfeiture or penalty upon them in case of non-performance of the condition." Hence, the allusion also to the cancelling of bonds by striking a nail through the writing. Comp. κατάρπα.]

II. Ἰγαννῆριος, οἱ, adversaries, enemies. occ. Heb. x. 27. The word is used in both these senses by the Greek writers. See Wetstein on Col. [LXX, Gen. xxii. 17. Exod. xxiii. 27. et al. freq.]

Ἰγίε'P. A preposition. It seems an evident corruption of the Heb. קִי beyond, OVER.

I. Governing a genitive.

1. Over, above. So in Homer, Il. ii. 20. στή' ἄρ' Ἰγίε'P κεφαλῆς, 'it stood over or above his head.' But I do not find it thus used in the N. T.

2. For, instead of. Philem. 13. Rom. v. 6—8. "Raphaelius (Not. ex Xen. in ver. 8.) has abundantly demonstrated that ἐντὶ ἡμῶν ἀρῖσθαι signifies he died in our room and stead: nor can I find that ἀποθάνειν ὑπὲρ τινος has ever any other signification than that of *rescuing the life of another at the expense of our own*; and the very next verse (i. e. ver. 7.) shows, independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." Doddridge. Comp. John xi. 50. 2 Cor. v. 15. 1 Tim. ii. 6. [So also Bretschneider. He thinks, however, that in commodum, for the advantage of, is sometimes joined as a secondary notion with the sense instead of. He cites, inter alia, Luke xxii. 19, 20. John xviii. 14. Rom. v. 6—8. xiv. 15. 2 Cor. v. 15. 1 Thess. v. 10. 1 Pet. ii. 21. &c. In 1 Cor. xv. 3. ἐντὶ τῶν ἁμαρτιῶν ἡμῶν (comp. Heb. v. 1, 3. vii. 27. &c.) is on account of our sins, or is expiation of them.]

3. In the room or stead of, denoting succession, 1 Cor. xv. 29. βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, to be baptized in the room or stead of the dead, i. e. to succeed into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. See Doddridge. To what he has observed, I add, in confirmation of this exposition, a passage cited by Vigerus, de Idiotism. cap. ix. sect. 9. reg. 1. from Dionysius Halicarn. lib. viii. οὗτοι, τὴν ἀρχὴν παραλαβόντες, Ἰγίε'P τὸν ἈΠΟΘΑΝΟΝΤΩΝ ἐν τῇ πρὸς Ἀντιόχας πολέμῳ στρατιωτῶν ἡξίουν ἐτιροὺς καταγράψαι, 'these, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antian war.' This interpretation, which is that of Ellis and Le Clerc, and which they also



support by the passage just cited from Dionysius, appears to me the best of all those mentioned by Wolfius on the text, whom see. [See Macknight and Polo's Synopsis for various other interpretations of this debated text. Macknight would supply *ῆς ἀναστάσεως*, and translate *baptized, for b. lying and testifying the resurrection of the dead.*]

4. *For, on the side or part of, q. d. over for defence.* Mark ix. 40. Luke ix. 50. Rom. viii. 31. Polybius and Arrian apply it in this sense, as Raphelius and Alberti have shown on Rom. viii. 31.

5. *For, on behalf of.* Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1. [So *ὑπ*, 2 Kings x. 3. compare Job xlii. 8. See also Ezra vi. 17. Ecclus. xxix. 15. and comp. sense 2.]

6. *For, on account or for the sake of, because of.* Acts v. 41. ix. 16. Rom. xv. 9. et al. On 2 Cor. v. 20. Kypke shows that Æschines and Demosthenes use the phrase *ΠΡΕΣΒΕΥΕΙΝ ὑΠΕΡ τινος*, for being an ambassador for any one, or on his account. [So *ὑπ*, 2 Chron. vii. 10.]

7. *For, denoting the final cause.* John xi. 4. Comp. 2 Cor. i. 6.

8. *Of, concerning.* 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27. where Raphelius shows that Polybius applies the preposition in the same sense. [(So the Heb. *ל*, Gen. xviii. 19. Num. viii. 21. Esth. iv. 5.) LXX, 2 Sam. xviii. 5. Tob. vi. 15. &c.] So it is used 2 Thess. ii. 1. where see Whitby, Wetstein, Macknight, and Bp. Newton's Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. Wetstein on 2 Thess. cites Virgil, *Æn.* i. 754. using the Latin super in the same sense,

*Multa super Priamo rogatus, super Hectore multa.*

9. *Of, denoting the motive, pro, propter.* Phil. ii. 13. where see Wolfius.

II. Governing an accusative.

1. *Above, in dignity or authority.* Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. *Above, beyond, more than.* Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. [Comp. Ecclus. vii. 1, 3. 1 Sam. xv. 22. &c.] So Lucian, Philopseud. t. ii. p. 458. *λοιδοροῦνται περισσῶς, καὶ ὑΠΕΡ τοὺς ἄνδρας*, 'they (women) rail abundantly, and more than men!' It is joined with comparative adjectives. Luke xvi. 8. Heb. iv. 12. Virgil applies the Latin preposition ante in the same manner, *Æn.* i. 351.

— *Scelere ante alios immanior omnes.*

The use of *ὑπέρ* after *ἡγήθητε*, 2 Cor. xii. 13. seems extraordinary. Two ancient MSS. read *παρά*, comp. Heb. i. 4.

III. Used adverbially.

1. *Above, more, exceedingly,* Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under *περισσός* I.

2. *More, more eminently, i. e. a minister of Christ.* 2 Cor. xi. 23. So Castalio, magis ego: See Alberti, Wolfius, and Kypke, the last of whom cites the Greek writers using the prepositions *πρός* and *μετά* in the like adverbial manner, but he produces no instance of *ὑπέρ* being thus applied by them. [On prepositions used adverbially, see Matth. Gr. Gr. § 594.]

<sup>1</sup> See Vigerus, de Idiotism. cap. ix. sect. 9. reg. 3. and Hoogeveen's note.

IV. In composition it denotes,

1. *Over, above, as in ὑπερίδω to overlook, ὑπεραίρω to lift up above.*

2. *Beyond, as in ὑπέραμος.*

3. *Above, more, more than, as in ὑπερπερισσῶς, ὑπερπικῶς.*

4. *For, on behalf of, as in ὑπερευτυχᾶναι to intercede for.*

5. And most usually, it is intensive, or heightens the signification of the simple word.

*ὑπεραίρω*, from *ὑπέρ* above or intensive, and *αἶρω* to lift up.

1. *To lift up above.* Hence *ὑπεραίρομαι*, mid. *to lift up or exalt oneself above*, in a figurative sense. 2 Thess. ii. 4.

II. *ὑπεραίρομαι*, pass. or mid. *to be lifted up or elevated very much or exceedingly in mind.* 2 Cor. xii. 7. [Ps. xxxviii. 4. lxxii. 16. 2 Mac. v. 23.]

*ὑπέραμος*, ου, ὁ, ἡ, from *ὑπέρ* beyond, and *ἀκμή* the acme or flower of age, particularly with respect to marriage, as it is applied by Dionysius Halicarn. and Lucian, cited by Wetstein on 1 Cor. vii. 36. where comp. Kypke.—*Beyond or past the flower of one's age.* occ. 1 Cor. vii. 36.—The V. *παρὰ μᾶλλον* occurs in the same view Ecclus. xlii. 9. which passage throws great light on the text in 1 Cor., if, with four ancient Greek MSS. and the first Syriac version, we there read *γαμίζω*. See Bp. Pearce.

*ὑπέρανω*, an adverb governing a genitive, from *ὑπέρ* above or intens., and *ἄνω* up, upwards.

1. *Above.* Heb. ix. 5.

2. *Far above.* Eph. i. 21. iv. 10. *Lucian uses the word in like manner, ΠΑΝΤΩΝ ῥούτων ὑΠΕΡΑΝΩ γινόμενος.* Demonax, t. i. p. 998. [In Ephes. iv. 10. Schleusner, comparing Heb. vii. 26. translates *ὑπέρανω πάντων οὐρανῶν into heaven.* LXX, Gen. vii. 20. Deut. xxvi. 19. xxviii. 1. Ezek. viii. 2. x. 19. Ps. viii. 2. &c. In Hagg. ii. 15. it is used in relation to time.]

*ὑπεραυξάνω*, from *ὑπέρ* intensive, and *αὔξανω* to increase, grow.—*To grow or increase exceedingly.* occ. 2 Thess. i. 3.

*ὑπερβαίνω*, from *ὑπέρ* beyond, and *βαίνω* to go.

I. *To go beyond.* Polybius, cited by Raphelius, uses the V. in its proper sense, *ὑΠΕΡΒΗΝΑΙ τοὺς τῆς Ἀσίας ὅρους*, 'to go beyond the bounds of Asia.' [So the LXX, 2 Sam. xxii. 30. Ps. xviii. 29. Job xxiv. 2. xxxviii. 11.]

II. *To go beyond, transgress, i. e. the bounds of duty, or of lawful marriage.* So Jerome, "*concomens fides pratergrediens nuptiarum.*" occ. 1 Thess. iv. 6. Thus in Soph. Antig. 491. we have

*Νόμοις ὑΠΕΡΒΑΙΝΟΥΣΑς τοὺς προκειμένους.*

*Transgressing the establish'd laws.*

See other instances of the like kind in Wetstein, and comp. *παραβαίνω*. [Hence come *ὑπέρβασις*, (which Hesychius explains by *ὑβρις* and *ἀδίκεια*), and *ὑπερβασία*, excess of any kind, particularly any injury done to others. See Hom. Od. γ. 206.]

*ὑπερβαλλόντως*, adv. formed from the particip. *ὑπερβάλλον* of the V. *ὑπερβάλλω*.—*Exceedingly, above, or more than* others. occ. 2 Cor. xi. 23. [Job xv. 11. Xen. Ages. i. 36.]

ὑπερβάλλω, from ὑπέρ above, and βάλλω to cast, put.—To exceed, excel. [Phavorinus says, that ὑπερβάλλειν and ὑπερβολή properly relate to throwing a quoit, shooting, &c. beyond the mark; and metaphorically, to exceeding or excelling in other things. (See Ed. Tyr. 1190. ed. Herm. καθ' ὑπερβολάν τοῦτέσας.) It is used in Xen. An. iv. 6, 5. of passing over a mountain. Comp. iii. 5, 12. iv. 1, 16.—in Aristoph. Plut. 109. of exceeding,—in Herod. i. 59. of a caldron boiling over.] Hence particip. ὑπερβάλλων, exceeding, excelling, excellent. occ. 2 Cor. iii. 10. (where see Wetstein,) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in Aristotle, cited by Wolfius and Wetstein, it is repeatedly construed with a genitive case in the sense of exceeding, excelling. [See 1 Sam. xx. 40. 2 Mac. iv. 13. vii. 42. Ælian, V. H. ii. 27.]

ὑπερβολή, ἥς, ἡ, from ὑπερβίβω perf. mid. of ὑπερβάλλω.—Abundantia, exuberantia. 2 Cor. xii. 7.—Excellence. 2 Cor. iv. 7. [Compare Joseph. A. J. i. 13, 4. where ἡ ὑπερβολή τῆς θρησκείας means exceeding piety; so in B. J. vi. 7, 3. we have δι' ὑπερβολὴν ὁμότητος, through excess of equality, or exceeding equality. See Reiske, Ind. Græc. Demosth. p. 762.]—Καθ' ὑπερβολὴν, exceedingly, excessively. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See Raphaelius and Wetstein on Rom. Also, of the greatest excellence. 1 Cor. xii. 31.—Καθ' ὑπερβολὴν εἰς ὑπερβολὴν. 2 Cor. iv. 17. Chrysostom has the following beautiful remark on this passage: τίθησι παράλληλα τὰ παρόντα τοῖς μέλλουσι, τὸ πανταχῶς πρὸς τὸ αἰώνιον, τὸ εὐαφρόν πρὸς τὸ βάρος, τὴν θλίψιν πρὸς τὴν δόξαν· καὶ οὐδὲ τοῦτοτος ἀρκεῖται, ἀλλ' ἐτέραν τίθησι λείων, διπλασιάζων αὐτήν, καὶ λῖγων, ΚΑΘ' ὙΠΕΡΒΟΛΗΝ Εἰς ὙΠΕΡΒΟΛΗΝ. The apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολὴν εἰς ὑπερβολὴν," that is, a greatness excessively exceeding. See also Doddridge's note, and Blackwall's Sacred Classics, vol. i. p. 330—2. concerning the sublime energy of this text. It is indeed itself καθ' ὑπερβολὴν εἰς ὑπερβολὴν!

ὑπερίδω, from ὑπέρ over, and εἶδω to see, look.—To overlook, to seem as if one did not see, to wink at. occ. Acts xvii. 30. where Syriac version: ܡܠܝܚܐ

passed over or caused to be passed over; and Wetstein, whom see, "condonavit, connitendo dissimulavit, quod bonitatis et lenitatis est summa." Comp. Lev. xx. 4. in LXX and Heb. [Acts xiv. 16. Ὑπερίδω sometimes means to despise, as well as to overlook, to neglect, and the like. LXX, Gen. xlii. 21. Deut. xxii. 1—4. Lev. xxvi. 40. Tob. iv. 3. Wisd. xix. 22. Ecclus. ii. 11. Schleusner, on Acts xvii., comparing Deut. iii. 26. and Ps. lxxviii. 62. (where it translates ὀργή) and Zech. i. 12. (where it is for ὀργή to be angry,) prefers translating ὑπερίδων by agere ferens, being dissatisfied with.]

ὑπερέκεινα, q. d. ὑπὲρ ἔκεινα μέρη or χωρία, beyond those parts or countries.—With a genitive, beyond. occ. 2 Cor. x. 16. where it has (633)

the article prefixed, εἰς τὰ ὑπερέκεινα ἡμῶν, in the countries beyond you. Comp. ἐπέκεινα.

ὑπερεκτείνω, from ὑπέρ intens. and ἵκτεινω to extend.—To extend or stretch out exorbitantly or beyond one's bounds. occ. 2 Cor. x. 14. [Ὁὐ γὰρ, ὡς μὴ ἱκανοῦμενοι εἰς ἡμᾶς. ὑπερεκτείνομεν ἡμῶν, for we do not exceed our appointed bounds, (i. e. in coming and preaching at Corinth,) as if we could not properly come to you. This is nearly the sense Macknight and Bretschneider give to the passage. See also Wetstein in loc. Schleusner understands it to mean, that St. Paul "does not exceed his bounds, and arrogate a praise not due to him, as if he had not preached at Corinth." The word occ. Lucian, Eunuch. 2.]

ὑπερεκπερισσοῦ. See under περισσός I.

ὑπερεκχύνω, from ὑπέρ over, and ἵκχύνω to pour out.—To run over, to overflow. occ. Luke vi. 38. So the LXX in Joel ii. 24. ὙΠΕΡΕΚΧΥΘΗΣΟΝΤΑΙ αἱ ληνοὶ οἶνου καὶ λαίου, 'the vats shall overflow with wine and oil;' where the V. answers to the Heb. ܦܩܬܝ of the like import.

ὑπερηνυγχάνω, from ὑπέρ for, and ἵκνυγχάνω to meet, intercede, which see.—To intercede, make intercession for. occ. Rom. viii. 26.

ὑπερίω, from ὑπέρ above, and ἵκω to have, be. I. To be above, be higher, supreme. Rom. xiii. 1. 1 Pet. ii. 13. So Arrian, Epictet. i. 30. cited by Wetstein, εἶναι εἰσὶν πρὸς τινα τῶν ὙΠΕΡΕΧΟΝΤΩΝ, when you approach any man is authority. [Schleusner considers the primary meaning of this word to be to hold over, as in holding the hand over any one to shield him. See Polyb. xv. 29. and the note of Hemsterhuis on this phrase in Lucian, Timon, § 10. It sometimes means, to be over or remaining; sometimes, to be over by out-topping any thing, supereminere, as in Ælian, V. H. ix. 13. τὸ διὰ πρόσωπον μόνον ὑπερίκων, with only his face above it, (i. e. above the case in the shape of a tower, the περιγύκος.) See also LXX, Exod. xxvi. 13. Lev. xxv. 27. 1 Kings viii. 8.]

II. To be better, more excellent. Phil. ii. 3. [See Ecclus. xxxiii. 7. Dan. vii. 23. In the latter passage, ὑπερέξει is translated by Biel, prestantius erit. It is for the Chald. ܡܬܬܝܢ shall be different from.]

III. To exceed, excel. Phil. iv. 7. Hence the participle. pres. neut. used as a substantive, ὑπερίκων, τό, excellence. Phil. iii. 8.

ὑπερηφάνια, ας, ἡ, from ὑπερήφανος.—Pride, arrogance, insolence. occ. Mark vii. 22. "Ἐστὶ δὲ ὙΠΕΡΗΦΑΝΙΑ καταφρόνησις τις, πλὴν αὐτοῦ, τῶν ἄλλων, Ὑπερηφάνια is a contempt of all others but oneself," says Theophrastus, Eth. Char. xxiv. which see. [LXX, Deut. xvii. 12. Ps. xxxi. 23. Is. xvi. 6. Prov. viii. 13. Dan. iv. 37. &c.]

ὑπερήφανος, ου, ὁ, ἡ, from ὑπέρ above, and φαίνω to show.—Proud, arrogant, insolent, one who sets himself up to view, as it were, above others, "superbus enim sese supra alios effert, ostendit, et videri vult." Mintert. occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. James iv. 6. 1 Pet. v. 5. Compare ὑπερηφάνια. [LXX, Job xl. 12. Ps. cxix. 21, 51. et al. In Luke i. construe διανοία καρδίας with ὑπερήφανος.]

9. Ὑπερλίαν.—So three MSS. read in *one* word, 2 Cor. xii. 11. (see Wetstein,) but most of the MSS., both there and in 2 Cor. xi. 5. read ὑπὲρ λίαν in two words; see therefore under λίαν. On 2 Cor. xi. 12. Kypke cites Plutarch several times using the compound adverb ὑπερεὺς exceedingly well. [On the article used with adverbs, see Matth. Gr. Gr. § 270.]

10. Ὑπερνικάω, ὤ, from ὑπὲρ above, more than, exceedingly, and νικάω to conquer.—To more than conquer, to be more than conqueror, or to conquer eminently. occ. Rom. viii. 37. "Egregie vincimus, egregiam reportamus victoriam hostili exercitu funditus deletu." Wetstein, who cites from Leon. Tact. +xiv. 25. + νικάει καὶ μὴ ὕπερ-ΝΙΚΑ, 'conquer, but do not over-conquer,' i. e. do not push your victory too far. [Socrat. H. E. iii. 21. μαζὸν καλόν, ὑπερνικᾷ δὲ ἐκίρθονον. Schleusner doubts whether in Rom. viii. it differs from the simple verb.]

11. Ὑπερόγκος, οὐ, ὁ, ἡ, from ὑπὲρ above, exceedingly, and ὄγκος a tumour, swelling, and thence in the profane writers pride, pomp, and particularly in words, bombast, as Longinus, de Sublim., uses ὄγκος, sect. iii. et al. [In Xen. H. G. v. 4, 58. it is used of the leg swelling with a tumour.]—Excessively or over and above tumid, swelling, or pompous. occ. 2 Pet. ii. 18. Jude 16. Libanius in Wetstein applies this compound word to praises, and Plutarch to speech.—The LXX use this adj. Exod. xviii. 22. for Heb. *gāḡ* great; ver. 26. for *ḡḡ* hard, and 2 Sam. xiii. 2. for *ḡḡ* was difficult. [Comp. also Dan. xi. 36. Lam. i. 10. The word *ḡḡ* and its derivatives are applied to wonders and miracles. See Simon. Lex. Heb. in voc.]

12. Ὑπεροχή, ἡς, ἡ, from ὑπερίχω, to be above, excel, which see.

I. High or eminent station, authority. 1 Tim. ii. 2. So Josephus, Ant. ix. 1, 1. Τὸν ἔν ὙΠΕΡΟΧΗ· Εἰς τὰ δοκούντων. See more in Wetstein on Rom. xiii. 1. and comp. under δοκίω V. [2 Mac. iii. 11.]

II. Excellence. 1 Cor. ii. 1. [See 2 Mac. xiii. 6. and vi. 23. In the former, κατὰ ὑπεροχὴν means enormous crimes. Comp. Joseph. A. J. vi. 4, 3.]

13. Ὑπερπερισσεύω, from ὑπὲρ above or exceedingly, and περισσεύω to abound.

I. To abound more, superabound. Rom. v. 20.

II. Ὑπερπερισσεύομαι, mid. to abound exceedingly, to overflow. 2 Cor. vii. 4.

14. Ὑπερπερισσῶς, adv. from ὑπὲρ above, exceedingly, and περισσῶς abundantly.—Most exceedingly, superabundantly, above measure. occ. Mark vii. 37.

15. Ὑπερπλεονάζω, from ὑπὲρ above or exceedingly, and πλεονάζω to abound, superabound.—To abound, or superabound exceedingly. occ. 1 Tim. i. 14. ["This word, which Wetstein confesses that he has not found elsewhere, is found in the Psalterium Salmonis, Ps. v. 19. and in a fragment of Hermas in Fabric. Bibl. Gr. v. i. p. 12." Schleusner in voc.]

16. Ὑπερνήψω, ὤ, from ὑπὲρ above or exceedingly, and νήψω to exalt.—To exalt exceedingly or very highly. occ. Phil. ii. 9. [Ps. xxxvii. 34, 35. xcvii.

9. Dan. iv. 37. Song of the Three Children, passim.]

17. Ὑπερφρονίω, ὤ, from ὑπὲρ above, and φρονίω to think.—To think (of oneself) above what, or more highly than, one ought, to arrogate too much to oneself. occ. Rom. xii. 3. On which text Rapphelius shows that this is the true sense of the word, and cites from Herodotus, lib. i. πλοῦτῳ ὕΠΕΡΦΡΟΝΕΟΥΣΑΙ, 'insolent from wealth.' So Josephus, Ant. i. 11, 1. πλοῦτῳ καὶ μεγάλῳ χρημάτων ὕΠΕΡΦΡΟΝΟΥΝΤΕΣ. [Comp. 2 Mac. ix. 12.]

18. Ὑπερφῶν, οὐ, τό. Eustathius derives it from ὑπὲρ above, and φῶν, in the language of Lacedæmon, an upper chamber. But others think that ὑπερφῶν is properly an adjective neut. from masc. ὑπερφῶς, and observe that Lucian uses the expression Οἶκῳ ὕΠΕΡΦῶΝ, and the LXX, Ezek. xlii. 5. Οἱ ΠΕΡΙΠΑΤΟΙ Οἱ ὕΠΕΡΦῶΙ, and they take φῶς for a mere termination, as in παρῶς from πατήρ, πατρός.—An upper room or chamber. occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these upper rooms were large, and capable of containing a considerable number of persons. And this is still the fashion of building in the eastern countries, where the upper rooms are also those which are principally inhabited. [Bretnschneider contradicts Krebsius, who in his Obs. Flav. p. 162. &c. (on Acts i. 14.) contends that ὑπερφῶν is a portion of the Temple of Jerusalem, and not a part of a private house. See Havercamp. Joseph. A. J. viii. 3. 2. B. J. v. 5, 6. on which comp. Constant. l'Empereur, de Mensuris Templi, p. 152. In A. J. xi. 5, 4. Bretnschneider understands the flat on the top of the hill on which the Temple was built, comparing Ezra x. 9. in LXX, and Apocrypha, 1 Esdr. v. 47. ix. 6. Ὑπερφῶν occ. LXX, Judg. iii. 20—25. 2 Sam. xviii. 33. 1 Kings xvii. 19, 22. 2 Kings i. 2. iv. 10, 11. xxiii. 12. 1 Chron. xxviii. 11. 2 Chron. iii. 9. Pa. civ. 3, 13. Jer. xxiii. 13. Ezek. xli. 7. Dan. vi. 10. Tobit iii. 18. The Heb. word is *ḡḡ*. See Homer, Od. Σ'. 205. Il. B'. 514. The Attic word was διῆρας (supply οἰκημα). See more in Wetstein, Wolf. Cur. Philol. et Critic. vol. i. p. 1008. Vitringa de Synagoga. Vet. i. 6. and Hemsterhuis on Aristoph. Plut. 812. Wahl, referring to Winer Bibl. Realw. p. 275. says, that the ὑπερφῶν was "a room (ein Erker) over the flat roof of eastern houses, furnished with two outlets, one leading into the house, the other immediately to the street by a staircase."]

19. Ὑπὶχω, from ὑπό under, and ἔχω to have, hold.

I. To put under, q. d. to have or hold under. Thus it is sometimes used in the profane writers.

II. To undergo, suffer. occ. Jude 7. where Wetstein and Kypke cite the same phrase, ὕΠΕΧΕΙΝ ΔΙ' ἑκῆν and ΔΙ' ἑκᾶς to suffer punishment, from the purest Greek writers. [See 2 Mac. iv. 48. Xen. Anab. v. 8, 18. Mem. ii. 1,

2 See Wolfius on Acts i. 13.

3 Asmus, t. ii. p. 158. C. ed. Bened.

4 See Shaw's Travels, p. 207, 8. and Heb. and Eng. Lex. under *ḡḡ* II.

5 See Heb. and Eng. Lexicon, under *ḡḡ* IV.

8. *Ælian*, V. H. iv. 1. *Irmisch* on *Herodian*, i. 8, 12.]

Υπήκοος, ου, ὁ, ἡ, from ὑπήκουον, 2 aor. of ὑπακούω to obey.—*Obedient, submissively or humbly obedient.* occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8. [It is used in LXX, Prov. iv. 3. xiii. 1. of the obedience of a child to its parents, and Deut. xx. 11. Josh. xvii. 13. of tributary or subject states. See Thucyd. vi. 69. vii. 57.]

ὑπηρετίω, ὦ, from ὑπηρετής, which see. —Governing a dative, to serve, minister unto, assist. occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text *Raphelius* observes from *Xenophon*, that ὑπηρετίω denotes not only those offices of kindness that require action or labour, (which is the usual import of διακονεῖν in the N. T.) but also those which consist in liberality, and supplying the wants of others, though one does not personally attend them. [See *Xen. Cyr.* iv. 6, 6. 8. Mem. ii. 4, 7. and *Irmisch* on *Herodian*, i. 4, 13. Its proper meaning, *Schleusner* says, is, to perform the duty of an ὑπηρετής, and he takes it in its naval sense in *Xen. Ec.* viii. 16. In *Xen. Mem.* iii. 5, 18. &c. it means to obey.] *Blackwall*, *Sacred Classics*, vol. ii. p. 1—84. remarks from *Bois*, that Acts xiii. 36. might be better rendered, for David, after that, in his generation or course of life, he had served the will of God, fell asleep. To confirm which interpretation, I add from *Xen. Ec.* cited by *Raphelius*, on Acts xx. 34. οὐ ἂν τῆς ΓΝΩΜῆς πολλὰι χεῖρες ὕΠΗΡΕΤΕΙΝ ἰδὶκωσι, 'whose will many hands will subserve or obey;' and from *Libanius* in *Wetstein*, μὴ τῷ ΤΩ'Ν ΘΕΩ'Ν ὕΠΗΡΕΤΕΙ ΣΘΑΙ ΒΟΥΛῆ. See more in *Wetstein* on Acts xiii. 36. [Schl. translates Acts xiii. 36. as the English translation does.]

ὑπηρετής, ου, ὁ, from ὑπό under, and ἐρέτης a rower, which from ἐρέω to row.—Properly, according to its etymology, it should signify one who rows under (the command of) another. [See *Demosth.* p. 1209, 11.] But I do not find that it is ever thus applied by the Greek writers, who always use it for subordinate assistant, servant, attendant, or officer in general; and thus only it is applied in the N. T. [See *Mat.* v. 25. (comp. Luke xii. 58. where πράκτωρ is used.) xxvi. 58. Mark xiv. 54, 65. Luke iv. 20. John vii. 32, 45, 46. xviii. 3, 12, 18, 22, 36. xix. 6. Acts v. 22.] *Wetstein* on *Mat.* v. 25. among other passages, cites from *Aristides*, ὁ δὲ (ΔΙΚΑΣΤΗΣ) ΠΑΡΑΔΙΔΩΣΙΝ αὐτοῖς ὕΠΗΡΕΤΑΙΣ; and further to illustrate the force of this word the reader would do well to consult *Plato's Euthyphro*, § 16. ed. *Forster*. In *Luke* iv. 20. τῷ ὑπηρετῇ is rather unfortunately rendered the minister. It there means the attendant or servant, part of whose business it was to take care of the sacred books, and deliver them to the reader. See *Wolfius* and *Campbell*. [See *Vitringa* de *Synag.* Vet. 898. On *Luke* i. 2. ὑπηρεταί—τοῦ λόγου, comp. 1 Cor. iv. 1. Acts xxvi. 16. and xiii. 5; in which last passage it seems, however, rather to mean a kind of deacon. occ. LXX, Prov. xiv. 35. Wis. i. vi. 4. In *Xen. Mem.* iv. 3, 14. thunder and winds are called ὑπηρεταί τῶν θεῶν.]

Ὑπνος, ου, ὁ.

I. Sleep, natural. *Mat.* i. 24. *Luke* ix. 32. (640)

*John* xi. 13. Acts xx. 9. twice. [*Gen.* xviii. 16. Prov. iv. 16. et al.]

II. Sleep, in a spiritual sense, i. e. a state of inactivity with respect to good works, and of security in sin. *Rom.* xiii. 11. [*Comp.* *Ephes.* v. 14. 1 *Thess.* v. 6, 7.]

ὙΠΟ, a preposition.

[I. Governing the genitive, and meaning by, from, or on account of. The genitive usually expresses that by which, either as sufficient cause, or as instrumental cause or agent, something is effected. Ὑπό is hence generally used with passive verbs, or neuters which receive a passive sense, e. g. ἀποθανεῖν ὑπό τινος. See *Matthias*, *Gr. Gr.* § 592. *Mat.* i. 22. τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου. ii. 17. τὸ ῥηθὲν ὑπὸ Ἰερμίου. iii. 6, 13, 14. viii. 24. *Luke* x. 22. Acts xvii. 11. τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. *Rom.* xiii. 1. (see τάρτω,) *James* i. 14. &c. See also *Rev.* vi. 8. ἀποκτείνου—ἐν ῥομφαίᾳ—καὶ ὑπὸ τῶν θηρίων τῆς γῆς, where ἐν and ὑπὸ are nearly synonymous. LXX, *Exod.* xvi. 3. &c.]

II. Governing a dative, under, in, also to, or according to, as in *Herodian*, v. 6. χορεύοντες ὙΠΟ τῇ αὐλοῖς καὶ σὺριγξὶ παντοδαπῶν τε ὀργάνων ἤχη, 'dancing to flutes and pipes, and the sound of all kinds of instruments.' But it is not construed with a dative in the N. T. [It is used with a genitive also in a similar sense, e. g. *Herod.* i. 17. *Thuc.* v. 70.]

III. Governing an accusative,

1. Under, underneath, beneath, of situation. [*Mat.* v. 15. (comp. *Mark* iv. 21. *Luke* xi. 33.) viii. 8. (comp. *Luke* vii. 6.) xxiv. 37. *John* i. 48. Acts ii. 5. iv. 12. Col. i. 23. 1 *Cor.* x. 1. LXX, 1 *Kings* xiv. 13. *Exod.* xiv. 27. xix. 17. In *Jude* 6. ὑπὸ ζόφον in darkness. See LXX, *Exod.* iii. 1.]

[2. Under, either of power or authority, as *Mat.* viii. 9. *Luke* vii. 8. or denoting being liable or subject to, as in *James* v. 12. See also *Rom.* iii. 9. vi. 14. vii. 14. *Gal.* iii. 10, 25. iv. 2. 1 *Tim.* vi. 1.]

3. About, at, in, of time, sub. Acts v. 21. ἐν τῷ ὄρειον, about day-break, early in the morning. So in Latin, sub lucis ortum, *Livy*, xxvii. 15. See *Alberti* on Acts xiii. 1. [LXX, *Jon.* iv. 15. See *Thuc.* ii. 26. iv. 67. *Ælian*, V. H. xiv. 27.]

IV. In composition it denotes,

1. Under, or subject, as in ὑποδένω to bind under, ὑποτάσσω to subdue.

2. Under, before the eyes, oculis subjectum, as ὑπογραμμός, ὑποδιδαννυμ.

3. Diminution or extenuation, as in ὑποκνίω to breathe gently or softly, ὑπονοίω to suspect.

4. Privacy, clam, clanculum, as in ὑπάγω to go away privately.

5. In some words it seems almost expletive, as in ὑπαντράω to meet, ὑπαρχω to begin.

Ὑποβάλλω, from ὑπό privately, and βάλλω to put.—To suborn, 'to procure privately, procure by secret collusion,' (*Johnson*) as witness, occ. Acts vi. 11. where see *Elmsner* and *Wetstein*. [Ὑπόβλητος is used for suborned in *Joseph. B. J.* v. 10, 4. Ὑποβάλλω properly]

<sup>1</sup> [Griesbach here considers ἀά a reading word examination. Two other passages, where ὁμοῦ is similarly used, are among those which he rejects. *Mat.* xvii. 35. *Mark* xiii. 14.]

means to put under, and is used by Xen. de Ven. vii. 3. of putting animals to be suckled under a strange mother. In Xen. Cyrop. iii. 3, 55. it means to suggest, in a good sense. ὑποβάλλομαι is used in Esdras ii. 18. of repairing foundations.]

✠ ὑπογραμμός, οὐ, ὁ, from ὑπογράμματι perf. pass. of ὑπογράφω to set a copy in writing to learners, thus used by Plato, cited by Scapula and Wetstein on 1 Pet. ii. 21: it is derived from ὑπό before, and γράφω to write.

I. Properly, a copy, such as writing-masters set before their scholars for their imitation. So Ammonius under ὑπάγειν, ὑΠΟΓΡΑΜΜΟΝ λέγομεν ἀντι ΠΡΟΓΡΑΜΜΟΝ. [See Le Moynes, Var. Sacr. p. 513. He says, that this word signifies the lines traced out for workmen to work by, in order to keep the work regular and exact. Hence also it signifies a rule or pattern. See 2 Mac. ii. 29. ὑπογράφω occ. 1 Mac. viii. 25, 27. 2 Mac. ix. 18, 25. (comp. 1 Esdr. ii. 15.)] Hence,

II. An example, pattern. occ. 1 Pet. ii. 21. So Polycarp, alluding to this passage of St. Peter, applies the word in his epistle to the Philipians, § 8. 'Let us therefore imitate his (Christ's) patience; and if we suffer for his name, let us glorify him; τοῦτον γὰρ ἡμῖν ΤΟΝ ὑΠΟΓΡΑΜΜΟΝ ἴθης δι' αὐτοῦ, for this example he has given us by himself.' WAKE. See Wolfius on 1 Pet. Clement also uses the word in the same sense, 1st epistle to Corinthians, § 33. [See Le Moynes, Var. Sacr. vol. ii. p. 510. and 2 Mac. ii. 29.]

✠ ὑπόδειγμα, ατος, τό, from ὑποδίδεγμα perf. pass. of ὑποδίδεσθαι.

I. An example or pattern shown or exhibited for imitation in acting, John xiii. 15; or in suffering, Jam. v. 10. This word is used in the same sense by Polybius, cited by Wetstein. [See 2 Mac. vi. 28, 31. Eccelus. xlv. 16. Joseph. B. J. vi. 2, 1.]

II. A typical exhibition or representation. Heb. viii. 5. ix. 23.

III. An example of disobedience or punishment, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see Raphaelius, Wetstein, and Kypke. [Comp. Joseph. B. J. ii. 16, 4. sub fin. εἰς ὑπόδειγμα τῶν ἄλλων ἰθύνειν, for a warning to other nations. The word ὑπόδειγμα was not used by the good Ἀσίο writers, according to Lobeck, Phryn. p. 12. He says, the only two passages which are quoted from them are a passage from Demosthenes, which has been properly emended, and Xen. de Ven. ii. 2. about which he is in doubt. The preferable word is παράδειγμα.]

ὑποδιδέσθαι, from ὑπό under or before the eyes, and δίδεσθαι to show.

I. To show plainly, set before the eyes, as it were. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35. [2 Chron. xx. 2. Esth. ii. 10. iv. 6. viii. 1. Tobit xii. 6. Eccelus. xiv. 12. Xen. Mem. iv. 3, 13.]

II. To show, teach, instruct plainly. Mat. iii. 7. Luke iii. 7. On the former of which texts Raphaelius has abundantly proved, from Polybius, that this is the import of the verb. See also Wetstein. [See Tobit iv. 2. ἵνα αὐτῷ ὑποδείξω,

πρὶν ἀποθάνειν με, that I may give him my instructions before I die.]

✠ ὑποδέχομαι, from ὑπό under, and δέχομαι to receive.—To receive hospitably and kindly, q. d. to receive under one's roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by Homer, Il. ix. 476. Od. xvi. 70. where we have the expression ὑΠΟΔΕΧΕΣΘΑΙ ΟΙ' ἙΚΔ, 'to receive into one's house.' So Lucian, 88: ὑΠΟΔΕΞΑ' ΜΕΝΟ'Σ με, καὶ ἐξίσας παρ' αὐτῷ, 'but he receiving and entertaining me at his house.' Deor. Dial. t. i. p. 178. E. ed. Bened. [Tobit vii. 8. 1 Mac. xvi. 15. Xen. Mem. ii. 3, 13. Ælian, V. H. iv. 9. xvi. 26.]

ὑπόδιω, from ὑπό under, underneath, and δίοω to bind.—To bind under, as sandals or soles under the feet. Hence ὑποδίσσας, mid. and pass. to shoe oneself, be shod. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15. where Wetstein cites Thucydides likewise using ὑποδιδέσθαι for being shod. See also Scapula. [LXX, 2 Chron. xxviii. 15. Ælian, V. H. i. 18. Xen. Anab. iv. 5, 14. &c. Mem. i. 2, 5.]

ὑπόδημα, ατος, τό, from ὑποδίοω.—A sandal or sole bound under, and so fastened to the foot. [Mat. iii. 11. Luke xv. 22. xxii. 35. Acts vii. 33. xiii. 26. On Mark x. 10. comp. Mark vi. 9. Luke x. 4; and on Mark i. 7. comp. Luke iii. 16. John i. 27. occ. LXX, Gen. xiv. 23. (comp. Eccelus. xlv. 19.) Exod. iii. 5. xii. 11. Ruth iv. 7, 8. Ezek. xxiv. 17. &c. for ἕρπ, which they sometimes translate by σανδάλων, e. g. Josh. ix. 5. Is. xx. 2.] Comp. σανδάλιον. On Mat. iii. 11. Kypke remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and carrying the sandals of their masters was the office of the meanest slaves; and he cites from Plut. Sympos. vii. qu. 8. p. 712. E. τοῖς τὰ ὑΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΥΣΙ παιδαρίοις. See also Wetstein. [Schleusner and Wahl say, that ὑπόδημα originally meant a sole of wood or leather bound under the feet, but that afterwards it was used for shoes that covered the foot, and σανδάλιον for soles bound by straps over the feet, or sandals. In the N. T. they are, however, synonymous, according to Schl.]

✠ ὑπόδικος, ου, ὁ, ἡ, from ὑπό under, and δίκη judgment, condemnation, punishment.—Joined with a dative, guilty before, subject or liable to punishment from, obnoxious. occ. Rom. iii. 19. where Archbishop Tillotson renders ὑπόδικος τῷ Θεῷ liable to the divine justice (see Doddridge); and Wetstein cites from Demosthenes, ἰάν τίς τις τοῦτων τι παραβαίη, ὑΠΟΔΙΚΟΣ ἔστω τῷ παθόντι, 'and if any one transgresses any of these things, let him be liable to a prosecution from the sufferer.' See also Scapula.

ὑποζύγιος, ου, ὁ, ἡ, from ὑπό under, and ζυγός a yoke.—Under, or subject to, the yoke, subjugia, subjugalis. [It is used generally to denote any animal used as a beast of burden. Suid. οἱ ὑπὸ ζυγὸν βόες λέγονται ὑποζύγια, καὶ τὰ ἄλλα τῶν ἀχθοφόρων ζῶων ὅλον ἵπποι τε καὶ ἡμίονοι καὶ ὄνοι. See Ælian, V. H. ix. 3. xii. 37. &c.] ὑποζύγιον, τό, used as a substantive, (ζῶον being understood,) an animal subject to the yoke, particularly an ass, which the ancients frequently employed in this manner; see Is. xxi. 7. xxx.

24. xxxii. 20. Deut. xxii. 10. and Bochart, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16. The LXX often use ὑποζύγιον for the Heb. חֹמֶת a he-*ass*. [See Gen. xxxvi. 24. Exod. ix. 3. xx. 17. &c. In the various readings to Judg. v. 10. it is found for ῥηξ.]

**ὑποζώννυμι**, from ὑπό *under*, and ζώννυμι *to gird*.—*To undergird*, as a ship, to prevent its bulging or splitting. occ. Acts xxvii. 17. Polybius has the expression ΝΑΥΣ ὑΠΟΖΩΝ-ΝΥΕΙΝ; and Plato mentions τὰ ὑΠΟΖΩΜΑΤΑ τῶν τριήρων, 'the under-girts of galleys.' See more in Raphelius and Wetstein, and comp. Horace, ode iv. 14, 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. Pearce, whom see. [occ. 2 Mac. iii. 19. in a different sense, ἐπιζωσμέναι δὲ ὑπὸ τοῦς μαστοῦς αἱ γυναῖκες σάκκους. Comp. *Ælian*, V. H. x. 22. where it is used of being girded with a sword.]

**ὑποκάτω**, an adverb, from ὑπό *under*, and κάτω *beneath*. It is joined with a genitive, *underneath, under*. [Mark vi. 11. vii. 28. Luke viii. 16. John i. 51. Heb. ii. 8. Rev. v. 3, 13. vi. 9. xii. 1. LXX, Gen. i. 7. vi. 17. Exod. xx. 4. 1 Kings vi. 6. &c.]

**ὑποκρίνομαι**, pass. and mid. from ὑπό *under*, and κρίνομαι *to be judged, thought*.

I. It seems properly to denote, *to represent another person by acting*, as the ancient players did, *under a mask, to personate*, q. d. *to be thought somebody different from oneself by being under a mask*. Thus Scapula cites from Demosthenes, περί Παραπρ. Ἀντιγόνην δὲ Σοφοκλέους πολ- λάκις Ἀριστοδῆμος ὑΠΟΚΕΚΡΙΤΑΙ, 'Aristodemus often acted or personated the Antigone of Sophocles'; and from Herodian, ἑκαστός τε, δ βούλεται, σχῆμα ὑΠΟΚΡΙΝΕΤΑΙ, 'every one acts what part or character he pleases.' So in Epictetus, Enchirid. cap. 23. (which see) we have πτωχὸν ὑΠΟΚΡΙΝΑΣΘΑΙ, *to act a poor man, &c.* ὑΠΟΚΡΙΝΑΣΘΑΙ πρόσωπον, *to act a part or character*. Hence,

II. *To pretend, counterfeit, feign*. Thus often used in the best Greek writers. occ. Luke xx. 20. [See 2 Mac. v. 25. vi. 21, 24. Ecclus. xxxii. 15. xxxiii. 2. *Ælian*, V. H. xiii. 12. Thom. M. p. 874. says, that besides its sense of *feigning*, &c. it was also anciently synonymous with ἀποκρίνομαι *to answer*. See Herod. i. 78, 90, 91. So Hesychius and Suidas, who deduces hence ὑποκριτής *an actor*, quasi ὁ ἀποκρινόμενος τῷ χορῷ, &c. In Isaiah iii. 7. some copies read ὑποκριταίς, others ἀποκριταίς.]

**ὑποκρισις**, *ιως, ή*, from ὑποκρίνομαι, which see.—*A false or feigned pretence, an acting*, as it were, *under a mask, hypocrisy*. [Mat. xxiii. 28. Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Pet. ii. 1. See the various readings on Ps. xxxiv. 16. (or xxxv. 16.) and 2 Mac. vi. 25.] 1 Tim. iv. 2. ἐν ὑποκρισίᾳ ψευδολόγων, *through or by the hypocrisy or false pretences of liars*, as these words should, no doubt, be rendered. See Jos. Mede's Works, fol. p. 675. &c. and Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 461. &c. In Jam. v. 12. for the more common reading εἰς ὑπόκρισιν, the Alexandrian and two latter MSS. have ὑπὸ κρίσιν; which reading is (642)

confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted into the text, as the true one, by Griesbach. So our English translation, *into condemnation*; Marin's French, *sous la condamnation*.

**ὑποκριτής**, οὗ, ὁ, from ὑποκρίνομαι, which see.

I. Properly, *a stage-player, who acts under a mask* (as the ancients did), *personating a character different from his own*. In this sense it is frequently used in the profane writers, (as by Epictetus, Enchirid. cap. 23. ὑΠΟΚΡΙΤΗΣ δρᾶματος, 'the actor of a drama or play,') but not, strictly speaking, in the N. T. [See *Ælia*, V. H. viii. 7. Xen. Mem. ii. 2, 9. Basil. Cæs. Orat. i. p. 322.]

II. *A hypocrite, a counterfeit, a dissembler, one who assumes and speaks or acts under a false character*. [Mat. vi. 2, 5, 16. vii. 5. xv. 7. xvi. 12. xii. 18. xxiii. 13—29. Mark vii. 6. Luke vi. 42. xi. 44. xii. 56. xiii. 15. LXX, Job xxiv. 2. xxxvi. 23. for ἤνθρωπος, *a profane person*, (see *Sinan* Heb. Lex.) Aquila (ap. Chrysost.) uses the word in Job xx. 5. where the LXX use ἀσπίς.] See Campbell's Prelim. Dissertat. p. 93. and his note on Mat. xxiv. 51. on which text comp. Luke xii. 46. [Schleusner remarks, that in the good Greek writers the word is not thus used simply, but with a genitive, as σωφροσύνης, &c. expressing the thing feigned. See Eustath. on Hom. II. H'. p. 564.]

III. *A conjecturer, guesser, diviner*. In this sense, as best agreeing with the contexts, the excellent Raphelius explains the word, Mat. xvi. 3. Luke xii. 56. and shows that Homer and Herodotus use the V. ὑποκρίνασθαι for interpreting dreams and portents; and that in Lucian ὑΠΟΚΡΙΤΗΣ ὄντιον means in like manner *to expound of dreams*. But in Mat. ὑποκριτής is not found in ten Greek MSS., three of which are ancient, nor noticed in the Vulg. and several old versions, and is by Griesbach marked as a word probably to be omitted. Wetstein, however, retains ὑποκριταί in the sense of *hypocrites*, "because they had asked a sign *deceitfully*, πειράζοντες." See Marsh's note 21. vol. i. p. 452. of his translation of Michaelis's Introduction to the N. T.

**ὑπολαμβάνω**, from ὑπό *under*, and λαβών *to take, receive*.

I. *To receive*, q. d. *to take under*. occ. Acts i. 9. where see Kypke. [So Herod. i. 24. τὸν εἰ, ἀφ' ἧν λίγους ὑπολαβόντα ἐξενέικαι ἐπὶ ταίρην, *having taken him up on his back*. See Ps. xxi. 1.]

II. *To answer, excipio*, (see Virgil, *Æn.* i. 258.) *to take up*, as it were. occ. Luke x. 36. where Raphelius and Wetstein show that the purest Greek writers use the same phrase ὑΠΟΛΑΒΩΝ Εἶπεν. [In Job ii. 4. iv. 1. vi. 1. Dan. iii. 9. (in some copies,) et al. it translates *reply to answer*. See *Ælian*, V. H. ii. 1, 34. iv. 8. Xen. Cyr. ii. 2, 2. Anab. iii. 1, 31. et al. freq.]

III. *To suppose, apprehend, think, to take it, as we say*. occ. Luke vii. 43. Acts ii. 15. Theophrastus and Demosthenes, cited by Wetstein, apply the V. in this sense. [LXX, Ps. l. 21. Job xiv. 3. Jer. xxxvii. 8. Wisd. xii. 24. xiii. 3. 2 Mac. xii. 12. See Zeune, Ind. Græc. in Xen. Anab. i.

voc. Xen. de Rep. Lac. xi. 5. and also de Venat. iii. 6. Artemid. Oneirocr. i. 14. (of *fantasying* in a dream.)]

ὑπολείπω, from ὑπό either expletive, or implying somewhat of *privacy*, and λείπω to *leave*.—To *leave*, relinquo, reliquum facio. ὑπολείπομαι, pass. to be *left*, remain. occ. Rom. xi. 3. [LXX, Gen. xxx. 36. xlv. 20. Josh. xiii. 1. Judg. vii. 3. 1 Sam. v. 4. xxx. 21. Joel ii. 14. et al. Xen. Cyr. i. 5, 27. Anab. iv. 3, 25. See Kuhn on Polluc. Onom. vi. 8. p. 588. (ed. Hemst.)]

ὑπολήνιον, ου, τό, the *lake* or *large cavity* under the *wine-vat*, so called as being ὑπὸ τὸν ληνόν under the *wine-press*. occ. Mark xii. 1. [LXX for ἀγ. Is. xvi. 10. Joel iii. 13. Hagg. ii. 16. They translate the same word by προλήνιον, Is. v. 2. and by ληνός, Num. xviii. 27, 30. Deut. xvi. 13. et al.]

ὑπολιμπάνω, from ὑπό expletive, and λιμπάνω to *leave*, which from λείπω the same, as λαμβάνω from λήβω.—To *leave*. occ. 1 Pet. ii. 21. [This word occ. in Dion. Hal. Ant. i. 23. of streams *failing* or *drying up*.]

ὑπομένω, from ὑπό under or *privately*, and μένω to *remain*.

I. To *remain under*, that is, to *endure* or *sustain* a load of miseries, adversities, persecutions, or provocations, in faith and patience. [See 1 Cor. xiii. 7. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3, 7. James i. 12. 1 Pet. ii. 20. Job vi. 11. Mal. iii. 2. Joseph. A. J. iii. 2, 4. τὸν οὖν πόνον τῆς ἀνατάσεως τῶν χειρῶν ὁ Μωϋσῆς οὐχ ὑπομένει, *Moses being unable to bear the fatigue of holding up his hands outstretched*. (See Exod. xvii.) In Mat. x. 22. ὁ ὑπομείνας *he that hath endured or persevered to the end*. Comp. xxiv. 13. Mark xiii. 13. Rom. xii. 12. 2 Tim. ii. 12. Jam. v. 11. LXX, Dan. xii. 12. In the LXX it often translates ἔρχομαι to *expect*, and the like. See Ps. xxv. 2. xl. 1. Job vii. 3. Is. xxv. 9. In Greek writers it is often used of an army awaiting the attack of an enemy. e. g. Xen. An. vi. 3, 25—30. Herodian iii. 18. viii. 11. &c. Bretschneider in Heb. xii. 7. translates it to be *subject to*.]

II. To *remain privately*, stay behind. Luke ii. 43. Acts xvii. 14. [Xen. Anab. iv. 3, 15.]

ὑπομνήσκω, from ὑπό under, and μνήσκω to *remind*.

I. To *put in mind*, bring to remembrance, remind, suggest. [It governs an accusative of the person, as in 2 Pet. i. 12. Jude 5. Tit. iii. 1; sometimes both of the person and the thing, as in John xiv. 16. (Xen. H. G. iii. 3, 30. Herod. vi. 140. Thuc. vi. 148.) See also 2 Tim. ii. 14. In Xen. Hieron. xvi. 8. et al. it occ. with an accusative of the person and a genitive of the thing. This genitive sometimes has περί before it. See Matth. Gr. Gr. § 325.]

II. To *remember*. 3 John 10. See in 2 aor. pass. Luke xxii. 61. But in both these texts the V. may be understood in the former sense, and then ὑπενμήθη in Luke will mean, “*was reminded*.” [The 1st aor. pass. has often a kind of middle sense. See Matth. Gr. Gr. 493. e.]

ὑπομνήσεις, εως, ἡ, from ὑπομνάω or ὑπομνήσκω, which see.

I. Remembrance, recollection. 2 Tim. i. 5. ὑπομνησαι λαμβάνων, *calling to remembrance, remembering, recollecting*. The modern Greek version renders it by ἀναθυμούμενος *taking or having in mind*. [See Wisd. xvi. 11.]

II. A reminding, putting in remembrance, commonefactio. 2 Pet. i. 13. iii. 1. [See 2 Mac. vi. 17.]

ὑπομονή, ἡς, ἡ, from ὑπομένω perf. mid. of ὑπομίνω to *sustain*, which see.

I. A patient sustaining or enduring of adversities, afflictions, and persecutions, *patience under* a load of such sufferings. [See Rom. v. 3, 4. xv. 4. διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, *through the patience and comfort which the Scriptures recommend and supply*. ibid. vers. 5. ὁ δὲ θεὸς τῆς ὑπομονῆς *God the author or source of patience*, as Wahl and Schleusner translate it, and not, as Bretschneider, “*God who bears with patience our weakness*.” 2 Cor. i. 6. vi. 4. xii. 12. Col. i. 11. 1 Thess. i. 3. τῆς ὑπομονῆς τῆς ἐλπίδος *the patient abiding in the hope*, &c. (eure Geduld in der Hoffnung, Luther.) James i. 3, 4. v. 11. Rev. ii. 2, 3, 19. iii. 10. xiii. 10. xiv. 12. In three passages in St. Paul it follows ἀγάπη in an enumeration of virtues. 1 Tim. vi. 11. 2 Tim. iii. 10. Tit. ii. 2. Comp. 1 Thess. i. 3. In 2 Pet. i. 6. ἀγάπη comes after ὑπομονή. In the LXX this word sometimes translates ἔρχομαι hope or expectation, and the like. See Ezr. x. 2. Jer. xvii. 13. &c.] ὑπομονὴν τοῦ Χριστοῦ, 2 Thess. iii. 5. “*We render it the patient waiting for Christ*; but it may rather signify *Christian patience*, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed.” Doddridge. Comp. Jam. v. 11. Rev. i. 9.

II. Patient continuance, perseverance. Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15. and Campbell there. [See also Luke xxi. 19. Rom. viii. 25. Heb. xii. 1.]

ὑπονοέω, ὦ, from ὑπό denoting diminution, and νοέω to *think*.—To *suppose*, *suspect*, *think*. So the etymologist observes that “the preposition ὑπό imports the want of perfect knowledge; ὑπονοεῖν therefore signifies *not perfectly to know* what is proposed;” and thus the word is used likewise in the Greek writers. occ. Acts xiii. 25. (where see Wetstein.) xxv. 18. xxvii. 27. [LXX, Dan. vii. 25. Judith xiv. 14. Thuc. vii. 73.]

ὑπόνοια, ας, ἡ, from ὑπονοέω to *suspect*.—A suspicion, surmise. occ. 1 Tim. vi. 4. [Apocryph. Ecclus. iii. 24. See Schol. on Eur. Phoen. 1150. and Reiske, Demosth. p. 1178, 2.]

ὑποπνέω, ὦ, 1 fut. -πνεύσω, from ὑπό under, and πνέω to *sail*.—Followed by an accusative, to *sail under* or *near*. occ. Acts xxvii. 4, 7.

ὑποπνέω, ὦ, 1 fut. -πνέω, from ὑπό denoting diminution, and πνέω to *breathe*, *blow*.—To *breathe* or *blow gently* or *softly*, as the wind. occ. Acts xxvii. 13.

ὑποπόδιον, ου, τό, from ὑπό under, and πόδα accus. of ποὺς the *foot*.—Somewhat *put under* the *foot*, a *footstool*. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. [The earth is metaphorically called *God's footstool*. See Acts vii. 49. Mat. v. 35. and

LXX, Is. lxvi. 1. On Mat. xxii. 40. comp. Mark xii. 36. Luke xx. 43. Acts ii. 35. Heb. i. 13. x. 13. LXX, Ps. cx. 2. (or cix. 2.) This word does not occ. in good Greek writers. See Sturz, de Dial. Maced. p. 199. Paus. viii. 37.] In the LXX this word always answers to the Heb. *רָגַל* a *footstool*. [See Ps. xcvi. 5. (or xcix. 5.) and the passages quoted above.]

Υπόστασις, εως, ἡ, from ὑφίσταμαι to be placed or stand under, which from ὑπό under, and ἵστημι to place, or pass. ἵσταμαι to be placed, stand.

I. In general, *somewhat put under*; hence used for a *basis* or *foundation*. Thus Minter cites from Diodorus Siculus, ὙΠΟΨΤΑΣΙΣ τοῦ τάφου, 'the foundation of a sepulchral monument.' [Comp. Ez. xliii. 11. In Ps. lxxviii. 2. it means a *place to stand upon*. Test. xii. Patr. p. 522. ἐν βρώμασιν ἵστιν ἡ ὑπόστασις τῆς λαχῆς, 'in food is the foundation of strength.']

II. *Substance*. Heb. i. 3. So Vulg. *substantia*, which word Jerome did not scruple to retain from the ancient Italic version, at a time when the Arian and Sabellian controversies were fresh in the minds of men<sup>1</sup>. And to illustrate Heb. i. 3. comp. Col. i. 16. where εἰκὼν *image* answers to *χαρακτήρ* in Hebrews, and τοῦ Θεοῦ τοῦ ἀοράτου of the invisible God, to τῆς ὑποστάσεως αὐτοῦ of his substance. The word ὑπόστασις, as Campbell observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered *person*;" and I add, that in two texts of that translation, namely, Job xxii. 20. Ps. cxxxviii. or cxxxix. 15. it is used in the sense of *substance*. See Ps. xxxviii. or xxxix. 5 or 6. καὶ ὙΠΟΨΤΑΣΙΣ μου ὡσεὶ οὐδὲν ἐν ὀφθαλμοῖς σου. Comp. under *χαρακτήρ* II. [Bretschneider quotes from Artemid. iii. 14. that a rich man's guardian φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ, 'has the shadow of wealth, not the substance.']

III. Applied to the mind, *firm confidence, confidence, constancy*. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. Raphaelus on Heb. xi. 1. and Wetstein on 2 Cor. ix. 4. show that Polybius, Diodorus Siculus, and Josephus, apply the word in this sense. But comp. Kypke on 2 Cor. ix. 4. [The verb ὑφίστασθαι is often applied to soldiers *standing firm* in an engagement. See 1 Mac. iii. 53. v. 40, 44. vii. 25. For ὑπόστασις see Polyb. iv. 50. vi. 53. It does not occur in good Greek authors in the above senses, according to Lobeck on Phryn. p. 73.]

IV. *Confidence, confident or assured expectation*. Heb. xi. 1. This word in the LXX answers to the Heb. *רָגַל* patient expectation, Ps. xxxix. 8<sup>2</sup>; and the *רָגַל* earnest expectation, Ruth i. 12. Ezek. xix. 5.

Υποστῆλλω, from ὑπό denoting *privacy*, *diminution*, or *under*, and στέλλω to *send*, *repress*, and in the mid. voice, to *withdraw*.

I. Act. and mid. intransitively, to *withdraw*, *draw back*. Gal. ii. 12. Heb. x. 38. where Kypke shows that the verb is used by the Greek writers both for *fearing*, and for *withdrawing* or *hiding oneself through fear*. [On Heb. x. comp. Hab. ii. 4. and see LXX, Deut. i. 17. Exod. xxiii. 21. Job xiii. 8. Wisd. vi. 7.]

II. Mid. to *decline*, *shun*. Acts xx. 27.

III. Mid. transitively, to *keep back*, *suppress*, in speaking or relating, *dissimulate*. Acts xi. 20. where Wetstein shows that Demosthenes, +0-lynth. A.† Isocrates, and other Greek writers, apply the word in the same manner. To the instances he and Elsner have produced may be added from Josephus, de Bel. i. 26, 2. ΜΑΕΛ' ὙΠΟΣΤΕΛΛΟΜΕΝΟΣ, 'suppressing or concealing nothing.' See also Kypke.

Υποστολή, ἡς, ἡ, from perf. mid. of ὑποστῆλλω.—A *withdrawing*, a *drawing back*. occ. Heb. x. 39. where the expression *ἡμεῖς δὲ οὐ ἐσμέν ὑποστολῆς* is elliptical, *τίνα* namely, *οἱ υἱοί*, or rather *ἄνδρες*, being understood. Bos, under *ἀνὴρ*, produces a similar ellipsis from Heliodorus, μὴ γίνου τῆς ὁργῆς ἄλος, (*ἄνη*, namely,) 'be not quite a man of anger.' So in Ps. cix. 4. we have *ἄνθρωπος ὡς ἄνθρωπος* 'a man of prayer.' Comp. Ps. cxx. 7. See also Wolfius. But Kypke, to avoid the Hebraism, thinks it better to supply *ἔξ* before ὑποστολῆς, and *ἔξ* before *πίστως*; which are expressed Rom. ii. 1 iii. 26. Gal. iii. 7. [See Joseph. B. J. ii. 14, 2 A. J. vi. 4, 3.]

Υποστρέφω, from ὑπό expletive, and στρέφω to *turn*, *return*.—To *return*. Mark xiv. 40. Luke i. 56. [ii. 39, 43, 45. iv. 1, 14. vii. 10. viii. 37, 39, 40. ix. 10. x. 17. xi. 24. xvii. 15, 18. xix. 12. xxiii. 48, 56. xxiv. 9, 33, 52. Acts i. 12. xii. 25, 28. xii. 25. xiii. 13, 34. xiv. 21. xx. 3. xii. 6. (comp. Esth. vi. 12.) xxii. 17. xxiii. 32. Gal. i. 17. Heb. vii. 1. Gen. xiv. 17. i. 14.]

Υποστρωννύω, from ὑπό under, and στρωννύω to *strow*.—To *strow under*, *subterfuge*. occ. Luke xix. 36. [Is. lviii. 5. comp. Eccles. iv. 30. Xen. Cyr. viii. 8, 8.]

Υποταγή, ἡς, ἡ, from ὑποτίναγμα perf. mid. of ὑποτάσσω.—*Subjection, submission*. occ. 2 Cor. ix. 13. Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

Υποτάσσω, or -ττω, from ὑπό under, and τάσσω or -ττω to *set in order*.

[1. To *set or place under in an orderly manner*. The word, as Leigh on Rom. xiii. 1. quoted by Parkhurst, says, signifies an *orderly subjection*. Thus, 1 Cor. xiv. 32. Schleusner takes the meaning to be, that "they who are inspired ought to give way to one another, to bind themselves to a certain order, and permit each to speak in order." So Bretschneider; and Macknight says, "the spiritual gifts of the prophets are under the command of the prophets, so that they can exercise or forbear to exercise while as they choose." They might remain silent them another was speaking, as he explains it further in his note. Again, in v. 34. of the same chapter, Schleusner says, "the women should subject themselves to the constituted order of things, i. e. should give up to the men the privilege of speaking in the public assemblies." Bretschneider refers to Ps.

<sup>1</sup> See Campbell's Prelim. Dissertat. p. 508. &c.

<sup>2</sup> [Aquila has *καρποδία*; Symmachus, *ἀναμονή*. Ernesti observes very rightly, that ὑφίστασθαι is used by Greek writers to denote to have a clear, undoubted persuasion, as in Did. Sic. i. 6, 11. See his excellent remarks on the absurd philosophical interpretation of this word in his Tract on "The Folly of Philosophising in interpreting Scripture."]



xxxvii. 7. lxii. 5. where ὑποράσσω represents ὑπὸ, and implies *silent submission*.]

[II. *To subject any one to another, cause him to render obedience*; and in the middle, *to subject one's self, i. e. to obey, show due obedience and respect, and even to offer to perform the offices due to another*. Luke ii. 51. x. 17, 20. Rom. vii. 7, 20. x. 3. xiii. 1, 5. 1 Cor. xv. 27, 28. xvi. 16. Eph. i. 22. v. 21, 22. Phil. iii. 21. Tit. ii. 5, 9. iii. 1. Heb. ii. 5, 8. xii. 9. 1 John iv. 7. 1 Pet. ii. 13, 18. iii. 1, 5, 22. v. 5. See 1 Chron. xxix. 24. Dan. vi. 13. Ps. viii. 7. 2 Mac. viii. 9. Arrian, D. E. iii. 24. Ælian, V. H. ii. 41.] On 1 Cor. xvi. 16. Kypke remarks, that the particle καὶ before ὑμῖς shows that the phrases *ταυτὸν εἰς διακονίαν τάσσειν*, and *ταυτὸν ὑποτάσσειν*, are nearly equivalent, and consequently that ὑποτάσσειν must not be understood in a strict sense, but only as implying an obsequious readiness to perform all offices of love τοῖς τοιούτοις, i. e. to those saints mentioned ver. 15.

ὑποτιθεῖν, from ὑπὸ under or before, and τίθεμι to put.

I. In general, *to put under*. occ. Rom. xvi. 4. *ταυτὸν πράχλον ὑπὲρχαν*, 'they have put their own necks under,' the sword, namely, (so Diod. Sic. in Wetstein, ΤΙΘΕΝΤΟΣ ΕΑΥΤΟΝ ΥΠΟ ΤΟΝ ΣΤΑΔΗΡΟΝ,) that is, they have exposed themselves to the most imminent danger of their lives. [Arrian, D. E. iii. 24. ὑπὲρχας τὸν πράχλον. Ælian, V. H. x. 16. Gen. xlix. 15. 2 Chron. ix. 18. Eccles. vi. 27. 2 Mac. xiv. 41.]

II. *To [suggest, supply advice,] exhort, persuade, advise*. (Comp. ὑποδείκνυμι.) occ. 1 Tim. iv. 6. [Jer. xxxvi. 25. Philostr. Proem. ad Vit. Soph. p. 481. Joseph. Ant. i. 1, 4. vi. 6, 2. viii. 5, 8.]

ὑποτρέχω, [to run below, run by, run under. In Acts xxvii. 16. Schleusner takes it to be *running to*, I suppose in the same way as we should say, *running under a little island*, i. e. *swimming to it and keeping under its shelter*. Bretschneider and Kühnöl say, *running by, being carried past*. Comp. Eccles. xxxvi. 7.]

ὑποτέκνωσις, *τεκνῶ*, ἦ, from ὑποτεκνῶ to draw a sketch or first draught, as painters do when they begin a picture, *informo, delineo*, (so Aristotle,) [Eth. i. 7.] from ὑπὸ denoting *extenuation*, and *τεκνῶ* to form, fashion, and this from *τύπος* a form, pattern, &c. which see.

I. A delineation, sketch, concise representation or form. occ. 2 Tim. i. 13. That this is the sense of the word, Wetstein, on 1 Tim. i. 16. has abundantly proved from the use of the Greek writers, who likewise apply the V. ὑποτεκνωτός, the adjective ὑποτεκνωτικός, and the adverb ὑποτεκνωτικῶς, in the same view. See also Wolfius. So Rosenmüller. Schleusner says, *an exemplar in the mind, or what the Platonists call an idea*.]

II. A pattern, example. occ. 1 Tim. i. 16. So Heychius explains *πρὸς ὑποτέκνωσιν* by *πρὸς σημεῖον* for a sign; and (Ecumenius by *πρὸς ὑποδείγμα*, *πρὸς ἀπόδειξιν*, *πρὸς παράκλησιν*, 'for an example, for a specimen, for a comfort.'

ὑποφέρω, from ὑπὸ under, and φέρω to bear.—*To suffer*, (which from the Latin *suffero*, derived (645)

in like manner from sub *under*, and *fero* to bear,) *to undergo, sustain, endure, bear*. occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See Wetstein on 1 Cor. [Job ii. 10. Prov. vi. 33. Amos vii. 19. Micah vii. 9. 2 Mac. ii. 28. vi. 30.]

ὑποχωρεῖν, ὦ, from ὑπὸ privately, and χωρεῖν to go.—*To withdraw, retire*. occ. Luke v. 16. ix. 10. [Judg. xx. 37. Eccles. xiii. 13. Hom. II. xxii. 96.]

ὑπὸ ὕπαινον, from ὑπὸ ὕπαινον that part of the face which is under the eyes', afterwards used for what we call a black eye, that is, a livid tumour under the eye, occasioned by a blow'. ὑπὸ ὕπαινον is a plain derivative from ὑπὸ under, and ὕψ, gen. ὕψος, the eye.

I. Properly, *to strike an antagonist under the eye*, as the boxers in the Grecian games did, and so to give him a black eye, *sugillo*. Hence

II. Applied figuratively to buffeting, and, as it were, mortifying the body by various self-denials. 1 Cor. ix. 27. [Schleusner says, that either this is the meaning, or it is to subdue and beat down the evil desires of the mind.]

III. *To stun or weary by continual importunities*, obtundo. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.—For further satisfaction the reader may consult Suicer, Thesaur. on the word, Wetstein and Kypke on Luke, and Wolfius on 1 Cor.

ὑς, ὅς, ὃ, ἦ, from σὺς the same, substituting the aspirate breathing for the sibilant letter.—*A hog, a boar, or sow*, sus. Our Eng. *sow*, plur. *swine*, (q. *sowen*, so *kine* for *coven*), seems, by the way, nearly related to the Greek σὺς. occ. 2 Pet. ii. 22. See Bochart, vol. ii. 705. [On the Proverbs, see Vorst. de Adag. N. T. c. 4. Lev. xi. 7. Prov. xi. 22.]

ὑσσώπος, ον, ἦ, from the Heb. יֶשֶׁבֶת the same, to which this word constantly answers in the LXX.—*Hyssop*, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29. with Mat. xxvii. 48. and Mark xv. 36. that if ὑσσώπος (in which all MSS. agree, see Mill, Wetstein, and Griesbach,) be the true reading in John, that word must be considered as synonymous with the *καλάμος* or *stalk* of the other evangelists; and accordingly Salmasius, cited by Wolfius, (whom see,) proves that there was a species of *hyssop* whose *stalk* was sometimes *two feet long*, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also Scheuchzer's *Physica Sacra* on Mat. xxvii. 48. [Schleusner, under *καλάμος*, makes the thing intended in Mat. xxvii. 48. and Mark xv. 36. to be a stick made of the *Arundo sativa*; but here he says, that, comparing these places with that of St. John, it is clear that in the latter *καλάμος ὑσσώπου* is meant. See *καλάμος*. Ex. xii. 22. Num. xix. 6, 18. 1 Kings iv. 33.]

ὑστερίω, ὦ, from ὑστερος.

I. [To be behind, as in time, or in arriving.

<sup>1</sup> [See Hom. II. xii. 463.]

<sup>2</sup> [See Pol. ii. 4, 52. Schol. Aristoph. Ach. 550. Vesp. 528. Prov. xix. 29. Faber, Agonist. 14. Schwarz, Comm. Cr. p. 1868.]

Polyb. ix. 13. Xen. An. i. 7, 10. Hell. iii. 5, 18. v. 1, 13. Eur. Phoen. 99, 3. Herod. i. 70. (*to be too late*.) I should refer to this sense Heb. iv. 1. and xii. 15. where Schleusner says that the image is taken from the Greek games, where those who are behind in the race lost the prize. He, however, refers these places to sense III. See also 1 Cor. i. 7.]

II. [*To be behind in dignity*,] *to be inferior to*, or *worse*, i. e. than others in the sight of God. Comp. περισσέω VI. occ. 1 Cor. viii. 8. [2 Cor. xi. 5. xii. 11. I should add 1 Cor. xii. 24; but see below.]

III. [*To be in want of*, *to be without*, *to be deprived of* or *deficient in*, *to miss*, *to be wanting*. Mat. xix. 20.]—Τί ἐρι ὑστερῶ; in or as to what am I yet wanting or deficient? for *εἰ* seems not to be governed of the V. ὑστερῶ, which requires a genitive, (see Wetstein on Mat.) but of the preposition κατὰ understood. [Luke xxii. 35. (*to be in want of*).—Mark x. 21. John ii. 3; in which two last places the sense is neuter. Rom. iii. 3. where Parkhurst says, *to fall short of*, *fail of attaining*. Comp. Is. li. 14. Neh. ix. 21. Ps. xxxix. 4. Eccles. xi. 12. xiii. 6. Eur. Iph. Aul. 1202.] Comp. 1 Cor. xii. 24. Ὑστερόματ, οὔμαι, *to be in want or need*, *to suffer want*. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

Ὑστερήμα, ατος, τό, from ὑστερῆμαι perf. pass. of ὑστερέω.

I. *What is wanting*, *deficiency*, *defect*. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10. [Schleusner understands the word, in the two first of these passages, as meaning *absence*, i. e. *deficiency of the presence of a person*. Macknight on the first observes, that this makes no difference in the sense.]

II. *Want*, *penury*. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.—This word in the LXX generally answers to the Heb. חָסַר or חֲסָר defect, want. [Judg. xviii. 10. xix. 19, 20. Prov. xxi. 5. Ezr. v. 9. Eccl. ii. 15. The word is found in no profane writer. The expression ἀνακληροῦν τὰ ὑστερήματα occ. Test. xii. Pat. p. 747.]

Ὑστερήσεις, ους, ή, from ὑστερέω.—*Want*, *penury*, *poverty*. occ. Mark xii. 44. Phil. iv. 11.

ῥΥΣΤΕΡΟΣ, α, ον. In the N. T. it is applied only to *time*; *latter*, *posterior*. occ. 1 Tim. iv. 1. ἐν ὑστέροις καιροῖς, in the latter times, i. e. in the times of the Messiah. See Whitby, and comp. under ἔσχατος I. ῥΥΣΤΕΡΟΝ, neut. used adverbially.—*After*, *afterwards*, *at length*, *last of all*. See Mat. iv. 2. xxi. 29, 37. xxii. 27. [xv. 11. xxvi. 60. Mark xvi. 14. (*a little after*, as in Elian, V. H. i. 16. viii. 16.) Luke iv. 2. xx. 32. John xiii. 36. Heb. xii. 11. Prov. xxiv. 32. Jer. xxix. 2. Prov. v. 4.]

ῤφαντός, ή, όν, from ὕφαίνω *to weave*, which from ὕψω *the same*.—*Woven*. occ. John xix. 23.

ῤψηλός, ή, όν, from ὕψος *height*. [Ex. xxvi. 31. xxviii. 6. Hom. Od. iv. 218. Thuc. ii. 97.]

I. *High*, in a natural sense. Mat. iv. 8. [xvii. 1. Mark ix. 2. Luke iv. 5. Rev. xxi. 10, 12. In Heb. i. 3. as in Ps. xcii. 4. Is. xxxii. 15. xxxiii. 5. Jer. xxv. 30. it is *heavenly*, there being an ellipse of τόποις or μέρεσι. In Heb. vii. 26. it is figuratively taken, *higher than the heavens*, i. e. *placed in the highest dignity*.] Merά βραχίονος ὕψηλόν, with a high arm. occ. Acts xiii. 17. This is a Hellenistical phrase. The LXX very often use βραχίων ὕψηλός for the Heb. כַּף גָּדָל, a stretched-out arm. Exod. vi. 6. Deut. iv. 34. et al. freq.

II. *High*, *lofty*, *exalted*, in a figurative sense. Rom. xii. 16. In Lucian's Hermotim. t. i. p. 334. the expression, ῥΥΨΗΛΑ ἄρ' ἡδ' ὀΦΟΝΕΙΣ, 'you now mind high things,' is applied to one who was desirous of attaining the heights of philosophy. [Schleusner and others take it in a bad sense, *proud*, as in 1 Sam. ii. 3. Is. ix. 9. See Ovid, Ep. iv. 180.]

III. *Highly esteemed*. Luke xvi. 15.

ῤψηλοφρονίω, ώ, from ὕψηλός *high*, and φρονίω *to think*.—*To be high-minded*, *proud*, *arrogant*. occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16. under ὕψηλός II.

ῤψιστος, η, ον. Superlat. from adverb ῥΐψω *high*, *aloft*, or from the noun ὕψος.—*Highest*, *most high*, *summus*, *supremus*. It seems to be spoken of *heaven*, Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38. ἐν τοῖς ὕψιστοις in the highest heavens, as that expression is applied by the LXX for the Heb. עֲלִיָּזָה Job xvi. 19. Ps. cxlviii. 1. ῥΐψιστος is also used as a title of the true God, either joined with Θεός, Mark v. 7. Luke viii. 28; or by itself, Luke i. 35, [52.] 76. vi. 35. [See Acts vii. 48. xvi. 17. Heb. vii. 1.] In this latter view it often in the LXX answers to the Heb. רָם<sup>1</sup> or Chald. רָם<sup>2</sup> the High One, or Most High. See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their Jupiter, as Pindar, Nem. i. 90. Διός ῥΐψιστος; xi. 2. Ζηνός ῥΐψιστος.

ῤψος, εος, ους, τό.

I. *Height*. Rev. xxi. 16. Comp. Eph. iii. 18 [2 Chron. iii. 14. Ez. xliii. 14.]

II. It denotes the *highest* or *holy heavens*, where God is peculiarly present. Luke i. 78. xxiv. 34. Eph. iv. 8. Comp. οὐρανός II. [2 Sam. xii. 17. 2 Kings xix. 22. Ps. xl. 26.]

III. *Height*, *exaltation*, *dignity*, in a spiritual sense. James i. 9. Comp. ii. 5. Rom. viii. 17. 4c. [Ez. xxxi. 2. Job v. 11.]

ῤψώ, ώ, from ὕψος.

I. *To lift up*, *set* or *place on high*, *elevate*, *exalt*. John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23. and see Campbell on John iii. 14. [Schl. says, that in the first of these places of St. John, it is *to raise on the cross*; in the last three, *to take away, kill*, after the example of the Hebrew עָלָה Kühnöl understands it in all of them, of *lifting up on the cross*. Lampe and Tittmann think, that with this meaning in the three last places is united a secondary reference to Messiah's future exaltation. I do not know in what sense Parkhurst takes it.]

II. *To raise up*, *elevate*, *exalt* to a more happy and glorious condition. [Mat. xxiii. 12. (2nd time).] Luke i. 52. [x. 15.] Acts xiii. 17. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Comp. Acts ii.

<sup>1</sup> So Phyllo-Byblius and Sanchoniathon explain ῥΐψιστος, Eusebius Præp. Evang. i. 10. p. 36. A

33. v. 31; and on Acts xiii. 17. see Wolfius and Kypke. [Some interpret that place, *he made the people powerful and numerous*. See Gen. xli. 52. xlviii. 19. Some say, *he showed great kindness to the people*. The word is used of *enriching*, in Gen. xxiv. 25. and so Schleusner explains 2 Cor. xi. 7. See 1 Chron. xvii. 17. 1 Kings xiv. 7. Eccclus. xv. 8. Diog. L. i. 3. 2. Eur. Phœn. 417.]

III. Ὑψοῦν ταυτὸν, *to lift up or exalt one's self, i. e. with pride and self-conceit*. Mat. xxiii. 12. [1st time] Luke xiv. 11. xviii. 14. [2 Chron. xxvi. 16. Deut. viii. 14. xvii. 20.]

Ὑψωμα, ατος, τό, from ὑψομαι perf. pass. of ὑψόω.

I. *Height*, i. e. of honour or prosperity. Rom. viii. 39. [Schleusner says, that the phrase here means *heaven and earth*. Bretschneider says, that either *heaven and earth or the things in them* are intended. See Prov. xxv. 3.]

II. *Elevation, height, a high thing*, in a spiritual sense. 2 Cor. x. 5. where see Macknight. Comp. 1 Cor. i. 19, 20. &c. iii. 19, 20. [Schleusner and Bretschneider understand *pride* here. occ. Job xxiv. 24.]

## Φ.

Φ, φ, Phi. The twenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π Pi, to which in sound also it is the correspondent aspirate. Its more modern form φ bears a manifest resemblance to the Heb. פ or פ; but its ancient<sup>1</sup> one ϕ appears to come still nearer to פ. In Greek derivatives from the Hebrew, φ frequently corresponds to פ, as in many of the following words.

Φάγος, ου, ό, from φάγω *to eat*.—*Guttonous, a glutton, an excessive or intemperate eater*. occ. Mat. xi. 19. Luke vii. 34.

## ΦΑΙΤΩ.

I. *To eat*. [Mat. vi. 25, 31. xii. 4. xiv. 6, 20. xv. 20, 32, 37. xxv. 35, 42. xxvi. 17, 26. Mark ii. 26. iii. 20. v. 43. vi. 31, 36, 37, 42, 44. viii. 1, 2, 8, 9. xi. 14. xiv. 12, 14, 22. Luke iv. 2. vi. 4. vii. 36. viii. 55. ix. 13, 17. xii. 19, 22, 29. xiii. 26. xiv. 1. (See Fischer, Prol. xii. de Vit. Lex. N. T. p. 304.) xv. 23. xvii. 8. xxii. 8, 11, 15, 16. xxiv. 43. John iv. 31—33. vi. 5, 23, 26, 31, 49, 58. xviii. 28. Acts ix. 9. x. 13, 14. xi. 7. xiii. 12, 21. Rom. xiv. 2, 21, 23. 1 Cor. viii. 8, 13. ix. 4. x. 3, 7. xi. 20, 21, 24, 32, 33. 2 Thess. iii. 8. Heb. xiii. 10. Rev. ii. 14, 20. x. 10. xvii. 16. xix. 18. Gen. iii. 2, 17. Ruth ii. 14.] In Mark xiv. 22. φάγετε is wanting in twelve MSS., six ancient, in both the Syriac and in other old versions, and is by Griesbach rejected from the text. It seems a spurious addition from Mat. xxvi. 26.—On 1 Cor. xv. 32. comp. Wisd. ii. 1—9. and see Elener and Wetstein. Many of the odes of Anacreon and of Horace afford excellent and striking comments on the Epicurean maxim in 1 Cor. xv. 32.

II. *To eat, spiritually, to feed on by faith*, and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53. &c. [Comp. iv. 32. Rev. ii. 7, 17.]

III. *To eat, corrode*. James v. 3. where φάγεται is the 3rd pers. 2nd fut. mid. for φαγεῖται; so φάγεσαι, Luke xvii. 8. the 2nd person of the same tense, for φαγῇ thou shalt eat, and φάγονται, Rev. xvii. 16. 3rd pers. plur. for φαγοῦνται. [Is. lx. 16.]

Φαιλόνης, or Φαιλώνης, ου, ό, according to

some MSS. and editions cited by Wetstein on 2 Tim. iv. 13. But see Φελόνης.

ΦΑΙΝΩ. [From φαώ *to shine*, or φάος *light*.]

I. [To make to appear, bring to light. Then in the mid.] *to appear, be seen*. Mat. i. 20. ii. 13, 19. On Mat. ii. 7. Wetstein remarks that not only the fixed stars, but also halos, perihelia, and comets, are by Aristotle called phenomena. Comp. Acts xxvii. 20. and Wetstein on Heb. xi. 3; on which last text comp. 2 Mac. vii. 28. Vatic. and Alexandr. In James iv. 14. observe the beautiful Paronomasia, φαινόμενη—ἀφανίζομένη. [And so in the] pass. *to appear, seem*. Mat. vi. 5, 16. [ix. 33. xiii. 26.] xiii. [27.] 28. [xxiv. 30. Mark xvi. 9. James iv. 14. Rev. xviii. 23. In the following passages it appears to be little more than to be. Rom. iv. 17. vii. 13. 2 Cor. xiii. 7. Heb. xi. 3. Xen. Mem. iv. 2, 7.]

II. *To shine, as light or a luminous body*. 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8. [Comp. also Mat. xxiv. 27. Phil. ii. 15.]

III. *To seem, appear, be thought*. Mark xiv. 64. where Wetstein shows that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11. [Gen. xlii. 15. Prov. xxi. 2. Aristoph. Plut. 198.]

IV. *Φαίνομαι*, mid. *to appear in judgment*. 1 Pet. iv. 18.

Φανερός, ά, όν, from φαίνομαι *to appear*.

[I. *Manifest, apparent to others, known*. Parkhurst makes the following division, to which there is no particular objection.]—*Apparent, manifest, plain*. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. [Rom. i. 19. 1 Cor. iii. 13.]—*Apparent, manifest, known*. Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. *Φανερόν ποιεῖν, to make known*. Mat. xii. 16. Mark iii. 12. [1 Mac. xv. 9. Polyb. x. 8, 14. Xen. Mem. iii. 9, 2. 1 Cor. xi. 19. xiv. 25.]—*Apparent, public, open*. So ἐν τῷ φανερῷ, *in public, openly*. Mat. vi. 4, 6, 18.—*Public, publicly famous or eminent*. Mark vi. 14.

II. *Apparent, seeming*. Thus ἐν τῷ φανερῷ means *in appearance or outward show*. Rom. ii. 28. twice.

Φανερῶ, ῶ, from φανερός.

I. *To make manifest, show forth, show*. [Gen. xlii. 16. Deut. xxix. 28. Prov. xv. 11. Is. viii. 16.] John [i. 31.] ii. 11. [iii. 21.] vii. 4. [of showing one's self publicly.] ix. 3. [xvii. 6.] xxi. 1, 14.

<sup>1</sup> See Montfaucon's Palæograph. Græc. p. 142.

Mark iv. 22. xvi. 12, 14. Comp. Rom. i. 19. iii. 21. Col. iii. 4. 1 Tim. iii. 16. [We may also add Rom. xvi. 1. 2 Cor. ii. 14. iii. 3. iv. 10. v. 10, 11. vii. 12. xi. 6. Eph. v. 13. Col. i. 26. iv. 4. 2 Tim. i. 10. Tit. i. 3. Heb. ix. 2. 1 Pet. i. 20. v. 4. 1 John i. 2. ii. 10, 11, 28. iii. 2, 6, 8. iv. 9. Rev. ii. 18. xv. 4. In the following passages Parkhurst prefers the sense]—*To make manifest or known.* Rom. xvi. 26. 1 Cor. iv. 5. Comp. 1 John iii. 2. [Jer. xxxiii. 6. On the construction of Rom. iii. 21. see Abresch, Diluc. Thuc. p. 94.]

Φανερῶς, adv. from φανερός.

I. *Apparently, manifestly, plainly.* Acts iii. 3.  
II. *Apparently, openly.* Mark i. 45. John vii. 10. [Thuc. i. 87. Dem. p. 479, 9.]

Φανήσας, εως, ἡ, from φανέρω.—*A manifestation, a making, or a being made, manifest.* occ. 1 Cor. xii. 7. 2 Cor. iv. 2.

Φανός, οὔ, ὁ, from φαίνω to shine.—The old grammarians (whom see in Wetstein on John<sup>1</sup>) inform us that this word anciently signified a torch or flambeau, and in more modern times, a kind of lantern, or instrument to hold a light. So Hesychius, Ἀττικοὶ λυχνούχον ἐκάλουν, ὃ ἡμῖς νῦν φανόν, 'the Attics called that λυχνούχος, q. d. a light-holder, which we now call φανός.' [Thomas M. says, φανός ἐπὶ λαμπάδος· ἀλλὰ μὴ ἐπὶ κερατίνου λέγει. τοῦτο δὲ λυχνούχον. See Phryn. p. 59. ed. Lobeck.] occ. John xviii. 3. where λαμπάδων seems to denote torches, and φανὼν lanterns. Harmer, Observations, vol. ii. p. 431, 2. says, "Whether it precisely means lanterns, as our translators render the word, I do not certainly know. If it doth, I conclude, without much hesitation, that it signifies such linen lanterns as Dr. Pococke gives an account of, (and which he describes as large lanterns made like a pocket paper-lantern<sup>2</sup>, the bottom and top being of copper tinned over, and, instead of paper, made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c.; and they have a contrivance to hang it up abroad by means of three staves); and if so, the evangelist perhaps means that they came with such lanterns as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them had torches, or such large and bright burning lamps as were made use of on nuptial solemnities, the more effectually to secure him. Such was the treachery of Judas, and the zeal of his attendants!" [Dion. Hal. ix. p. 720. φανούς ἔχοντες καὶ λαμπάδας. Artem. v. 20. Xen. de Rep. Lac. v. 7.]

Φανράζω, from πῆφανναι 3 pers. perf. pass. of φαίνω.—*To cause or make to appear.* Φανράζομαι, pass. to appear. Hence partic. neut. φανράζομενον, τό, that which appears or appeared, the appearance, sight. occ. Heb. xii. 21. [Wisd. vi. 16. Aq. et Theod. Is. lvi. 10. Eur.

Andr. 876. Diod. Sic. i. 17. Plato, Phileb. § 114. ed. Stallb.]

Φαντασία, ας, ἡ, from φαντάζω.—*Show, pomp, pompous show, parade.* occ. Acts xvi. 23. where Raphaelius cites Polybius often using the word in the same view, [as x. 40, 6.] to whom Wetstein adds others of the Greek writers. [See Diod. Sic. xii. 33.] It is a striking remark of this latter commentator, that king Agrippa and his sister Berenice made this pompous show in the very city where their father had so dreadfully perished for his pride. Comp. Acts xii. 19, 21–23. [See Gataker on M. Anton. i. 7. Schwarz, Comm. Cr. p. 1377.]

Φάντασμα, ατος, τό, from φεράσσω perf. pass. of φαντάζω.—*An apparition, a specter, a phantom.* occ. Mat. xiv. 26. Mark vi. 49. So Plato applies the word, Phaed. § 30. ὡς ἂν εἴη ψυχῶν σκιαιοδῆ ΦΑΝΤΑΣΜΑΤΑ, 'some shadowy apparitions of souls have been seen.' [Wisd. xvii. 16. Plin. Ep. vii. 27, 1. Φάσμα is often so used, as Ælian, V. H. ix. 2. xii. 1. Φάντασμα is used of various appearances in Josephus, Ant. i. 20, 2. v. 6, 1. Artem. i. 2. Macrob. Somn. Scip. i. 3.]

ΦΑΠΑΙΞ, αγγος, ἡ.—*A precipice, a deep and broken valley.* occ. Luke iii. 5. [Gen. xvi. 17, 18. Prov. xxx. 17. Is. xl. 4. Ez. xxxviii. 20. Bar. Iph. T. 277. Cycl. 664. Ælian, V. H. xiii. 1. Xen. de Ven. v. 16. Diod. Sic. iii. 36. xx. 25. Polyb. iii. 52, 8.]

ΦΑΡΙΣΑΙΩΣ, ου, ὁ.—*A Pharisee.* The Pharisaical was, in the time of our Saviour, the principal and most numerous of the Jewish sects. Its leaders had their appellation from the Heb. פָּרִישָׁה, either in the sense of expounding, as setting up for eminent expounders of the law, or rather from the same verb as denoting to separate: "Whence," says Mintert, "φάρισαιος is the same as ἀφωρισμένος separated, (comp. Rom. i. 1. and under ἀφορίζω III.) for they separated themselves from the common conversation of men. 1. to the study of the law, to which they applied continually; 2. in holiness of life and ceremonial purity they were separated from the vulgar" (the Ἰσραὴλ, people of the earth, as they contemptuously called them): "for they thought themselves much more holy than the common people." See Luke xviii. 11, 12. "3. their garments, for they wore peculiar ones, to distinguish themselves from the vulgar." In 1 Mac. ii. 42. among the persons who joined Mattathias against Antiochus Epiphanes, about 167 years before Christ, are named the Ασιδαιοι (MS. Alexand. Ἀσιδαῖον, ed. Complut. et Ald. Ἀσιδαίων), who are there described as ἐκουσιαζόμενοι τῷ νόμῳ, voluntarily devoted to the law: "for, after the settling of the Jewish church again in Judea, on their return from the Babylonish captivity," says Prideaux, "there were two sorts of men among the members of it; the one, who contented themselves with that only which was written in the law of Moses, and these were called Zadikim (צדיקים) the righteous; and the other, who, over and above the law, superadded the constitutions and traditions of the elders, and other rigorous observances, which, by way of supererogation, they voluntarily devoted themselves to: and these,

<sup>1</sup> [See also Blomf. on Æsch. Ag. 375. Casaubon on Athen. xv. p. 699. Valck. ad Ammon. ii. 16.]

<sup>2</sup> Niebuhr gives a similar description of a travelling lantern, which he had in Egypt. "Notre lanterne étoit faite de toile, et pouvoit se plier comme les petites lanternes de papier, que font les enfants en Europe; mais la nôtre étoit beaucoup plus grande, et le couvercle aussi bien que le fond étoit de toile." Voyage en Arabie, t. i. p. 171.

being reckoned in a degree of *holiness* above the others, were called *Chasidim* (חַסִּדִּים) *the pious*: from the former of them were derived the sects of the Sadducees and Karaites, and from the latter, the *Pharisees* and the *Essenes*." Connex. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167<sup>1</sup>.

<sup>1</sup> The Asideans are mentioned also 1 Mac. vii. 13 2 Mac. xiv. 6. The principal tenets of the Pharisees were as follows:—

1. In opposition to the Sadducees, they maintained the existence of angels and spirits, and the doctrine of the resurrection. (See Acts xxiii. 8.) According to Josephus\*, indeed, one should suppose that the *resurrection* they taught was only a kind of Pythagorean *transmigration of souls* from one body to another, and that, too, limited to the souls of the righteous. But it is certain that the *resurrection of the same body* was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9—11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35+) and St. Luke says absolutely that the *Pharisees confess the resurrection*, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that Josephus, in the above instance, as in *some others*†, was guilty of prevarication, and accommodated his account to the taste of the heathen, the unbelieving part of whom, it is well known, treated the *resurrection of the body*, when plainly preached to them by the disciples of Christ, with the utmost contempt and scurrility‡. As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant Rotherham, in his Essay on Faith, note, p. 72, 73, has shown that even John ix. 2. may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34. and see Ezek. xviii. and Bp. Pearce's note on John ix. 2.

2. With regard to the *Pharisaical* doctrine concerning *Fate* and *Free-will*, Josephus says, 'The Pharisees imputed all things to Fate ||: but adds, that they did not hereby deprive the human will of its freedom.' Our learned Bp. Bull †, however, seems to have proved that they attributed ALL to *Fate*, or, as some of them expressed it, to the *heavens*, i. e. to that chain of *natural causes* of which the *heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected all things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect," says Prideaux, "was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to Moses from Mount Sinai." See Mark vii. 3—5. Mat. xv. 1—6. and comp. under *παράδοσις*.

4. As Mons. Bayle \* observes that the Stoics might be called the *Pharisees* of Paganism, so Josephus, on the other hand, in his Life, § 2. had said, that the *Pharisaical* sect 'greatly resembles that of the Greek Stoics, *παράληψιν δὲσι τῇ παρ' Ἑλλήσι Στωικῇ λεγομένη*.'

\* He says, de Bel. ii. 8, 14, that the Pharisees taught, 'that all souls were immortal, but that those of the good only passed into another body, but those of the wicked were tormented with everlasting punishment.' Comp. Ant. xviii. 1, 3. and de Bel. vii. 7, 5. p. 1145. ed. Hudson.

† Comp. John xi. 24. and see Bp. Lowth on Is. xvi. 19. and Leland's Advantage and Necessity, &c. part iii. chap. viii. p. 388. 8vo. It may be proper also to notice the additional clause which the LXX translation annexes to the end of the book of Job, after the words *so Job died*, being *old and full of days*; namely, *ἔγγραπται δὲ αὐτὸν πάλιν ἀναστῆσθαι μεθ' ἡν ἡνιοχέην ὁ Κύριος*, 'but it is written that he shall rise again with those whom the Lord raiseth up.' Whence it appears that the translator, whoever he was, understood Job xix. 25. &c. or some other passage of this book, as teaching the doctrine of the *resurrection*. See Peters on Job, sect. vii. p. 226, 1st edit.

‡ See Bp. Pearce's Miracles of Jesus vindicated, part iv. p. 72. 12mo. and the learned Spearman's Letters on LXX, p. 57. &c.

§ See Whitby on 1 Cor. xv. 35. Leland's Advantage, &c. vol. ii. part iii. ch. viii. p. 387. 8vo.

|| Ant. lib. xviii. cap. i. § 3.

¶ See by all means his Harmonia Apostol. Dissert. Poster. cap. 15. § 13—20. and comp. Stanhope on the Epistle for fourth Sunday after Easter.

\* Dictionary, article *Στωικισμός*.

*Φαρμακία*, ας, ἡ, from *φάρμακον* a *drug*, which, in the Greek writers, is used both for a *salutary* or *medicinal drug*, and for a *poisonous* one. [For the first, see Poll. iv. 178. Xen. Mem. iv. 2, 17. Joseph. B. J. iv. 9, 11; for the bad sense, Polyb. vi. 13, 4. xl. 3, 7. And as *φάρμακον* is applied to herbs used in enchantments, (see Aristoph. Plut. 302. Theom. 576.) *φαρμακία* comes to signify]—*Sorcery, witchcraft, pharmaceutic enchantment, magical incantation with drugs*, whether animal, vegetable, or mineral. occ. Gal. v. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers: but since in the LXX this noun and its relatives [Ex. vii. 11, 22. viii. 7, 16. Is. xlvii. 9, 12. Comp. also Wisd. xii. 4. xviii. 13.] always answer to some Hebrew word, which denotes some kind of their *magical* or *conjuring tricks*, and since it is too notorious to be insisted on, that such *infernal practices* have always prevailed, and do still prevail in *idolatrous* countries, I prefer the other sense of *incantation*. See Doddridge and Macknight on Gal. Herodotus applies the verb *φαρμακῆω* in the like view, vii. 114. where, after telling us that when Xerxes, in his invasion of Greece, came to the river Strymon, the Magi sacrificed white horses to it, he adds, *ΦΑΡΜΑΚΕΥΣΑΝΤΕΣ δὲ ταῦτα ἐς τὸν ποταμὸν καὶ ἄλλα πολλὰ πρὸς τοῦτοις*, 'and having used these enchantments and many others to the river—'

§ *Φαρμακίς*, ἡς, ὁ, from *φάρμακον*, which see under *φαρμακία*.—*An enchanter with drugs, a sorcerer*. occ. Rev. xxi. 8; where observe, that the Alexandrian and sixteen later MSS., with several printed editions, have *φαρμάκοις*, which reading is embraced by Wetstein, and by Griesbach received into the text. [Joseph. Vit. § 31. Lucian, Dial. Deor. xiii. 1.]

*Φαρμακός*, οὗ, ὁ, the same as *φαρμακεύς*. occ. Rev. xxi. 16. In the LXX this word answers to *עוֹתָר* [Ex. ix. 12.] and *הַשֹּׁחַר* [Ex. vii. 11. Mal. iii. 3. et al.] both of which denote some kind of

account of the *Pharisees* I refer to Josephus, Ant. xiii. 10. 5, 6. and xviii. 1, 3. Life, § 2. and de Bel. ii. 8, 14. to Prideaux's Connex. pt. ii. book 5. towards the end, p. 340. 1st edit. 8vo: to the Universal History, vol. x. p. 469. &c. 8vo: and to Lardner's Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also Wetstein on Mat. iii. 7.

5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from Campbell, Prelim. Dissertat. p. 429. Among the Jews, "The name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet Josephus never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our Lord, Mat. xxiii. 2. *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing Him, and excused themselves by saying, *Never man spake like this man*: they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the *Pharisaical* was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

*magician* or *conjurer*. See Heb. and Eng. Lex. [Joseph. Ant. xvii. 4, 1.]

**Φάσις**, *ως, ή*, from *φαίνω* to *show, inform*, [or rather from *φάω* obs. to *say*.]—*Information*, *delatio*, *accusatio* (Scapula), for it is properly a law term, signifying, according to Pollux, [viii. 6, 47.] *πάσαι αἱ μηνύσεις τῶν λαθανόντων ἀδικημάτων*, ‘any declaration of unknown crimes.’ occ. Acts xxi. 31. See more in Wetstein and Scapula. [Hesychius, *φάσεις ἐγκλήματα, συκοφαντίας, ἡ ἐνυπνίων ὄψεις, λόγοι, φήμαι*. Dem. 793, 16. Susann. 55.]

**Φάσκω**, from *φάω* the same.

I. *To say, assert, affirm.* occ. Acts xxiv. 9. xxv. 19. [Gen. xxvi. 20. 2 Mac. xiv. 27, 32.]

[II. *To boast.*] Rom. i. 22. Rev. ii. 2<sup>1</sup>. Wetstein, on Rom. i. 22, shows that **ΦΑΣΚΟΝΤΕΣ φιλοσοφῆιν**, **ΦΑΣΚΟΝΤΕΣ εἶναι ΦΙΛΟΣΟΦΟΥΣ**, and the like, are phrases used by the best Greek writers, particularly by Xenophon and Lucian. Comp. Kypke. [Obsa. Sacr. ii. p. 153. Xen. de Rep. Lac. ii. 1.]

**Φάτνη**, *ης, ή*.—*A manger* or *crib*, at which cattle are *fed*. occ. Luke ii. 7, 12, 16. xiii. 16. But in this last text it may be rendered *a stall*, as the word is also sometimes used in the Greek writers. [See too 2 Chron. xxxii. 28. Hab. iii. 17.] Wetstein, on Luke ii. 7, observes that the Fathers, with great consent, affirm that Christ was born in a *stable* formed not by art, but by nature. In proof of this he cites Justin Martyr, Origen, Eusebius, Jerome, and Socrates the historian. Justin, for instance, who flourished before the middle of the second century, in his Dialogue with Trypho, (p. 303, 4. ed. Colon.) says, *ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκίον πού καταλύσαι, ἐν σπηλαίῳ τινὶ συνεγγὺς τῆς κώμης κατίλυσε, καὶ τότε αὐτῶν ὄντων ἐκεῖ ἀνέοικε ἡ Μαρία τὸν Χριστόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκε*, ‘when Joseph found no room to lodge in that village (of Bethlehem namely), he lodged in a certain *cave* near the village, and then, while they were there, Mary brought forth the Christ, and laid him in a *manger*.’ And in the succeeding century Origen c. Cels. [i. p. 40. ed. Hœsch.] affirms, there is shown at Bethlehem the *cave* [σπήλαιον] in which he was born, and in the *cave* the manger [φάτνη] where he was wrapped in swaddling clothes. And the same places are shown to this day. Thus a Swedish traveller<sup>1</sup>, who was at Bethlehem so lately as the year 1751, says, “I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shown, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the *cave* where these two places are shown, viz. on the left hand the place where the infant was born, and on the right where he was laid in the manger.” See also Harmer’s Obsa. vol. iii. p. 107. and an excellent note of Campbell’s on Luke ii. 7. [Gersdorff (Beiträge zur Sprach-charakteristik des N. T. p. 220.) observes very rightly, that these later stories of Justin, &c. about the cave, are not to be introduced into

our gospels. Justin wished to show that the prophecy in Is. xxxiii. 16. was fulfilled, and after his manner to show also that the mysteries of Mithras, celebrated in a cave, arose from this and other known prophecies. Gersdorff is strongly in favour of translating the word *cave* every where. He quotes *Ælian*, ap. Suid. v. *φάτνη*, Philo de Somniis, p. 872. B. ed. Colon. 1613. Sibyll. Erythr. apud Lactant. vii. p. 24, 12. See also Schleusner’s citations, Xen. de Re Eq. iv. 1. Job xxxix. 9. Prov. xiv. 4. Is. i. 3. Schl. says, it is any *enclosure*, but especially a *vestibule* to the house, where the cattle were, not enclosed with walls, but wooden hurdles. See Perizon. ad *Ælian*, V. H. iii. 4.]

**ΦΑΥΔΟΣ**, *η, ου*.

I. *Vile, refuse*. Thus sometimes used in the profane writers. [Æsch. Socr. D. i. 9. *Ælian*, V. H. iii. 18.]

II. *Evil, wicked*. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So Demosthenes, cited by Wetstein, **ΦΑΥΔΑ ΠΡΑΤΤΟΝΤΕΣ**. [Prov. xxii. 8. Job ix. 23. Ecclus. xx. 16. Diod. Sic. i. 2. Polyb. iv. 45, 1. Ceb. Tab. 39. *Æsch. Socr. Dial. ii. 19. Lex. MS. Coisl. p. 490. φαῦλον τὸ κακὸν καὶ τὸ ἐνταλὲς ῥάσασται δὲ καὶ ἐν τῇ νητος, καὶ ἀδόξου, καὶ ἀνοήτου, καὶ ἀπλοῦ.*]

**ΦΑΩ**.

I. *To speak, say*. An obsolete verb, which is here inserted on account of its derivatives.

II. *To shine*. But, though used by Homer in this sense, it occurs not in the N. T.

**Φάγος**, *ως, ους, τό*, from *φαίγω* to *shin*.—*A shining, splendour, light*. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33. [2 Sam. xxii. 12. Ez. i. 4, 13. Joel ii. 10. It was especially used, says Schleusner, of the light of the moon, by the Greeks. Hesychius says, *φῶς ἡμέρας, φάγος σελήνης*. See Xen. de Ven. v. 4. Eur. Phœn. 183.]

**ΦΕΙΔΟΜΑΙ**.

I. Governing a genitive, *to spare, treat with tenderness*. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12. in LXX, and see Wetstein.) [1 Cor. vii. 28. [xi. 21.] 2 Cor. i. 23. [2 Pet. ii. 4.] or absolutely. 2 Cor. xiii. 2. [Gen. xix. 6. Deut. vii. 6. Is. xiv. 6. Jer. xiv. 10. Joel ii. 17. *Ælian*, V. H. iii. 43. Xen. Mem. i. 2, 22.]

II. *To forbear, abstain*. 2 Cor. xii. 6. [Xen. Cyr. i. 6, 19. v. 6, 18. Gen. xx. 6. Prov. x. 20.]

**Φειδομένως**, adv. from *φειδομένος*, particip. pres. of *φειδομαι* to *spare*.—*Sparingly, parsimoniously, not plentifully*. occ. 2 Cor. ix. 6. twice.

**Φερόντης**, *ου, ό*. [There is a Greek word *φάλλος*, which signifies the bark of a tree, and the outside of any thing. Hence, it is supposed, came *φελλώνης* or *φελώνης*, which from a passage in Hesychius appears to be the same as *χιτών*<sup>1</sup>. This word, it is supposed, was also written *φερόντης*, and hence, by the common interchanges of *ε* and *αι* in the lower ages, *φαιρόντης*. Others, however, have chosen to suppose that *φαιρόντης* is a mere transposition for *φαινώλης*, and that

<sup>1</sup> [Griesbach here reads *λέγοντας*.]

<sup>2</sup> Hasselquist, Voyages and Travels in the Levant, p. 144.

this is derived from the Latin *pænula*, a cloak. I have looked in vain for any authority to show that *φαινολής* had ever the meaning of *cloak* at all, except that Suidas says, the ancients used it for *ἱεστίς*. It is called *ἱμάτιον* in several glosses, but I apprehend that this only means *χιτών*. And if Salmasius (ad Spartian. Hist. Aug. Script. t. i. p. 26.) be right, *φαινολής* is an adjective derived from *φαίνω*, which was originally used with *χιτών* to express a transparent tunic, and afterwards by itself for that kind of garment. And I cannot but agree with Salmasius in thinking, that there is a sort of connexion between *φελόνης* and *φαινολής*. At least, I see no reason to doubt his etymology of *φελόνης* from *φελός*, nor that the word *φελόνης* or *φελώνης* meant the same as *χιτών*. I should therefore agree with Wolf, in thinking that *φελόνη* is a tunic or inner garment. And I think the authorities cited by Parkhurst tend to that opinion.] Hesychius explains *φαιλόνης* by *εἰλητόριον μεμβράνιον*, ἡ γλωσσόκομον, a parchment volume, or a kind of portmanteau; Suidas by *εἰλητόν τομάριον μεμβράνιον*, ἡ γλωσσόκομον, ἡ χιτώνιον, a parchment roll, or a portmanteau, or a waistcoat. The etymologist expounds *φελόνης* by the same words. Chrysostom, on 1 Tim. iv. 13. says, *φαιλόνην ἵνα ταῦτα τὸ ἱμάτιον λέγει. Τινὲς δὲ φασὶ τὸ γλωσσόκομον ἔνθα τὰ βιβλία ἔκειτο*, 'he here calls his cloak *φαιλόνην*, but some say he means a portmanteau or case where his books were put.' Thus also Theophylact, copying from Chrysostom<sup>1</sup>, as usual, [Jerome,] (Ecumenius, [Luther, Grotius, and others,] interpret it *ἔνδυμα* a garment: and this, indeed, seems the most probable sense of the word; because the apostle, in the same sentence, distinctly mentions both his books and parchments. [Others, however, as Schleusner<sup>2</sup>, adopt the second interpretation mentioned in these quotations, and take the word in the sense of a book-case of some kind, and so the Syriac renders it. The Jews, it seems, called the linen which was wrapped round the law *ἱμάτιον*. But then they also called such an outer cloak for travellers *ἵμα*, according to Schöttgen, p. 898. and Buxtorf, p. 1742. So that the argument from the Hebrew cuts both ways.] occ. 2 Tim. iv. 13. See Wolfius, and Suicer, Thesaur. on the word.

Φ Ε Ρ Ω.

[I. To bear or carry, as a burden. Luke xxiii. 26. Lucian, Dial. Deor. ii. 4. Diod. Sic. iv. 27. Xen. Mem. iii. 13, 6.]

II. To bear fruit, as plants or trees. Mark iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16. [Ez. xvii. 8. Joel ii. 20. Ælian, V. H. iii. 18.]

<sup>1</sup> [And the MS. Gloss. in Codd. N. T. Colsin. xxvii. See. too, Zonaras, Lex. col. 1801.]

<sup>2</sup> [Bretschneider takes it to be a cloak, and says, it is for *φαινολής*. The only authority he brings is Athenæus perverted, (lib. 97.) οὐ σὺν εἰ καὶ τὸν καιρὸν φαιλόνην (εἰρηται γὰρ βέλγισται, καὶ οὐ φαινολήν), εἰπών; καὶ λέγει, δὲτ μοι τὸν ἄχρηστον φαινολήν. Now the reading of the place is, οὐ τὸν καιρὸν καὶ οὐδέποτε ἐν χρεῖα γενόμενον φαινολήν. And as Schweighæuser observes, Athenæus is not speaking principally about *φαινολήν*, but about the absurd use of *ἄχρηστος*. It is true, indeed, that he seems to allude also to the various ways of writing *φαινολήν*; but it would be just as reasonable to insert *καυώλης*, or *φαιρώλης*, or *φενώλης*, or *φενώλης*, all which appear in various MSS. (see Pol. vii. 61. not. 40) as *φελόνης*; and then the argument is over.]

[III. To endure, tolerate, bear, (as reproach.) Heb. xiii. 13. (as something dreadful.) xii. 20. Comp. Deut. i. 12. Ez. xxxiv. 41. Ælian, V. H. ix. 33. Xen. Mem. iv. 8, 1. In Rom. ix. 22. it is to bear with.]

IV. To bear, sustain, support, uphold, or perhaps, to govern, regulate, moderari. Heb. i. 3. See Whitby and Wolfius.

[V. To bring, cause to come. Mat. xiv. 11. Luke v. 18. xv. 23. xxiv. 1. John xix. 29. xxi. 10. Acts iv. 34, 37. v. 2, 16. 2 Tim. iv. 13. 2 John 10. Xen. Cyr. iii. 3, 2. Mem. iii. 6, 9.—To bring near, bring to, (with a dative.) Mat. xiv. 18. xvii. 17. Mark vii. 32. viii. 22. xii. 15, 16. John ii. 8. iv. 33. 1 Pet. i. 13. Gen. xxvii. 7. xxxi. 39. Xen. Cyr. ii. 4, 1.—with εἰς, Rev. xxi. 24, 26.—with ἐπὶ, Mark xv. 22. John xxi. 18. Acts xiv. 13.—with πρός, Mark i. 32. ii. 3. vi. 27, 28. ix. 17, 19, 20. Lev. ii. 2. Xen. Cyr. viii. 3, 4.]

VI. To lead, in a certain direction. Acts xii. 10. where Raphaelius shows, not only that a way is said *φέρειν* to lead, in Herodotus and Xenophon; [An. v. 2, 19. Cyr. v. 4, 41.] but that Polybius and Arrian apply this term, as St. Luke does, to a gate. See other instances in Kypke. [Diod. Sic. xiv. 48. Ceb. Tab. 12. Dem. 1155, 13.]

VII. To bring, as an accusation. John xviii. 29. Acts xxv. 7.

VIII. *Φέρομαι*, pass. to be carried, brought, rush. Acts ii. 2. where Kypke cites from Diogenes Laert. [x. 104. § 25.] the similar expression, *διὰ τοῦ ΠΝΕΥΜΑΤΟΣ πολλοῦ ΦΕΡΟΜΕΝΟΝ*, by a great rushing wind. Comp. 2 Pet. i. 17, 18.

IX. To be carried or driven, as persons in a storm, by the wind, not knowing whether they are going. Acts xxvi. 15, 17. Raphaelius, on ver. 15. produces several passages where Herodotus applies the V. in the same manner.

X. To be borne, borne away, or actuated by the Holy Spirit. 2 Pet. i. 21. where see Wetstein. [Macrob. i. 23. Herod. viii. 13.]

XI. To be carried, proceed, hasten. Heb. vi. 1. where Kypke shows that *φέρειν*, in the sense of omitting, is applied to λόγον a discourse, or to the subject of a discourse, by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus; and from Lycurgus the orator he cites, *ἤξει δ' ἴσως 'ΕΠΙ' ἐκείνον τὸν λόγον ΦΕΡΟΜΕΝΟΣ*, 'but perhaps he will hasten to that subject.'

XII. To be produced, proved, or made apparent, in a forensic sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, Macknight, and [Schleusner,] whom see, and comp. sense VII. above. But since, at ver. 16. the death of Christ is said to have happened to the end that those who are called may receive the declaration or promise (see 1 John i. 5.) of the eternal inheritance, Kypke would rather translate *φέρεισθαι*, ver. 16. by be declared, announced, namely, to the appointed heirs; and he shows that Euripides several times, Philo, Josephus, and Dionysius Halicarn. use *φέρειν* for bringing news, announcing. [Wahl says, it is the same here as γίνονται, i. e. to take place.]

[XIII. It is used of passing sentence, of giving a vote, &c. Thus 2 Pet. ii. 11. and so with ψήφος, in Xen. Symp. v. 8.]

Φ Ε Υ Γ Ω.

I. To flee, to run or move hastily from danger, or through fear. [Mat. ii. 13. viii. 33. (Mark v. 14.

Luke viii. 34.] x. 23. xxiv. 26. xxvii. 56. (Mark xiv. 50.) Mark xiii. 14. xvi. 8. Luke xxi. 21. John x. 5, 12, 13. Acts vii. 29. xxvii. 30. James iv. 7. (where Schleusner says, it is used of one whose power is destroyed.) Rev. xii. 6. Lev. xxvi. 36. Ceb. Tab. 32. Herodian, viii. 1, 9. Xen. Mem. i. 2, 24. ii. 6, 31.]

II. With *ἀπό* or an accusative following, *to flee from sin, that is, to avoid it earnestly and solicitously*. 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

III. *To escape danger or punishment*. Heb. xi. 34. xii. 25.

[IV. *Of things vanishing away*. See Rev. xvi. 20. xx. 11.]

*Φῆμν*, *ης, ῆ*, from *φάω* or *φημι* *to speak*.—*A report, rumour, fame*. occ. Mat. ix. 26. Luke iv. 14. [Prov. xvi. 1. Polyb. vi. 52, 11. Diod. Sic. ii. 16. Ælian, V. H. iii. 25. Dem. 417, 2.]

*Φημί*, from the obsolete V. *φάω*, which see.

I. *To say*. Mat. iv. 7. Luke vii. 40. [Generally, Mat. xxvi. 34, 61. Luke vii. 44. xxii. 58. Acts viii. 36. x. 28, 31. xvi. 37. xvii. 22. xix. 35. xxii. 2. xxiii. 17, 18. xxv. 22, 24. xxvi. 1, 24. 1 Cor. vii. 29. x. 15. xv. 50;—in the middle of a clause, and in quoting the words of another, Mat. xiv. 8. xxi. 27. Acts xxiii. 35. xxv. 5, 22. 1 Cor. vi. 16. 2 Cor. x. 10. Heb. viii. 5.—of answering, with *ἀποκριθεῖς*, Mat. viii. 8. Luke xxiii. 3.—absolutely, Mat. iv. 7. xiii. 28, 29. xvii. 26. xix. 21. xxv. 21, 23. xxvii. 11, 65. Mark xiv. 29. Luke vii. 40. xxii. 70. John i. 23. ix. 38. Acts ii. 38. vii. 2. x. 30. xxii. 27, 28. xxiii. 5. xxvi. 25, 28.—of asking questions, Mat. xxvii. 23. Acts xvi. 30. xxi. 37.]

II. *To say, affirm*, Rom. iii. 8. [Diod. Sic. i. 90. ii. 1.]

*ΦΘΑ'ΝΩ*, or *ΦΘΑ'Ω*.

I. [Intransitively. Schleusner says, it is used either of a thing which happens or falls to the share of any one, or of a man who gets any thing. The sense *to come* appears sufficient in all the places except the two first to be adduced. Construed with *ἔτι*, it occ. Mat. xii. 28. Luke xi. 31. where Fritzsche says, that Erasmus Schmidt alone has seen the right sense, *the kingdom of God is come to you sooner than you expected*¹. Schleusner says, *the kingdom of God is offered to you*. In 1 Thess. ii. 16. Wahl says, *to hang over, come upon*; Schleusner translates, *dreadful punishment will at some time come on them*. And Rosenmüller, *their very dreadful punishment is near, or at last punishment comes upon them*; in both cases taking *ἔθασε* as a present, and referring to Mat. xii. 28. Rom. ix. 31.] Construed with *εἰς*, *to come, attain to*. occ. Rom. ix. 31. Phil. iii. 16. [Comp. Eccl. viii. 14. Dan. iv. 25. Hom. Il. A. 451.]

II. Transitive, *to prevent, anticipate, be before*. 1 Thess. iv. 15. [Wisd. vi. 13.]

III. Construed with *ἀπρὸς*, *to come to or as far as*. 2 Cor. x. 14.

*Φθαρτός*, *ῆ, ὄν*, from *ἑθάρπαι* 3 pers. perf. pass. of *φθίρω* *to corrupt*.—*Corruptible, perishable*. Rom. i. 23. 1 Cor. ix. 25. [xv. 53, 54. 1 Pet. i. 18, 22. Wisd. ix. 15. 2 Mac. vii. 16.]

¹ [Parkhurst gave the sense, *to come, come suddenly, come sooner than expected*, to these places, and 1 Thess. ii. 16; to which last, the 3rd at all events does not apply.]

*ΦΘΕΤΤΟΜΑΙ*.—*To speak or sound aloud, utter*. occ. Acts iv. 18. 2 Pet. ii. 16, 18. where Kypke remarks, that *φθγγεσθαι* is more than *λαλεῖν*, namely, *sonare, orepare, facere*, which he confirms from the Greek writers. [See Job xiii. 7. Prov. xviii. 24. Ps. lxxvii. 2. xciii. 4. Thuc. vii. 71. Eur. Phœn. 488. Xen. Cyr. vii. 3, 14.]

*Φθίρω*.—In general, *to corrupt, destroy*. [Ex. x. 16. Is. xxiv. 3. Ælian, V. H. ii. 25.]

I. *To destroy, punish with destruction*. 1 Cor. iii. 17. [2nd time.]

II. *To spoil, destroy*, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. 1 Cor. iii. 17. [1st time,] where see MacKnight; [or we may refer this to the next head, and say, *to corrupt the doctrine and manners of the Church, &c.*]

III. *To corrupt, spoil, vitiate*, in a moral or spiritual sense. 1 Cor. xv. 33. [2 Cor. xi. 3.] Eph. iv. 22. On 1 Cor. iii. 17. Wetstein cites from Diodorus Exc. *ῆς θυγατρὸς αὐτοῦ ΦΘΑΡΕΊ-ΣΗΣ*, 'his daughter being debauched'; and shows that the Roman writers use the V. *corrumpo* *to corrupt* in the same view.—*Φθίρωμα*, mid. *to corrupt oneself*. Jude 10; [where Schleusner says, *to bring dreadful punishment and evils on oneself*. See I.]

IV. *To corrupt*, i. e. *to seduce to a bad party or to corrupt opinions*. 2 Cor. vii. 2. xi. 3. So Chrysostom explains *ἑθάρπαμεν* on the former text by *ἡμαρτήσαμεν* *we have deceived*; and Raphaelus shows that Polybius applies the V. *to political seduction*, as Xenophon does the compound *εθάρπειν* *to moral*, Mem. Socr. i. 1, 1.

*Φθινόπωρος*, *ῆ, ὄν*.—*Whose fruit wither or decay*. occ. Jude 12. It is derived from *φθινόπωρον* *the decline of autumn, drawing towards winter*, "senescens autumnus, et in hyemem vergens," Scapula: "at which time the trees are strip of their leaves and fruit, and for a time wither, producing nothing. But, according to Phavorinus, *φθινόπωρον* is *νόσος φθίνουσα ὄντως, a distemper*, (in trees) *which withers their fruit*; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." Mintert. See also Wolfius and Wetstein. *Φθινόπωρον*, in either of the above views, is a plain derivative from *φθίω* *to decay, fail, wither*, and *ὄντως* *fruit*, properly *autumnal*, which see. [Wahl says, simply, *autumnal*. Schleusner, *trees, such as they are in autumn, dry and without leaves or fruit*. Polyb. vi. 51, 4.]

*Φθίω*.—*To be corrupted, destroy, decay, wither*. This V. is inserted on account of its derivatives.

*Φθόγγος*, *ον, ὀ*, from *ἑθόγγα* perf. mid. (if used) of *φθίγγω* *to speak, utter a sound*.

I. *A voice, sound*. Rom. x. 18. [Comp. Ps. xix. 5.]

[II. *A musical sound*.] 1 Cor. xiv. 7. where Raphaelus shows from Arrian, Epictet. iii. 6. that *φθόγγος*, as distinguished from *φωνή*, denotes a musical sound. See also Wetstein.

*Φθονίω*, *ῶ*, from *φθόνος*.—*To envy*. occ.



Gal. v. 26. [Polyb. vi. 58, 5. Xen. Mem. iii. 5, 16. Tobit iv. 22.]

Φθόνος, ου, ὁ.—*Envy*, "pain felt and malignity conceived at the sight of excellence or happiness." Johnson. Rom. i. 29. Gal. v. 21. Tit. iii. 3. [Add Mat. xxvii. 18. Mark xv. 10. James iv. 5. (in which places Parkhurst translates the word, *malice*, *malignity*.) Phil. i. 15. 1 Tim. vi. 4. 1 Pet. ii. 1. Wisd. vi. 25. Polyb. vi. 9, 1. Xen. Mem. iii. 9, 8.]

Φθορά, ἄς, ἡ, from *ἔφθορα* perf. mid. of *φθείρω*.

[1. *Destruction* (passively), as by death. 2 Pet. ii. 12. (first time) *ζῶα γεγεννημένα—εἰς ἔλθωσιν καὶ φθοράν*, animals born that they may be taken or killed. So 1 Cor. xv. 42. *σπείρεται (τὸ σῶμα) ἐν φθορᾷ*, (by a common Hebraism, for *φθαρτόν*), the body is sown corruptible, i. e. liable to destruction by death; and in ver. 50. the abstract being put for the concrete, *ἡ φθορά* is put for *τὸ φθαρτόν*, what is corruptible, i. e. the body. In Rom. viii. 21. too, I understand with Macknight, the destruction of the body by death, and Wahl says, *mortality*. Schleusner understands, the miseries of the Christians. On the extremely difficult passage Col. ii. 22. there are many opinions. Macknight takes v. 22. as a continuance of the precepts of the teachers (whom he considers as Pythagoreans) in v. 21. *neither eat, nor taste, nor handle, whatever things tend to the destruction of life in their using*. He should rather have said, *all which things, i. e. eating, &c. tend to the destruction of life*. He conceives that the apostle exhorts his disciples against attending to the Pythagorean doctrine of abstinence from animal food. Schleusner construes the clause like Macknight, but gives a different meaning to the word, saying, *the use of all which things brings punishment or destruction*. Hammond translates, *which are all to corruption by the abuse of them*; and explains the passage thus: "These things, though they might be lawfully abstained from, as indifferent things, yet when they are taught and believed to be detestable things and utterly unlawful, by that abuse they tend to the bringing of all unnatural and horrible villanies among you." Theophylact says, *εἰς φθοράν καταλήγει τοῖς χρωμένοις φθειρόμενα γὰρ ἐν τῇ γαστρὶ διὰ τοῦ ἀφιδρώως ὑπορρεῖ*. Ecumenius has, *φθορά γὰρ ὑπάρχει ἐν τῇ ἀφιδρώνι*. They, therefore, seem to have understood *ἀ πέντα* as referring to the meats prohibited, not the prohibitions. So Rosenmüller, expressly saying, that these words refer to ver. 21; that *φθορά* here is meant of the perishing of the food spoken of in that verse, and that the sense is, *all these kinds of food* (are so far from polluting him who eats them, that) *they perish in the very using them*.—In Gal. vi. 8. which Parkhurst refers to this head, Schleusner understands the *punishment* or *ruin* consequent on sin, i. e. *everlasting destruction*, which seems to be the sense. Comp. Micah ii. 10. The word occ. also Is. xxiv. 3. Jonah ii. 7. Thuc. ii. 47. Polyb. vi. 9, 11. Diod. Sic. i. 10.]

II. *Corruption*, in a natural sense. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, *what is corruptible* or *subject to corruption*. 1 Cor. xv. 50.

III. *Corruption*, in a moral or spiritual sense. 2 Pet. i. 4. (comp. Eph. iv. 22.) ii. 12, [2nd time]

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19. On ver. 12. comp. Jude 10. [Wisd. xiv. 12, 25.]

Φιάλη, ἥς, ἡ.—*A bowl* or *basin*. Rev. v. 8. xv. 7. [xvi. passim. xvii. 1. xxi. 8.] The learned Daubuz, on Rev. v. 8. has abundantly proved that the word signifies, not a vessel with a narrow mouth, such as we commonly call a *phiale* or *vial*, but one with a wide mouth. In this sense he shows it is used by the best Greek writers, as in other instances, so especially by Herodotus, who relates, iii. 130. that Democedes, the Greek physician, was presented, by each of Darius's concubines, with a ΦΙΑΛΗ τοῦ χρυσοῦ σὺν θήκῃ, a golden bowl with a cover (as such vessels often have) heaped up with money. The LXX likewise generally use it for the Heb. *קַיִן* a basin or bowl, [as Num. iv. 14.] See also Wetstein on Rev. v. 8. and Damm's Nov. Lex. Gr. col. 2063.

Φιλάγαθος, ου, ὁ, ἡ, from *φίλος* a friend, and *ἀγαθός* good.—*A friend* or *lover* of good men, or of goodness. occ. Tit. i. 8. Wisd. vii. 22. [Plut. t. vi. p. 530, 6. ed. Reiske, t. vii. p. 415. ed. Hutten.] See Suicer, Thesaur. in voce.

Φιλαδελφία, ἄς, ἡ, from *φιλάδελφος*.—*Brotherly love*, *love to Christians as brethren*. Rom. xii. 10. [1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7.]

Φιλάδελφος, ου, ὁ, ἡ, from *φίλος* a friend, loving, and *ἀδελφός* a brother.—*Full of brotherly love to all Christians, loving fellow-Christians as brethren*. Compare *ἀδελφός* VI. occ. 1 Pet. iii. 8. [In the proper sense, *loving one's brother*. 2 Mac. xv. 14. Diod. Sic. iii. 56. Xen. Mem. ii. 3, 17.]

Φιλάνδρος, ου, ἡ, from *φίλος* loving, and *ἄνθρωπος*, a husband.—*Loving one's husband*. occ. Tit. ii. 4. [Plut. t. vii. p. 420. ed. Hutten. Anthol. t. iv. p. 276. ed. Jacobs.]

Φιλάνθρωπια, ἄς, ἡ, from *φιλάνθρωπος*. See next word.—*Love of man*, *philanthropy*, whether in God. Tit. iii. 4;—or man. Acts xxviii. 2. [2 Mac. iv. 22. Diod. Sic. iii. 53. Polyb. xxviii. 15, 11. Ælian, V. H. ii. 4.]

Φιλανθρώπως, adv. from *φιλάνθρωπος* loving man or mankind, humane, which from *φίλος* loving, and *ἄνθρωπος* man.—*Humanely*, with humanity or benevolence. occ. Acts xxvii. 3. Raphaelius cites the same phrase, *φιλανθρώπως τινὶ χρῆσθαι*, to treat one with humanity, from Polybius, [i. 68, 13. See Dem. 52, 10. 2 Mac. ix. 27.]

Φιλάργυρία, ἄς, ἡ, from *φιλάργυρος*.—*Love of money*, *covetousness*. occ. 1 Tim. vi. 10. where Wetstein cites many of the Greek writers expressing the same sentiment. See also Suicer Thesaur. [Jer. vii. 10. 4 Mac. i. 26. See Diod. Sic. v. 26. Ceb. Tab. 23. Herodian, vi. 9, 17. Polyb. ix. 25, 4.]

Φιλάργυρος, ου, ὁ, ἡ, from *φίλος* loving, and *ἄργυρος* silver, money.—*Loving money*, *fond of money*, *covetous*. occ. Luke xvi. 14. 2 Tim. iii. 2. [4 Mac. ii. 8. Ælian, V. H. ix. 1. Xen. Mem. iii. 1, 10.]

Φίλαυρος, ου, ὁ, ἡ, from *φίλος* loving, and *αὐτός* himself.—*Loving one's own self*, i. e. either only, or more than one ought. So Theophylact explains *φιλαυροὶ* by *οἱ ἑαυτοὺς μόνον φιλοῦντες*, 'they who love themselves only;' but Aristotle, cited

by Wetstein, τὸ δὲ φιλαυτον εἶναι—οὐκ ἴσται—τὸ φιλεῖν ταυτὸν, ἀλλὰ τὸ μᾶλλον ἢ δεῖ φιλεῖν, 'to be a *φιλαυτος* is not merely to love oneself, but to love oneself *more than one ought*.' The word seems to imply both *self-concett* and *selfishness*, but especially the latter. occ. 2 Tim. iii. 2. [See Aristot. Eth. Nicom. ix. 18. Plut. Vit. Arat. c. 1. Phil. de Alleg. t. i. p. 53, 3.]

ΦΙΛΕΩ, ὦ.

I. *To love*, q. d. to regard with *peculiar* and *distinguishing* affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. [xvi. 27.] xx. 2. [xxi. 15—17. 1 Cor. xvi. 22. Tit. iii. 15. Rev. iii. 19. In John] xii. 25. Kypke shows that the phrase φιλεῖν τὴν ψυχὴν is pure Greek, by citing from Euripides, Heraclid. 456. οὐ ΦΙΛΕΙ'Ν δέι τὴν ἡμῶν ΨΥΧΗ'Ν, ἴτω, 'I must not lose my life, (i. e. too much, *nimis amare*, Kypke'), let it perish; and from his Alceat. 703. νόμιζε δ', εἰ σὺ τὴν σαυτοῦ ΦΙΛΕΙ'Σ ΨΥΧΗ'Ν, ΦΙΛΕΙ'Ν ἄπαντας, 'but reflect that if you *love* your own life, so do all.' See more in Kypke and Wetstein. [See Gen. xxxvii. 3. Hos. iii. 1. Dem. 660. last line. Xen. Mem. ii. 7, 9.]

II. *To love, like, affect*. Mat. xxiii. 6. Luke xx. 46. [Rev. xxii. 15. Gen. xxvii. 4, 9, 14. Prov. xxi. 3. Wisd. viii. 2. Xen. Ec. xx. 29. In Mat. vi. 5.] it may be construed to be *wont, used, or accustomed, soleo*, as the V. often signifies in the best Greek writers when construed with an infinitive, and as *amo* to *love* is used in Latin. See Wetstein. [For this sense, see Is. lvi. 10. Eccl. xvi. 33. Ælian, V. H. iv. 37. Polyb. iv. 2, 11. Xen. de Mag. Eq. vii. 9.]

III. *To kiss*, in token of *love* or *friendship*. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See Wetstein on Mat. [Gen. xxvii. 26, 27. Tobit vi. 25. Arrian, Exp. Al. iv. 11. Ælian, V. H. ix. 26. Xen. Mem. iii. 11, 10.]

ΦΙΛΗ, ης, ἡ. See under ΦΙΛΟΣ.

ΦΙΛΗΔΟΝΟΣ, ου, ὁ, ἡ, from φίλος *loving*, and ἡδονή *pleasure*.—*Loving pleasure, a lover of pleasure*. occ. 2 Tim. iii. 4; where Wetstein cites from Demophilus the Pythagorean, ΦΙΛΗΔΟΝΟΝ καὶ ΦΙΛΟΘΕΟΝ τὸν αὐτὸν ἀδύνατον εἶναι, 'it is impossible for the same person to be a *lover of pleasure* and a *lover of God*.' I add from Lucian a paronomasia similar to that of the apostle, οἱ ΦΙΛΟΝΕΟΙ μᾶλλον ἢ ΦΙΛΟΣΟΦΟΙ, '*lovers of young men*, rather than *lovers of wisdom*,' Amores, t. i. p. 1042. [Polyb. xl. 6, 11. Cic. ad Fam. xv. 19. Phil. de Agric. t. i. p. 313, 49.]

ΦΙΛΗΜΑ, ατος, τό, from φίλω *to kiss*.—*A kiss, a token of love and friendship*. Luke vii. 45. xxii. 48. [In the following passages it seems to refer especially to the Christian salutation. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14. See Prov. xxvii. 6. Song of Sol. i. 2. Xen. Mem. i. 3, 8. Lucian, Dial. Deor. v. 2.] See Macknight on Rom. xvi. 16.

ΦΙΛΙΑ, ας, ἡ, from φίλος *a friend*.—*Friendship, love*. occ. James iv. 4. Comp. 1 John ii. 15, 16. [Prov. x. 12. Ælian, V. H. xii. 1. Xen. Mem. ii. 3, 4. Dem. 19. last line but one.]

ΦΙΛΘΕΟΣ, ου, ὁ, ἡ, from φίλος *loving* and θεός *God*.—*Loving God, a lover of God*. occ. 2 Tim. iii. 4. [Diod. Sic. i. 95.]

<sup>1</sup> [So Wahl.]

ΦΙΛΟΝΑΪΚΙΑ, from φιλόνομος.—*A contention, dispute*, literally, according to its derivation, *a love of contention*. occ. Luke xxii. 24. [Ælian, V. H. xiii. 44. Polyb. v. 93, 9. Thuc. viii. 76.]

ΦΙΛΟΝΕΙΚΟΣ, ου, ὁ, ἡ, from φίλος *loving*, and νίκος *a contention, dispute, war*.—*Fond of contention or disputing, contentious, disputatious*. occ. 1 Cor. xi. 16. [Polyb. Fr. Gr. 115. Herodian, iv. 4, 2. Xen. de Re Eq. ix. 8. It seems to denote emulation and earnest endeavour, in Xen. Mem. ii. 3, 17. Cyr. viii. 2, 8, and 4, 2.]

ΦΙΛΟΞΕΝΙΑ, ας, ἡ, from φιλόξενος.—*Kindness to strangers, hospitality*. occ. Rom. xii. 13. Heb. xiii. 2. [Polyb. iv. 20, 1.]

ΦΙΛΟΞΕΝΟΣ, ου, ὁ, ἡ, from φίλος *loving*, a friend, and ξένος *a stranger*.—*Loving strangers, a friend or kind to strangers, hospitable* in this sense. occ. 1 Tim. iii. 2. (where see Macknight.) Tit. i. 8. 1 Pet. iv. 9. [Xen. Hell. vi. 1, 3.]

ΦΙΛΟΠΡΩΤΕΥΩ, from φιλόπρωτος *affecting the pre-eminence, domineering*, a word used by the Greek writers, (see Wetstein'), and compounded of φίλος *loving*, and πρῶτος *the first, chief*.—With a genitive, *to love to be first or chief of, to love to have, or to affect, the pre-eminence over*. occ. 3 John 9.

ΦΙΛΟΣ, ης, ου, ὁ, ἡ, from φίλω *to love*.—*Loving as beloved with peculiar and distinguishing regard*. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, φίλος, ου, ὁ, a friend. [Luke vii. 6. xi. 5, 6, 8. xii. 4. xiv. 12. xv. 6, 29. xvi. 9. xxi. 16. xxiii. 17. John iii. 29<sup>1</sup>. xi. 11. xv. 13, 15. xix. 12. Acts x. 24. xix. 31. xxvii. 3. James ii. 23. 3 John 15. Ex. xxxiii. 11. Job ii. 11. Micah vii. 5. for γῆ. Esth. v. 10, 14. Prov. xiv. 20. Jer. xx. 4, 6. for γῆ. Pol. i. 44, 1. Dem. 113, 27. Xen. Mem. ii. 5, 4. In Luke xiv. 10. it is a civil term of address, as with us in familiar colloquy. In James iv. 4. a friend of the world is one who loves the world.] On John xix. 12. observe, that the friend of Cæsar was a title of honour frequently conferred on the Roman governors, as well as on the allies of Rome. See Wetstein and Kypke.—ΦΙΛΗ, ης, ἡ, a female friend. Luke xv. 9.

ΦΙΛΟΣΟΦΙΑ, ας, ἡ, from φιλόσοφος, which see.—*Philosophy, the doctrine or tenets of the heathen or gentle philosophers*. occ. Col. ii. 8. where see Whitby and Macknight. [Wahl and Schleusner agree in thinking that the Jewish theological systems are here referred to, relating to the interpretation of scripture, and containing many traditions as to the forms, &c. of worship. See Joseph. Ant. xviii. 3, 1. xx. 11, 2. Bell. ii. 8, 2. Phil. de Vit. Mor. iii. p. 685. occ. 4 Mac. v. 22. vii. 9.]

ΦΙΛΟΣΟΦΟΣ, ου, ὁ, q. φίλος σοφίας, a friend of wisdom.—*A philosopher*. Those who professed the study of wisdom were, among the ancient

<sup>2</sup> [Artem. ii. 33. Polyb. Frag. 115. Plut. Solon. p. 95. B. Alcib. p. 192. C.]

<sup>3</sup> [See Schöttgen, H. H. t. i. p. 335. Selden's Lex. Hebr. ii. 16. Lightfoot, Opp. t. ii. p. 605.]

<sup>4</sup> "Hanc (sapientiam scilicet) qui expetunt, philosophi nominantur: nec quidquam aliud est philosophia, si interpretari velit, quam studium sapientie." Cicero, de Offic. ii. 2.

Greeks, called Σοφοί, or *Wise men*; but Pythagoras introduced the more modest name of Φιλόσοφος, i. e. *a lover of wisdom*, and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. v. 3. and by Diogenes Laërtius, (in his *Protreptic* to the Lives of the Philosophers, § 12.) who adds that Pythagoras would not allow any mortal man to be *truly wise*, but God only. occ. Acts xvii. 18. [Dan. i. 20. in the Chis. MS. 4 Mac. vii. 7.]

Φιλόστοργος, ου, ὁ, ἡ, from φίλος *loving*, and στοργή *natural or tender affection*, which see under στοργός.

I. Properly, *loving with that στοργή or tender affection which is natural between parents and children*. Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. vii. 10. 5. says of David, φέσει γὰρ ὡν ΦΙΛΟΣΤΟΡΓΟΣ, 'being naturally affectionate to his children.' [4 Mac. xv. 13.]

II. *Loving with tender affection, resembling that between near relations, affectionate*. occ. Rom. xii. 10. [M. Anton. i. 9. Athen. xiii. p. 555. D. Xen. Cyr. i. 3, 2. Cic. ad Att. xiii. 9. xv. 17.]

Φιλότεκνος, ου, ὁ, ἡ, from φίλος *loving*, and τέκνον *a child*.—*Loving one's children*. occ. Tit. ii. 4. [4 Mac. xv. 4. Plut. t. iii. p. 67, 3. ed. Reiske.]

Φιλοτιμία, οὔμαι, from φιλότιμος *loving or fond of honour, ambitious*, which from φίλος *loving*, and τιμή *honour*.

I. *To be ambitious, to make it one's ambition, to esteem it an honour*. [Diod. Sic. iv. 83. Ælian, V. H. ix. 29. Lys. 533. 2. Xen. Mem. ii. 6, 11. Wahl puts 1 Thess. iv. 11. wrongly, I think, under this head.]

[II. Hence, to strive hard for,] *to be extremely desirous*, "magno studio conor quidpiam efficere, contendo, æmulor, certo," Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. Kypke on Rom. [Diod. Sic. ii. 7. iii. 17. Polyb. i. 4, 2. Herodian, i. 13, 12. Dem. de Cor. c. 23. See Perizon. ad Ælian. V. H. iii. 1.]

Φιλόφρων, ους, ὁ, ἡ, q. ὁ τὸ φίλον or τὰ φίλα φρονῶν, *one who thinks or intends what is friendly*.—*Friendly-minded, friendly, benign*. occ. 1 Pet. iii. 8. where Griesbach, on the authority of fourteen or fifteen MSS., two ancient, and of several old versions, for φιλόφρονες reads ταπεινόφρονες. [Xen. Mem. iii. 1, 6.]

Φιμώ, ὦ, from φιμός *a muzzle for a beast's mouth*. See Castelli's Lexic. Heptaglott. in ἔμψ.

I. *To muzzle, as an ox*. 1 Cor. ix. 9. 1 Tim. v. 18<sup>1</sup>. See Wolfius on 1 Cor. and Heb. and Eng.

<sup>1</sup> [Hesychius has φιμόν· δεσμός, κημό, ἐπιστόμιον. See Prov. xxvi. 3. Lucian, Vit. Auct. c. 22. Schol. in Anthol. i. 33, 28.]

<sup>2</sup> [Consult Flacher. de Vit. Lex. N. T. Prol. xxviii. p. 633.]

Lexicon under ἔμψ I. [See Deut. xxv. 4. Dan. xiii. 62. in the Chis. MS.]]

II. *To stop the mouth, i. e. reduce to silence*. Mat. xxii. 34. 1 Pet. ii. 15. Φιμώμαι, οὔμαι, pass. *to be reduced to silence, to be silent, speechless*. Mat. xxii. 12. So Wetstein cites from Lucian, οἱ δὲ ἐχθροὶ 'ΕΠΕΦΙΜΩΝΤΟ, 'his enemies were struck dumb.' De Mort. Peregrin. t. ii. p. 766. I add, that Josephus uses the verb in the same sense, de Bel. Procem. § 5. and i. 22, 3. 31, 2. and v. 1, 5. Comp. also Kypke on Mat. and 1 Pet. [Hence,] it is applied to Christ's commanding an evil spirit *not to speak* by the organs of a demoniac, Mark i. 25. Luke iv. 35; and—the raging sea *to be still*. Mark iv. 39.

Φλογίζω, from φλόξ, *fire*.

I. *To set in a flame, to set on fire*. [Dan. iii. 21. Ex. ix. 24. Ps. xcvi. 3. Eccles. iii. 29.]

[II. Metaphorically, to set in a flame. James iii. 6. where Schleusner thinks that the meaning is, *to hurt, do injury to, punish*. He translates φλογίζουσα τὸν τροχόν, κ. τ. λ. *brings entire ruin on the man himself and others*; and καὶ φλογ. κ. τ. λ. *and causes him who has thus abused his tongue to perish and suffer future punishment*. Comp. 1 Mac. iii. 5.]

Φλόξ, φλογός, ἡ, from πύφλογα perf. mid. of φλέγω *to burn, shine, as fire*.—*A bright burning fire or flame*. Luke xvi. 24. [with πυρός.] Acts vii. 30. [Rev. i. 14. ii. 18. xix. 12. —πῦρ φλογός, 2 Thess. i. 8. Eccles. viii. 10. Diod. Sic. xx. 65. Xen. Symp. ii. 24. See Is. xxix. 6. In Heb. i. 7. and Ps. civ. 4. it is for lightning.] On Rev. i. 14. we may observe, that, from the similar appearances of the Son of God under the O. T. (comp. especially Dan. x. 6. iii. 25.) the heathen poets describe their deities as appearing with *radiant eyes*. Thus Hesiod, of Apollo, Scut. Herc. 72.

ΠΥΡ Δ' ὅΣ' ὈΦΘΑΛΜΩΝ ἸΝ ὤκλειμπετο—  
His eyes shot fire—

So Homer, of Minerva, Il. i. 200.

—ΔΕΙΝΩ ΔΕ ΟΙ' ὈΞΕΣ ΦΛΑΓΕΝ.  
Her eyes shone dreadful!—

Comp. Il. xxi. 415; of Venus, iii. 397.

—ὈΜΜΑΤΑ ΜΑΡΜΑΙ ΠΟΝΤΑ—  
Her sparkling eyes—

And Virgil, of Iris, Æn. v. 647, 8.

—Divini signa decoris,  
Arduentesque notatæ oculos—  
—Observe her looks divine,  
Her radiant eyes—

Comp. Suetonius, Aug. 79. and see more in Elanor and Wetstein.

Φλυαρίω, ὦ, from φλύαρος.—*With an accumulative of the person, to prate, to chatter, to talk in an idle trifling manner against any one*. Raphaelius (whom see) cites from Herodotus the Ionic V. φλυηρώ in the sense of *talking idly* or

<sup>2</sup> See Pope's note, and Damm's Lexicon, col. 1810. in δασον: and for the application of οἱ to Minerva's own eyes, comp. 104.

—ὈΞΕΣ ΔΕ ΟΙ' ΠΥΡΙ ΛΑΜΠΕΤΩΝΤΙ ΕΙΚΤΗΝ.  
—Her eyes resembled fire.

*foolishly*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in St. John. Wolfius says it is thus construed in imitation of other verbs of *speaking*, as *κακῶς λέγειν* TINA, to speak evil of any one. occ. 3 John 10. [Xen. Cyr. i. 4, 11. An. iii. 1, 26. Æsch. Dial. Soc. ii. 16. Hesychius has *ἰφλυνάρι· ἰλῆρει, ἱμυρολόγει*.]

**Φλύαρος**, ου, ὁ, ἡ, from *φλύω* to *boil*, *bubble*, as with heat. So Homer, Il. xxi. 361.

—'Ἀνά δ' ἔφλυε καλὰ ῥέθρα.

The bubbling waters yield a hissing sound.—Pomp.

And perhaps the verb *φλύω* is itself formed from the sound, as *bullio* in Latin, and *bubble* in English. —A prater, a talker, an idler or trifling talker, one who boils over, as it were, with impetuous talk. occ. 1 Tim. v. 13; where see Raphaelus and Wetstein, and Suicer, Theaur. [ii. p. 1446. 4 Mac. v. 10. Artem. i. Proom. Æsch. Dial. Soc. iii. 13. Hesychius has *φλύαρος· φαῦλος, ἐνέθης*.]

**Φοβιρός**, ἄ, ὄν, from *φόβος*.—Dreadful, terrible, horrid. occ. Heb. x. 27, 31. xii. 21. [Deut. i. 19. for *μή*, Hab. i. 7. for *ὄν*, Dan. ii. 31. for *μή*, Ecclus. xliii. 29. 2 Mac. i. 24. Lucian, Dial. Deor. xix. 1. Dem. 505, 12. Xen. An. v. 2, 23.]

**Φοβίω**, ᾧ, from *φόβος*.

[I. To terrify, affright,] to put to flight, in fugam verto. Thus used in Homer, Il. xvii. 596.

—'ΕΦΟ΄ΒΗΣΕ δ' Ἀχαιοί.

He put the Greeks to flight.

[See Thuc. viii. 82. Ælian, V. H. xii. 25. xiii. 1.]

II. In the N. T. *φοβίμαι, σμαι*, to be terrified, affrighted, afraid, whether intransitively—[In the imperative pres. (*φοβοῦ*) Mark v. 36. Luke i. 13, 30. v. 10. viii. 50. xii. 32. John xii. 15. Acts xviii. 9. xxvii. 24. Rom. xiii. 4. Rev. i. 17. ii. 10. *φοβεῖσθε*, Mat. xiv. 27. xvii. 7. xxviii. 5, 10. Mark vi. 50. Luke ii. 10. xii. 7. John vi. 20; in the imperf. Mark x. 32. xvi. 8. 1 John iv. 18; in the 1st aor. pass. with a middle sense, Mat. xiv. 30. xvii. 6. xxv. 25. xxvii. 54. Mark iv. 41. v. 15, 33. Luke ii. 9. viii. 25, 36. ix. 34. John vi. 19. xix. 8. Acts xvi. 38. xxii. 29. Heb. xiii. 6. (Pa. cxviii. 6.) Gen. xv. 1. 1. 19. Xen. Cyr. i. 4, 19. Diod. Sic. xx. 10. The 1st aor. pass. occ. in its proper signification in Xen. Cyr. ii. 1, 3. Ælian, V. H. iii. 43.]—or transitively, with an accusative, to be afraid of, to fear. [In the pres. and imp. Mat. xxi. 26. Mark xi. 32. Luke xix. 21. xxii. 2. John ix. 22. Acts v. 26. ix. 26. Rom. xiii. 3. Gal. ii. 22. 1 Pet. iii. 6, 14; in the 1st aor. pass. with middle signification, Mat. x. 28. xiv. 5. xxi. 46. Mark xii. 12. Luke xii. 5. Heb. xi. 23, 27. Num. xxii. 3. Xen. Hell. iv. 4. 8. Plut. Vit. Gal. 22; or joined with *ἀπό* and gen. Mat. x. 28. Luke xii. 4. (This is a Hebrew construction. Comp. Lev. xxvi. 2. Jer. i. 8, 17. x. 2. in the Heb. and LXX, and see Lev. xxiii. 36.)—or with *μή* or *μήπως*, Acts xxvii. 17, 29. 2 Cor. xi. 3. xii. 20. Gal. iv. 11. Diod. Sic. xiii. 4, 7. Herodian. i. 17, 24. Xen. Mem. i. 2, 7. Thuc. i. 36. In Heb. iv. 1. with *μήποτε*, it seems to imply rather *anxious care* than *actual fear*, as it does also in Rom. xi. 20. See Fessel. Adv. Sacr. iv. 19. (On this construction with *μή*, &c. see Frotscher, on Xen.

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Hier. ii. 8. p. 29.) In Luke xxiii. 40. (with *as acc.*) it implies *shame* of doing evil before God, with which comp. Ex. i. 17. xiv. 31. in Heb. and LXX; and with the inf. in Mat. i. 30. ii. 22. Mark ix. 32. Luke ix. 45. Xen. An. i. 3, 17. Cyr. viii. 7, 15. it signifies *hesitation*. On Mat. x. 28. Luke xii. 4, 5. we may observe how similar is the sentiment in the Treatise on the Maccabees, ascribed to Josephus, § 13. *μή φοβησώμεν τὴν δοκούσαν ἀποκτείναι τὸ σῶμα. Μήγας γὰρ φύγει κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παραβαίνουσιν τὴν ἐντολὴν τοῦ Θεοῦ*, 'let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God.' Had not this writer read one or both the evangelists? See what soon after follows, cited under *κόλαρος* I.

III. Transitively, with an accusative, to fear, revere. [Mark vi. 20. Eph. v. 33. Lev. xii. 1. Is. iv. 14. And of God, Luke i. 56. xviii. 24. Acts x. 2, 22, 35. xiii. 16, 26. Col. iii. 22. 1 Pa. ii. 17. Rev. xi. 18. xiv. 7. xv. 4. So Ex. i. 17. Prov. iii. 7. Is. xxix. 23. lxxi. 14.]

**Φόβητρον**, ου, τό, from *φοβίω* to terrify, affright.—A dreadful or terrible sight or appearance, occ. Luke xxi. 11. where see Wetstein. These fearful or dreadful sights are particularly related by Josephus, de Bel. vi. 5, 3. Comp. Tacitus, Hist. v. 13. See also Bp. Newton's Dissertation on the Prophecies, vol. ii. p. 246. &c. 8vo, and Lardner's Collection of Testimonies, vol. i. p. 164 &c. [Is. xix. 17. Eur. Phoen. 1268'.]

**Φόβος**, ου, ὁ, from *πέφοβα* perf. mid. of *φεύμαι* to flee, or run away from (Homer, Il. v. 222. 232. et al.)

I. A fleeing or running away through fear. Thus often used in Homer, as Il. xi. 402. xvii. 597. et al. See Damm's Lex. col. 2525.

II. Fear, terror, affright. Mat. xiv. 26. xvii. 4. [Luke i. 12. ii. 9. viii. 37. xxi. 26. John vi. 13. xix. 38. xx. 19. Rom. viii. 15. 2 Cor. vi. 5, 11. 1 Tim. v. 26. Heb. ii. 15. 1 John iv. 18. Rev. xviii. 10, 15. Gen. ix. 2. xv. 12. Deut. ii. 25. Ex. xv. 16. Xen. An. ii. 2, 20. It implies admiration and fear, Mat. xxviii. 8. Mark iv. 41. Luke i. 65. v. 26. vii. 16. Acts iii. 43. v. 5, 11. xix. 17. Rev. xi. 11; timidity, shyness, or modesty, 1 Cor. ii. 2. Xen. Cc. vii. 25. Comp. 1 Pet. ii. 15; anxious care, 2 Cor. vii. 16. Phil. ii. 12.]

III. It denotes the object of fear or terror. 2 Cor. v. 11. Rom. xiii. 3. where Kypke shows that Menander and Euripides have likewise used it for what is to be feared, formidable, the abstract for the concrete. [Is. viii. 12. xxxiii. 3. Job iv. 12. Soph. Phil. 1244. Eur. Troad. 1165. Justin i. 1, 1.]

IV. Fear, reverential fear, reverence. Acts ii. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. [Add 2 Cor. vii. 1. Eph. v. 21. Wahl and Schleusner add also 2 Cor. v. 11. which Schleusner translates, knowing what reverence we owe to God. Others, he says, take *φόβος τοῦ Κ.* for the terrible judgment of God, i. e. they refer *φόβος* in this passage to the last head. Comp. Pa. v. 8. cxi. 9. Prov. i. 7. ix. 10.]

<sup>1</sup> [The Schol. there says, *μισήτρον· τὸ ἐμυσσῶν μίσος καὶ φόβητρον· τὸ ἐμφοῦν φόβον*.]

Φοινῆ, ἡ δὲ.

I. *A palm-tree.* occ. John xii. 13<sup>1</sup>.

II. *A branch of the palm-tree, a palm-branch.*

<sup>1</sup> It seems to have been so called from Φοινίκη Phœnicia, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of Judea, which abounded with them, as both Pliny\* and Tacitus† remark. The appellation of the country may, I think, be best deduced from that of its inhabitants, Φοινίκες, which, I apprehend, with the learned Bochart, vol. i. 346. &c. is from the Heb. פִּינִיץ, sons of Anak, softened after the Grecian manner. פִּינִיץ seems to be the title which the Phœnicians themselves affected: for what can be more probable than that they who were of the cursed race of Canaan‡ should be desirous (especially after the victories of Joshua) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the Canaanites which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2. and Bochart as above. [Schleusner says, the name is properly derived from the purple colour of the fruit.]

"The palm-tree is in Heb. called פִּינִיץ from its straight, upright growth, for which it seems more remarkable than any other tree, and which sometimes rises to more than a hundred feet. Thus Xenophon who was well acquainted with the eastern countries, (Cypri. vii. p. 403. ed. Hutchinson, 8vo.) mentions, *palm-trees, not less than a plethron (about 100 feet) in length;* adding, 'for some of them grow even to a greater height.' And in the same place he immediately subjoins, 'for indeed palm-trees are pressed by great weight, bend upwards like asses of burden.' From which passage, probably arose that great though common mistake, that the palm-tree, when growing, will support a considerable weight hung upon it, and bend the contrary way, as if resisting its pressure. But Xenophon is there speaking of palm-trees when felled and used as timber; and Strabo§, Plutarch|| and Aulus Gellius¶ mention the same fact, not of the palm-tree, when growing, but of its ἰσάκιον, ἔλατον, or lignum. i. e. of its trunk, its longevity and great fecundity, the permanency and perpetual flourishing of its leaves††, and their form resembling the solar rays, make it a very proper emblem of the natural, and thence of the divine light. Hence, in the holy place or sanctuary of the temple, (the emblem of Christ's body), palm-trees were engraved on the walls and doors between the coupled cherubs. See 1 Kings vi. 29, 32, 33. Ezek. xli. 18–30, 25, 26. Hence, at the feast of tabernacles, branches of palm-trees were to be used among others in making their booths. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess Deborah particularly chose to dwell under a palm-tree, Judges iv. 5." "The branches of this tree were also used as emblems of victory both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so powerfully resists incumbent pressure: but, doubtless, believers, by bearing palm-branches after a victory, or in triumph, meant to acknowledge the Divine Author of their support and success, and to carry on their thoughts to the Divine Light, the Great Conqueror of sin and death (see 1 Mac. xiii. 51. 2 Mac. x. 7). And probably the idolaters also originally used palms on such occasions, not without respect to Apollo, or the Sun, to whom they were consecrated††." After what has been said, there can be little difficulty in understanding the import of the palm-branches mentioned in the N. T. The multitude carrying them

occ. Rev. vii. 9. where Wetstein cites from Polux, [iv. 244.] τοῦ μύρου φοινίκος καὶ ὁ ἐλάδος ὀμνώνυμος φοινῆ καλεῖται, 'the branch of the palm-tree is called by the same name φοινῆ.' [Φοινῆ is also used for the branch of the palm-tree in 2 Mac. x. 7. xiv. 4. Φοινῆ is used in the LXX for ἡρῆ in Judg. i. 16. iii. 13. Neh. viii. 17. See also 1 Kings vi. 29, 35. In 2 Sam. xvi. 1 and 2 it is for ἡρῆ, and means the fruit of the palm-tree. See Theophr. H. P. ii. 8. de C. P. iii. 22. Plin. H. N. xiii. 4. The palm is found on Jewish coins as a sort of national emblem, the tree being very common in Palestine.]

Φονεύς, ὡς, ὁ, from φόνος murder.—*A murderer*, Mat. xxii. 7. Acts [iii. 14.] vii. 52. [xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15. 2 Kings ix. 31. (in the Complut. ed.) Wisd. xii. 5. Xen. Cyr. iv. 6, 6. Thomas M. makes it the Attic for the Hellenic ἀνδροφόνος.]

Φονεύω, from φονεύς.—*To murder, kill a man unjustly*. Mat. v. 21. [xix. 18. xxiii. 31, 35. Mark x. 19. Luke xviii. 20. Rom. xiii. 9. James ii. 11. Judg. xvi. 2. Josh. x. 28, 30. Diod. Sic. iv. 32. Herodian viii. 8, 15. Xen. Mem. i. 2, 11. In James iv. 2. Wahl construes, *you envy even to death*, making this use of the verb adverbially, an Hebraism. See Gees. § 222. Schleusner says, it means here, to treat ill, oppress, as it does in James v. 6.]

Φόνος, ου, ὁ, from πέφονα perf. mid. of φίνω to murder, which from φάω the same.—*Murder*, particularly slaughter, slaying or killing by the sword. So Hesychius, φόνος ὁ διὰ σφαγῆς θάνατος. Mat. xv. 19. Heb. xi. 37. where observe that the LXX use the same phrase, ἐν φόνῳ μαχαίρας, for the Heb. בְּחֵץ חֶרֶב, with the edge of the sword, Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13. [Add Mark vii. 21. xv. 7. Luke xxiii. 19, 25. Acts ix. 1. Rom. i. 29. Rev. ix. 21. Elian, V. H. ii. 17. Dem. 641, 17. Xen. Cyr. iii. 3, 65.]

Φορέω, ὦ, from πέφορα perf. mid. of φέρω to bear.

I. *To bear, wear*. Mat. xi. 8. John xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4. and under μάχαρι II. [Prov. xvi. 23. Eccles. xi. 5. xl. 5.]

II. *To bear, carry*. 1 Cor. xv. 49. twice. [To bear the image of any one, is simply to be like him.]

ΦΟΡΟΝ, ου, τό. Latin. A word formed from the Latin forum, which is a derivative from fero to carry, or from the Greek πέφορα perf. mid. of φέρω to bear, bring. Forum in Latin properly signifies a market-place, whither things are carried to be sold, but with a proper name often denotes a market-town or burgh, as Forum Julii, Forum Claudii, Forum Appii, or Appii Forum, in Greek Ἀππιῶν Φόρον, which occurs Acts xxviii. 15. This town was situated on the high road from

\* "Judæa verò inclity est vel magis palmis." Nat. Hist. xiii. 4.

† Speaking of Judea, "Exuberant fruges nostrum ad morem; preterque eas, balsamum et palmæ." Hist. v. 6. Comp. Shaw's Travels, p. 343.

‡ See Bochart, vol. i. 300, 301.

§ Lib. xv. p. 1065. ed. Amstel.

|| Sympos. lib. viii. probl. 4. ad fin.

¶ Noct. Att. lib. iii. cap. 6.

\*\* See Note in Hutchinson's Xen. Cyr. as above, and Suicer, Thesaur. under φοινῆ II.

†† See Plutarch, Sympos. lib. viii. probl. 4. towards the middle.

‡‡ See more in Heb. and Eng. Lexicon under חֶרֶב II. V. and the authors there cited.

before Christ, John xii. 13. was expressing by things and actions what they do in words at ver. 14. Hosanna! i. e. Save us! Blessed is the King of Israel (the Messiah) that cometh in the name of the Lord! The saints in Rev. vii. 9. bearing them in their hands, were in like manner ascribing salvation to their God, who sat on the throne, and to the Lamb, as at ver. 10. and celebrating spiritually the feast of tabernacles, as predicted Zech. xiv. 16. See Vitringa on Rev.

Rome to Capua and Brundisium. See Horace, Sat. i. 5. It probably had its name from the famous Appius Claudius, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or Appian Way. See Livy, ix. 29. and comp. under *τάβερνα*.

**Φόρος**, ου, ὁ, from *πέφορα* perf. mid. of *φέρω* to bring.—*Tribute brought* into the prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from *τίλος* custom, it seems to denote a *tax levied on persons and estates*. See Kypke. [Judg. i. 28, 30. 2 Sam. xx. 24. 2 Chron. viii. 8. for *στρ.* Ezr. iv. 26, 23. vi. 8. Neh. v. 4. for *πρω.* Diod. Sic. ii. 1. Pol. xxii. 7, 8. Ælian, V. H. ii. 10. Demosth. 156, 17. Xen. Symp. iv. 32. Phavorinus and Thomas M. (p. 900.) make *φόρος* a tax on land, and the latter calls *τίλος*, ἡ ἐπὶ τῆς ἰμφορίας συντίλμα.]

**φορίζω**, from *φορτιον*.—*To load, lade, burden*. occ. Mat. xi. 28. Luke xi. 46. [It is used metaphorically in both places. It refers in the latter to the oppressive enactments of the Mosaic law; and some think that there is the same allusion in the first; "ye that are oppressed by the sense of sin and the burthen of the law." In Ex. xiv. 32. it is for *πρω.* and means, to *compel one by loading him with presents*.]

**φορτιον**, ου, τό, from *φόρος* the same.

I. *A burden, load*. Though *φορτιον* has the diminutive termination, yet, as Dupont has observed, the Attic writers use it absolutely for a *burden*. Thus Theophrastus, Eth. Char. 11. describing *indecency of manners*, says, a man of this character is *απὸ τῷ ἀελοῦθῳ ἐπιβαίνει μείζον φορτίον ἢ δύναται φέρειν*, 'to lay upon the slave, who attends him on the road, a greater burden than he can carry.' Comp. under *βασίλειον* I. [Hence it is,] the *burden* or *loading* of a ship, Acts xxvii. 10. according to the reading of many MSS. and some editions, approved by Wetstein and Griesbach. [Judg. ix. 48, 49. Ecclus. xxi. 18. xxxiii. 29. Ælian, V. H. ix. 14. Diod. Sic. v. 35. Ceb. Tab. 30. Dem. 156, 5. Xen. Mem. iii. 13, 6. Suidas has *φορία* τὰ ἀγώγμια.]

II. *Figuratively, the burden* of Christ's commandments. Mat. xi. 30.

III. *The burden* of ceremonial observances rigorously exacted, and increased by human traditions. Mat. xxiii. 4. Luke xi. 46. twice.

IV. *Sin, and the punishment of it*. Gal. vi. 5.

**Φέρω**, ου, ὁ, from *φέρω* to bear, carry; whence also Eng. *freight*.—*A burden*, properly of a ship, the *goods* or *merchandise* it carries or is laden with; thus likewise used in Herodotus; see Raphellius. occ. Acts xxvii. 10. But comp. *φορτιον* I. [Æsop. Fab. 20. See Salmas. i. ad Vopisc. Aurelian. 45.]

**ΦΑΓΕΛΛΑΙΟΝ**, ου, τό, Latin. *A scourge, a whip*. occ. John ii. 15. The word is formed from the Latin *flagellum* the same, by changing *l* into *p*; and *flagellum* is derived from *flagrum* a whip, which from *flagro* to burn, on account of the burning pain it occasions; whence Horace uses *loris urere*, literally to burn with whips, for *whipping severely*. Epist. i. 16, 47. The verb *flagro* is a plain derivative from the Greek *φλέγω*, 2 fut. (658)

*φλαγῶ*, to burn. [The word is also written *φωγέλλιον*. The Cyrill. Lex. MS. explains it by *σιγά, ἐκ σκαίου πεπλεγμένη, ἢ καλεῖται πόντιξ*, and so the other lexicographers. See Da Cange and Meursius's Glossaries, and Menag. ad Diog. L. vi. 90.]

**ΦΑΓΕΛΛΑΔ'Ο**, ὦ, from the Latin *flagello* the same. Comp. under *φωγέλλιον*.—*To scourge with whips*. occ. Mat. xxvii. 26. Mark xv. 14. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under *μαστιγών*.

**Φραγμός**, οὔ, ὁ, from *πέφραγμα* perf. pass. of *φράττω*.

I. *A fence, hedge*. Mat. xxi. 33. Mark xii. 1. Thus also used by Plutarch in Wetstein. Comp. LXX in Ia. v. 2. [It is used for *τοιχοῦ* in that place, and for *τοιχοῦ* a wall or hedge, in Num. xii. 24. Eccl. x. 8. Prov. xxiv. 31. See Artem. ii. 24. Xen. de Ven. xi. 4. Hensychius has *φραγμός* *τοίχος*, ἢ ὁ νόμος, on which Schleusner remarks, that the last words refer to the passages of Mat. and Mark; that many commentators, as for example, Chrysostom (Hom. lxix. on Matthew) and Theophylact, (p. 90. ed. Rom.) understood even the minor parts of the parable as having an allegorical meaning, and that they took *φραγμός* here as the law, which separated between Jews and Gentiles. In Luke xiv. 23. it is a *place hedged off*. See Fischer, de Vit. Procl. xiii. p. 629.]

II. *A partition*. Eph. ii. 14. where *μεσότης τοῦ φραγμοῦ* is equivalent to *μεσότητος διαίρεσιν*; [and the law is meant.]

**ΦΑ'ΖΩ**.

[I. Properly, to *speak, say*, Job vi. 24. *Thou to tell any thing to any one*, as Xen. Mem. i. 4, 15; and thence]

II. *To declare, expound, explain*. Mat. xiii. 34. xv. 15. [Ceb. Tab. 33. Xen. Cyr. iv. 3, 4. Heliodor. i. p. 37. See Fischer, de Vit. Procl. xxviii. p. 622.]

[**ΦΑ'ΣΣΩ** or **ΦΑ'ΤΤΩ**.

I. *To fence, enclose with a fence or fortification*. Thus sometimes used in the Greek writers. [Xen. Cyr. ii. 4, 25. Job xxxviii. 8. Hom. ii. 6.]

II. *To stop*, as the mouth from speaking, Rom. iii. 19. [2 Mac. xiv. 36.] (so Wetstein shows that the Greek writers use the phrase *ΤΟ' ΣΤΟ'ΜΑ' ΕΜΦΑ'ΤΤΕΙΝ*); from biting, Heb. xi. 33. where Wetstein cites from Antoninus [xii. 1.] *ΕΦΑΤΤΕ ΤΟ' ΣΤΟ'ΜΑ ΤΟΥ' ΑΕ' ΟΝΤΟΣ*. [Dan. vi. 22.]

III. *To stop, restrain*, as *boasting*. 2 Cor. x. 13. [Schleusner construes the verb here, to *take away*. *This praise shall not be taken from us*, which is taking no small liberty with *sic ipse Wahl*, after Schoettgen, takes it as, to *reduce to silence*.]

**ΦΡΕΑΡ**, ατος, τό, q. from *φρέω* to send forth, says Mintert, which it is obvious to derive from Heb. *פָּרַח* to free, set free: but the learned Bochart, vol. i. 347. and Daubuz on Rev. ix. 1. derive *φρεαρ* from the Heb. *פָּרַח* the same, to which it generally answers in the LXX, [as Gen. xvi. 14. Ex. ii. 15.]—*A pit or well*. occ. Luke xiv. 1. John iv. 11, 12. Rev. ix. 1, 2. thrice. [Diod.

Sic. ii. 1. Artem. ii. 27. Xen. An. iv. 5, 25. And for  $\tau\acute{\alpha}$  in 1 Sam. xix. 22. et al. In the places of Rev. some take  $\phi\acute{\rho}\iota\alpha\rho$  to mean *a dungeon*, as  $\tau\acute{\alpha}$  does in Gen. xl. 15. Jer. xxxvii. 16. et al.] To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At about one-third of an hour from Naplosa, (anciently Sichem or Sychar,) we came to Jacob's Well, famous, not only upon account of its author, but much more for that memorable conference which our blessed Saviour here had with the woman of Samaria, John iv. If it should be questioned whether this be the very well that it is pretended for, or no, seeing it may be suspected to stand too remote from Sychar for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus Maundrell. Does not however what the woman herself says, ver. 15. intimate that she had a good way to come to the well? At ver. 11. the woman observes, that *the well is deep*; and Maundrell tells us, that "the well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then, removing a broad, flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and *thirty-five in depth*, five of which we found full of water."

**Φρεναπατάω**,  $\omega$ , from  $\phi\rho\eta\acute{\nu}$  the mind, and  $\acute{\alpha}\pi\alpha\tau\acute{\omega}$  to deceive.—To deceive, impose upon the mind or understanding. occ. Gal. vi. 3.

**Φρεναπάτης**,  $\omicron\nu, \delta$ , from  $\phi\rho\epsilon\nu\alpha\pi\alpha\tau\acute{\omega}$ .—A deceiver, impostor. occ. Tit. i. 10.

**ΦΡΗ'Ν**,  $\phi\rho\epsilon\nu\acute{\omicron}\varsigma, \eta$ . [Etym. M. 811, 3. and in the plural,]

I. **Φρίνες**,  $\omega\nu, \alpha\iota$ . This word seems properly to denote the *præcordia* or membranes about the heart, including the pericardium and diaphragm. Thus Homer, II. i. 103.

Μένειος δὲ μέγα ΦΡΕΝΕΣ ἀμφιμέλαινα  
Πίμπλαστ'

Black choler fill'd his breast that boll'd with ire.

Forc.

And II. x. 10. in fear the  $\phi\rho\acute{\iota}\nu\epsilon\varsigma$  are said to tremble,

Τρομέοντο δὲ αἱ ΦΡΕΝΕΣ ἐντός.

And because the  $\phi\rho\acute{\iota}\nu\epsilon\varsigma$  are much affected by the various motions of the mind, hence the word is used for

II. *The mind itself*, [or] *understanding*, and is thus applied twice in 1 Cor. xiv. 20. where Wetstein cites a Greek proverb  $\delta\iota\alpha\phi\acute{\epsilon}\rho\iota\tau\epsilon\ \delta\epsilon\ \tau\omicron\upsilon\ \nu\eta\text{-}\pi\iota\omicron\nu\ \kappa\alpha\theta'\ \eta\lambda\kappa\iota\alpha\nu\ \omicron\upsilon\delta\delta\eta\nu\ \delta\ \epsilon\nu\ \tau\alpha\iota\varsigma\ \Phi\text{ΡΕΣΙ}\ \text{ΝΗΠΙΑ}^{\circ}\text{ΖΩΝ}$ , 'a child in understanding differs nothing from a child in age.' Comp. under  $\kappa\alpha\rho\delta\iota\alpha$  I. [Prov. vii. 7. ix. 4, 16. for  $\gamma\eta$ . Dem. 780, 21.]

**ΦΡΙΤΤΩ**, or **-ΣΣΩ**.

I. Properly, according to Eustathius, to stand an end, as the hair, or to have the hair stand an end, to bristle. Thus the hair itself is sometimes said  $\phi\rho\acute{\iota}\sigma\sigma\iota\nu$ , and sometimes men or other animals [are said]  $\phi\rho\acute{\iota}\sigma\sigma\iota\nu\ \tau\alpha\iota\varsigma\ \theta\rho\acute{\iota}\xi\iota\nu$ . See Scapula and Wetstein on Jam. ii. 19. [It does not

seem clear from the lexicographers, whether the word has an active or passive signification. Hesychius says,  $\phi\rho\acute{\iota}\sigma\sigma\epsilon\iota\ \delta\iota\epsilon\gamma\iota\rho\epsilon\iota\tau\alpha\iota, \epsilon\lambda\epsilon\theta\epsilon\upsilon\theta\epsilon\upsilon\alpha\iota$ , while the etymologist has  $\phi\rho\acute{\iota}\sigma\sigma\epsilon\iota\nu\ \kappa\upsilon\rho\iota\omega\varsigma\ \tau\omicron\ \epsilon\lambda\epsilon\theta\epsilon\upsilon\theta\epsilon\upsilon\nu\ \tau\alpha\varsigma\ \tau\rho\iota\chi\alpha\varsigma$ . Hesiod, Scut. 391. says,  $\theta\rho\acute{\iota}\beta\alpha\varsigma\text{---}\phi\rho\acute{\iota}\sigma\sigma\epsilon\iota\ \tau\rho\iota\chi\alpha\varsigma$ .] Comp. Heb. and Eng. Lexicon in  $\nu\omega$ .

II. To have one's hair stand an end, to shudder through fear or horror, horreo. occ. Jam. ii. 19. where see Wolfius. The LXX use this word for the Heb.  $\tau\eta\gamma\ \tau\omicron\ \epsilon\iota\ \alpha\phi\rho\alpha\iota\delta, \alpha\sigma\tau\omicron\nu\iota\sigma\eta\delta$ , Jer. ii. 12. and apply it in its proper sense, Job iv. 16. where  $\epsilon\phi\rho\iota\tau\alpha\nu\ \delta\epsilon\ \mu\omicron\nu\ \tau\rho\iota\chi\epsilon\epsilon\ \kappa\alpha\iota\ \sigma\acute{\alpha}\rho\kappa\epsilon\varsigma$ , 'my hair stood an end, and my flesh (shivered),' answers to the Heb.  $\tau\eta\gamma\ \tau\eta\gamma\ \tau\eta\gamma$ , 'the hair of my flesh stood an end;' that is, as Homer expresses it, II. xxiv. 369.

$\text{'}\theta\rho\beta\alpha\iota\ \delta\epsilon\ \tau\rho\iota\chi\epsilon\varsigma\ \epsilon\varsigma\tau\alpha\nu\ \epsilon\nu\ \gamma\rho\alpha\mu\mu\alpha\tau\omicron\iota\varsigma\ \mu\epsilon\lambda\epsilon\sigma\sigma\iota$ .

[See Dan. vii. 15. Judith xvi. 8. Dem. 332, 11. 559, 8.]

**Φρονέω**,  $\omega$ . "It is," says Leigh, "a general word, comprehending the actions and operations both of the *understanding* and *will*: it is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*." [It may be added, that in many places it is not easy to say whether the writer referred to the *understanding* or the *affections*, and that interpreters, consequently, frequently differ.]

I. To think, be of opinion, Acts xxviii. 22. Rom. xii. 3. 1 Cor. iv. 6. "that you may learn not to entertain too high an opinion of yourselves (or others) above what is (here) written." Doddridge. [With these two places compare 2 Mac. ix. 12. Polyb. Exc. Leg. 113. and see Reiske's Ind. Gr. Dem. p. 789.  $\phi\rho\nu\acute{\omicron}\nu\omega$  in fact often expresses pride.] To be of a mind or opinion, as to doctrine, referring to the *understanding*. Gal. v. 10. Phil. iii. 15<sup>1</sup>.  $\tau\omicron\ \alpha\upsilon\tau\omicron\ \phi\rho\nu\acute{\omicron}\nu\epsilon\iota\nu$ , to be of the same mind or opinion. [2 Cor. xiii. 11.] Phil. ii. 2. iii. 16. [iv. 2.] where Kypke remarks, that the phrases  $\tau\omicron\ \alpha\upsilon\tau\omicron\ \phi\rho\nu\acute{\omicron}\nu\epsilon\iota\nu$ , and  $\tau\omicron\ \epsilon\nu\ \phi\rho\nu\acute{\omicron}\nu\epsilon\iota\nu$ , may of themselves signify the same thing; but that here the very order of the discourse shows that the former denotes *consent in doctrine*, the latter *in life*, and *in mutual offices of Christian love*: in which last sense,  $\tau\omicron\ \alpha\upsilon\tau\omicron\ \epsilon\iota\varsigma\ \delta\alpha\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$ , or  $\epsilon\nu\ \delta\alpha\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$ ,  $\phi\rho\nu\acute{\omicron}\nu\epsilon\iota\nu$  is used Rom. xii. 16. xv. 6. Herodotus, i. 60. applies the Ionic  $\tau\omicron\ \omega\nu\omicron\delta\ \phi\rho\nu\acute{\omicron}\nu\epsilon\iota\nu$  to *political consent*. See more instances from the Greek writers in Raphaelius on Rom. xv. 6. and in Kypke on Phil. ii. 2. In the passive,  $\tau\omicron\ \upsilon\omicron\tau\omicron\ \phi\rho\nu\acute{\omicron}\nu\epsilon\iota\sigma\theta\omega\ \epsilon\nu\ \upsilon\mu\acute{\iota}\nu$ , 'let this mind be in you,' Phil. ii. 6. where, however, observe that the Alexandrian and five other ancient MSS. read  $\phi\rho\nu\acute{\omicron}\nu\epsilon\iota\tau\epsilon$ , which reading the Syriac and Vulgate translators have also followed. See Wetstein and Griesbach. [The word refers to the *understanding* in Is. xlv. 18. Wisd. xiv. 30. Polyb. ii. 7, 3. Philostr. Vit. Soph. i. 15. Xen. Cyr. iv. 6, 3.]

II. Transitiuely, with an accusative, to mind, relish, affect, set the affections on. See Rom. viii. 5. xii. 16. [ $\tau\alpha\ \upsilon\psi\eta\lambda\alpha\ \phi\rho\nu\acute{\omicron}\nu\omicron\upsilon\nu\tau\epsilon\varsigma$ .] Phil. iii. 19.

<sup>1</sup> [Schleusner (strange to say) puts this place under two different heads, one referring to the *understanding*, the other to the *feelings*, &c.]

Col. iii. 2. Mat. xvi. 23; where Raphaelius shows that the phrase *φρονεῖν τὰ τινος* in the Greek classics, [as Diod. Sic. ix. 35. Herod. ii. 162.] means to be of the same sentiments or party with any one, to favour him, to be on his side; and explains St. Matthew's expression in this sense. [Schleusner refers this place to the first head, explaining it, either "you do not judge of things from any divine or spiritual view, but a mere human one;" or, "you do not understand the counsels of God, but merely think of outward things." There are other passages where nearly the same meaning occurs. In Phil. iv. 10. it is, to be anxious for or about, and so in Phil. i. 7. where, says Parkhurst, Wolf observes that *φρονεῖν* denotes particular regard or care for a person. In both these places it is joined with *ὕψι*. Again, in Rom. xiv. 6. it denotes to mind, regard, pay attention to. Comp. 1 Mac. x. 20. 2 Mac. xiv. 26. Esther xvi. 1. Herodian, viii. 6, 13.] See also [Irmisch. on Herod. ii. 12, 4. and] Wetstein and Kypke on the place. Intransitively, to be affected. 1 Cor. xiii. 11: "I had the wishes, the tastes, the enjoyments of a child." Powell's Disc. xvi. p. 258.

**Φρόνημα**, ατος, τό, from *φρονέωμαι* perf. pass. of *φρονέω*.—A *mind*. It comprehends the act both of the understanding and of the will. occ. Rom. viii. 6, 7. In which passage I know not how *φρόνημα σαρκός* can be better rendered into English than as it is in our translation, the carnal mind, or to be carnally-minded. (See Suicer, Thesaur. under *σάρξ* III. 6.) So *φρόνημα πνεύματος*, ver. 7. to be spiritually-minded; but Rom. viii. 27. *φρόνημα Πνεύματος* means the mind and inclination of the Holy Spirit himself, influencing our spirits. [See *Πνεῦμα*.] The above-cited are all the passages of the N. T. where *φρόνημα* occurs. [In 2 Mac. vii. 21. and xiii. 9. it seems to denote spirit, feeling, and not unfrequently proud thoughts, as Joseph. Ant. vi. 2, 3. See Polyb. v. 83, 5. *Ælian*, V. H. ix. 3. Dem. 246, 1. and Alberti on the 1st place of Romans.]

*φρόνησις*, εως, ἡ, from *φρονέω*.

I. Wisdom, prudence. Eph. i. 8. [1 Kings iii. 28. for *σοφία*. Job xvii. 4. for *σοφία*. Prov. i. 2. for *σοφία*. Joseph. Ant. viii. 7, 5. Xen. Mem. i. 2, 10. de Mag. Eq. vii. 4.]

II. Feelings, or thoughts of the mind, Luke i. 17. To turn the hearts of the disobedient to the views and feelings of the just.]

*Φρόνιμος*, ου, ό, ἡ, from *φρονέω*.—Wise, prudent, provident. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. [xxiv. 45.] xxv. 2, [4, 8, 9. Luke xii. 42. xvi. 8. 1 Cor. iv. 10. x. 15. 2 Cor. xi. 19. Prov. xiv. 17. for *σοφία*. 1 Kings iii. 12. v. 7. Prov. iii. 7. for *σοφία*. In Rom. xi. 25. and xii. 16. *φρόνιμος παρ' ἑαυτοῦ*, is one wise in his own opinion. Comp. Prov. iii. 7. Is. v. 21.] On Mat. x. 16. Wetstein says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger, like a serpent, and to elude it by using various arts, is the part of a prudent man. See Acts xiv. 19, 20. xxiii. 6. xxv. 11. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

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**Φρονίμως**, adv. from *φρόνιμος*.—Wise, prudently, providently. occ. Luke xvi. 8. [Synm. Eccl. vii. 11. Xen. Ages. i. 17.]

*Φροντίζω*.—To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This verb is derived from *φρονεῖν*, ιδος, ἡ, which signifies, 1. thought according to that of Euripides in Hippol. a *δευτέρα πρὸς ΦΡΟΝΤΙΔΕΣ σοφώτεραι*, "second thoughts are best," as we say. So *φρονεῖν* is a plain derivative from *φρονέω* to think. 2. (Gen. solicitude. In which latter sense also it is often used in the profane writers. See Scapula. [Prov. xxxi. 21. 2 Sam. ix. 5. Xen. Mem. iii. 11, 12. Diod. Sic. xi. 56.]

**Φρουρέω**, ω, from *φρουρός* a sentinel, a guard. [Xen. Hell. i. 6, 10. *Ælian*, V. H. ii. 514.] this from *πρὸ before*, and *οὐρός* a keeper, which from *ὁρᾶω* to see, look.

I. Properly, to guard, keep with a military guard. 2 Cor. xi. 32. So Herodian in Wetstein, *ΦΡΟΥΡΟΥΜΕΝΗ—ἢ ΠΟΛΙΣ*. [Judith iii. 7. 3 Est. iv. 56. Xen. Cyr. i. 2, 12. de Vect. iv. 52. Polyb. xvii. 4, 6.]

II. Figuratively, *φρουροῦμαι*, οὔμαι, to be kept, guarded, under the law, namely, from sin. occ. Gal. iii. 23. where Chrysostom says it imports *τὴν ἐκ τῶν ἰντολῶν τοῦ νόμου γενομένην ἀσφάλειαν*, "the safety which accrued to them from the precepts of the law," i. e. as he further explains it, through fear of offending. See the passage in Wolfius, and comp. under *συγκλείω* IV. and Kypke on Gal. [Schleusner says, "He is said *φρουρεῖσθαι* for whom something is preserved and intended." He construes here, *having been subjected to the Mosaic law, we were reserved for the time at which the Mosaic law was to be removed*; adding, that Koppe thinks that *φρ.* here only denotes the long time during which the Jews were subject to the law, while others conceive that *φρ.* is here almost redundant, (having the same meaning as *συγκλείεσθαι*), and construe, *we were kept subject*. So Wahl construes *συγκλεισμένοι φρουρεῖν inclusum custodire*.]

III. To keep, guard, preserve, spiritually. Phil. iv. 7. 1 Pet. i. 5. where see Macknight.

**ΦΡΥΑΣΣΩ**, or -ΤΤΩ, Heb. *פִּרְשֵׁ* to break, burst forth, or formed by an onomatopoeia from the sound.

I. Properly, to make a noise, as high-spirited horses, snorting, neighing, and curdling, from ferocia<sup>1</sup>. Thus sometimes used in the profane writers, as by Callimachus, Hymn. in Lat. P. 2, 3,

τὴν ἴππων ἄρτι ΦΡΥΑΣΣΟΜΕΝΑΝ  
τὴν ἱερῶν δόκοντα

E'en now I heard the sacred couriers neigh.

Plutarch in Lycurg. t. i. p. 43. D. *ἵπποι ΦΡΥΑΤΤΟΜΕΝΟΙ πρὸς τοὺς ἀγῶνας*, "horses neighing or snorting for the race." Comp. Job xxiii. 20, 25. and see more in Wetstein and Kypke on Acts, both of whom show that the Greek writers apply it not only to horses, but to men who are noisy, insolent, overbearing, according to the following sense.

<sup>1</sup> [Etym. M. *φρύαγμα* ἡ τῶν ἵππων καὶ ἡμῶν δι' αὐτῶν ἡγῶν φωνῆματι ἐκτίσσομεν. This word occ. in *Æschyl.* Sept. Theb. 247. where see Blomfield.]



II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. Acts iv. 25. Comp. Ps. ii. 1. in LXX and Heb. In 3 Mac. ii. 2. Ptolemy Philopater is described as *θράσιος καὶ σθίνει ΠΕΦΥΤΑΓΜΕΝΟΥ*, 'raging with insolence and power.' [So *φρύαγμα* is used for the swelling of Jordan in Jer. xii. 5. Comp. Zech. xi. 3. Aq. et Theod. Jer. l. 44. In Ez. vii. 24. it is *boasting* or insolence.]

*Φρύγανον*, ου, τό, from *φρύγω* to burn.—*A stick proper for burning, a fagot-stick.* occ. Acts xxviii. 3. where Wetstein cites from Xen. [Cyr. v. 2, 115.] ΦΥΓΑΝΑ συλλέγειν ὡς ἐπὶ πῦρ. Theophr. H. P. i. 5, 15, 16. Herodian, viii. 4, 11. In the LXX, it seems to denote, rather, *strubble*. See Is. xl. 24. xli. 2. Jer. xiii. 24. But comp. Job xxx. 7.

*Φυγή*, ἡς, ἡ, from *πίφυγα* perf. mid. of *φεύγω* to flee.—*A fleeing or flight.* occ. Mat. xxiv. 20. Mark xiii. 18. [Some have construed it here, *perpetual banishment*, which sense it bore in good Greek. See Potter, l. i. c. 25. and Poll. On. viii. 7. The word occ. Is. lii. 12. Jer. xxv. 38. Amos ii. 14. Diod. Sic. xx. 12. Xen. Cyr. iv. 2, 28.]

*Φυλακή*, ἡς, ἡ, from *πιφύλαχα* perf. act. of *φυλάσσω* to keep.

I. *A keeping, guarding, or watching*, Luke ii. 8; where Raphaelus cites Xenophon several times applying the phrase *φυλακὰς φυλάσσειν* to soldiers *keeping watch*; and Kypke quotes from Plut. Apophthegm. p. 198. A. τὰς δὲ ΝΥΚΤΕΡΙΝΑΣ ΦΥΛΑΚΑΣ ἐκέλευε ΦΥΛΑΣΣΕΙΝ, 'but he ordered them (the soldiers) to keep the nightly watch.' See more in Wetstein and Kypke. The LXX frequently use *φυλακὴν* or *φυλακὰς φυλάσσειν* for the Heb. *מִשְׁמָרָה* or *מִשְׁמָרָה*, as denoting the Levites *keeping their watch or charge*. [Num. i. 53. iii. 7. et al. Thuc. viii. 50. Herod. ii. 99. Arrian, Exp. A. M. iv. 16, l. Xen. Mem. iii. 6, 11. An. ii. 6, 10.]

II. *A guard, a number of sentinels, or men upon guard.* Acts xii. 10. [Dion. Hal. i. 86. Dem. 622, 7. Xen. Cyr. i. 6, 43. iii. 3, 33. Florus, iv. c. 11. (custodia).]

III. *A prison, a place of custody.* Mat. xiv. 3, 10. et al. freq. [Add Mat. v. 25. xviii. 30. xxv. 36, 39, 43, 44. Mark xi. 17, 28. Luke iii. 20. xii. 58. xxi. 12. xxii. 33. xxiii. 19, 25. John iii. 24. Acts v. 19, 22, 25. viii. 3. xii. 4—6, 17. xvi. 23, 24, 27, 37, 40. xxii. 4. xxvi. 10. 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Rev. ii. 10. See Jer. xxxvii. 14, 17. Judg. xvi. 22, 26. 1 Kings xxii. 27. 2 Kings xvii. 2. 2 Chron. xviii. 26. where we find *οἰκία* or *οἶκος φυλακῆς*, for *מִשְׁמָרָה*. See, too, Gen. xl. 3. xlii. 17. for *מִשְׁמָרָה*. Diod. Sic. iv. 46. Arrian, D. E. i. 29. Artem. iii. 10. Corn. Nep. Vit. Eumen. II. (custodia).] Hence spoken of the *infernal prison*, 1 Pet. iii. 19. where the

Syriac version *ܘܡܝܬܐ* is *Hades* or *hell*, in inferis. See Wetstein, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that Arrian in like manner uses the phrase *Εἰς ΦΥΛΑΚΗΝ ΒΑΛΛΕΙΝ* for *casting into prison*. Epictet. iii. 26. p. 366. ed. Cantab.

IV. *A hold, a dwelling or lurking-place.* Rev. xiii. 2; [and *ibid.* a dwelling-place of birds,] *a cage*.

V. As a division of time, *a watch*. It seems pretty evident from Judg. vii. 19. compared with Lam. ii. 19. Exod. xiv. 24. that whatever the more modern Jews might do, the ancient ones distinguished the night into *three* watches (see Mintert's Lexicon); but it is certain from Mat. xiv. 25. Mark vi. 48. that in our Saviour's time the Jews divided it, agreeably to the Roman<sup>1</sup> method, into *four*. In the LXX *φυλακή* signifies *a watch* of the night, answering to the Heb. *לָּיְלָה*. Exod. xiv. 24. Judg. vii. 19. Ps. xc. 4. or lxxxix. 5. Lam. ii. 19. [Add Mat. xxiv. 43. Luke xii. 38.]

*Φυλακίζω*, from *φυλακή* a prison.—*To imprison, cast into prison.* occ. Acts xxii. 19. [Wisd. xviii. 4.]

*Φυλακτήρια*, ων, τό, from *φυλάσσω*. [*Φυλακτήριον* is properly a *guard station* without a camp or *τοπὸν*<sup>2</sup>, thence *any thing which protects or preserves*.] *Phylacteries.* occ. Mat. xxiii. 5. These were *bits* or *slips* of parchment on which the Jews, according to Deut. vi. 8. xi. 18. wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. Josephus, Ant. iv. 8, 13. Justin Martyr plainly understood the command Deut. vi. 8. literally; for in his Dialogue with Trypho, he tells him that 'God by Moses *φυλακτήριον ἐν ὕμῳ λεποτάτοις γεγραμμένων χαρακτήρων τινῶν, ἀ πάντως ἅγια νοούμεν εἶναι, περιεῖσθαι ὑμᾶς ἐκέλευσε*, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment,' p. 230. ed. Thirlby; p. 205. ed. Colon. The greasing Jews seem to have called these *bits* of parchment *φυλακτήρια* originally, because they reminded them to keep the law; and Kypke remarks that Plutarch, Quæst. Rom. p. 288. mentions the *bullæ*<sup>3</sup>, which was suspended from the necks of the more noble Roman boys, as perhaps *πρὸς ἐντάξιν*—ΦΥΛΑΚΤΗΡΙΟΝ—*καὶ τρόπον τινὰ τοῦ ἀκολάστου χαλινός*, 'a preservative of good order, and, as it were, a bridle on incontinence.' But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *phylacteries* as *amulets* or *charms*, which would keep or preserve them from evil; in which sense the word *φυλακτήριον* is sometimes used in the Greek writers. [So Themistius (Or. xiii. in Gratian. p. 178.) says that religion is a better *φυλακτήριον* than arms. See also Or. xix. p. 231. and Demosth. p. 71, 24.] See Wetstein and Kypke on Mat. There is a remarkable passage in the Rabbinical Targum on Cant. viii. 3. (written about 500 years after Christ<sup>4</sup>) which may both serve to illustrate what our Lord says, Mat. xxiii. 5. and to show what was the notion of the more modern Jews concerning their *phylacteries*. It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I

<sup>1</sup> See the passages cited by Wetstein on Mat. xiv. 25. [Joseph. Ant. v. 6, 5. xviii. 9, 6. Arrian, Exp. Al. v. 24, 2. Polyæn. ii. 35. Diod. Sic. xviii. 40. Herod. ix. 51. Xen. An. iv. 1, 5.]

<sup>2</sup> [Etym. M. *φυλακτήριον* τόπον ὅπου ἀ φύλακες οἰκοῦσι.]

<sup>3</sup> See Kennet's Roman Antiquities, p. 309, 310.

<sup>4</sup> See Walton's Frolegom. in Bibl. xii. 15.

bind the *phylacteries* (φύλακται) on my left hand and on my head, and the *scroll* is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, *that the evil spirits may not have power to hurt me.*"

Φύλαξ, ακος, ό, from φυλάσσω to keep.—A keeper, guard, sentinel. occ. Acts v. 23. xii. 6, 19. [Gen. iv. 9. Diod. Sic. xix. 5. Dem. 682, 25. Xen. Mem. ii. 1, 32.]

ΦΥΛΑ΄ΣΣΩ, or -ΤΤΩ.

I. To keep, guard, watch. See Luke ii. 8. viii. 29. (comp. under φυλάξή I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16. [Jer. xxxii. 2. iii. 25. 2 Kings xvii. 9. Artem. iii. 60. Herodian, i. 17, 3. Dem. 688, 15. Xen. An. i. 2, 21.]

II. To keep, preserve from danger or harm. John xii. 25. xvii. 12. 2 Tim. i. 12. 2 Pet. ii. 5. Jude 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14. [In 2 Thess. iii. 3. it is joined with ἀπό; and in 1 John v. 21. where it is joined with ἐαυτούς, and may be construed beware of, in which sense it often occurs in the middle, either with ἀπό, as Luke xii. 15. Eccclus. xii. 11. Xen. Cyr. ii. 3, 9. —or the acc. Acts xxi. 25. 2 Tim. iv. 15. Diod. Sic. xx. 26. Herodian, iii. 5, 9. Xen. Mem. ii. 2, 14.—or with ἵνα μή, as 2 Pet. iii. 17. ὥς μή, Xen. An. vii. 6, 22. ὅπως μή, Xen. Mem. i. 2, 37. μή, Epict. Enchir. 34.]

III. To keep, observe, a commandment, law, decree, &c. Mat. xix. 20. [Mark x. 20.] Luke xi. 28. [xviii. 21.] Acts vii. 53. xvi. 4. [xxi. 24.] Rom. ii. 20. [Gal. vi. 13.] 1 Tim. v. 21. [vi. 20. Prov. vi. 20. for ἔξ.] Gen. xxvi. 5. xxxi. 24. Ex. xii. 17. et al. freq. for τηρεῖ. Eccclus. xxi. 12. Ælian, V. H. ii. 31. H. A. xi. 14. Hesiod, Opp. 489. Herod. i. 165.]

ΦΥΛΗ΄, ῥε, ἡ<sup>1</sup>.—A tribe, a division, or distinct part of a people. See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 9. xiii. 7. xiv. 6. It is remarkable that not only the Israelites and Ishmaelites<sup>2</sup> (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into twelve tribes, but that so likewise were the ancient Etruscans<sup>3</sup>, and even our Saxon<sup>4</sup> ancestors, while in Germany, were divided into twelve governments or provinces, each of which had a chief or head accountable to the general assembly of the nation; but in time of war they chose a general to command their armies, who was invested with almost sovereign power. The traces of this form of

<sup>1</sup> Either from φύω to beget, according to the Greek Lexicographers, or rather from the Heb. נָחַד to separate, divide. That γὰρ ἢ, or ἢ, say the authors of the Universal History<sup>2</sup>, might, in the earliest times, signify a division, and that this was equivalent to a detached colony, or body of men, that separated themselves from the rest of mankind, cannot well be denied. Hence the Greek word φύλη, tribus, a separate or distinct body of men; and hence, if we mistake not, the Tuscan word *fili*, a tribe, city, or community. and hence, too, I add, the French *foile*, a multitude, and perhaps Saxon *fole*, and English *folk*: whence are denominated the counties of Suffolk and Norfolk, i. e. southern and northern folk.

<sup>2</sup> See Bp. Newton's Dissertations on the Prophecies, vol. i. p. 39, 40.

<sup>3</sup> Universal History, vol. xvi. p. 37, 38. 8vo.

<sup>4</sup> See Kaplin's History of England, translated by Tindal, vol. i. book i. p. 27, 46 fol. edit. and Dissertation on the Government of the Anglo-Saxons, in the same vol. p. 148. and note 4.

\* Vol. xvi. p. 9. 1st edit. 8vo. Note C.

government long subsisted in England, where the Saxons divided their conquests into seven kingdoms; hence called the Heptarchy. [Acts xii. 21. Rom. xi. 1. Phil. iii. 6. Heb. vii. 13, 14. James i. 1. Rev. i. 7. v. 5, 9. xxi. 12. Gen. xlii. 16. Deut. i. 13. for ἔξ.] Gen. xii. 3. Ex. xx. 32. for τηρεῖ. Ex. xxxi. 2. Micah vi. 19. for τηρεῖ. Hesiod, Scut. 162. Xen. Mem. iii. 4, 5.]

Φύλλον, ον, τό.—A leaf of a tree. Mat. xxi. 19. xxiv. 32. [Mark xi. 13. xiii. 18. Rev. xii. 2. Gen. iii. 7. Eccclus. vi. 3. Diod. Sic. ii. 49. Ælian, V. H. iv. 17.]

Φύραμα, ατος, τό, from πεφύραμαι perf. pass. of φύρω to break, dissolve, macerate, knead, &c. xxi. 2. Lev. ii. 4. from φέρω nearly the same.

I. A mass of clay macerated, kneaded, and so prepared for use by the potter. Rom. ix. 21. So Scapula cites from Plutarch πῆλον φεράσαι to knead clay.

II. A mass or lump of dough macerated and kneaded. 1 Cor. v. 6. (comp. ver. 7.) Gal. v. 9. Rom. xi. 16. The above cited are all the passages of the N. T. where the word occurs. [It occurs Ex. xii. 34. for φῆμα; for φῆμα, Num. xv. 21. Mark Anton. vii. 68. where see Gataker.]

Φυσικός, ή, όν, from φύσις nature.

I. Natural, agreeable to the constitution of God in nature. Rom. i. 26, 27. See Wetstein. [Diod. Sic. iii. 61. Herodian, vi. 1, 14.]

II. Natural, led or governed by natural or men animal instincts. 2 Pet. ii. 12.

Φυσικῶς, adv. from φυσικός.—Naturally, by natural instinct. occ. Jude 10. Comp. 2 Pet. ii. 12. [Diod. Sic. xx. 55. Diog. Laert. x. 137.]

Φυσίω, ω, from φυσάω to breathe, &c. blow up<sup>1</sup>. See under ἐμφυσάω.—To inflate, &c. or puff up. In the N. T. it is spoken only figuratively of pride or self-conceit. occ. 1 Cor. iv. 6, 18. 19. v. 2. viii. 1. xiii. 4. Col. ii. 18. On 1 Cor. iv. 6. see Elsner and Wetstein, and comp. under ἴσθι. [See Arrian, D. E. i. 19. Philo, de Charit. p. 714 716.]

Φύσις, εως, ή, from φύω or φέωμαι to be born; as the Latin *natura*, whence Eng. *natur*, from nascor, natus, to be born.

I. Nature, natural birth. Rom. ii. 27. Gal. ii. 15. [Polyb. iii. 9. 6. xi. 2. Plato Menex. p. 46. (198. ed. Tauchn.)] Natural disposition enhanced or aggravated by acquired habit. Eph. ii. 3. where see Doddridge's note. [Schl. says here, natural disposition; Wahl has, the disposition, regard being had to the moral sense of good or evil in an individual.] An infused disposition, which is become, as it were, natural<sup>2</sup>. Comp. ἐμφυτος. occ. 2 Pet. i. 4. where see Wetstein and Kypke. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage.

<sup>1</sup> [Is. lii. 16. Dem. 169, 25. Xen. Mem. i. 2, 25.]

<sup>2</sup> Xenophon uses it for an improved disposition, or a temper altered for the better. Mem. ii. 3, 14. where Socrates is persuading Chærekrates to appease his brother Chærophon, who was at variance with him. Εἰ μὲν οὖν τίς τις Χαιρέφον ἡγεμονικώτερος εἶναι σου πρὸς τὴν ΦΥΣΙΝ (i. e. πρᾶξι) ταύτην, ἔκρινον ἂν ἀκαίρῳ πεθεῖν πρότερον ἢ χεῖρεῖν τὸ σε φίλον ποιῆσαι. 'If,' says he, 'I had thought Chærophon might have been brought to such a temper more easily than you, I would have tried to persuade him to have first courted your friendship.'

Rom. ii. 14, 15. when *Gentiles* (*ἔθνη*, not *τὰ ἔθνη*) who have not the law, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) do, *φύσει*, from a kind of natural disposition or inclination, the things of the law, i. e. the great duties of true religion<sup>1</sup>, (compare ver. 27.) *these, having not the law, are a law unto themselves; who show the matter<sup>2</sup> of the law written upon their hearts<sup>3</sup>*. I remark, that Ignatius uses it in the same view, when he thus addresses the Ephesian Church, § 1. ἀποδείξαμενος ἐν Θεῷ τὸ περὶ ἀγαπῆνός σου ὄνομα, δὲ ἐκπῆθε ΦΥΣΕΙ δικαίαις. κατὰ πίσιν καὶ ἀγάπην ἐν Ἰησοῦ Χριστῇ τῷ Σωτῆρι ἡμῶν—'having heard of your name, which be loved in God, which ye have attained by your righteous disposition, (bona indole sive natura per Spiritum Sanctum infusa, Smith,) according to the faith and love which is in Jesus Christ our Saviour.' So the same blessed martyr tells the Trallians, § 1. 'I know that you have a mind blameless and constant through patience, οὐ κατὰ χρῆσιν, ἀλλὰ κατὰ ΦΥΣΙΝ, not by use or exercise, but by an infused disposition.' So Smith on the place, "This blameless mind is not acquired by use and exercise, but by divine grace and an infused habit (habitu innato), which the Christian doctrine and institution hath implanted (indidit et iniecit) in it." [Wahl says of this passage, as of Eph. ii. 3. above, that the word means *proprietas nativa*, being used de indole humani, ratione habita sensus recti et boni qui est in aliquo. Schleusner understands it of natural knowledge of God and our duty. In 1 Cor. xi. 14. which Parkhurst puts under sense II., Schleusner says the word means, *customs so long and general as to have become a second nature*; and Wahl here again says, *proprietas nativa*, "with a reference to that feeling of what is honourable and dishonourable, which

teaches us not rashly to depart from the notions of honourable and dishonourable existing among the people of our time and country." He adds, that the writer here refers, not to the Hebrew notions as to the cutting or leaving hair long, but the Greek; and he cites Herod. i. 62. Phocyl. 199—201. and Plut. t. viii. p. 318. ed. Hutten.]

II. *Nature, the constitution and order of God in the natural world, or the course and process of nature agreeable to that constitution.* Rom. i. 26. xi. 21, 24. thrice. On Rom. i. 26. Wetstein shows that the Greek writers apply the phrase ΠΑΡΑ ΦΥΣΙΝ in like manner to *unnatural lusts*, [Athen. xiii. p. 605. Philo Leg. Spec. p. 306, 17.] opposing it to ΚΑΤΑ ΦΥΣΙΝ, as the apostle does to *φυσικήν*.

III. *Nature, essence, essential constitution and properties.* Gal. iv. 8. [To this head Wahl, with many others, refers James iii. 7. Compare Ceb. Tab. 7 and 31. Epictet. Enchir. 27. Ælian, V. H. ii. 23. iv. 13. Xen. Ec. xvi. 1. and see Wied. vii. 28. and xiii. 1.]

IV. *A kind or species of animals.* James iii. 7. twice. So Josephus, Ant. i. 1, 1. speaks of animals, *πλεονάζειν αὐτῶν τὴν ΦΥΣΙΝ*, 'multiplying their kind or species;' and de Bel. vii. 6, 6. describing Vespasian and Titus's triumph, says, *ζῶων τε πολλὰι ΦΥΣΕΙΣ παρήγοντο*, 'many species of animals were led along.' See also Wetstein on the place, who cites from Lucretius, i. 16. the correspondent Latin phrase, *omnis natura animantium*, (comp. 195.) and shows that *ἀνθρωπίνη φύσις* is used for *human nature or mankind* by the Greek writers. [3 Mac. iii. 29. Ælian, V. H. ii. 23. Epictet. Enchir. 27. Schwarz. Comm. Cr. p. 1402.]

Φύσις, εως, ἡ, from *φύσσω*.—*A swelling*, of pride or ambition. occ. 2 Cor. xii. 20. [Heyschius explains it by *ἐπαρσις, ὑψηλοφροσύνη*.]

Φυρσία, ας, ἡ, from *φύρεω*.

I. *A plantation.* [2 Kings xix. 20. Ez. xvii. 7. Micah i. 6. Ælian, V. H. iii. 40. Diod. Sic. iii. 62.]

[II. *A plant.*] occ. Mat. xv. 13. where it denotes figuratively a religious doctrine; and Kypke, whom see, cites several of the Greek writers comparing in like manner doctrinal precepts to seeds and plants. Comp. Mat. xiii. 4. &c.

Φυτεύω, from *φύον* a plant, which from *φύω* to spring, spring up.

I. *To plant, "to put into the ground in order to grow, to set."* Johnson. Mat. xxi. 33. [Mark xii. 1.] Luke xiii. 6. xvii. [6.] 28. [xx. 9. 1 Cor. ix. 7. So Gen. ii. 8. ix. 20. Eccl. ii. 4, 5. for *σπῆ*. Xen. Mem. ii. 1, 23. Ec. iv. 21. Dem. 1275, 9. *φυτεύειν τόπον* is found in Diod. Sic. iii. 61. iv. 82.]

II. *To plant figuratively, to establish, authorize, teachers or their doctrines.* Mat. xv. 13. [And so]—*To plant the gospel, i. e. to be first in preaching it in any place.* 1 Cor. iii. 6—8. comp. 10. and iv. 15. [So *σπῆ* in Jer. xxxi. 5. Comp. Iliad O. 134. Schol. Soph. Aj. 962. Thom. M. p. 905.]

ΦΥΩ.

I. *To produce, yield, bear*, particularly as a tree doth leaves or twigs. Compare under *φύλλον*. [Hence in the passive, to be produced, be born.

<sup>1</sup> Elsner shows that τὰ τοῦ νόμου signifies "the duties inculcated by the law." Doddridge. See also Wolfius. Worsley, "the duties, or precepts, of the law."

<sup>2</sup> Comp. under *ἔργον* IV.

<sup>3</sup> This passage relates, I think, not to the unconverted, but to converted gentiles: 1st, because the being a law unto themselves, and having the law written on their hearts, is the description given by the prophet Jeremiah, and by St. Paul of the Christian state. See Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3. 2ndly, because the verbs *νομίζω*—*νομίζετε*—*ἠδὲ αὐτοὶ νομίζετε* are in the present tense, and so relate to the present, not the past, condition of the gentiles: of which the apostle had given such a very different and dreadful description, ch. i. 24. &c. 3rdly, because the gentiles who have not the law, and yet do the things of the law, evidently denote the same sort of persons as those who are called, ver. 26. the uncircumcision, which keepeth the righteousness or precepts of the law; and of whom the apostle asks, ver. 26. shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfil the law, (ΤΟΝ ΝΟΜΟΝ ΤΕΛΟΥΣΑ), judge them, who by the letter and circumcision do not transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Now let any one compare this passage with what the same apostle says, on occasion of the Judaizing teachers, Phil. iii. 2, 3. *beware of dogs, beware of evil workers, beware of the concision*: for we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the gentiles mentioned Rom. ii. 14. and whose uncircumcision is counted for circumcision, ver. 26. are the very same sort of persons as those of whom the apostle says, Phil. iii. 3. *we are the circumcision*: that is, he will conclude them to be *betterers or Christians*.

*spring* up. Luke viii. 6, 8. Song of Sol. v. 14. Prov. xxvi. 9. Ez. xxxvii. 8. Ecclus. xxxix. 16. Eur. Phœn. 34. 886. 1622.]

II. Intransitively, to *spring up*, shoot, or sprout. Heb. xii. 16. [This place is taken from Deut. xxix. 18. See *ρίζα* and *κυρία*.]

III. Φωλεύς, οὐ, ὁ.—A hole, a burrow. The lexicons derive it from *φῶς* light, and *δύω* to destroy, as being *devoid of light*. occ. Mat. viii. 20. Luke ix. 58. [Paus. viii. 16. Ælian, H. A. v. 3. Apollod. Bibl. i. 9, 11. Φωλεύς is used of beasts lying in dens, as Æsop. Fab. 141. Inc. Job xxxviii. 40.]

Φωνῶ, ὦ, from *φωνή* the voice.

I. Intransitively, to utter a voice, to call or cry out. Luke viii. 8, [64.] xvi. 24. xxiii. 46. Acts [x. 18.] xvi. 28. [Rev. xiv. 18. Dan. iv. 11. 1 Chron. xv. 16.]

II. To *crow*, as a cock. Mat. xxvi. 34, 74, [75. Mark xiv. 30, 68, 72. Luke xxii. 34, 60, 61. John xiii. 38. xviii. 27. Schol. Theocr. ii. 109. Æsop. Fab. 36, 66.]

III. Transitive, with an accusative, to call, call for. Mat. xx. 32. [xxvii. 47.] Mark iii. 31. ix. 35. [x. 49.] xv. 35. [xvi. 2. xix. 15. John i. 49. ii. 9. (where Palaires renders it, to speak to, as in Hom. Od. iv. 77. and so Parkhurst.) iv. 16. ix. 16, 24. xi. 28. xii. 17. xviii. 33. Acts ix. 41. x. 7. Soph. Aj. 73. Tobit iv. 11. v. 8.]

IV. To call, invite. Luke xiv. 12. [Comp. 13. and Fessel. Adv. Sacr. t. i. p. 323.]

V. To call, name, denominate. John xiii. 13.

Φωνή, ἡς, ἡ.

I. An articulate sound or voice. [Mat. iii. 3, 17.<sup>3</sup> xvii. 5. xxvii. 46, 50. Mark i. 11, 26. v. 7. ix. 7. xii. 19. xv. 34, 37. Luke i. 42, 44. iii. 22. iv. 33. viii. 28. ix. 35, 36. xi. 27. xvii. 13, 15. xix. 37. xxiii. 23. John v. 37. x. 3, 4. xi. 43. xii. 28. Acts ii. 14.<sup>3</sup> iv. 24. vii. 31, 59, 60. viii. 7. ix. 4. 7. x. 13, 15. xi. 7. 9. xii. 14. xiv. 10. xvi. 28. xix. 34. xxii. 7, 22. xxvi. 14, 24. 1 Thess. iv. 16. 2 Pet. i. 17, 18. ii. 16. Rev. i. 10. iii. 20. iv. 1. v. 2, 11, 12. vi. 6, 7, 10. vii. 2, 10. viii. 5, 13. ix. 13. x. 3, 4, 7, 8. xi. 12, 15. xii. 10. xiv. 2, 7, 9, 13, 15. xvi. 1, 17, 18. xviii. 2, 4. xix. 1, 5, 6, 17. xxi. 3. Is. xxx. 17. Gen. xv. 4. xxvii. 34. Ex. xxiv. 3. In the following passages, Schleusner thinks it means, what is said by the voice, word, prophecy, &c. Mat. ii. 18. John iii. 29. x. 16, 27. xviii. 37. Acts xii. 22. xiii. 27. xxii. 9, 14. xxiv. 24. Heb. iii. 7, 15. iv. 7. Gal. iv. 20. (where Parkhurst says, voice, manner of discoursing. Of course, the meaning is, to use a harsher or gentler style according to circumstances.) Rev. xviii. 23. So Deut. xxviii. 9. Gen. xvi. 3. Jer. ix. 12, 18. Diod. Sic. xx. 23. Polyb. xxii. 3, 2. Xen. Hell. v. 1, 8. And so says Wahl in most of these passages. Doubtless this is the meaning. But it will be observed, that most of these passages are speeches, or of a

poetic character; and in either case, voice would be naturally used, especially in a simple language. The best instances are Acts vii. 31. xiii. 27.<sup>4</sup> In Rev. i. 12. the person who speaks is expressed by *φωνή*. Comp. Is. liv. 17. in Heb. and LXX.—On Mark xv. 37. Kypke shows that the Greek writers use the phrase *ἀφίνα φωνήν* for uttering both an articulate and an inarticulate sound, and understands the text of this latter.

II. Voice, manner of discoursing. Gal. iv. 20.

III. Language. 1 Cor. xiv. 10, 11. [Gen. xi. 1. Ælian, V. H. xii. 48. Ceb. Tab. 33. Dem. 1424, 1. Xen. An. i. 4, 6.]

IV. An articulate sound, a sound, noise. Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6. *τῆς φωνῆς ταύτης* seems to refer to the sound mentioned ver. 2. See Wetstein and Wolfius. Comp. Rev. iv. 5. and Vitringa there. [In the following places also, I think the word best translated by sound. Heb. xii. 19. (though Wahl says there *vox loquentis legislatoris*.) Rev. i. 15. vi. 1. ix. 9. xi. 19. xiv. 2. xviii. 22. Comp. Is. v. 30. xxiv. 8. 2 Kings vi. 32. Lev. xxv. 9. In Acts ii. 22. some construe it, this sound having taken place. Others, as Beza and Erasmus, say, this rumour having gone abroad. See Gen. xiv. 16. Jer. i. 46.]

Φῶς, φωτός, τό, contracted from *φάος*, σορ, τό, a word often used in Homer for light, and derived from *φάω* II. which see.

I. Light, [generally. Mat. xvii. 5. Eph. vi. 13.] in a physical sense. See Mat. xvii. 2. [Luke viii. 18.] 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23. [xxi. 24. xxii. 5. Diod. Sic. iii. 47.]

II. A fire, which gives light. Mark xiv. 54. Luke xxii. 56. Dr. Hammond thinks this use of the word an Hebraism taken from the similar application of the Heb. *אֵשׁ* which, though it generally signifies light, yet is supposed to be used for fire. See Is. xxxi. 9. xlv. 16. xlvii. 14. Ezek. v. 2. But Pfochenius in Pole Synops. on Mark cites *σοῦς* ΦΩΣ in the sense of so great a fire, from Eurip. Rhes. 81. and Raphaelius from Xen. Cyr. vii. [5, 27.] ὁ δὲ ἐπὶ τοῦς φύλακας ταχθέντες ἐπισκίπτουσαν αὐτοῖς πύρρον πρὸς ΦΩΣ πολὺ, 'those who were ordered against the guards fell on them as they were drinking at a great fire.' [See Xen. Hell. vi. 2, 17. 1 Mac. xii. 29.]

III. A light, a torch, or the like. Acts xvi. 29. So Wetstein cites from Plutarch, ΦΩΣ ἩΘΕΕΝ. [Xen. Hell. v. 1, 8.]

IV. Φῶτα, τό, the material lights of heaven, as the sun, moon, and stars. Thus (with the learned Bos, Exerc. Philol. Bp. Bull. Harm. Apostol. Dissertat. Poster. cap. xv. § 20. p. 501. ed. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood James i. 17; or, speaking more strictly and philosophically, that it denotes the streams of light from the bodies of the sun, moon, and stars. So the LXX use *φῶτα* for the Heb. *עֲרֵב*, Ps. cxxxvi. 7. Comp. Jer. iv. 23. [So Wahl. Others say, the father or author of every good and happiness. For light seems in all tongues to be put for happiness. See Liv. vii. 30. Æsch. Pers. 229. Hom. Il. Z. 6. O. 741. Eur. Orest. 243.]

<sup>1</sup> [The Etym. explains the word as ὁ σκοτεινὸς τόπος. Hesychius, οὐ τὰ θηρία κοιμῶνται.]

<sup>2</sup> [These two places Schleusner chooses to make into thunder, as well as all the others where a voice from heaven is mentioned. Need any other proof of the tendency of his views be required?]

<sup>3</sup> [Ἐπαίνειν τὴν φωνὴν is said to be an Hebraistic pleonasm. Compare Judg. ix. 7. xxi. 2. Ruth i. 9, 14. et al. Vorst. Phil. Sacr. c. 38. The phrase occ. Luke xii. 27. xvii. 18. Acts iv. 24. xiv. 11. xlii. 22; but does not appear pleonastic in all.]

And in this sense Wahl takes Mat. iv. 16. John ix. 5. See Is. lviii. 8. lx. 1.]

V. Figuratively, a manifest or open state of things, *openness*. Mat. x. 27. Luke xii. 3. [John iii. 20, 21. Xen. Ages. ix. 1.]

VI. God is said, 1 Tim. vi. 16. to dwell in the inaccessible light. This alludes to that glorious and terrible fire in which the Lord descended on Mount Sinai, and which both the priests and people were forbidden to approach under pain of death, Exod. ix. 18—24. Comp. 12, 13. It seems also to contain a further reference to the glory and splendour which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which none but the high-priest, and he only once a year, might approach unto. See Lev. xvi. 2. Ezek. i. 22, 26—28. [Others construe, enjoying the highest happiness. See sense IV. Others again think, that φῶς here describes the heaven of heavens. Compare Ps. civ. 2. That the gods dwelt in light was also the belief of the heathen. See Plut. Vit. Pericl. 39. It is this heavenly light which is alluded to, I suppose, in Acts ix. 6, 11. xxii. 9, 11. xxvi. 13. That the angels too were considered as beings of light, we gather from 2 Cor. xi. 14.]

VII. Spiritual light and instruction, both by doctrine and example, John v. 35; or [teachers,] considered as giving such light, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ the true Light, the Sun or Light, Heb. xii. 1. φῶς of Righteousness, who is that in the spiritual, which the material light is in the natural world, who is the Great Author, not only of illumination and knowledge, but of spiritual life, health, and joy to the souls of men. See John i. 4, 5, 7—9. iii. 19—21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5. [In Luke ii. 31. Wahl considers φῶς also as meaning Christ, as in John iii. 19. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον.]

IX. It denotes a state of spiritual light and knowledge, of holiness, joy, and happiness, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8—10. Comp. Mat. iv. 16. and see Elsner and Weststein on that text. Also, the persons in such a state, designated as τέκνα or υἱοὶ τοῦ φωτός, as Luke xvi. 8. 1 Thess. v. 5. Eph. v. 8. Here, too, I think, we may put Mat. v. 16. let your spiritual light and holiness be so conspicuous. Add here, 2 Cor. vi. 14. and John iii. 19. τὸ σκότος ἢ τὸ φῶς, with which comp. Is. v. 20. τὰ ὄπλα τοῦ φωτός, the armour of the light. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like burnished and beautiful armour, would be at once an ornament and a defence, and which would reflect the bright beams that were so gloriously rising upon them." Comp. 1 Thess. v. 5, 6, 8. and vii. 6.

X. It signifies the guiding or directing principle (τὸ ἡγεμονικόν, as the Stoics speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωστὴρ, ἥσος, ὁ, from φῶς.—A light, i. e. a luminary, or instrument of light. Thus it is used by the LXX, Gen. i. 14, 16. for the Heb. מְאֹרָה. Compare Wisd. xiii. 2. Ecclus. xliiii. 7.—Applied spiritually to Christians. Phil. ii. 16. (comp. φῶς VIII.)—to Christ God-Man, the luminary of the New Jerusalem. Rev. xxi. 11. Compare 23. and xxii. 5.

Φωσφόρος, ου, ὁ, from φῶς light, and πέρφορα perf. mid. of φέρω to bring.

I. The day or morning-star. By this name the Greeks called the planet Venus, while passing from its lower to its upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and ushers in the light or day. (Comp. under Ἑσπέρα, and see Keil's Astronomy, lect. xv.) The Romans borrowed this name from the Greeks. Thus Martial,

Phosphore, redde diem.

O Phosphorus, restore the day.

II. It seems to denote spiritually that clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. i. 17. And observe, that in 2 Pet. i. 19. ἥως is not used exclusively. Comp. under ἥως I.

Φωτεινός, ἡ, ὁ, from φῶς, φωτός, light.

I. Lightsome, luminous, splendid, bright. Mat. xvii. 5. [Xen. Mem. iv. 3, 4. Ecclus. xvii. 25.]

II. Luminous, enlightened, in a spiritual sense. Mat. vi. 22. Luke xi. 34, 36. twice.

Φωτίζω, from φῶς, φωτός, light.

I. To enlighten, give light to. Luke xi. 36. Rev. xviii. 1. Comp. xxi. 23. xxii. 5. [Is. lx. 19. Diod. Sic. iii. 47.]

II. To enlighten, give light to, in a spiritual sense. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote baptism; and it is certain that it was early thus applied by some of the fathers, (see Whitty on Heb. vi. and Suicer, Thesaur. in ἀναβάπτισις II.) and that the ancient Syriac version explains φωτισθέντας in the former of these texts by

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who have gone to baptism or to the baptistery, and in the latter, φωτισθέντες by

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ye received baptism. Yet I can see no sufficient reason for limiting the word, as used by the apostle, to this sense, (comp. 2 Cor. iv. 4.) though it is easy to conceive how it might come to have this meaning afterwards, since illumination or instruction in Christian knowledge did, no doubt, always precede or accompany baptism to adult converts. See Wolfius on Heb. vi. 4.

III. To instruct, make to see or understand. Eph. iii. 9. The LXX use it in the sense of instructing or teaching for the Heb. מְרַנֵּן, Judg. xiii. 8. 2 Kings xii. 2 or 3. xvii. 27, 28.

IV. To bring to light [with an acc.]. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the apostle speaks of the grace or favour which was given or promised (see Tit. i. 2.) to us in Christ Jesus before the world began, φανερωθῆσαν δὲ νῦν, but is now made manifest, διὰ τῆς ἐπιφανείας, by the appearance of our Saviour Jesus Christ, (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) who hath actually overcome death, namely, by his death, (comp. Heb. ii. 14.) and hath brought life and incorruption to light by the Gospel, i. e. not the doctrine, but the thing:

Christ, by *actually rising* from the dead, and causing this important *fact*, as fulfilled in and by him, to be published in the Gospel, (see 1 Cor. xv. 1, 4.) having *manifested* or exemplified in *his own person* that *life* and *incorruption* which shall be the happy lot of all true believers. (See 1 Cor. xv. 42, 45—56.) So when St. John, 1 Ep. i. 2. says, in terms very similar to those of St. Paul, that ἡ ζωὴ ἐφανερώθη, *the life was manifested*, he does not refer to the doctrine of a future or eternal life, but to that which he had seen with his eyes, which he had looked upon, and his hands had handled, even to the *Incorrupt Word*, as is evident from the context. But to return to 2 Tim. i. 10. the word *φωτισαυτος* is not (as too many

have unhappily imagined) in this passage opposed to the obscurity of the doctrine of life and immortality<sup>1</sup> before the coming of Christ, but plainly to God's preceding purposes or promise of what was afterwards *really fulfilled* in our Redeemer, as a pledge of what should likewise be accomplished in all those that are his. See 1 Cor. xv. 23.

Φωτισμός, οὗ, ὁ, from φωτίζω perf. pass. of φωτίζω.—*Light, lustre, illumination*, occ. 2 Cor. iv. 4, 6. where it is applied spiritually. [Properly, Job iii. 9. Ps. lxxviii. 14.]

<sup>1</sup> Observe, however, that the apostle's term is not *ἀφασία* immortality, but *ἀφθαρσία* incorruption, as referring to the resurrection of the body. Comp. Acts xii. 34—37.

## X.

X, χ, chi. The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *chi* in order to have its name chime with that of the preceding *phi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek K, to which letter it is in sound likewise the correspondent aspirate.

## ΧΑΙΨΩ.

I. To rejoice, be glad. The 2d aor. pass. *ἐχάρην* is very frequently, and the 2d fut. pass. *χαρήσομαι* sometimes, used in this sense. [With *παρά* Mat. ii. 10. (Jon. iv. 6.) John iii. 29; *χαίρειτε* absolutely, Mat. v. 12. 1 Thess. v. 16. Phil. ii. 18. iv. 4; with *ἐν* *Κυρίῳ*, (meaning, says Wahl, *having respect to God*, i. e. his commandments, i. e. as becomes worshippers of God,) Phil. iii. 1. iv. 4, 10; *χαίρων*, Luke xv. 5. xix. 6. Acts viii. 30. Col. ii. 5. (*χαίρων καὶ βλίστων*, i. e. *seeing with joy*.) See Gesen. p. 854. Irmisch, Exc. ad Herodian. i. 5, 8. and Viger. Other parts occ. absolutely, Mark xiv. 11. Luke vi. 3. xix. 37. xxii. 5. xxiii. 8; with *λίαν*, (as also 2 John 4. 3 John 3.) John iv. 36. viii. 56. xi. 15. xiv. 28. xvi. 20, 22. Acts v. 41. xi. 23. xiii. 48. Rom. xii. 15. 1 Cor. vii. 30. 2 Cor. vii. 7, 9, 16. xiii. 9. Phil. ii. 17. 1 Pet. iv. 13. Rev. xix. 17. Ceb. Tab. 8. Dem. 437, 7; with a dative, Rom. xii. 12. Prov. xvii. 19. Herodian i. 17, 5. Xen. Mem. i. 5, 4; with *ἐπὶ* and dat. Mat. xviii. 13. Luke i. 14. xiii. 17. Acts xv. 31. Rom. xvi. 19. (according to some, who make *τό* redundant; but I believe that in the phrase *τό ἐφ' ὧν* there is the common ellipse of *κατά*, and that it is to be rendered, *I rejoice with respect to what concerns you*. See Duker on Thuc. iv. 28. Xen. Hell. v. 3, 9.) 1 Cor. xiii. 6. xvi. 17. 2 Cor. vii. 13. Rev. xi. 10. Prov. ii. 11. Diod. Sic. i. 25; with *ἐν* and dative for a simple dative, Luke x. 20. Phil. i. 18. Col. i. 24; with a participle following, where the moderus use the infinitive, John xx. 20. Phil. ii. 28. Xen. Cyr. i. 5, 12; with *ἀπό*, 2 Cor. ii. 3; with *διὰ*, 1 Thess. iii. 9. in both cases meaning on account of. See Matth. § 403.]

II. The imperative *χαίρε*, and plur. *χαίρετε*, are applied as terms of *salutation*, or of *wishing happiness* to another, *hail*, (from the Saxon *hal* or *hæl* *health*), *salve*, *ave*, Luke i. 28. Mat. xxviii. 9. (666)

Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will," (Macknight.) St. John forbids to be given to heretical teachers, 2 Ep. 10, 11. [See Lucian, Dial. Deorr. xi. 1. Aelian, V. H. 47. Artem. iii. 44. Xen. Cyr. v. 3, 8.] *Χαίρετε* is also applied as a form of *reclamation*, *farewell*, *adieu*. 2 Cor. xiii. 11. On which passage Raphaelius observes that Xenophon, Cyr. viii., puts the same word into the mouth of Cyrus when dying and taking his final leave of his friends, ed. Hutchinson, 8vo, p. 609.

III. The infin. *χαίρειν* is used as a form of *salutation* at the beginning of letters, like the Latin *salutem*, *health*, *happiness*, *greeting*, some verb expressive of *wishing*, *sending*, &c. being understood. occ. Acts v. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in Xen. Cyr. iv. p. 228. ed. Hutchinson, 8vo, a letter begins thus: *Κύριος Κισαζάρει ΧΑΙΨΕΙΝ*, (*ὦς* to *Cyzarens greeting*.) See more in Wetstein on Acts v. 23. and in Alberti on Jam. i. 1. [In these cases *λίγνι* or some such word is understood. See 2 Mac. ix. 19. Ezr. viii. 9. Xen. Mem. iii. 13, 1. *Αἴγω* is used in 2 John 10, 11. So *ἀνίς*, Anthol. Gr. iv. p. 279. Jacobs. *εἰπών*, Anthol. ii. p. 182 and 221. See Valck. ad Eur. Hipp. p. 178 B.]

ΧΑΪΑΖΑ, ης, ἡ, *hail*, from *χαλάζω* to *loose*, *let loose*. Rev. viii. 7. xi. 19. xvi. 21. [Ez. xxxviii. 22. for *ὥς*, and Ex. ix. 18, 19. Hag. ii. 17. for *τῷ*. Artem. ii. 8. Xen. (Ec. v. 18.)

ΧΑΛΑΪΩ, and ΧΑΛΑΪΩ, ὦ.

I. To loose, let loose, relax.

II. To let loose, let down, as a bed through the flat roof of a house, Mark ii. 4; a net from a boat, Luke v. 4, 5; a boat from a ship, Acts xxvii. 30 (where comp. under *σκάφη*); a person by a wall, Acts ix. 25. 2 Cor. xi. 33; the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, Acts xxvii. 17. See Grotius and Wolfius on the place. [Jer. xxxviii. 6. for *πῶς*. Aleiph. i. 1.]

Χαλεπός, ὅς, ὄν, from *χαλέπτω* to *occurit*, *throw down*, *hurt*, which from the Heb. or Arab.

ῥῆζ to urge, force; whence, as a N. fem. plur. ῥῆζα, some instruments for breaking or demolishing, as axes, hammers, &c. See Heb. and Eng. Lex. in ῥῆζ.

I. Violent, fierce. Mat. viii. 28. Aristotle applies the same word to wild boars, and Xen. [An. v. 8, 24.] to dogs. See Wetstein. [So in Is. xviii. 8. for ῥῆζ to be feared. Æsch. Socr. Dial. ii. 1.]

II. Grievous, afflictive. 2 Tim. iii. 1. So Cic. [ad Att. xiv. 13.] cited by Wetstein, in *gratissimis temporibus civitatis*. [Hom. Il. B. 245. Theocr. x. 11. Xen. de Vect. iv. 17. Symp. iv. 37.]

Χαλιναγωγῶ, ᾧ, from χαλινός a bridle, and ἄγω to lead, direct, govern.

I. To direct or restrain by a bridle, as a man doth a horse. [Poll. On. i. 215.]

II. Figuratively, to bridle, restrain, govern. occ. Jam. i. 26. (Comp. Pa. xxxix. 1.) iii. 2. The Greek writers also apply this verb in a figurative sense to the appetites and thoughts; and Aristophanes uses the phrase ἈΧΑΪΝΟΝ στόμα, 'an unbridled mouth;' so Euripides, [Bacch. 385.] ἈΧΑΪΝΟΝ στομάτων. See Wetstein and Kypke on Jam. i. 26. [So *frangere*, Cic. Verr. iii. 67. Liv. xxx. 14.]

Χαλινός, οὔ, ὁ, a bridle. occ. Jam. iii. 3. (where see Wolfius and Wetstein.) Rev. xiv. 20. [Zech. xiv. 20. 2 Mac. x. 29. Soph. Antig. 483. Diod. Sic. ii. 19. Xen. de Re Eq. x. 6—13.]

Χαλκίος, οὗς, ἡ, ᾗ; ἴον, οὔν; from χαλός.—Made of copper or native brass. occ. Rev. ix. 20. [Ex. xxvi. 11, 37. 2 Sam. xxiv. 35. Xen. Cyr. vii. 1, 2. Polyb. v. 89, 2.]

Χαλκίως, ἴως, ὁ, from χαλός.—A coppermith or brazier. occ. 2 Tim. iv. 14. [Gen. iv. 21. for ὕψ. Xen. Mem. i. 2, 37.]

Χαλκηδών, ὄνος, ὁ, the name of a gem, a *chalcidony*. Arethas, who has written an account of Bithynia, says, that it was so called from Chalcedon, a city of that country opposite to Byzantium; and that it was in colour like a carbuncle. Thus Salmasius<sup>1</sup>; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called a *chalcidony*. occ. Rev. xxi. 19. where see Wolfius.

Χαλκίον, ου, τό, from χαλός.—A brazen vessel. occ. Mark vii. 4. [Job xli. 23. Xen. Œc. viii. 19.]

Χαλκολίβανον, ου, τό, some kind of fine copper or brass; for it seems evident, from a comparison of Rev. i. 15. with Dan. x. 6. that this is, in general, the meaning of the word. occ. Rev. i. 15. ii. 18. in both which texts the Vulg. renders it by *aurichalco*. Bochart, vol. iii. 881, 2. has shown that the term *aurichalco* was used by the Romans for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other far inferior to it. As to the more valuable of these two, though it is mentioned by Hesiod, Scut. Herc. 122. under

the name *ορείχαλκον*, and by Virgil, Æn. xii. 87. under that of *oriachalco*, yet it has been disputed, from the days of Aristotle, whether such a metal ever really existed or not. Pliny, however, who was contemporary with the apostles, is express that<sup>2</sup> "there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the χαλκολίβανον in the Revelation denotes the worst sort of *aurichalco*, (comp. the Vulgate version of Eccles. xlvii. 20. where it answers to the Greek *κασιτήριον* tin,) which<sup>3</sup> was made of copper and Cadmian earth, and therefore very nearly resembled our brass; for<sup>4</sup> "a mass of copper, fused with an equal quantity of calamine, or *lapis calaminaris*, (which is a sort of *cadmia* or fossil-earth purified in the fire,) will thereby be considerably augmented in quantity, and become by this operation yellow copper or brass." Bochart accordingly observes that the French in his time called brass *archal*, by a corruption of the Latin *aurichalco*, and they still use the phrase *fil d'archal* for brass-wire. As to the derivation of χαλκολίβανον, it seems *eos hybrida*, i. e. a word made (probably by the eastern artificers) out of two different languages; and we may, with Bochart, derive it from the Greek χαλός copper, and oriental ῥῆζ white. [So Eichhorn on Rev. i. 15.] See also Daubuz and Scheuchzer, Phys. Sacr. on Rev. i. 15. [See Schwarz, Mon. Ingen. iv. p. 283. Eckhard, Techn. Sacr. p. 128.]

ΧΑΛΚΟΣ, οὔ, ὁ<sup>5</sup>.

I. Copper or native brass, a well-known species of metal, probably so called from the Heb. *ῥῆζ* to make smooth, particularly as metals, (see Ia. xli. 7.) on account of the fine even polish of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. Homer, in Il. ix. 365. gives to χαλκόν the epithet of *ἱερθρόν* red. [The Greeks seem to have used the word in a wide sense for any metal. Hesychius says χαλός, ὁ σίδηρος, and afterwards says that χαλκοῦς is used of gold and silver. See Fischer, Prol. p. 270. In 1 Cor. xiii. 1. many understand a trumpet of brass. So Virg. Æn. iii. 240. ix. 503. has *æs* in that sense. Luther takes it to be a bell. Dan. ii. 35. iv. 2.]

II. Copper- or brass- money. Mat. x. 9.

III. Money in general. (Comp. ἀργύριον III.) Mark vi. 8. xii. 41. So the Latin *æs* brass is used for money in general. [Epist. Jerem. 50. Ovid, Met. i. 28. Ter. Phorm. iii. 2, 26.]

ΧΑΛΑΪ, adv. from γῆ or γαῖα, say the Lexicons.—On or to the ground, on which things stand. occ. John ix. 6. xviii. 6. [Job i. 20. Dan. viii. 12. Judith xii. 14. Xen. Cyr. v. 1, 4.]

Χαρά, ἥς, ἡ, from χαίρω.

I. Joy in general, of whatever kind. See Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb. xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke xv. 7, 10. Mat. xxv. 21, 23. [Add Mat. xxviii. 8. Mark iv. 16. Luke i. 14. viii. 13. x. 17. xv. 7. 10. xxiv. 41, 52. John iii. 29. xv. 11. xvi. 20—22, 24. xvii. 13. Acts

<sup>1</sup> "Nec reperitur longo jam tempore efficta tellure." Nat. Hist. xxiv. 2.

<sup>2</sup> "Cadmia terra, quæ in æs conjicitur ut fiat aurichalcum." Festus.

<sup>3</sup> Nature Displayed, vol. iii. p. 289. English edit. 12mo.

<sup>4</sup> [This word is omitted by Wahl.]

<sup>1</sup> Salmasius in his Exx. Plin. p. 395. as quoted by Schleusner, says just the reverse—that the stone is not like a carbuncle, and that they who say it is, have confused *καρχηδόνιον* with *χαλκηδόνιον*. See Plin. xxxvii. 7.

viii. 8. xii. 14. xiii. 52. xv. 3. xx. 24. Rom. xv. 13, 32. 2 Cor. i. 24. ii. 3. vii. 4. 13. viii. 2. Phil. i. 2. ii. 2, 29. Col. i. 11. 1 Thess. i. 6. iii. 9. 2 Tim. i. 4. Philem. 7. Heb. x. 34. xii. 11. 1 John i. 4. 1 Chron. xxix. 22. Is. lxvi. 10. Jer. xv. 16. 2 John 12. 3 John 4. Diod. Sic. iii. 16. Polyb. xi. 33, 7. Xen. Cyr. vii. 5, 32. In Phil. i. 25. Wahl thinks *ποκοπή* *kai* *χαρά* means a joyful increase, while Schleusner joins *χαρά* *τῆς* *πίστεως*, and says the joy arising from a knowledge of Christianity. In Gal. v. 20. it is used for joy at other persons' prosperity; and in Rom. xiv. 17. Wahl and Schleusner take it as a desire of giving happiness to others; but it seems, from the context, to be rather a joyful sense of God's goodness and love in giving us his Holy Spirit.]

II. The cause or matter of joy or rejoicing. Luke ii. 10. Phil. iv. 1. 1 Thess. ii. 19, 20. [Heb. xii. 2. James i. 2.]

**Χάραγμα**, *αρος*, *ρό*, from *κεχάραμαι* perf. pass. of *χαράττω* or *χαράσσω* to engrave, impress a mark, the former of which is from the Heb. *חָרַץ* to engrave, and the latter may be from the Heb. *חָרַץ* to plough, *grace*.

I. Sculpture, engraving. occ. Acts xvii. 29.

II. A mark impressed. Rev. xiii. 16, 17. [xiv. 9, 11. xv. 12. xvi. 2. xix. 20. xx. 4.] "It was customary<sup>1</sup> among the ancients for servants to receive the mark of their master, and soldiers of their general, and those<sup>2</sup> who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand, or on their foreheads, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer." Thus Bp. Newton, Dissert. on Proph. vol. iii. p. 241. whom see, as also Daubuz and Vitringa on Rev. xiii. 16. On Rev. xv. 2. observe that the Alexandrian and two other ancient MSS., with seventeen later ones, and several ancient versions and printed editions, omit the words *ἐκ τοῦ χαράγματος αὐτοῦ*; and that Mill, Wetstein, and Griesbach reject them.

**Χαρακτήρ**, *ἦρος*, *δ*, from *κεχάρακται* 3 pers. perf. pass. of *χαράττω* or *-σσω*; which see under *χάραγμα*.

I. An engraved or impressed mark, an impress, or figure formed after some archetype. Thus Plut. Advers. Colot. t. ii. p. 1120. F. uses **XAPAKTH'PAE** for letters or literal characters engraved or inscribed *ἐν τοῖς πύξιοις*, i. e. on waxed tablets, with a style or bodkin of iron or brass; Sextus Empiricus, for the impressions or impressed images made by seals on wax; and in Aristotle, (Polit. i. 6.) *ἐπιβάλλειν XAPAKTH'PA* is used for stamping or coining money, literally, putting the impress on it. So likewise Arrian, Epictet. iv. 5. towards the middle, *τίνα ἔχει τὸν XAPAKTH'PA τοῦτο ῥὸ τετρασάρατον*; *Τραιάνου*. 'Whose impress hath this coin? Trajan's.' And presently after he mentions *τὸν Νηρωϊανόν*

**XAPAKTH'PA**, 'Nero's impress.' And as nothing can be more exactly represented than by its impress on wax or metal, so Hesychius and Alberti's Greek Glossary explain *χαρακτήρ* by *ὁμοιωσις* a similitude, likeness, resemblance<sup>3</sup>. Hence

II. Christ is styled, Heb. i. 3. *χαρακτήρ* *τῆς* *ὁμοειδίας* *αὐτοῦ*, the impress, or express image, of his (God's) Substance, i. e. as St. Paul calls him, Col. i. 15. *εἰκὼν*, the image of THE INVISIBLE God, and of whom he says, Phil. ii. 6. that he was *ἐν μορφῇ Θεοῦ* in the form of God, before he took on him the form of a servant, being made in the likeness of man. As this description of the Son in Heb. i. 3. refers to what he was before his incarnation, (comp. under *ἀναύρασμα*,) we may reasonably expect to find something of a similar kind in the Old Testament. And so, I think, we do. But to proceed gradually. Jehovah says to Moses, Exod. xxxiii. 23. *thou canst not see my face; for there shall no man see me and live*. And St. John declares, i. 18. *no man hath seen God at any time*. So 1 John iv. 12. And yet on the other hand we are repeatedly told, in as plain and positive words, Exod. xxiv. 9—11. that Moses and others *did see and behold* (*ὤραν* and *ᾤκνουν*) God, (*Aleim*), even the *Aleim* of Israel. How is this apparent contradiction, both sides of which, however, must be true, to be reconciled! Let us look back to the case of Jacob wrestling with the angel (*ἄγγελος* as he is called *Hos. xii. 4* or *5*.) in the form of a man, Gen. xxxii. 24—30. and observe from ver. 30. that Jacob called the name of the place Peniel (Heb. *פְּנִיָּה* the face or presence of God); for, says he, I have seen God (Heb. *פְּנִיָּה* *Aleim*) face to face, and my life is preserved. By seeing the angel he had seen God face to face (*פָּנֶיךָ אֵל פָּנֶיךָ*). Who, therefore, could this angel be, but the same as is called the *face* or *presence* of God, Exod. xxxiii. 14, 15. and *ἄγγελος* the angel of his presence, Isa. lxiii. 9. who accompanied the people in the wilderness, and is whom was the name (i. e. the nature) of Jehovah, Exod. xliii. 21! And this angel was Christ, the Son of God, 1 Cor. x. 9. Thus far, then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the Angel of the Presence, i. e. the Son of God under a human form, was said to see God, *ὤκνουν* face to face. And it may be proper to add, that these appearances of the Angel were more or less glorious and terrible, or familiar, according to circumstances. See, inter al., Gen. xxxii. 24. &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6. and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11. then went up (i. e. unto Mount Sinai) Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God (*ὤκνουν*) of Israel, and there was under his feet (N. B.) as it were, a paved work of sapphire stone, and as it were the body of the heaven in its clearness. And upon the nobles (or select ones) of the children of Israel he laid not his hand, *ᾤκνουν*, and they beheld the Aleim. What was it, then, that these nobles did behold! Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1. and

<sup>1</sup> Vide Grot. in locum, Cleric. in Lev. xix. 28. et supra omnes Spencerum de Legibus Hebræorum ritualibus, lib. II. cap. 20. sect. 1, 3, 4.

<sup>2</sup> Comp. Lev. xix. 23. and Heb. and Eng. Lexicon under *sp.*

<sup>3</sup> See Scapula in *χαρακτήρ*, and Elsner and Wetstein on Heb. i. 3. [Herod. i. 116. Diod. Sic. xvii. 66. Polyb. vi. 36, 7. Eur. Hec. 379. Levit. xiii. 23.]



he will see reason to think that the object presented to their eyes was the appearance of a *man in glory* on a pavement or throne *shining like sapphires*. The *man in glory* was here plainly the representative of Jehovah, and, by seeing him, they saw the Aleim, even as Jacob did, by seeing the angel. And this seeing of the Aleim, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8. *with him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently and not in dark speeches*; *הָיָה וְאֵלֶיךָ נִשְׁמָרָה* and the similitude of Jehovah (LXX δὲ ἔαν Κυρίου, the glory of the Lord) shall he behold or contemplate. What similitude could this be, but that by which we have already seen Jehovah Aleim became visible to eyes of flesh, even the Son of God under a human form in glory? Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this similitude of Jehovah, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8. and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conceptions of the *הָיָה נִשְׁמָרָה*, which St. Paul expresses by the emphatical terms *χαράστηρ τῆς ὑποστάσεως αὐτοῦ*, the *express image, or similitude, of his substance; for our God is a consuming fire*, (Deut. iv. 24. ix. 3. Heb. xii. 29.) *dwelling in the light which no man can approach unto, whom no man hath seen or can see*, 1 Tim. vi. 16. After the Word was made flesh, became incarnate, in the person of Jesus Christ, then he himself was the image (εἰκών) of God, 2 Cor. iv. 4. even of the invisible God, Col. i. 15; inasmuch that he himself declares, John xiv. 9. *he that hath seen me hath seen the FATHER*. And though, when in this state, *ἐαυτὸν ἐκένωσε* he had emptied himself, of his glory namely, yet, once, not long before his crucifixion, he was pleased to exhibit his divine glory to three of his disciples; for (Mat. xvii. 2.) *he was transfigured before them, and his face did shine as the sun, and his raiment became white as the light*; and after his resurrection and ascension, he appeared in glory to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17. which see.

*Χάραξ*, *ακος*, *ὁ*, from *χαράσσω*, which see under *χάραγμα*.

I. A strong stake of wood used in the ancient fortification. Thus the word is clearly applied in Arrian, cited by Raphaelius. See also Wetstein on Luke xix. 43.

II. A kind of palisado consisting of strong stakes thickly interwoven with boughs or branches of trees, a rampire or bulwark of wood and boughs. occ. Luke xix. 43. Thus also Arrian [Exp. Al. M. ii. 79, 9.] and Polybius [i. 29, 3.] use the word, as may be seen in Raphaelius's learned and excellent note on this text, who shows from Josephus how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by

*περιβαλεῖν χάρακα* and *περικυκλοῦν*, that historian expresses by *περιτειχιζέιν ὅλην τὴν πόλιν*, and calls the *χάραξ* by the name of *τείχος* a wall, de Bel. v. 12, 1, 2. Comp. also Kypke. [Comp. with this place of Luke Is. xxix. 3. The word occ. in various senses in the LXX, as for a battering-ram in Ez. xxi. 22. for *ἔργον*. It is for *ἔργον* in Is. xxxvii. 33. Jer. xxxiii. 4. Ez. iv. 2. Comp. 2 Mac. xii. 17.]

*Χαρίζομαι*, depon. from *χάρις* a favour. This V. in the 1st aor. *ἐχαρίσθη*, and 1st fut. *χαρίσσομαι*, signifies in the N. T. *passively*, in all other tenses *actively*.

I. To give, grant, or bestow freely, or as a favour or gift. Rom. viii. 32. Luke vii. 21. where "the original phrase *ἐχαρίσατο τὸ βλεπεῖν* seems to express both in how generous and in how kind and affectionate a manner our blessed Redeemer performed these cures." Doddridge. So 1 Cor. ii. 12. [Add Gal. iii. 18. Phil. i. 29. ii. 9. Esther viii. 7. Eccclus. xii. 3. 2 Mac. iii. 33. iv. 32. Pol. xvi. 24, 9.]

[II. To gratify, do any thing, either pleasant to any one, or to gain his favour, or for his sake. See Ælian, V. H. ii. 21 and 41. xiv. 8, 45. So it is used of giving up, or setting free, an accused person, to please any one. Acts iii. 14. So in Latin, *donare aliquem alicui*. See Duker on Florus, iii. 5, 10. Græv. ad Cic. Epist. v. 4. And in a sense somewhat similar it is used Philem. 22; and again, Acts xxvii. 24. *God has given you all your fellow voyagers*, i. e. *has saved them for your sake*. It is used again in the sense] to give up, as a person to destruction, in order to gratify or please another. occ. Acts xxv. 16. Josephus, cited by Wetstein, applies the V. in the same manner, Ant. xi. 6, 6. *ταῦτα τοῦ Ἀμάνου ἀξιώσαντος, ὁ βασιλεὺς καὶ τὸ ἀργύριον αὐτῷ ΧΑΡΙΖΕΤΑΙ καὶ ΤΟΥΤ' ἈΝΘΡΩΠΟΥΣ, ὥστε ποιεῖν αὐτοὺς δεῖν βούλεται*, "Haman having made this petition, (namely, for the extirpation of the Jews,) the king gave up to him both the money, (which he had offered,) and also the men, i. e. the Jews, to do with them whatever he pleased."

III. To forgive freely and of mere grace, as a debt. Luke vii. 42, 43; as sins or offences, [2 Cor. xii. 13.] Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10. and see Wetstein on Luke. — In this sense it is construed with an accusative of the thing, and a dative of the person.

*Χάρις*. The accusative *χάρις* is used for *κατὰ χάριν*, on account of, because of, q. d. in favour of, gratia. Luke vii. 47. Gal. iii. 19. [Eph. iii. 1, 14. 1 Tim. v. 14. Tit. i. 5, 11. 1 John iii. 12. Jude 16. 1 Kings xiv. 16. Eccclus. xxxi. 6, 19.] Thus it is applied also in the best Greek writers, as Wetstein shows on Luke vii. 47. So Rom. v. 16. *ἐν χάριτι τῇ τοῦ ἐνδὸς Ἀνθρώπου Ἰησοῦ Χριστοῦ*, for the favour or love which God had for that one Man, Jesus Christ, for his sake; in gratiam ejus, as the Latins say. Raphaelius on the place shows that Polybius uses in like manner *τῇ τὸν ἡγία τὸν χαρίτι*, for the sake or love of the consuls. Comp. Tit. iii. 7. [Polyb. i. 64, 3. xxxi. 9, 4. Xen. Mem. i. 2, 54.]

*Χάρις*, *ἡ*, from *χαίρω* to rejoice.

I. Favour, acceptance, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1. where

Whitby justly remarks that the *grace* (Heb. מִן, Gr. χάρις) of God in the S. S., when not used for the *miraculous gifts* of the Holy Ghost, (comp. sense V.) generally means his *favour or kind affection* to men. See Luke ii. 40. (comp. Judg. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33. (comp. Acts ii. 47.) [vii. 10<sup>1</sup>, 46. comp. Gen. vi. 8. xviii. 3. Ex. xxxiii. 16.] Χάρις also denotes *acceptable, well-pleasing*, 1 Pet. ii. 19, 20. the abstract term being put for the concrete, as perhaps τιμή is also used, ver. 7. See Wolfius.

II. *A favour, a kindness granted or desired.* Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9. and κεραιθήμ II. [Diod. Sic. xv. 91. Xen. Cyr. viii. 3, 26.]

III. When spoken of God or Christ, it very often particularly refers to *their free and undeserved favour or kindness in the redemption and salvation of man*, [just as in Rom. iv. 7. χάρις signifies something *freely given*, in opposition to what is *deserved or earned*. In the following places, the *grace of Christ* is spoken of especially, Acts xv. 11. Rom. v. 15. 2 Cor. viii. 9. 1 Tim. i. 14. To which we may add the phrases used in the end of the epistles, as Rom. xvi. 20, 24. 1 Cor. xvi. 23. 2 Cor. xiii. 13. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Philem. 25. 2 Pet. iii. 18. Rev. xxii. 21. In the following Christ and the Father are joined, Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3. 2 John 3. See also 1 Thess. i. 12. Rev. i. 4. In the following it is used of *God*, Acts xiv. 3, 26. xv. 40. xx. 24, 32. 1 Cor. xv. 10. 2 Cor. i. 12. ix. 14. xii. 9. Gal. i. 15. Eph. i. 6. ii. 7. Col. i. 2. 2 Tim. i. 9. Heb. ii. 9. xii. 15. 1 Pet. v. 10. In the following it is used absolutely, Acts xviii. 27. Rom. iv. 16. xi. 5, 6. Gal. i. 6. xii. 6. (at least if Wahl's interpretation, the *favour shown us through Christ*, be right.) Eph. vi. 24. Col. iv. 19. 1 Tim. vi. 22. 2 Tim. iv. 22. 2 Thess. ii. 16. Tit. iii. 15. Heb. xiii. 25. iv. 16. x. 29. 1 Pet. i. 2. 2 Pet. i. 2. In the following we have the more particular notion, perhaps, of the *grace of God showing itself by the gifts it confers*, as in 2 Cor. iv. 15. viii. 1. Eph. iv. 7. James iv. 5, 6<sup>2</sup>. 1 Pet. i. 10. v. 5; and in the next, the *benefit of forgiveness of sins* seems especially alluded to, Rom. v. 2, 15, 17, 20. vi. 1, 14, 15. Gal. ii. 21. v. 4. Eph. ii. 5, 8. Tit. ii. 11. iii. 7. 1 Pet. iii. 7. v. 12. Jude 4.]

IV. *A benefit.* 2 Cor. i. 15; but in this text Kypke renders χάριν by *joy*; which interpretation, he says, is confirmed by ver. 24. and ch. ii. 1, 2; and he shows that Plutarch, Polybius, and Euripides, use χάριν in this sense, though

<sup>1</sup> Διδόναι χάριν νινὶ ἑναυρίον τιναί, to give any one favour in the sight of another, is an Hellenistical phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3. for the Heb. וְנָתַן מִן הַחֵן, and denotes making him agreeable or acceptable to that other. See Acts vii. 10.

<sup>2</sup> Διδόναι χάριν νινὶ, to give or show favour or kindness to any one. James iv. 6. 1 Pet. v. 5. The Greek writers, particularly Libanius, use the same phrase. See Wetstein on James, and Wolfius on Pet. So Eph. iv. 29. the apostle directs his converts that their discourse should be so edifying ὥστε ἵνα ὅτι χάριν τοῖς ἀκούουσιν that it may do a kindness to, or benefit, the hearers. The correspondent Heb. phrase וְנָתַן מִן הַחֵן is used in the same view, Prov. iii. 34. xlii. 15.

an unusual one, and he thinks that the various reading in Philem. 7. (of which under sense VI.) arose from this uncommon use of the word. That in 2 Cor. ix. 8. χάριν "is used to denote a *temporal gift or blessing*, is evident from the remaining part of the verse, and from the scope of the apostle's argument." Macknight, whom see. — *A free gift, liberality, liberal contribution.* 1 Cor. xvi. 3. So 2 Cor. viii. 1. ἡνὲν χάριν τοῦ Θεοῦ ἡνὲν διδομένην ἰν ταῖς ἐκκλησίαις τῆς Μακεδονίας means the *godly or pious contribution given in the churches of Macedonia*, or, to use the words of Whitby, the *charitable contribution given in the churches of Macedonia*, to which they were excited by God's rich grace towards them. Comp. ver. 4, 6, 7, 19. ix. 8. I am well aware that χάριν τοῦ Θεοῦ, 2 Cor. viii. 1. is by many understood of the *influence of the Holy Spirit on their souls*; and that the apostle's expressions, διδοὺς ἰν, at ver. 16. is alleged to prove that διδομένην ἰν, in the first verse, must signify *given to*. (See Wolfius.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for διδοῦναι ἰν τῇ καρδίᾳ is an Hebraism for *putting into the heart*, and corresponds to the Hebrew נָתַן בְּלִבּ, which occurs in this sense Exod. xxxi. 6. xxxv. 34; nor can I find that the phrase ἡνὲν ever signifies *to give to*, but always *to put in or into*, to *set in*, or the like. But the *grace of God* put into churches is quite an unparalleled phrase for the *influence of his Spirit on the souls of believers*. For this reason, therefore, as well as others, I prefer Whitby's interpretation of 2 Cor. viii. 1. above given. See also Locke on the place.

[V. It often denotes the *benefits* arising from Christ's atonement in spiritual gifts, &c. Thes John i. 14, 16, 17. Acts xi. 23. 2 Cor. ix. 8. (according to Wahl, but see Macknight quoted in IV.) Col. i. 6. Under this head come the places where χάρις denotes the *gracious and unmerited assistance of the Holy Spirit in his miraculous gifts*. Rom. xii. 6. 1 Cor. i. 4. (comp. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his *blended operations or influences on the hearts of ordinary believers in general*, (comp. Mat. vii. 11. with Luke xi. 13. Rom. viii. 9, 13. Phil. ii. 13. Heb. xiii. 21.) yet that χάρις is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where χάρις may seem to have this meaning the reader may do well to consult Whitby, and especially his notes on 2 Cor. vi. 1. Gal. vi. 18. and Heb. xiii. 9. and his Five Points, Disc. iii. at the beginning. [In Acts xiii. 43. Heb. xiii. 9. Wahl says, the *gift of a more perfect religion*. We may also put here the places where χάρις is used for the *gift of the apostleship*, as Gal. ii. 9.] Comp. Rom. i. 5. xii. 3. xv. 13, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VI. *Thank, thanks, thankfulness or gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. [ix. 15.] Comp. Col. iii. 16. 1 Cor. x. 30. where Eng. Marg. and Bp. Pearce (whom see) *thanksgiving*; and on the former texts observe that Arrian uses the scriptural phrase χάρις τῷ Θεῷ, 'thanks be to God,' Epictet. iv. 4. p. 382. ed. Cantab. Comp. under Δύσις I.—In Philem. 7. twelve MSS., six ancient, and several printed editions, for χάριν have χάριν

joy, which Griesbach has received into the text, and thus our translators also appear to have read.—*Χάριν ἔχειν τινι*, to thank, return thanks to, any one in words. 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28. where see Elsner, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only to have gratitude for any one, i. e. a grateful sense of favours received from him, to think one's self obliged to him; and so it may be understood Luke xvii. 9. where Wetstein shows that it is thus applied by Xenophon. See Cyrop. iv. (ad fin.) p. 241. and lib. v. p. 249. ed. Hutchinson, 8vo.—*Χάριν ἔχειν πρὸς τινα*, to love, or be in, favour with any one. occ. Acts ii. 47. where Wetstein cites from Plutarch the very similar expression, *ΧΑΨΙΝ ΟΥΚ' ἔχει προὔς τὸν ΔΗΜΟΝ*.

VII. *Recompense, return for kindness showed.* Luke vi. 32—34. where see Elsner and Wolfius, and observe with them that the correspondent word to χάρις in Mat. v. 46. is *μισθός*. Elsner and Wetstein cite Dionysius Halicarn. using χάρις in the same sense.

VIII. *Grace, graciousness, agreeableness.* Thus it seems used Luke iv. 22. *τοῖς λόγους τῆς χάριτος*, those graceful words. See Doddridge on the place, and comp. Ps. xlv. 2. Is. i. 4. Kypke says, that by *λόγους τῆς χάριτος* are meant, by an Hebraism, *χάρις* or *χάριτες τῶν λόγων*, and that this expression may be understood either subjectively of the sweetness of the manner of speaking, as Lucian, *Amores*, t. i. p. 1018. uses *λόγων χάρις*; or objectively, as relating to the agreeableness of the things spoken, as the expression is applied by Demosthenes, Philipp. i. In both views it was no doubt applicable to the discourses of our Lord.—Col. iv. 6. *let your speech be always ἐν χάριτι*, “i. e. with sweetness and courteousness, saith Theodoret, that it may be acceptable to the hearers: *ἵνα αὐτοὺς κεχαριτωμένους ἐργάζηται*, that it may render you gracious to, and favoured by, them; so Theophylact.” Whitty. Comp. Ecclus. xxi. 16. [See Eeth. xv. 17. Prov. x. 33.]

IX. *Χάρισμα*, *ατος*, *ρό*, from *κεχαρίσμαι* perf. of *χαρίζομαι*.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. [28, 30, 31.] 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10. [Of these, Schleusner considers 1 Cor. xii. 4, 9, 28, 30, 31. only as referring to miraculous gifts; and he contends, especially in Rom. i. 11. that the words *εἰς τὸ σπληνίζθηναι ὑμᾶς* show that the apostle could only be speaking of the higher purity, &c. which belong to Christians.]

X. *Χαρίζω*, *ω*, from *χάρις*, *ιτος*, *grace, favour*.—Transitively, with an accusative, to make accepted or acceptable. [Eph. i. 6.] So Theodoret, *ἀξιαρίστους πεποιθέναι*, *hath made lovely*, or *desiring of love*; Chrysostom, *ἐπαράστους ἐποίησιν*, *hath made amiable*; *ἐκχαρίστας ἐποίησε καὶ ταυτῷ ποθεινούς*, *hath made acceptable and desirable for himself*. See more in Suicer, Thesaur. on the word. *Χαριτόμοι*, *οἰμαί*, *to be acceptable, favoured, highly favoured.* Luke i. 28. [Symmachus, (Ps. xvii. 28.) has *μετὰ τοῦ κεχαριτωμένου χαρι-*  
(671)]

*τωθήσῃ*, where, according to Schleusner, *κεχαρ.* means, *one worthy of the divine favour*, i. e. *pious*, &c. and *χαριτόμοι* means, *to give proofs of one's favour and good will*. The word occ. Ecclus. ix. 8. xviii. 17. Liban. iv. p. 1071.]

*Χάρτης*, *ου*, *δ*. Eustathius derives it from *χαράττω* to engrave, inscribe, because we inscribe letters upon it. *Paper.* occ. 2 John 12. Dioscorides (in Scapula), *πάπυρος γινώμιός ἐστι πᾶσιν*, *ἀφ' ἧς ὁ ΧΑΨΤΗΣ κατασκευάζεται*, ‘the papyrus is known to all, of which paper is made.’ Comp. under *βιβλος*. Hence the Latin *charta*, *paper*; whence Eng. *chart*, *charter*, *cortel*. [Jer. xxxvi. 23. Dioscor. i. 116. Ceb. Tab. 4.]

*Χάσμα*, *ατος*, *ρό*, from *κίχασμαι* perf. pass. Attic of *χαίνω* to gape, which may be derived from the *V. χᾶω* to gape, be open, to hold (see under *χείρ*).

I. *A gaping or wide opening of the mouth.* Thus Anacreon, Ode ii. 4. mentions the lion's *ΧΑΨΜ' ὀδόντων*, literally gaping of the teeth, i. e. his widely distending jaws armed with teeth.

II. *A gulf, an hiatus, a chasm.* occ. Luke xvi. 26. where see Elsner and Wetstein. [2 Sam. xviii. 17. Diod. Sic. iv. 65. Ælian, V. H. iii. 18. Paleph. fab. 29. Eur. Phœn. 1632. Plato, de Rep. ii. vol. vi. p. 211. ed. Bip. See Græv. Lect. Hesiod. p. 115.]

XEI'ΑΟΣ, *ιτος*, *ους*, *ρό*.

I. *Χείλα*, *η*, *τά*, the lips by which the voice is formed. occ. Mat. xv. 8. [Is. xxix. 13.] Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3 or 4. and contains a beautiful and philosophical allusion to the poison of the asp, which, like that of the common viper, and I believe of most, if not all, other poisonous serpents, is lodged under the upper lip, at the bottom of two hollow fangs, with which it bites, and through which it infuses its venom. See Owen's Nat. Hist. of Serpents, p. 59. Brookes's Nat. Hist. vol. iii. p. 354, and 359, 60. [Comp. Jer. iii. 21. vii. 28. And observe, that in Mat. xv. 8. Mark vii. 6. by the *lips* is denoted, what the *lips* utter, the speech or words, as in Prov. vi. 2. xii. 15. Mal. ii. 6. Ecclus. i. 26. Hence, too, in 1 Cor. xiv. 21. it denotes *language, dialect*, as *πᾶν* and *χέιλος* do in Gen. xi. 1.]

II. *Χέιλος τῆς θαλάσσης*, the lip, i. e. edge or shore, of the sea. occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17. for the Hebrew *עַל נַחֲלֵי הַיָּם*, literally, the lip of the sea; so *χέιλος τοῦ ποταμοῦ*, Gen. xli. 3. for Hebrew *עַל נַחֲלֵי הַיָּם*. Yet these expressions are not mere Hebraisms; for Herodotus, i. 180. has *ΠΑΡΑ' ΧΕΙ'ΑΟΣ ἐσάτρον ΤΟΥ' ΠΟΤΑΜΟΥ'* comp. 185. ii. 94. [iv. 141.] and Achilles Tatius, *ἐπὶ ΤΟ' ΧΕΙ'ΑΟΣ ΤΗ'Σ ΘΑΛΑΣΣΗΣ*. See Wetstein. [Compare, too, Lev. xxxvii. 37. Caesar, B. G. vii. 72. for a similar use of *labrum*. See also Hom. Il. M. 51. Ælian, V. H. xiii. 3.]

*Χειμάζω*, from *χείμα* the winter or χειμών a storm, tempest, which see.

I. *To winter, spend the winter.* Thus used by Demosthenes, Phil. 4. *ἐν τῷ βαρβάρῳ ΧΕΙΜΑΨΟΝ*, ‘wintering in the barbarian's country.’ Comp. *παρχειμάζω*.

II. *To toss with a storm or tempest.* *Χειμάζομαι*,

pass. to be thus tossed. occ. Acta xvii. 18. [Thuc. iii. 69. Joseph. Ant. xii. 3, 3. Diod. Sic. iv. 43. Xen. Œc. viii. 16. Hence, it means often, to *ceze, agitate*, as in Prov. xxvi. 10. Æsch. Prom. 667. Soph. Phil. 148.]

*Χειμάρρος*, ον, ὁ, from *χειμα* the winter, (see under *χειμών*), and *ῥος* a stream.—A stream, brook, or torrent, properly such an one as runs only in the winter, or when swollen with rains. occ. John xviii. 1. Homer uses this word as an adjective, Il. iv. 452.—*ΧΕΙΜΑΡΡΟΙ ποταμοί*, 'wintry streams.' So *χειμάρρους*, Il. xi. 493. Comp. xiii. 138. [Levit. xi. 9. 10. Josh. xiii. 9. for *ῥη*. Ex. xxxvi. 4. for *ῥη*. Xen. Hell. iv. 4, 7.]

*Χειμών*, ὄνος, ὁ, from *χειμα* the winter, or immediately from the V. *χίω* to pour forth.

I. The winter, when in the eastern countries rains are poured forth upon the earth<sup>1</sup>; so its Latin name *hyems* is from Gr. *ἕως* to rain. Mat. xxiv. 20.<sup>2</sup> Mark xiii. 18. 2 Tim. iv. 21. John x. 22. where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5. and Heb. and Eng. Lex. in *כס* V. [Song of Sol. ii. 11. for *ῥη*. Ezr. x. 9. for *ῥη*. Eccl. xxi. 8. Diod. Sic. i. 41. Xen. Mem. i. 2, 1.]

II. A storm, tempest. Mat. xvi. 3. where Wetstein shows that Xenophon, Plutarch, and other authors, oppose *χειμών* in the same view to *εὐδία*. Acts xxvii. 20. The Greek writers, particularly Plutarch, cited by Wetstein, use the word in this sense. [Diod. Sic. iv. 42. Ælian, V. H. viii. 5. Xen. Mem. iii. 5, 6.]

*Χεῖρ*, *χεῖρ*, ἡ, but gen. poet. *χερός*; dat. *χερί*; whence dat. plur. *χεροί*.

I. The hand, so called either from *χάω* to take, contain, or from *χίω* or *χίω* (Odys. xviii. 17.) to hold, contain. [Mat. iii. 12. v. 30. viii. 15. ix. 18, 25. xii. 10, 13, 49. xv. 2, 20. xviii. 8. xix. 13, 15. xxii. 13. xxvi. 23. xxvii. 24. Mark i. 31. iii. 1, 3, 5. v. 23, 41. vi. 5. vii. 2, 3, 5, 32. viii. 23, 25. ix. 27, 43. x. 16. xvi. 18. Luke iii. 17. iv. 40. vi. 1, 6, 8, 10, 54. ix. 62. xiii. 13. xxii. 21. xxiv. 39, 40, 50. John xi. 44. xiii. 9. xx. 20, 25, 27. xxi. 18. Acts iii. 7. vi. 3. vii. 41. viii. 17—19. ix. 12, 17, 41. xii. 7, 17. xiii. 3, 16. xvii. 25. xix. 6, 26, 33. xx. 34. xxi. 11, 40. xxiii. 19. xxvi. 1. xxviii. 3, 4, 8. Rom. x. 21. 1 Cor. iv. 12. xii. 15, 21. xvi. 21. Gal. vi. 11. 2 Thess. iii. 17. 1 Tim. ii. 8. iv. 14. v. 22. 2 Tim. i. 6. Philem. 19. Heb. ii. 2. xii. 12. 1 John i. 1. Rev. i. 16, 17. vi. 5. vii. 9. viii. 4. x. 2, 5, 8, 10. xiii. 16. xiv. 9, 14. xvii. 4. xix. 2. xx. 1, 4.] On 1 Cor. xvi. 21. 2 Thess. iii. 17. Philem. 19. observe, that Scapula cites from Hyperides in Poll. *ὄντε ῥην ταυτοῦ ΧΕΙ' ΠΑ δύνατον ἀνῆσθαι*, 'neither is it possible to deny one's own hand,' which we likewise use in English for *handwriting*. [The following phrases may be remarked, *ἐν χειρὶ αἰεὶν ῥινά* to carry any one in your hands, in the sense of taking care of. Mat. iv. 6. Luke iv. 11. compare Ps. cxi. 12. Zonar. Lex. 806.—*ἐπιβάλλειν τὰς χεῖρας ἐπὶ ῥινά*, to lay violent hands on. Mat. xxvi. 60. Mark xiv. 46. Luke xx. 9. xxi. 12. John vii. 33, 44. Acts iv. 3. v. 18. xii. 1, 4. xxi. 27. See Gen. xxii. 12. in Heb.—*ἐκτείνειν τὰς χεῖρας ἐπὶ ῥινά*, in the same sense. Luke xxii. 53. Polyb. i. 3. In Mat. viii. 15. it seems merely

to stretch out one's hand to; and in Mat. vii. 3. xiv. 31. xvi. 51. Mark i. 41. Luke v. 13. Schleusner thinks *ἐκτείνειν τὴν χεῖρα* almost pleonastic, being prefixed to some phrase which shows what was done with the hand. — *Ἐπαίροντας ὄνους χεῖρας*, lifting up holy hands, 1 Tim. ii. 8. *Lifting up or stretching out the hands towards heaven*, as a gesture of prayer common both to believers and heathen, who thus acknowledged the power, and implored the assistance, of their respective gods. See 1 Kings viii. 22. 2 Chron. iv. 12, 13. Ps. lxxiv. 4. cxxxiv. 2. Isa. i. 15; and for the heathen, see Homer, Il. iii. 275, 318. v. 174. vi. 257, 301. vii. 130. Virgil, Æn. i. 97. ii. 153. and Vossius, de Theologia Gentili, ix. 8. and comp. Heb. and Eng. Lex. under *יָרַח* V. 1. And on 1 Tim. ii. 8 observe, that Josephus, de Bel. v. 9, 4, has a similar expression, where he speaks of Abraham *καθὰρξ ἀνατίνας τὰς χεῖρας*, stretching out his pure hands, in prayer namely. Compare under *δοῦλος*.

11. As the hand of man is the chief organ or instrument of his power and operations<sup>3</sup>, so *χεῖρ* denotes power, Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. iv. 30. vii. 50. xi. 21. xiii. 11.—*Ministry or ministerial action*, vii. 35. Comp. xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.—Hence the propriety of *laying on of hands*, *let*, in the miraculous curing of the infirm and sick, in token of conveying to them ability and power, see Mat. vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxvii. 8.—2ndly, In conveying the powers and gifts of the Holy Spirit, iii. 17. xix. 6. 2 Tim. i. 6. Compare Heb. vi. 2. and Whitby there.—3rdly, In authoritative blessing, Mat. xix. 15. Mark x. 16. Compare Gen. xlviii. 14, 15.—4thly, In ordaining to sacred offices, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Compare Num. xxvii. 18, 23. Deut. xxxiv. 9.

[III. "The following phrases deserve notice: *ἡ χεῖρ τοῦ Θεοῦ*, or *τοῦ Κυρίου*, Heb. i. 10. ii. 7. (Ps. viii. 6. cii. 28.) in which the creation as the work of God's hands is spoken of; in Luke i. 66. Acts xi. 21. 1 Sam. xxii. 17. the *hand of God* *ὑπὲρ ῥινος* implies his assistance; in Acts xiii. 11. Deut. ii. 15. Judg. ii. 15. *his hand ἐπὶ ῥινά* denotes punishment. *Διὰ χερός* or *χειρὶν ῥινός*, simply, for *ὑπὲρ ῥινος*, (see sense II.) occ. Mark vi. 2. Acts ii. 23. v. 12. vii. 25. xi. 30. xiv. 3. xv. 23. xix. 11. 2 Chron. xxxiv. 14. *Εἰς χεῖρας ῥινος*, after verbs of *delivering up*, &c. implies being given up into any one's power. Mat. xvii. 22. xxvi. 45. Mark ix. 31. xiv. 41. Luke ix. 44. xxiii. 46. xxiv. 7. Acts xxviii. 7. John xiii. 3. Gen. xlii. 37.—and with *ἐμπέριπαι*, Heb. xi. 31. 'Ἐν χειρὶ ῥινος, for *ῥινί*, after *διδόναι*, occ. John iii. 35. Judg. ii. 14.—for *ἐν ῥινί*, Acts vii. 35. Gal. iii. 19. Num. xv. 23. 2 Chron. xxix. 25. Jer. xxxvii. 2. Eccl. xlviii. 20.—'Ἐκ χερός ῥινος, for *ἐκ ῥινος*, usually after verbs of *liberating*, Luke i. 71, 74. John x. 28, 29, 39. Acts xiii. 11. xxiv. 7. Gen. xxxii. 11. Ex. xviii. 8, 9. The accusative is substituted in 2 Cor. xi. 33." Wahl.]

*Χεῖραγωγίω*, ὦ, from *χεῖραγωγός*.—To lead by the hand. occ. Acts ix. 8. xxii. 11. The Greek writers use this V. and the following N. partici-

<sup>1</sup> See Harmer's Observations, vol. i. p. 13.

<sup>2</sup> Ibid. p. 16—22.

<sup>3</sup> See some ingenious observations on the wonderful powers of the human hand and arm, in Nature Displayed. vol. i. p. 29. English ed. 12mo.

larly when speaking of *blind* persons, as may be seen in Wetstein. [Judg. xvi. 26. in some MSS. Artem. i. 28. v. 20. Diod. Sic. xiii. 20.]

**Χειραγωγός**, οὐ, ὁ, ἡ, from *χείρ* the hand, and *ἀγωγός* a leader, conductor, from *ἄγω* to lead. — A leader by the hand, one who leads another by the hand. occ. Acts xiii. 11. Comp. *χειραγωγίω*. [Artem. i. 50. Max. Tyr. xxvii. p. 258.]

**Χειρογράφον**, οὐ, τό, from *χείρ* a hand, and *γράφω* to write.

[1. Properly, any thing written with the hand. See Polyb. xxx. 8, 4.]

[11. A bond, note of hand. Tobit v. 3. ix. 3. Salmas. de Mod. Usur. p. 392. In Col. ii. 14.] it signifies "a sort of note under a man's hand, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of Judaism, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the Gentiles; and thus it was against them," i. e. the Gentiles. Doddridge. See Leigh and Stockius, who give the same interpretation of the word. See also Whitby's note. [Schleusner says, the word here signifies the Mosaic law, partly because of its binding power, partly because it was a written law. See Deyling, Oba. iv. p. 580—616.]

**Χειροποίητος**, οὐ, ὁ, ἡ, from *χείρ* a hand, and *ποιέω* made, which from *ποιω* to make. — Made or performed with hands. Mark xiv. 58. [Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11. Is. ii. 18. xxi. 9. et al. for idols. Xen. An. iv. 3, 4. Thuc. ii. 77.] This word is used by the best Greek writers. See Wetstein on Mark, and Elsner on Heb. ix. 11.

**Χειροποιῶ**, ᾶ, from *χείρ* the hand, and *τίνω* perf. mid. of *τείνω* to extend, stretch out.

I. To extend, stretch out, or lift up the hand. Thus used by Aristophanes. See Scapula.

II. To elect or choose to an office by lifting up of hands. This is well known to be the custom in some elections among us to this day. So at Athens<sup>1</sup> some of the magistrates were called *χειρονοητοί*, because they were elected by the people in this manner. Hence

III. To choose by vote or suffrage, however expressed. occ. 2 Cor. vii. 19.

IV. With an accusative following, to appoint or constitute to an office, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So Josephus, Ant. vi. 4, 2. βασιλεὺς ὑπὸ τοῦ Θεοῦ ΧΕΙΡΟΤΟΝΘΕΙΣ, 'a king appointed by God.' Thus also ibid. cap. 13. § 9. See Wolfius on Acts, Wetstein on 2 Cor. viii. 9. Suicer, Thesaur. in *χειροποιῶ* and *χειροποιῶν*, and Campbell's Prelim. Dissert. p. 504. and comp. *προχειροποιῶ*.

**ΧΕΙΡΩΝ**, οὐος, ὁ, ἡ, καὶ τό — οὐ. An adjective of the comparative degree, but defective in the positive.

I. Inferior in rank or dignity. Thus the word is sometimes used in the profane writers.

II. Inferior in goodness, excellence, or condition, worse. See Mat. ix. 16. xii. 45. [xxvii. 64.] Mark

[ii. 21.] v. 26. [Luke xi. 25.] 1 Tim. v. 8. [2 Tim. iii. 13. 2 Pet. ii. 20. 1 Sam. xvii. 43.]

III. Worse, more grievous, severer, spoken of punishment. Heb. x. 29. Comp. John v. 14.

**ΧΕΡΟΥΒΙ'M**, τό. Undeclined. Heb. — Cherubim, or, with an English termination, cherubs, Heb. *כִּרְיָוִם* and *כִּרְיָוִת*. occ. Heb. ix. 5. *ὑπεράνω δὲ αὐτῆς Χερουβίμ δόξης καρασκεύοντα τὸ ἱλαστήριον* — and over it (namely, the ark of the covenant) the cherubim of glory overshadowing the mercy-seat, that is, with their wings; compare under *καρασκεύω*. Moses was commanded, Ex. xxv. 18, 19. *thou shalt make two cherubs; of beaten gold shalt thou make them, at the two ends of the mercy-seat. And thou shalt make one cherub at the one end, and the other cherub at the other end.* *מַכְּתִּיבִיךָ מִן הַמִּרְיָוִת* out of the mercy-seat (Marg. Eng. Transl. of the matter of the mercy-seat) shall ye make the cherubs at the two ends thereof. All which was accordingly performed, Exod. xxxvii. 7, 8. And these cherubs were with the ark placed in the *Holy of Holies* of the tabernacle, Exod. xxvi. 33, 34. xl. 20. as those made by Solomon were afterwards in the *Holy of Holies* of the temple, 1 Kings vi. 23, 27. — We may observe, that in Exodus Jehovah speaks to Moses of the cherubs as of figures well known; and no wonder, since they had always been among believers in the *holy tabernacle* from the beginning (see Gen. iii. 24. Wisd. ix. 8). And though mention is made of their faces, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Ex. xxv. 20. 1 Kings viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any particular description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the prophet Ezekiel, i. 6. *out of the midst thereof; (i. e. of the fire, infolding itself, ver. 4.) the likeness of four living creatures. And this was their appearance; רָאָהוּ כְּמַסְכָּה בְּמִסְכָּה, they had the resemblance or likeness (comp. רָאָהוּ ver. 13.) of a man, i. e. in the erect posture and shape of their body<sup>2</sup>. — Ver. 6. and there were four faces to one, (רָאָהוּ or similitude,) and four wings to one, עַלֵּי לָהֶם. So there were at least two compound figures. Ver. 10. and the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew, ch. x. 1—20. that these were cherubs. — Ver. 21. *four faces, רָאָהוּ, to one (cherub), and four wings to one.* This text also proves that the prophet saw more cherubs than one, and that each had four faces and four wings. And we may be certain that the cherubs placed in the *Holy of Holies* were of the form described by Ezekiel, because we have already seen from Exodus, 1 Kings, and 2 Chronicles, that they likewise had faces and wings, and because Ezekiel knew what he saw to be cherubs, and because there were no four-faced cherubs any where else but in the *Holy of Holies*; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 Kings vi. 29, 32. and 2 Chron. iii. 14. with Ezek. xli. 18—20. that*

<sup>2</sup> That is, of sheet-gold covering two images of olive wood, as 1 Kings vi. 23. 1 Chron. iii. 20. See the learned Bate's Inquiry into the Similitudes, &c. page 98, 120. and his Critica Hebraea, under *רָאָהוּ* and *מַסְכָּה*.

<sup>3</sup> Comp. Vitring. on Rev. iv. 6, 7. p. 134. 2nd edit.

<sup>1</sup> See Archbp. Potter's Antiquities of Greece, book i. chap. 11. [Xen. An. iii. 3, 22.]

the cherubs on the curtains and vail of the tabernacle, and on the walls, doors, and vail of the temple, had only two faces, namely, those of a lion and of a man<sup>1</sup>.

<sup>1</sup> That the cherubic figures were emblems or representatives of something beyond themselves, is, I think, agreed by all, both Jews and Christians: but the question is, of what they were emblematical? To which I answer in a word; those in the Holy of Holies were emblematical of the ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person: which union was signified by the union of the faces of the lion and of the man in the cherubic exhibition, Ezek. i. 10. Comp. xli. 18, 19. The cherubs in the Holy of Holies were certainly intended to represent some beings in heaven; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of heaven, even of that heaven where is the peculiar residence of God, Heb. ix. 24. And therefore these cherubs represented either the ever-blessed Trinity, with the man taken into the essence, or created spiritual angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of angels; because (not now to insist on other particulars of the cherubic form) no tolerable reason can be assigned why angels should be exhibited with four faces each.

2ndly. Because the cherubs in the Holy of Holies of the tabernacle were, by Jehovah's order, made out of the matter of the mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18, 19. xxxvii. 8. Now the mercy-seat, made of gold, and crowned, was an emblem of the divinity of Christ (see Rom. iii. 25. and *ἰλαστήριον* above); the cherubs, therefore, represented not the angelic, but the divine nature.

3rdly. That the cherubic animals did not represent angels is clearly evident from Rev. v. 11. vii. 11; in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the cherubs on the great day of atonement (compare Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12); and this cannot in any sense be referred to created angels, but must be referred to Jehovah only; because.

5thly. The high-priest's entering into the Holy of Holies on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven, to appear in the presence of God for us, Heb. ix. 7, 12, 24. And

6thly, and lastly. When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places, *πάντα ὑποτάξας* ("ὑπεράνω") all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, (Eph. i. 21.) angels, and authorities, and powers being made subject unto him. (1 Pet. iii. 22.)

And these arguments may suffice to show, in general, of whom the cherubs in the Holy of Holies were representative; for, to go through every particular in the cherubic exhibition, which the Jews truly confess to be the foundation, roof, heart, and marrow of the whole tabernacle, and so of the whole Levitical service, would require a volume. For further satisfaction of this highly interesting subject, for proving the propriety of the three animal emblems, (as representative, at first hand, of the chief agents in the material, and thence of those in the spiritual world,) for showing the heathen imitations of these divinely-instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lex. under *כרוב*, and to the authors there cited, especially to an excellent treatise of the reverend and learned Julius Bute, entitled, "An Inquiry into the occa-

\* When the high-priest entered the Holy of Holies, and sprinkled the ascriptional blood on and before the mercy-seat, he was below or under the cherubs; and therefore if the cherubs were emblematical of angels, he could not represent Christ ascended into heaven, far above all angels, as St. Paul, however, assures us he did. See Bate's Inquiry into the Similitudes, p. 104. &c.

† "Quemadmodum etiam Hebraei ipsi fatentur—quod fundamentum, radix, cor, et medulla totius tabernaculi atque adeo totius cultus Levitici fuerit arca cum propitiatorio et cherubinibus, (ut Coar scribit, par. ii. sect. 28. et ibi R. Jehudah Museatus,) et ad eam referantur et respiciant." Buxtorf, Hlist. Arce Fœderis, p. 151.

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XE'Q, KEY'Q, or XY'Q.—To pour, pour forth. These verbs are inserted on account of their derivatives.

Χήρα, ας, ἡ.—A widow, a woman who has lost her husband. Mat. xxiii. 14. Mark xii. 42. [Add 40, 43. Luke ii. 37. iv. 26. vii. 12. xviii. 3, 6. xx. 47. xxi. 2, 3. Acts vi. 1. ix. 39, 41. 1 Cor. vii. 8. 1 Tim. v. 3—5, 9, 11, 16. James i. 27. Gen. xxxviii. 11.] Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χήρος, and is so applied, Luke iv. 26. γυναικα χήραν a widowed or widow woman; in Homer likewise we have ΧΗ'ΡΑΙ' τε ΓΥΝΑΙΚΕΣ, Il. ii. 289. [And so *Æeop. fab. 24. Dio Cass. xli. 175.*] Comp. Il. vi. 432. and LXX in 2 Sam. xiv. 5. 1 Kings vii. 14. Χήρος signifies not only a widower, but also, according to Hesychius, a bachelor, a man who never was married: so it seems very rationally deducible from the Heb. *יָתוֹם*, fem. *יְתוֹמָה*, barren, sterile, unfruitful, q. d. a mere stock, or stem with branches, a dry tree. Comp. Is. lvi. 3." Scapula accordingly cites from a Greek epigram *ἄρτοι ΧΗ'ΡΩΝ*, widowed groves, i. e. deprived of their trees, and ΧΗ'ΡΑ *διῶντα* trees stripped, of their leaves, namely. So Horace, Od. ii. 9, 8.

—foliis viduantur ornati.

ΧΘΕ'Σ. An adv. of time.—Yesterday. John iv. 52. Acts vii. 28. It denotes time past, formerly. Heb. xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense. [It is last in Gen. xix. 34. See *Did. Sic. ii. 5. Dem. 270, 21. Xen. Cyr. vi. 3, 11. With Heb. xiii. 8. comp. Gen. xxxi. 2. Ex. iv. 10. 2 Sam. iii. 17. Xen. Cyr. vi. 3, 6. Wessel. ad Herod. iii. 109. Schwarz. Comm. Cr. p. 1431.]*

Χιλιάρχος, ου, ὁ, from χίλιοι a thousand, and ἀρχός a commander, which from ἀρχε to command.—A military officer who commanded a thousand men, and when spoken of the Romans, a military tribune, of whom there were six to each legion. Comp. *ἀγέων*, and see Markland on Acts xxi. 31. in Bowyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a Roman military tribune. [In the greater provinces of the empire there were legions; but in the smaller ones, like Judea, only cohorts. So that it signifies the prefect of a cohort in John xviii. 21. Acts xxi. 31—33, 37. xxii. 24, 26—29. xxiii. 10, 15, 17—19, 22. xxiv. 7, 22. xxv. 23. It is used in a wider sense, as a commander, in Mark vi. 21. Rev. vi. 15. xix. 18. See Zech.

sional and standing Similitudes of the Lord God L." &c. The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 332. The LXX generally substitute *Χερουβίμ* for the Heb. *כְּרֻבִים* or *כְּרָבִים*, and frequently use that word (like St. Paul) as a neut. plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8; but sometimes as a masc. see xxv. 19, 20. xxxvii. 9. And what is most remarkable, and shows that those translators considered each cherub in the Holy of Holies as a compound figure, they sometimes, when those cherubs are spoken of, apply the plur. word *Χερουβίμ* for the Heb. sing. *כְּרֻב*, joining it with an article and adjective singular, as 1 Kings vi. 24—26. 2 Chron. iii. 11.

\* Heb. and Eng. Lex.

† Formerly printed for Withers, at the Seven Stars, near Temple-bar, Fleet-street, London.

ix. 7. It is used in its proper sense Xen. Cyr. ii. 1, 23. See Num. i. 16. Josh. xxii. 14, 21, 30.]

Χιλιάς, ἄδος, ἡ, from χίλιοι.—*A thousand.* Luke xiv. 31. [Acts iv. 4. 1 Cor. x. 8. Rev. v. 11. vii. 4—8. xi. 13. xiv. 1, 3, 20. Gen. xxiv. 60. Ex. xii. 37.]

ΧΙΛΙΑΙΟΙ, αἱ, α.—*A thousand.* 2 Pet. iii. 8. [Rev. xi. 3. xii. 6. xiv. 20. xx. 2—7. Gen. xx. 16. Ælian, V. H. iii. 18. Xen. Cyr. i. 5, 15.] On 2 Pet. iii. 8. Wetstein and Kypke cite from Plut. Consol. ad Apoll. t. ii. p. 111. "The longer or shorter term of human life has no difference with respect to eternity; ῥά γὰρ ΧΙΛΙΑΙΑ καὶ ῥά μύρια (κατὰ Σιμωνίδην) ἔΤΗ, στιγμὴ τις ἴσθιν ἀόριστος, μάλλον δὲ μόριόν τι βραχυτάτον στιγμῆς, for a thousand or ten thousand years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

ΧΙΤΟ'Ν, ὄνος, ὁ.

I. Properly, a vest, an inner garment. Mat. v. 40. [x. 10. Mark vi. 9. Luke xiii. 11. vi. 29. ix. 3. John xix. 23. Acts ix. 39. Jude 23. Gen. xxxvii. 3. for ῥηθρ. Diod. Sic. iv. 38. Artem. v. 64. Xen. Cyr. i. 3, 2.]

II. Χιτῶνες, οἱ, garments, clothes in general. Mark xiv. 63. where it is equivalent to ἱμάτια in Mat. xxvi. 65.

Χιών, ὄνος, ἡ, from χίω or χιῶω to pour, (see Homer, Il. xii. 278. &c.) *Snow.* occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14. [Ex. iv. 6. Diod. Sic. i. 38. Xen. Mem. ii. 1, 30.]

ΧΛΑΜΥΣ, ὄδος, ἡ. The Greek Lexicons and Grammarians derive it from χλαῖνω (which see under χλιαρός) to make warm. *A cloak, a robe, a loose garment.* [Plaut. Rud. ii. 2, 9. 2 Mac. xii. 35.] It denotes both a soldier's cloak, and a general's or great man's robe. occ. Mat. xxvii. 28, 31. [The chlamys was nearly of the figure of a wedge, fastened on the shoulder (generally the right) with a clasp, so as to cover only the left part of the body. There is a figure of it in Cuper's Apotheos. Homer. p. 158. The soldiers' cloak was of the natural colour of the wool; the generals' or great mens', purple. See Ferrar. de Vestiar. p. ii. lib. iii. c. 4, 8, and 15. The word occurs Xen. Mem. ii. 7, 5. Ælian, V. H. xiv. 10.] On Mat. xxvii. 28. see Philo in Wetstein, Ezech's Eccles. Hist. vol. i. p. 248, 9, and Jortin's Remarks on Eccles. Hist. vol. ii. p. 203. 2nd edit.

ΧΑΕΥΣ'ΑΖΩ.—*To mock, scoff, deride*, properly in words, as Raphaelius on Acts ii. shows it is used by Polybius and Herodian. See also Wetstein, occ. Acts ii. 13. xvii. 32. [Prov. xiv. 9. xix. 28. Wisd. xi. 15. 2 Mac. vii. 27. Æsch. Soc. Dial. ii. 16. Dem. 78, 12. Polyb. iv. 3, 13. Diod. Sic. i. 93.] The N. χλευασμός answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8. [to ὑψ. a derision.]

Χλιαρός, ὁ, ὄν, from χλαῖνω to warm, make warm, which from Heb. ῥῥῥ to roast, fry.—*Warm, lukewarm.* occ. Rev. iii. 16. where there seems an allusion to the well-known effect of warm water on the stomach. See Daubuz on the place. [Athen. iii. p. 123. E.]

Χλωρός, ὁ, ὄν, contracted from χλοερός the (675)

same, which from χλόα or χλόη the green herb, or grass.

I. *Green*, as the grass or plants. Mark vi. 39. Rev. viii. 7. ix. 4. [Gen. i. 30. Ex. x. 15. 2 Kings xix. 26. Is. xv. 6. for ῥῥ. Ælian, V. H. xiii. 16.]

II. *Pale*, of a pale or sallow hue<sup>1</sup>, like the grass when burnt up in the hot southern countries. Rev. vi. 8. So Sappho in the famous ode where she describes herself as fainting,

ΧΑΘΡΟΤΕΡΑ δὲ ποῖ'αῖ

ἔμμι.

Then the grass I paler am.

A circumstance which Philips has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Is. xl. 6, 7. James i. 11. 1 Pet. i. 24.) it by no means corresponds to the almost perpetual verdure of England. [Artem. i. 77. Anthol. i. p. 234. iii. p. 52. ed. Jacobs.]

[Χξ', a monogram, denoting 666,

since X = 600

ξ = 60

ς = 6.

occ. Rev. xiii. 8. See Wolf and Eichhorn, t. ii. p. 133.]

Χοϊκός, ἡ, ὄν, from χόος earth, dust, which see.—*Earthy, made of earth or dust.* occ. 1 Cor. xv. 47—49. ver. 47. the first man (is) ἐκ γῆς χοϊκός; the two former words referring, in general, to the γῆ, or ground, the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7. and see Wolfius.

Χοῖνιξ, ικος, ἡ, from χίω, χῶω to receive, hold, (see under χεῖρ), or rather from χαῖνω to gape. Comp. under χάσμα.—*A Grecian measure of capacity for things dry, a chœnix*, which is by some reckoned equal to about a pint and a half English corn-measure, [or two and a half Roman pounds by weight]. occ. Rev. vi. "Where Grotius and others have observed that a chœnix of corn was a man's daily allowance, as a penny<sup>2</sup> was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. Newton's Dissertations on the Prophecies, vol. iii. p. 57. See also Daubuz, Wetstein, and Doddridge on the text. But comp. Vitrinæ. [As the chœnix of corn (which varied in various countries) was supposed to be enough food for a day, it is called ἡμερήσιος τροφή by Diod. Sic. xix. 49. See, too, Diog. L. viii. 18. Athen. iii. p. 90. E. Hence the Pythagorean proverb, χοῖνικι μὴ ἱπικαθίσαι, do not sit down on your chœnix, i. e. look on, and provide for to-morrow as well as to-day. See Herod. vii. 231. Hom. Od. xix. 28. Thuc. iv. 16. Perizon. ad Ælian, V. H. i. 26. In Ez. xlv. 10, 11. it is put for ῥῥ.]

ΧΟΙ'ΡΟΣ, ον, ὁ, + ἡ, +

I. *A hog*, and in the plur. swine, q. sowen,

<sup>1</sup> Laertius relates that Diogenes the Cynic being asked, διατί τὸ χροῖον ΧΑΘΡΟ'Ν ἔστιν; why gold looked pale? answered, "Because it had so many people lying in wait for it." See more in Wetstein on Rev.

<sup>2</sup> Comp. δηνάριον, and Mat. xx. 2, 9, 10.

formed from *cow*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30. [Mark v. 11—14, 16. Luke viii. 32, 33. xv. 16. Artem. i. 70. Dem. 269, 10. Xen. An. vii. 8, 5.]

It denotes *men* of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under *ῥγ*. occ. Mat. vii. 6. [Prov. xi. 22.]

**Χολάω**, ᾤ.—Governing a dative, to be angry with, violently angry or incensed at. occ. John vii. 23. It is a derivative from *χολή bile*. Thus Horace, ode i. 13, 4. describing *jealous anger* or *resentment*;

Fervens difficill bile tumet fecur.

My burning liver swells with angry bile.

And Juvenal, Sat. i. 45.

Quid referam quantū sileum fœcor ardeat iræ?  
Why tell with how much rage my liver burns?

Following herein, says the note in the Delphin Horace, Archilochus, ΧΟΛΗΝ οὐκ ἔχεις ἐφ' ἡπάρτι, 'you have no *bile* or *gall* in your liver,' i. e. you cannot be angry. So Homer, Il. ii. 241.

'Αλλὰ μάλ' οὐκ Ἀχιλλεὺς ΧΟΛΟΣ φρεσὶ.—

Achilles bears no gall within his breast.

And, on the contrary, Scapula cites from Athenæus, *κινεῖται γὰρ ἰσθμὸς μοι ΧΟΛΗ*, 'my *bile* or *gall* is immediately moved.' Every one almost knows that the *passions* have a very great effect on the body. "Anger constricts the *bilious* vessels in particular, causes too great an evacuation of the *bile*, and produces strictures in the stomach and duodenum; whence the *bilious* humours are amassed and corrupted, laying a foundation for coming, *bilious* fevers, and *cardialgia*!" And there want not instances of persons who, in consequence of a violent fit of *anger*, have presently fallen into the *jaundice*.

**ΧΟΛΗ**, ἥς, ἡ.—*Gall, bile*. Thus used in the classical writers, and in the LXX of Job xvi. 13; but in the *Hellenistical language* it seems a general term for *any thing extremely bitter*. So the LXX apply it for the Heb. *קנה* wormwood; Prov. v. 4. Lam. iii. 15; for *πικρὴ* the bitter poison of asps, Job xx. 14; and frequently for *very deadly, bitter poison* [as Jer. viii. 14]. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. [See *δξος*, *ὀνός*, and *σμπυρῖζω*.] Applied figuratively, Acts viii. 23. Comp. *πικρία* I.—From *χολή* are ultimately derived the English *choler*, *choleric*, and perhaps *gall*.

**Χόος**, *χοῦς*; *χοῦ*, *χοῦ*, &c. δ, from *χίω* to pour forth, particularly earth, and thus heap it up. See Scapula.

I. Earth poured forth, and so heaped up, as in making ramparts, tombs, or the like, *terra egesta*.

II. Earth or dust, cast upon the head in token of grief or mourning. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from Homer. Thus of Priam

besailing his son Hector, Il. xxiv. 164. So Lucian mentions sprinkling *dust* upon the head as a mourning ceremony among the Greeks in his time, καὶ ΚΟΝΙΕ ἐπὶ τῇ κεφαλῇ πλάσσειν. De Luct. t. ii. p. 431. Comp. under *σπείδος* and *φάλος*.

III. Dust or dirt sticking to the feet of travellers. Mark vi. 11. In this sense the word was not improbably be derived from Heb. *עַף* filth adhering to the flesh. See Heb. and Eng. Lex. in עַף II.

**Χορηγίω**, ᾤ, from *χορηγός* the leader of the ancient chorus<sup>1</sup>, also he who supplied the chorus, at his own expense, with ornaments and all other necessities, from *χορός* the chorus, and *ἄγω* or *ἡγίμα* to lead. See Scapula's Lex., Xen. Mem. See iii. 4, 3. with Simpson's note, and Wetstein on 2 Cor. ix. 10<sup>2</sup>.

I. To lead the chorus.

II. To supply the chorus with the ornaments, &c. necessary for their sacred dances. Hence

III. In general, to supply or furnish. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers (see Scapula and Wetstein); and frequently in the apocryphal books, see Ecclus. i. 10, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the noun *χορηγός* signifies in general a supplier or furnisher, as when Josephus, de Bel. ii. 8, 5. calls God ΧΟΡΗΓΟΝ τροφῆς, 'the Supplier or Bestower of food.' [See 1 Kings iv. 7. Polyb. xxii. 26, 2. Artem. i. 78. *Ἑλλάς*, V. H. iv. 19. In general it is construed with an acc. of the thing and dative of the person; but in Polyb. iii. 63, 8. with an acc. of person and dat. of thing.]

**ΧΟΡΟΣ**, οὗ, ὁ, plainly from the Heb. *רָץ*, which in the reduplicate form, *רָצָרָץ* is used for David's dancing before the ark, 2 Sam. vi. 14, 16.—A dance, also frequently, in the profane writers, a company of dancers. occ. Luke xv. 25. [Ex. xv. 20. Judg. xi. 34. xxi. 21. Lam. v. 15. for *ῥῥ*. See Xen. de Mag. Eq. i. 26. De Rep. Lac. iv. 2. Cyr. i. 6, 18.]

**Χοράζω**, from *χόρος* grass.

I. Properly, to feed, fill, or satiate with grass, as cattle. Thus sometimes used in the profane writers. [Hesiod, Op. 450, 753.]

II. To feed, to fill, or satisfy with food, as men. Mat. xv. 33. Mark viii. 4. *χοράζομαι*, pass. to be thus fed, satisfied, or filled. Mat. xiv. 20. xv. 37. Luke xvi. 21. et al. [Add Mark vi. 42. vii. 27. Luke ix. 17. John vi. 26. Phil. iv. 12. James ii. 16. Rev. xix. 21. And so Ps. xxxvi. 2. *ἰνῆ*. 17.] The Greek writers apply the V. in like manner. Thus Arrian, Epictet. i. 9. p. 102. *ἐν ΧΟΡΤΑΣΘΗΤΕ σήμερον, καθήκον ἐλαιοντες περὶ τῆς αὐτοῦ, πότεν φάγητε*; 'when ye are fed to-day, do ye sit weeping for the morrow, how ye shall procure food!' See other instances in Wetstein on Mat. v. 6. It is applied to birds, Rev. xix. 21.

<sup>1</sup> [This was the original meaning; but: as Casanbon on Athen. xiv. 8. observes, it fell so wholly into disuse, that it can scarce be found in the ancient Greek writers.]

<sup>2</sup> [Ernesti on Xen. ubi supra, Xen. de Rep. Ath. i. 11. Spanh. on Callim. H. in Dian. 206. See too the articles on the Greek Theatre in the Museum Criticum.]

<sup>1</sup> New and Complete Dictionary of Arts, in the article PASSIONS.



III. To *fill* or *satisfy* with spiritual blessings. Mat. v. 6. Luke vi. 21. [Lam. iii. 15, 19.]

Χόρτασμα, αρος, τό, from *εχόρτασμαι* perf. pass. of *χόρταζω*.

I. Properly, *food* or *provender*, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15. et al.

II. *Food, sustenance*, for men. Acts vii. 11.

ΧΟΡΤΟΣ, ου, ὁ. The learned Damm, *Lexic. col.* 1209. derives it from the V. *κίρω* or *κείρω* to *cut off, crop* (which see).

I. *The grass or herbage* of the field in general. Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. [Rev. viii. 7. ix. 4.] On Mat. vi. 30. Wetstein remarks that the Hebrews divide all kinds of vegetables into *γρ trees*, and *ῥαγ herbs*; the former of which the Hellenists call *ξύλον*, the latter *χόρος*, under which they comprehend grass, corn, and flowers. In Mat. vi. 30. and Luke xii. 28. *χόρος* is certainly designed to include the *lilies* of the field, of which our Saviour had just been speaking; and Harmer, *Observations*, vol. i. p. 264. &c., which see, has shown, that, so great is the scarcity of fuel in the east, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their *bagnios*. In 1 Cor. iii. 12. *χόρος* is applied figuratively to *persons*. Comp. under *ξύλον* I. and *πύρ* V.

II. *The stalk or blade* of corn, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28. In the LXX, *χόρος* often answers to the Heb. *תַּרְפֵּן grass, herbage*, [Ps. xxxvii. 2. ciii. 15. &c.] It occurs also for *ῥαγ, ῥῥῥ*, and the like, see Gen. i. 11. Is. xv. 6. Dan. iv. 12. &c.; for *תַּרְפֵּן manipulus, a handful of wheat*, in Jer. ix. 22; and for *שֶׁבַע straw or stubble*. Job xiii. 25.]

Χοῦς, οὔ, ὁ. See *χόος*.

Χράω, ὤ, perhaps from *χείρ the hand*, q. *χειράω*.

I. To *lend, furnish* as a loan, q. d. to *put into* another's *hands*, for his *use*. occ. Luke xi. 5. [LXX, Exod. xii. 36. Xen. Mem. iii. 11, 17. Ael. V. H. xiv. 10.]

II. *Χράομαι, ὦμαι*, mid. to *borrow, receive* for *use*. Scapula cites Plutarch using it in this sense.

III. *Χράομαι, ὦμαι*, mid. with a dative, to *use, make use of*, q. d. to *handle*. Acts xxvii. 17. [1 Cor. vii. 21. (where *ἡλευθέρια* may be supplied.) 31. ix. 12, 15. 2 Cor. i. 17. iii. 12. 1 Tim. i. 8. v. 23. LXX, Prov. x. 26. xxv. 13. Wisd. ii. 6.]

IV. *Χράομαι, ὦμαι*, mid. with a dative, to *use, treat, behave towards*. We sometimes say to *handle* in this sense. occ. Acts xxvii. 3 where Rappheilius cites from Xenophon, *ΧΡΗΣΘΑΙ καλῶς φίλοις*, 'to use his friends well'; and from Polybius, *τοὺς πρὸς καὶ ΦΙΛΑΝΘΡΩΠΩΣ τῷ πλῆθει ΧΡΟΜΕΝΟΥΣ*, 'using or treating the common people with mildness and humanity.' So Wetstein (whom see) from Plutarch, *πᾶσι—ΦΙΛΑΝΘΡΩΠΩΣ ΧΡΗΣΑΜΕΝΟΣ*. The LXX have similar expressions, Gen. xii. 16. xxvi. 29. From the above-cited instances we may observe, that *χράομαι* is applied in this sense with other adverbs besides *φιλανθρώπως*; and from the

passages quoted by Wetstein on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus Demosthenes has *ΧΡΗΣΘΑΙ τινι ὕβριστικῶς*, 'to use one insolently,' and Plutarch, *ὕβριστικῶς καὶ ὑπερφηδᾶνός τῳ ἄνθρωπῳ ΚΕΧΡΗΜΕΝΟΣ*, 'having used Anytus insolently and proudly.' So 2 Cor. xiii. 10. *μὴ ἀποτόμως χρησώμαι*, 'I may not use (you) severely;' *ὅτιν* being understood. [See the LXX, in Gen. xvi. 6. xix. 8. xxxiv. 31. Esth. ii. 9. iii. 11.]

*Χρεία, ας, ἡ*, from *χράομαι* to *use*.

I. *Occasion, use, need, necessity*. Acts xx. 34. Phil. ii. 25. [iv. 16. Tit. iii. 14.] Rom. xii. 13. where three ancient Greek MSS. for *χρεία* have *μνεία*; which reading was favoured by some ancient Latin copies, and is embraced by Mill, whom see on the place, and in Proleg. p. xvii. of his own edition, and who explains *ταῖς μνείαις τῶν ἀγίων* by the *merciful or charitable remembrance of absent or distant Christians*. But Michaelis (whom see, *Introduct.* to N. T. vol. ii. p. 112. ed. Marsh.) says, *μνεία* is evidently a fault of the 2nd or 3rd century. *Τὴ πρὸς τὴν χρείαν, τινος necessary, necessities*. Acts xxviii. 10. [In Ezra vii. 20. *καρδοίσιπον χρείας* occ. for the rest of the things that are needful. In Phil. ii. 25. Bretschneider gives *χρεία* the sense of *office*, and translates *leitourgḗn tḗs chreías* by *colleague*; but Schleusener translates it as the Eng. Transl., 'he that ministered to my wants.' Comp. iv. 18. So also Wahl.] This word in the N. T. occurs far the most frequently in the phrase *χρεία ἔχειν*, to *have occasion, need, or necessity*. [This phrase is followed by a genitive of the thing needed in Mat. vi. 8. ix. 12. xxi. 3. xxvi. 65. Mark ii. 17. xi. 3. xiv. 63. Luke v. 31. ix. 11. xv. 7. xix. 31, 34. xxii. 71. John xiii. 29. 1 Cor. xii. 21. (in xii. 24. supply a genitive from the preceding verse.) 1 Thess. iv. 12. Heb. v. 12. x. 36. Rev. iii. 17. xxi. 23. xxii. 5. Prov. xviii. 2. Is. xiii. 17. Eccles. xv. 12. Wisd. xiii. 16. The phrase is also sometimes used without the gen., absolutely, and signifies to be in a state of need or want, especially in want of food or other necessities. See Mark ii. 25. Acts ii. 45. iv. 35. (comp. Test. xii. Patr. p. 640. *κατὰ τὴν ἰκαστον χρείαν προσήμερον πᾶσι*.) Ephes. iv. 28. 1 John iii. 17. It is also sometimes followed by an infinitive, (comp. Heb. vii. 11.) as Mat. iii. 14. xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. and in two places by *ἵνα*. John ii. 25. xvi. 30. See Matth. Gr. § 531.] Luke x. 42. *ἐνός δέ ἐστι χρεία*: 'This,' says Doddridge, 'is one of the gravest and most important apophthegms that ever was uttered: and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he had said, *one dish of meat is enough*.' And yet I cannot help thinking that those Greek expositors were, in this instance, better critics than the English divine, whose judgment seems to have been warped by an early and long use of our common translation. But to the point. *Ἐνός* is plainly opposed to the immediately preceding *πολλά*, and what can this word mean but *many things* to eat? about which Martha's *πολλὴ διακονία*, ver. 40. had been employed? *Ἐνός* therefore should mean *one thing* or *dish* to eat of. Again, the words *ἐνός δέ ἐστι χρεία* are followed by *Μαρία ΔΕ*, 'but (not and,

as in our version) *Mory*, which manner of expression most properly and generally marks a transition to a *different* subject. See also Wetstein and Bp. Pearce. [But why should *πολλά* here signify many things to eat? Basil (with some versions and copies) appears to have read *δλίγων δὲ ἐστὶ χρεία ἡ ἐνός*, which will account for his interpretation. See Griesbach's various readings and Wetstein's note. Schleusner (as also Kuinoel) prefers the common interpretation.] Eph. iv. 29. St. Paul directs his converts to use such discourse as is good *πρὸς οἰκοδομὴν τῆς χρείας* for the occasional edification, that is, says Theophylact, *ὅτι οἰκοδομεῖ τὸν πλησίον, ἀναγκαῖον δὲ τῇ προκειμένῃ χρεῖ, which edifies one's neighbour, being necessary for the occasion offered.* But observe that five Greek MSS., four ancient, for *χρείας* read *πίστεως*, and so the Vulg. *fidei faith*. See Wetstein, Var. Lect., and Griesbach, who marks *πίστεως* as perhaps the preferable reading.

II. *A necessary business or affair.* Acts vi. 3. The Greek writers use it in the same view. See Wetstein and Kypke, who cite from Josephus, *ἘΠΕΣΤΗΘΗ ΤΑΙΣ ΧΡΕΙΑΙΣ*. [Comp. Judith xii. 10. 1 Mac. x. 37. Polyb. viii. 22. Dion. Hal. A. R. iv. p. 636.]

*Χρεωφιλῆς*, *ov, ὁ*, from *χρεῖω*, Attic for *χρῆος* a loan, a debt, (which from *χράω* to lend,) and *φιλῆς* a debtor. — *A debtor.* oec. Luke vii. 41. xvi. 5. This is a good Greek word, used by Dionysius Halicarn. and Plutarch. See Wetstein on Luke vii. 41. [Job xxxi. 37. Prov. xxix. 13. On the orthography of this word see Lobeck's Phryn. p. 691.]

*Χρή.* An impersonal V. used by apocope for *χρήσι*, 3 pers. sing. of obsolete *χρήμι*, (whence also imperf. *χρήν* and *ἐχρήν*, 1 fut. *χρήσει*, infin. *χρήναι*), which from *χρεία* need, occasion.

I. *There is need or occasion*, *opus est*. Thus frequently used in the profane writers.

II. *It behoveth or becometh.* oec. Jam. iii. 10. [Prov. xxv. 27.]

*Χρήζω*, for *χρητίζω*, used in Homer, II. xi. 834. Odyss. xvii. 568. et al. from *χρεία* need, necessity. — Governing a genitive, *to have need of, to need, want*, Mat. vi. 32. [Luke xi. 8. xii. 30. Rom. xvi. 2. 2 Cor. iii. 1. Judg. xi. 7. Aristoph. Nub. 467. Soph. Oed. Tyr. 573. where it means *to wish*.]

*Χρήμα*, *ατος, τό*, from *εἰσχεῖν* perf. of *χράομαι* to use. — In general, *something useful or capable of being used*.

I. *Plur. riches, wealth.* Mark x. 23, 24. Luke xviii. 24. [Josh. xxii. 8. 2 Chron. i. 11, 12. Job xxvii. 17. Prov. xvii. 16.]

II. *Sing. and plur. money.* Acts iv. 37. viii. 18, 20. xxiv. 26. Hezodotus, iii. 38. cited by Wetstein on Acts iv., uses the N. sing. in the same sense. [On Acts iv. 37. where *χρήμα* is used in the sing. numb. for *money*, comp. Wesseling's note on Diod. Sic. xiii. 106. (vol. v. p. 436. ed. Bipont.)]

*Χρηματίζω*, from *χρήμα* an affair, business, from *χράομαι* to use.

I. *To have business, an affair, or dealings, to manage a business*, or the like. Thus sometimes applied in the Greek writers. [See LXX. (678)]

1 Kings xviii. 27. Æl. V. H. ii. 15. iii. 4. Hsych. *χρηματίζω, πρᾶττει*.]

II. *Χρηματίζω*, *to be called or named.* Acts xi. 26. Rom. vii. 3. [See Strabo, xvi. p. 1103. Polyb. Exc. Leg. 93. Joseph. A. J. viii. 6, 2. xiii. 11, 3. Ἀριστοβούλος — *χρηματίζας ἐν φιλέλλαν, &c.*] Scalpula remarks that this signification arose from the former; since names were imposed on men from their *business or office*. It is certain that we have a great number of such surnames in England, as *Smith, Taylor, Tinner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.* Wetstein on Rom. vii. 3. has abundantly proved that the V. active frequently signifies in the Greek writers *to be named or called*. But Doddridge thinks that *χρηματίζας* in Acts ii. 26. denotes *to be named by divine appointment or direction*. I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under sense IV.

III. *To speak to, converse or treat with another about some business.* Thus applied by the Greek writers, but not in the N. T. [See Thom. M. p. 719. ed. Bern.]

IV. *To utter oracles, give divine directions or information.* oec. Heb. xii. 25. Josephus and Diodorus Siculus apply the V. active in the same view. See Wetstein on Mat. xii. 12. [See LXX. Jer. xxvi. 2. Joseph. x. 1, 3. x. 8, 4.] *Χρηματίζω*, of persons, *to be directed, informed, or named by a divine oracle, to be directed or warned by God*. Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So Kypke on Mat. ii. 12. cites from Josephus, Ant. iii. [8, 8. ed. Hudson,] Moses *ΕΧΡΗΜΑΤΙΖΕΤΟ ΠΕΡΙ ὧν ἰδεῖν παρὰ τοῦ Θεοῦ, 'as instructed by God in what he desired.'* Of things *to be revealed by a divine oracle.* Luke ii. 26. On Mat. ii. 12. Kypke cites Josephus, Ant. xi. 8. [§ 4. ed. Hudson,] calling an *oracular dream* of Jaddus the high-priest's, *τὸ ΧΡΗΜΑΤΙΣΘΕΝ*, 'what was divinely communicated to him.' This last application of the word may be accounted for from the third sense above given, as importing God's *dealing or speaking with man*; or else the V. in this view may be rather deduced from *εἰσχεῖν* perf. pass. of *χρεῖω* or *χράω*, which is used in the best writers for *uttering a divine oracle*. [See LXX. Jer. xxiv. 2. xxix. 23. (Vatican edition.)] *Χρηματίζω* also is used sometimes for *giving answers or judgments*, deciding causes, &c.; and the tribunal is called *χρηματιστήριον*. Comp. Esdr. iii. 15. and Joseph. A. J. xi. 3, 2.]

*Χρηματισμός*, *ος, ὁ*, from *εἰσχεῖν* perf. pass. of *χρηματίζω*. — *A divine answer or oracle*. oec. Rom. xi. 4. [Prov. xxxi. 1. (ed. Bos.) 2 Mac. ii. 4.]

*Χρήσιμος*, *ος, ὁ, ἡ*, from *χρήσις*, which see. — *Useful, profitable.* oec. 2 Tim. ii. 14. [Gæ xxxvii. 26. Ezek. xv. 4. Wisd. viii. 7.]

*Χρήσις*, *ως, ἡ*, from *εἰσχεῖν* 2 pers. perf. of *χράομαι*. — *Use, manner of using.* oec. Rom. i. 26. 27. So Lucian, Amor. t. i. p. 1043. *ἰσχύος παιδικῆς ΧΡΗΣΕΩΣ πολλὰ τῇν ΓΥΝΑΙΚΕΙΑΝ ἀμεινω*. The V. *χράομαι* also is applied in the same manner by the Greek writers. Thus Diogenes Laert. says that Zeno, the founder of the *Stoics*, taught the community of women, *ὅτι τὴν ἑαυ-*

χρόνα τῇ ἐνυχοῦσιν ΧΡΗ'ΣΘΑΙ. See other instances in Raphaelius and Wetstein. [The Latin word *usus* has a similar sense. Thus Claudian, *Entrop.* i. 62. *hic longo lassatus pellicis usu*. Observe, however, that this is not the primary sense of *χρησις*, which is properly *use, usage, or utility*. See *Eccles.* xviii. 8. *Wisd.* xv. 7, 15. *Thucyd.* vii. 5. *Æsch. Socr. Dial.* It occ. in *LXX.* i Sam. i. 28. where it seems to mean *a thing lent*, *χρησιν τῷ Κυρίῳ*, i. e. *a person dedicated to God.*]

**Χρηστεύομαι**, from *χρηστός*.—*To be kind, obliging, willing to help or assist.* occ. 1 Cor. xiii. 4. [This verb is not found elsewhere.]

**Χρηστολογία**, ας, ἡ, from *χρηστός* kind, obliging, and *λόγος* a word, *speech*.—*Fair speaking, fair or fine words or speeches.* occ. *Rom.* xvi. 18. The Greek writers use *χρηστά λέγειν* and *χρηστοὶ λόγοι* in the same view. See Wetstein. [Theophylact in loc. says, *χρηστολογία* κολακεία, *θαν τὰ μὲν ῥήματα φιλίας ᾗ, ἡ δὲ διάνοια δόλου γέμουσα*. Julius Capitolinus, *vit. Pertinac.* c. 13. says, that Pertinax was nicknamed *Chrestologus*, as a man of smooth words but cruel actions; qui bene loqueretur et male faceret. See Eustath. on *Hom.* II. ψ. p. 1437, 53.]

**Χρηστός**, ὁ, ὄν, from *χράομαι* to use.

I. *Useful, profitable*. Thus sometimes applied in the profane writers. [See *Xen.* de *Rep.* Athen. i. 3. *χρηστός* occ. *Ezek.* xlviii. 13. of a precious stone, *πάντα λίθον χρηστόν*, in *Jer.* xxiv. 2. of good figs. See *χρηστότερος* below.]

II. Of manners or morals, *good*, as opposed to *bad*. 1 Cor. xv. 33. *φθείρουσιν ἥθη ΧΡΗ'ΣΘ' ὁμολίαι κακαί*, which is a citation from the Greek poet Menander. See his *Fragments*, ed. Cleric. p. 71. *Χρηστὸν ἥθος* and *χρηστὰ ἥθη* are usual phrases in the Greek writers, as may be seen in Wetstein. [See *Xen.* de *Rep.* Athen. i. 1.]

III. *Good, kind, obliging, gracious*. Luke vi. 35. *Eph.* iv. 32. 1 Pet. ii. 3. [Ps. xxv. 8. xxiv. 8. lxxvi. 5. cvi. 1. (The references are to the Hebrew text.) *Wisd.* xv. 1. 1 *Mac.* vi. 11.] Hence *χρηστὸν*, *ρό*, neut. used as a substantive, *goodness, kindness*. *Rom.* ii. 4.

IV. Of a yoke, *gentle, easy*. *Mat.* xi. 30. where see Wolfius.

**Χρηστότερος**, α, ον. Comparat. of *χρηστός*.—*Better, preferable*. Luke v. 39. where Kypke cites *Plut. Sympos.* t. iii. p. 701. D. applying the superlative *ΧΡΗΣΤΟΤΑΤΟΝ* to wine, which is presently after called *βέλτιστον* the best.

**Χρηστότης**, ἡ, from *χρηστός*.

I. *Goodness, kindness, benignity, gentleness*. [*Rom.* ii. 4. xi. 22. 2 Cor. vi. 6. *Gal.* v. 22. (*mansuetudinem in convitiis*), Schleusner, i. e. *gentleness*.] *Eph.* ii. 7. *Col.* iii. 12. *Tit.* iii. 4. In *Tit.* iii. 4. Schl. makes *χρηστότης* signify the benefit bestowed, and not the mercy which bestows it. He remarks also, after Koppe, that in *Ephes.* ii. 7. the same meaning must be given if the stop be put after *αὐτοῦ*.]

II. *What is good*. occ. *Rom.* iii. 12. This seems an Hellenistical sense of the word. The *LXX.*, according to both the Vatican and Alexandrian copies, use the same phrase *ποιῶν χρηστότητα* for the Heb. *עוֹשֵׂה טוֹב*, *doing good*, *Ps.* xiv. 3. [Comp. *Ps.* xxxvii. 3. cxix. 65. In *Rom.* xi. 22. Schleusner and others give this sense to (679)

*χρηστότης* in the phrase *ὃν ἐπιμένεις χρηστότητι*, if you continue in uprightness. The Eng. Transl. and others make it, if you continue in his goodness, i. e. continue in the enjoyment of God's mercy.]

**Χρίσμα**, ατος, τό, from *εἰχρίσμαι* perf. pass. of *χρίω*.—*An anointing, unction*. occ. 1 John ii. 20, 27. twice; where it is spoken spiritually of the gifts of the Holy Ghost. *Comp.* 2 Cor. i. 21. Hence Eng. *chrism*. [Because anointing was an inaugural rite for kings, and priests, and prophets. Schleusner, (referring to *Mori Diss. de Utilitate Notionum Universar.* in *Theol.* p. 8.) takes *χρίσμα* in the N. T. for the instruction and knowledge, &c. requisite to initiation and admission to the Church of Christ; but this is far-fetched. On the gifts of prophecy, &c. given through anointing, see *Joseph.* A. J. vi. 8, 2. *Is.* lxi. 1. &c. *Χρίσμα* occ. *LXX.*, sometimes for anointing, *Exod.* xxix. 7. xxxv. 13. xl. 9; and sometimes for the oil or ointment itself, *Exod.* xxx. 25. *Æl.* V. H. iii. 13. ἀλλὰ καὶ *χρίσμα* ἴστιν αὐτοῖς ὁ ὀλεός.]

**Χριστιανός**, οὔ, ὁ, from *Χριστός* Christ.—*A Christian, a follower of Christ*. This word is formed, not after the Greek, but the Latin manner, as *Pompeiani*, *Cassiani*, *Galbani*, *Othoniani*, *Ἡρωδιστῶν*, &c.; thus respectively denominated from being attached to Pompey, Cassius, Galba, Otho, or Herod. See Wetstein on *Mat.* xxii. 16. And it should seem that the name *Χριστιανοί* (like those of *Ναζαρηνοὶ* and *Γαλιλαῖοι*) was given to the disciples of our Lord in reproach or contempt, as foolishly adhering to one Christ, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *Χριστιανοί*, namely, at Antioch in Syria, *Acts* xi. 26. the inhabitants of which city are observed by Zosimus, Procopius, and Zonaras, (cited by Wetstein,) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the disciples to themselves, much less, as some have imagined, that it was imposed on them by divine authority (comp. under *χρηματίζω* II.); in either of which cases surely we should have frequently met with it in the subsequent history of the Acts, and in the apostolic Epistles; all of which were written some years after St. Paul's preaching at Antioch, *Acts* xi. 26; whereas it is found but in two more passages of the N. T.; in one of which, *Acts* xxvi. 28. a Jew is the speaker; in the other, 1 Pet. iv. 16. the apostle mentions believers as suffering under this appellation. The words of Tacitus, *Annal.* xv. 44. where he is speaking of the Christians persecuted by Nero, are remarkable—"Vulgus Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. THE VULGAR (N. B.) called them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the procurator, Pontius Pilate." See Wetstein on *Acts* xi. 26. to whom I am much indebted in the above exposition, and the learned Daubuz on *Rev.* v. 8, p. 235. who concurs in the same sentiments.

**Χριστός**, οὔ, ὁ, from *εἰχρίσμαι* 3rd pers. perf. pass. of *χρίω* to anoint.

I. *Anointed.* Hence used as a title of *Jesus*.—*The anointed, the Christ.* It is of the same import as the Heb. מָשִׁיחַ, to which it frequently answers in the LXX. [e. g. Lev. iv. 5. vi. 22.] So St. John expressly informs us, John i. 42. that *Μεσσίας*, being interpreted, is ὁ Χριστός. Comp. John iv. 25. and see under *Μεσσίας*, and Campbell's Prelim. Dissertat. p. 165. &c. [There can be no doubt that Χριστός was originally an appellative. How early it was used as a proper name is, however, a matter of doubt. In Campbell's opinion, it was never so used before our Saviour's ascension. Bp. Middleton draws an opposite conclusion from Mark ix. 41. John xvii. 3. Luke xxiii. 2. He compares also the phrase ὁ λεγόμενος Χριστός (ὁ λεγόμενος ὁ Χριστός would not be Greek) in Mat. xxvii. 17, 22. with ὁ λεγόμενος Ἰησούς, and thinks that "its tendency is rather to prove that *Christ* was even before the ascension our Saviour's familiar appellation." (Campbell renders it here *Messiah*.) See more in Middleton on Mark ix. and Campbell as above. Bretschneider refers to Gersdorf Beiträgen zur Sprach-characteristik des N. T. p. 63, 272. We have in the N. T. ὁ Χριστός frequently in the sense of the *Messiah*. See, inter alia, Mat. ii. 4. xvi. 16, 20. xxii. 42. John i. 20, 25. Acts iii. 18. i. John ii. 22. v. 1, 6. Rev. xi. 15. xii. 10. xx. 4, 6. In Acts xviii. 5. διαμαρτυρούμενος τοῖς Ἰουδαίοις ὅτι Ἰησοῦς Ἰησοῦν, testifying to the Jews that *Jesus was Christ*, i. e. the *Messiah*. Comp. verse 28. Schleusner, after Fischer, (Prolus. xiv. de Vit. Lex. N. T. p. 354.) thinks that the word Χριστός chiefly alludes to our Saviour's regal office, and that Χριστὸν βασιλέα in Luke xxiii. 2. is put for Χριστὸν, τοῦτισι βασιλέα. Comp. Acts vii. 10. and Fischer as above. Besides Χριστός and ὁ Χριστός simply, we find the following forms in the N. T.]

[1. Ἰησοῦς Χριστός, four times in the Gospels. Mat. i. 1, 17. Mark i. 1. John i. 17. and in the Acts, Epist., and Rev. passim.]

[2. Χ. Ἰησοῦς only in St. Paul's Epistles, e. g. 1 Cor. i. 4, 30. Gal. iv. 14. &c.]

[3. Ὁ Χ. ὁ Κύριος, Col. ii. 6. Comp. 1 Tim. i. 2.]

[4. Κύριος Ἰ. Χ. or Κ. ἡμῶν Ἰ. Χ. or Ἰ. Χ. ὁ Κ. ἡμῶν. Sometimes in the Acts, e. g. xi. 17. xvii. 15. &c. and passim in the Epistles. Once in Rev. xxii. 21.]

II. It denotes the *Christian church*, or *that society of which Christ is the head*. 1 Cor. xii. 12. So Theodoret on the place, Χριστὸν ἑνταῦθα τὸ κοινὸν σῶμα τῆς ἐκκλησίας ἐκάλεσαν, ἐκινῶν κεφαλὴ τοῦδε τοῦ σώματος ἵστιν ὁ Χριστός. 'He in this place calls the *general body of the Church Christ*, because *Christ is the head of this body*.' Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. *The doctrine of Christ.* Eph. ix. 20.

IV. *The benefits of Christ.* Heb. iii. 14.

V. *The Christian temper or disposition*, arising from a sound Christian faith. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

XPI'Ω.—*To anoint.* In the N. T. it is applied only spiritually to the gifts and graces of the

Holy Spirit, with which Christ and Christians are *anointed*. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Compare under *Μεσσίας*. [Exod. xxviii. 41. 1 Sam. x. 1. 1 Kings xix. 16. Eccclus. xlviii. 8. &c. Some (see Fisch. Prolus. xiv. de Vit. Lex. N. T.) make *χρίω* to anoint with *ointment or salve*, and ἀλείφω to anoint by pouring *liquids*, as *oil*; but Eustathius and others make them synonymous. Eust. on Od. ψ. p. 1661, 3.]

Χρονίζω, from χρόνος.—*To delay, defer, tarry.* occ. Mat. xxiv. 48. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37. where observe χρονίζει is the 3rd pers. 1st fut. Attic for χρονίσαι. [Gen. xxxiv. 19. Deut. xxiii. 21. Judg. v. 28. &c.]

Χρόνος, ου, ὁ.

I. *Time.* [It is properly used of time indefinitely, but sometimes, (e. g. Mat. ii. 7. Luke i. 57. &c.) by virtue of the context, it is used of some definite point or portion of time. occ. Mat. ii. 7, 16. xxv. 19. Mark ii. 19. ix. 21. Luke i. 57. iv. 5. viii. 27. ἐκ χρόνων ἱκανῶν for a long time. 29. πολλοῖς χρόνοις the same, and not oftentimes, as the E. T. (see Kuinoel, Schleusner, Wahl, and Bretschneider; and comp. Acts vii. 11. Rom. xvi. 25.) xviii. 4. xx. 9. John v. 6. vii. 33. xii. 35. xiv. 9. Acts i. 6, 7. χρόνος ἡ καιρὸς (see LXX, Dan. ii. 21.) iii. 21. vii. 17, 23. τισσαρακονταίτη χρόνος. xiii. 18. xiv. 3, 28. xvii. 30. xviii. 20. xix. 22. xx. 18. xxvii. 2. Rom. vii. 1. 1 Cor. vii. 39. xvi. 7. Gal. iv. 1, 4. 1 Thess. v. 1. Heb. iv. 7. xi. 32. 1 Pet. i. 17, 20. iv. 2, 3. Jude 18. Rev. ii. 21. vi. 11. xx. 3. On Acts xviii. 23. and xv. 33. see Πόσις VIII. and on 2 Tim. i. 9. comp. Rom. xvi. 25. and Tit. i. 2. In Luke xx. 9. some take χρόνος for years, in which sense it is found in Eustath. on Il. α'. 350. and Diod. Sic. p. 44. ed. Rhodom. ἡ Ὀλυμπιάς πληροῦται κατὰ τίσταρας χρόνους. occ. LXX, Josh. iv. 14. Deut. xii. 19. Esth. ii. 15. &c.] Διὰ τὴν χρόνον, Heb. v. 12. for, or on account of, the length of time, i. e. since you were instructed in the Gospel. Polybius applies the phrase in the same sense. See Raphaelius and Wetstein.

II. *Delay.* Rev. x. 6. where see Vitringa. Χρόνον δίδοναι, to give or grant time, i. e. delay or opportunity. Rev. ii. 21. Raphaelius cites the phrase from Polybius in this sense. [Comp. Dan. ii. 16.] On Luke viii. 29. Wetstein quotes Pintarch using ΠΟΛΑΟΥΣ ΧΡΟΝΟΥΣ for a long time.

Χρονοτριβέω, ὦ, from χρόνος time, and τριβέω to spend. Comp. διατριβέω II.—*To spend time.* occ. Acts xx. 18.

Χρυσός, οὗς; ἢ, ἡ; ἴον, οὖν; from χρυσεός gold.—*Golden, made of gold.* 2 Tim. ii. 20. Heb. ix. 4. [and in Revelation frequently. It does not occur elsewhere in N. T. LXX, Gen. xli. 42. Exod. iii. 22. Num. iv. 11. et al.]

Χρυσίον, ου, τό, from χρυσεός gold.

I. *Gold.* occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3; which last text Doddridge explains of putting on chains of gold about the neck, or ear-rings, or bracelets of gold on the arms; but since the περιθεῖς here mentioned seems to refer to ῥαχίς, Kypke thinks that χρυσία particularly relate to the golden ornaments of the head. [So Ovid, Heroid. Ep. xxi. 88.

<sup>1</sup> [Χριστός does not appear to be used in the mere narrative in the Gospels, but only where there is some allusion to Christ's public character and appearance.]

*Ipsa dedit gemmas digitis, et crinibus aurum.* occ. LXX, Gen. ii. 11. Ezr. vii. 15. Job xxviii. 19. &c.]

II. *Money made of gold, gold coin.* Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually the *redeeming merits of Christ.* Rev. iii. 18.

**Χρυσόδακτύλιος**, ου, ὁ, ἡ, from χρυσός *gold*, and δακτύλιος *a ring for the finger*, which see. *Having a gold ring, or rather rings, on his fingers.* So Arrian, Epictet. i. 22. describes an old gentleman as ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ ἔχων πολλούς, *having many gold rings.* Lucian, in his Timon, t. i. p. 72. calls the same sort of persons ΧΡΥΣΟΧΕΙΡΕΣ. See more in Wetstein. occ. James ii. 2. [This word itself does not occur elsewhere.]

**Χρυσόλαθος**, ου, ὁ, from χρυσός *gold*, and λίθος *a stone*.—*A chrysolite, a precious stone of a golden colour.* So Pliny, N. H. xxxvii. 9. "Æthiopia mittit et chrysolithos aureo colore translucentes." Æthiopia also furnishes *chrysolites* transparent of a *golden colour*. It is now called a *topas*<sup>1</sup>. occ. Rev. xxi. 20. [LXX, Exod. xxviii. 20. Ez. xxviii. 13. See Hiller. Tract. de Gemmis Duodecim in Pectorali Pontificis Hebræorum, p. 15. et Braunius de Vestitu Sacerd. Hebr. ii. 17. p. 569. Epiphanius says that some call it χρυσόφυλλος.]

**Χρυσόπρασος**, ου, ὁ, from χρυσός *gold*, and πράσον *a leek*.—*A chrysopræse.* Pliny reckons it among the *beryls*, the best of which, he says, are those of a *sea-green* colour; after these he mentions the *chrysoberyls*, which are a little paler, inclining to a *golden* colour; and next, a sort still paler<sup>2</sup>, and by some reckoned a distinct species, and called *chrysopræsus*, the colour of which, he elsewhere<sup>3</sup> observes, resembles the juice of a *leek*, but somewhat inclining to that of *gold*. Comp. Brookes's Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20.

**ΧΡΥΣΟΣ**, οὔ, ὁ.

I. *Gold, a species of metal.* [It is sometimes used simply for the metal, sometimes for the things made from it, as ornaments, &c. (see 1 Tim. ii. 9. James v. 3.) occ. Mat. ii. 7. xxiii. 16, 17. Acts xvii. 29. 1 Tim. ii. 9. Rev. ix. 7. xvii. 4. xviii. 12, 16. Ezr. i. 11. Prov. xvii. 3. Ezek. xvi. 13. (where some copies read χρυσίον,) &c.]

II. *Money of gold.* Mat. x. 9.

III. It denotes the *most excellent, firm, and sincere believers* built into the Christian Church, who will stand the fiery trial. occ. 1 Cor. iii. 12. Comp. under πύρ V.

**Χρυσῶν**, ὦν, from χρυσός.—*To overlay or adorn with gold.* occ. Rev. xvii. 4. xviii. 16. [Exod. xxvi. 32, 37. 2 Chron. iii. 7, 10. In Esdr. iii. 6. viii. 58. and 2 Mac. iv. 39. we find χρυσῶμα for a *golden cup*.]

<sup>1</sup> See Brookes's Nat. Hist. vol. v. p. 143.

<sup>2</sup> Nat. Hist. xxxvii. 5. "Vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur, vocaturque chrysopræsus."

<sup>3</sup> Id. cap. 8. "Chrysopræsus, porri succum et ipse ferens, sed hæc paulum declinans a topazio in aurum." Comp. τανάκιν.

**ΧΡΟΣ**, ὠρός, ὁ.—*The body of a man.* occ. Acts xix. 12. So Homer, Il. iv. 510.

—Ὅς σφί λίθον ΧΡΟΣ οὐδέ σίδηρον.

Nor are their bodies rocks, nor ribb'd with steel.

Forz.

And Il. xxi. 568.

ΚΑΙ' γάρ θην τούτῳ τραυτός ΧΡΟΣ ἔστί χαλῶς.

For the sharp steel will e'en his body pierce.

[occ. LXX, Exod. xxxiv. 29, 30. (where some copies read χρώματος) Lev. xiii. 2—16. &c.]

**ΧΩΛΟΣ**, ἡ, ὁν.

I. *Lame in, or deprived of the use of, the feet.* [Mat. xi. 5. xv. 30, 31. xviii. 8. xxi. 14. Mark ix. 45. Luke vii. 22. xiv. 13, 21. John v. 3. Acts iii. 2, 11. viii. 7. xiv. 8. Deut. xv. 21. 2 Sam. v. 6, 8. Job xxix. 15. Mal. i. 8, 13.]

II. *Lame or infirm*, in a spiritual sense. Heb. xii. 13.

**ΧΩΡΑ**, ας, ἡ, from χώρος nearly the same.

I. *A country, a region.* [Mat. ii. 12. viii. 28. Mark v. 1, 10. Luke ii. 8. iii. 1. Τραχωμίτιδος χώρας (where Schleusner says that χώρα is redundant) viii. 26. xv. 13—15. xix. 12. John xi. 54, 55. Acts viii. 1. x. 39. xiii. 49. xvi. 6. xviii. 23. xxvi. 20. xxvii. 27. LXX, Num. xxxii. 1. Josh. v. 12. Lam. i. 2. Ez. xix. 8. &c. In Mat. iv. 16. we find ἐν χώρᾳ καὶ σκιᾷ θανάτου, which is taken from Is. ix. 2. and means in the *shady regions of death*, i. e. in spiritual darkness and ignorance, a state resembling death.—Χώρα is sometimes used for the *inhabitants* of a region, as Mark i. 5. ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, just as we should say, the *whole country* flocked to him. In Acts xxvii. 27. χώρα is used for *land* as opposed to the sea.]

II. *A field, a ground.* Luke xii. 16. John iv. 35. James v. 4. Comp. Luke xxi. 21. with Mat. xxiv. 18 and see Wolfius on Luke. Kypke on Luke xii. 16. shows that χώρα is in like manner used for *land, a field*, by Dionysius Halicarn. and Josephus.—[See Eccles. xliii. 3. and Raphael. Obs. Polyb. on Luke xxi. 21. In Exod. xliii. 11. Aquila translates πηχὴν γῆς the *beasts of the field*, by ζωα τῆς χώρας. Test. xii. Patr. p. 590. Βούν ἀγριον ἐν χώρᾳ νιμόμενον. Joseph. A. J. vii. 8, 5. τὴν χώραν ἐπυρπόλησας, i. e. 'burnt the crops.' Bretschneider. In Luke xxi. 21. Bretschneider translates ἐν ταῖς χώραις in the *neighbouring regions*.—From the above sense of χώρα, as opposed to cities, towns, &c., says Schleusner, came the word χωρεπισκοπος, as the office of these persons lay in villages and country places. See Du Fresnoy Glass. Lat. vol. i. p. 969.]

**Χωρεῖν**, ὦν, from χώρος, *a place*. See under χώρα.

I. *To go or come, properly to some place.* Mat. xv. 17. 2 Pet. iii. 9. [Joseph. A. J. xvii. 5, 6. ἐπὶ τὰ ἔργα χωρεῖν to proceed, to act, and B. J. vi. 2, 5. In 2 Pet. iii. 9. Schleusner translates it pertenio ad, consequor, to attain unto.]

II. *To proceed successfully, have prosperous success, to succeed.* Thus Elmsler; who, to confirm this interpretation, cites from Aristophanes, Pace, 508.

ΧΩΡΕΙ γὰρ τοι τὸ πρᾶγμα πολλῶν μᾶλλον, ἀνδρῶν, ἱμῶν.

The affair, sir, succeeds much better to you.

So the Schol. προκόπτει τὸ ἔργον. Polybius,

lib. ii. *κατὰ λόγον* ΧΟΡΗΣΑΝΤΩΝ *οἰσίαι τῶν πραγμάτων*, 'things succeeding as they ought.' (See Wetstein on Acts xviii. 14.) occ. John viii. 37; where the learned Kypke, however, whom see, explains it a little differently from the interpretation just proposed, namely, to *increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shows it is used by the Greek writers: our translation renders it *has—place*; but I do not find that the Greek V. is ever used in this last sense. [Schl., however, seems to prefer this sense, to *have place*. Grotius (as also Wahl) gives it the sense of *penetrating*, i. e. my word reaches you not, on account of the hardness of your hearts. See Wisd. vii. 23, 24. Joseph. B. J. vi. 3, 4. ὁ λιμός διὰ δὲ σπλάγχχνων καὶ μυελῶν ἰχώρι, id. A. J. vi. 6, 9.]

III. To afford place for, i. e. to contain, hold, be capable of containing or holding. Mark ii. 2. John ii. 6. Comp. xxi. 26. where see Wetstein and Bp. Pearce. [On the construction οἰμαί—χωρήσαι, in John xxi. 25. see Lobbeck's Phrynichus, p. 751. Matt. Gr. Gr. § 506. The common and plain interpretation of this passage seems better than that which Wetstein approves of. It is of course hyperbolical. See Tittmann, Meletem. in loc. *Χωρῶ* occ. in this sense in LXX, Gen. xiii. 6. 2 Chron. iv. 5. Test. xii. Patr. p. 662—τὸ σκεῦος πόσον χωρεῖ *how much the vessel will contain*. Josephus, B. J. vi. 2, 5. uses the passive voice, πᾶσαν μὲν οὖν τὴν δύναμιν ἐπάγειν αὐτοὺς οὐχ ὅλον γε ἦν, μὴ χωρομένην τῇ τόπῳ, *as the place was inadequate to contain it.*]

IV. To be capable of receiving, practically, and so carrying into execution. Mat. xix. 11, 12; where see Elsner, Wetstein, Kypke, and Campbell. [Comp. *Æl. V. H.* iii. 9.]

V. To receive, i. e. kindly and affectionately. 2 Cor. vii. 2. So Alberti's Greek Glossary, cited by Stockius, explains *χωρήσατε* by *προσδέσασθε*; and Chrysostom, by *δέξασθε ἡμᾶς καὶ τὰ ῥημῶν ῥήματα*, 'receive us and our words.'

*Χωρίζω*, from *χωρίς*.

I. To separate, sever. Mat. xix. 6. Rom. viii. 35. *Χωρίζομαι*, pass. to be separate. Heb. vii. 26. [Lev. xiii. 46. Ez. xlv. 19. Wisd. i. 3. Test. xii. Patr. p. 527. Ὁ ὀλεθρὸς γὰρ ψυχῆς ἐστὶν ἡ πορνεία, χωρίζουσα Θεοῦ, καὶ προσεγγίζουσα τοῖς εἰδώλοις, &c. for fornication is destruction to

the soul, alienating it from God, and leading it to idols, &c. See also p. 539. and Joseph. A. J. vi. 14, 7.]

II. *Χωρίζομαι*, pass. to depart. Acts i. 4. xviii. 1, 2. On the former text Elsner and Kypke show that the Greek writers use the V. in the same manner. [See also 1 Cor. vii. 10, 11, 15. Philem. 15. LXX, Judg. vi. 18. 2 Mac. v. 21. xii. 12.]

*Χωρίον*, ov, τό, from *χωρὸς*. A field, a ground, a place. [Mat. xxvi. 36. Mark xiv. 32. John iv. 5. Acts i. 18, 19. iv. 34. v. 3, 8. xxviii. 7.] Thus used likewise in the Greek writers. See Wetstein on Mat. [LXX, for *ὄψα* a vineyard. 1 Chron. xxvii. 27. and in 2 Mac. xii. 7. it is used of a town.]

ΧΩΡΙΣ. An adv.

I. Separately, by itself, apart. John xi. 7. where see Wetstein, who shows that the Greek writers use it in the same manner.

II. Governing a genitive.

1. Separately from, without, absque, sine. Mat. xiii. 34. [Mark iv. 34. Luke vi. 49. John i. 1 xv. 5. Rom. iii. 21, 28. iv. 6. vii. 8, 9. x. 14. 1 Cor. iv. 8. xi. 11. Eph. ii. 12. Philem. 14. Heb. vii. 7, 20, 21. ix. 7, 18, 22, 28. (*χωρὶς ἁμαρτίας*, without sin, i. e. without again bearing our sins.) x. 28. xi. 6, 40. xii. 8, 14. James ii. 20, 26.]

2. Besides. Mat. xiv. 21. xv. 38. 2 Cor. xi. 26; where Wetstein cites Thucydides applying it in the same sense with a genitive. I add from Theophrastus, Eth. Char. cap. 17. ΧΩΡΙΣ ΤΟΥΤΩΝ, besides these things, or this; and from Menander, p. 244. ed. Cleric.

Ἡμεῖς δὲ ΧΩΡΙΣ ΤῶΝ ἀνομιῶν ΚΑΛΩΣ Ἄντι παρ' αὐτῶν ἕτερα προσπορίζομεν.  
But we besides inevitable ills  
Do of ourselves add others to the heap.

[*Χωρίς* δὲ is also used in Greek for *besides*, e. g. Thuc. ii. 13. iii. 17. See LXX, Gen. xlv. 27. Num. xvi. 49. &c. In Heb. iv. 15. it has the sense of *except*.]

ΧΩΡΟΣ, ov, ὁ.—The north-west, properly the wind, corus, caurus. occ. Acts xxvii. 12. See Dr. Martyn's learned note on Virgil, Georgic. iii. 278. and map in Shaw's Travels, p. 331. [See Virgil, Georgic. iii. 356. Spirantes frigora cauri: and Plin. H. N. xviii. 34.]

## Ψ.

Ψ, ψ, *psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *psi* in imitation of the two preceding letters, *phi* and *chi*: and as it is a sibilant in sound, so its form appears plainly to have been taken from that of the Hebrew or Phœnician *taddi* or *jaddi*. The Hebrew character for *jaddi* is *z*, or at the end of a word *y*, and the Phœnician is sometimes<sup>1</sup> written almost like the Greek *upsilon*, thus, *Y*.

<sup>1</sup> See Montfaucon's Palæograph. Græc. p. 132. and Bernardi, Orbis Eruditi Literatura, published by the learned Dr. Charles Morton.

In Greek derivatives from the Hebrew, *ψ* often answers to *z*.

Ψάλλω, from *ψάω* to touch, touch lightly, (which see under *προσψάω*), or perhaps from Heb. *z* to sound, quaver.

I. To touch, touch lightly, or perhaps to cause to quaver by touching. Thus in Euripides, cited by Scapula, the expression *τόξων χειρὶ ΨΑΛΛΕΙΝ νευράς* may be rendered either to touch the bow-strings with the hand, or to teasing them, cause them to quaver.

II. To touch the strings of a musical instrument with the finger or plectrum, and so cause them to

**sound or quaver.** So musicians who play upon an instrument are said χορδὰς ψάλλειν, *to touch the strings*, or simply ψάλλειν. [See LXX, 1 Sam. xvi. 23. It often occurs also in the LXX for either *playing on* or *singing to some instrument*, (e. g. 1 Sam. xvi. 16. 2 Kings iii. 15. Ps. lxxviii. 3, 33. &c.) and answers to the Heb. זָמַר or תָּרַץ.] And because *stringed instruments* were commonly used both by believers and heathen in *singing praises* to their respective gods, hence

III. *To sing, sing praises or psalms to God*, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. James v. 13. [2 Sam. xxii. 50. Ps. vii. 19. xxxiii. 2. cv. 2. &c.]

Ψαλμός, οὗ, ὁ, from ψαλμαι perf. pass. of ψάλλω.

I. *A touching or playing upon a musical instrument.* [See Amos v. 23. 1 Sam. xvi. 18. &c. Schol. Aristoph. Av. 218. Ψαλμός κυρίως ὁ τῆς κithάρας ἥχος. In some passages of the LXX it is used for the instrument itself, i. q. ψαλτήριον, as Ps. lxxxi. 2. λάβετε ψαλμόν, &c.]

II. *A psalm, a sacred song or poem*, properly such an one as is sung to *stringed instruments*. [See 1 Cor. xiv. 26. Eph. v. 19. Col. iii. 16. (Obs. ψαλμός ψῆδης and ψῆδῃ ψαλμοῦ occ. often in the titles to the Psalms, e. g. to Psalms xlviii. lxxxvii. lxxxviii. &c.) It is also applied to the book of Psalms. Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33.]

Ψεῦδάδελφος, οὗ, ὁ, from ψευδής *false*, and ἀδελφός *a brother*.—*A false brother, one who falsely pretends to be a brother*, i. e. *a believer or Christian.* Comp. ἀδελφός VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαπόστολος, οὗ, ὁ, from ψευδής *false*, and ἀπόστολος *an apostle*.—*A false apostle, one who falsely pretends to the character of an apostle of Christ.* occ. 2 Cor. xi. 13.

Ψεύδης, ἰός, οὗς, ὁ, ἡ, from ψεύδω *to deceive*.—*False, lying, a liar.* occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψευδοῖσι especially denotes all those who contrive *idolatrous worship* and *false miracles* to *deceive men*, and make them fall into *idolatry*. See Daubuz on the place, and comp. ψεύδω III. and 1 Tim. iv. 2. [LXX, Exod. xx. 16. Deut. v. 20. Judg. xvi. 10. Prov. xix. 22. xxi. 28. Hos. x. 13. et al. freq. Others give ψευδής the sense of *impiety* in Rev. xxi. 8. See ψεύδω III.]

Ψευδοδιδάσκαλος, οὗ, ὁ, from ψεύδω *to deceive*, or ψεύδομαι *to lie*, and διδάσκαλος *a teacher*.—*A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine.* occ. 2 Pet. ii. 1.

Ψευδολόγος, οὗ, ὁ, from ψεύδομαι *to lie*, or ψεύδω *a lie*, and λόγος perf. mid. of λέγω *to speak*.—*A speaker of lies or falsehoods, a liar.* occ. 1 Tim. iv. 2. Aristophanes uses this word. [Ran. 1521. ed. Brunck.] See Wetstein. Comp. under ὑπόκρισις. [Ψευδολογία is found in Demosth. p. 933, 20. and 1098, 20. ed. Reiske.]

Ψεύδομαι. See under ψεύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, from ψεύδομαι *to lie*, or ψεύδω *a lie*, and μάρτυρ *a witness*.—*A lying or false witness.* occ. Mat. xxvi. 60. twice. 1 Cor. xv. 15.

Ψευδομάρτυρις, ὤ, from ψευδομάρτυρ. — *To bear false witness.* [Mat. xix. 18. Mark x. 19. xiv. 56, 57. Luke xvii. 20. Rom. xiii. 9. Exod. xx. 16. Deut. v. 20. Hist. Susann. 62.]

Ψευδομάρτυρία, ας, ἡ, from ψεύδω *a lie*, and μάρτυρία *a witness*.—*False witness.* occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφήτης, ου, ὁ, from ψεύδομαι *to lie*, or ψεύδω *a lie*, falsehood, and προφήτης *a prophet*.—*A false prophet, one who falsely assumes the character of a prophet, and that whether he pretends to foretell things to come, as Mat. xxiv. 11, 24. Mark xiii. 22; or only 'speaks falsehoods, or teaches false doctrines in the name of God, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. προφήτης.* [See also Luke vi. 26. Acts xiii. 6. Rev. xvi. 13. xix. 20. xx. 10. Jer. vi. 13. (for κερῶν *a prophet*.) xxi. 7—16. xxvii. 9. xxviii. 1. xxix. 1, 8. Zech. xlii. 2.]—Josephus, speaking of the *false Christs* and *false prophets* who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, de Bel. ii. 13, 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22. he says, πολλοὶ δ' ἤσαν ἐγκάθειτοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες, 'there were many prophets then suborned by the tyrants, to deceive the people, telling them that they ought to wait for help from God.' One of these also he calls by the very appellation, ΨΕΥΔΟΠΡΟΦΗΤΗΣ, de Bel. vi. 5, 2. See also Lardner's Large Collection of Testimonies, vol. i. p. 64. &c.

Ψεύδος, εος, ους, τό, from ψεύδω *to deceive*, or ψεύδομαι *to lie*.

I. *A lie, a falsehood.* John viii. 44. Compare 2 Thess. ii. 11. 1 John ii. 21, 27. Τίτρεσι ψεύδους *false, fictitious, pretended miracles*, 2 Thess. ii. 9. Comp. Vitringa on Rev. xiii. 13.

II. *Lying in general.* Eph. iv. 25.

III. *An idol, a vain or false idol*; in which sense ψεύδος is used by the LXX, Is. xlv. 20. occ. Rev. xxi. 27. xxii. 15. Compare Rom. i. 25. and see Elsner, Wolfius, Doddridge, and Macknight there. The learned Daubuz explains ποιῶν—ψεύδος, *making a lie*, Rev. xxi. 27. by *making idols*, to worship them, and contriving *false miracles* to give them authority, and thereby seduce others to join in the same *idolatry*. See also Vitringa on Rev. [Others (as Schleusner, &c.) give ψεύδος in Rev. xxi. 27. and xxii. 15. the sense of *iniquity*. It denotes, they say, *perverse-ness*, just as ἀλήθεια denotes *uprightness* and *integrity*.]

Ψευδοχριστός, οὗ, ὁ, from ψεύδομαι *to lie*, or ψεύδω *a lie*, and Χριστός *Christ*.—*A false Christ, one who falsely pretends to be the Christ or Messiah.* occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. Tillotson, Sermon. vol. iii. p. 552. fol. that "Josephus mentions several of these *false Christs*; of whom, though he does not expressly say that they called themselves the *Messias*, yet he says that which is equivalent, that they undertook to *rescue the people from the*

<sup>1</sup> See Waterland's Importance of the Doctrine of the Trinity, p. 148. &c. 2nd edition.

Roman yoke, which was the thing which the Jews expected the *Messias* should do for them." Comp. Luke xxiv. 21. and see Grotius in Mat. xxiv. 6. Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 279. 8vo, and Lardner's Large Collection of Testimonies, vol. i. p. 68.

## ΨΕΥΔΟ.

I. To deceive. But it occurs not in the active voice in the N. T.

II. Ψεύδομαι, mid. to *lie*, to *speak falsely* or *deceitfully*. [Mat. v. 11. Rom. ix. 1. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. 1 John i. 6. Rev. iii. 9. Lev. xix. 11. Prov. xiv. 5. Eccles. vii. 13. It is followed by *κατά* in James iii. 14. and by *εἰς* in Col. iii. 9. *μὴ ψεύδισθαι εἰς ἀλλήλους*, *lie not one to another*, E. T. Others translate it, *against* or *to the injury* of one another, i. e. calumniate not one another. Comp. Susann. 55.]

III. With a dative following, to *lie to*. Acts v. 4. [Pa. lxxviii. 36.]

IV. With an accusative following, to *lie to*, or *impose upon*. Acts v. 3. "Bos has abundantly shown that *ψεύσασθαι τινα* signifies to *lie to a person*, or *impose upon him* (Bos, Exercit. p. 73, 4)." Doddridge. As I have not Bos's work by me, I know not whether he produces from Aristophanes, Nub. 260. *οὐ ΨΕΥΣΕΙ γὰρ ΜΕ*, 'you will not impose upon me;' and from Josephus, Ant. xiii. 1, 5. 'Bacchides being angry with the deserters, *ὡς ΨΕΥΣΑΜΕΝΟΙΣ ΑΥΤΟΝ καὶ ΤΟΝ ΒΑΣΙΛΕΑ*, as having *lied to* him, or *attempted to impose upon him* and *the king*, took and put to death fifty of the principal of them.' See more in Wetstein. [In Acts v. 3. it must be taken in the sense of *endeavouring to impose upon*. The passive voice occ. Wisd. xii. 24. *νηπίων διεγνῶν ἀφρόνων ψευσθέντες*, *being deceived like senseless children*, which Bretschneider translates thus, "*abnegantes pœnas idololatricæ, quasi nullæ essent*." This is a sense which the words can hardly by any torture bear.]

Ψεύδωμαι, ου, ὁ, ἡ, from ψεύδομαι to *lie*, and ὄνυμα Æolic for ὄνομα a name.—*Falsely named* or *called*. occ. 1 Tim. vi. 20. So Plutarch, φιλόσοφος — ΨΕΥΔΟΥΜΟΣ, 'a philosopher *falsely so called*.' See Wetstein. [Schleusner says, that the apostle alludes to the corrupted Jewish theology of his day. He says, that Tittmann (Tract. de Vestigiis Gnosticorum in N. T. frustra quesitis, p. 137. et seq.) has shown at great length, that St. Paul cannot here allude to the gnostics, as they belonged to a later age than the apostolic.]

Ψεῦσμα, ατος, τό, from ἱψυσμαι perf. pass. of ψεύδω.—A *lie*, *falsehood*. occ. Rom. iii. 7.

Ψευστής, ου, ὁ, from ἱψυσται 3 pers. perf. pass. of ψεύδω.—A *liar*, a *false speaker*. [John viii. 44, 45. Rom. iii. 4. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4, 22. iv. 20. v. 10. Ps. cxvi. 11. Prov. xix. 22. (where some copies read *ψευδής*.) Eccles. xv. 8.] See Campbell's Prelim. Dissertat. p. 94.—On Tit. i. 12. Wetstein has from the Greek writers abundantly confirmed the character of *liars*, with which St. Paul brands the Cretans.

Ψηλαῖω, ῶ, from ἔψηλα, 1 aor. of ψάλλω to *touch lightly*, and ἀψάω to *feel, handle*, which from ἀψή *touch, feeling*, and this from ἀπτομαι to *touch*, which see.

(684)

I. To *feel, handle*. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18. where see Whitby and Doddridge; Worsley renders *ψηλαφωμίνω* *tangible*, and refers to Exod. xix. 12. [Others render it *smell*, q. d. *touched by God*. Comp. Ps. civ. 32. ὁ ἀρ-  
ρόμενος τῶν ὀρίων καὶ καταψύχονταί, *he touched the hills, and they smoke*. See also cxliiv. 5. and comp. Exod. xix. 18.]—The LXX have used it several times in this sense for the Heb. נָפַח [as Gen. xxvii. 13, 21, 22. Judg. xvi. 27. &c.]

II. To *feel* or *grope* for or *after*, as persons blind or in the dark. Acts xvii. 27. See Grotius and de Dieu in Pole Synops. Elsner and Woldius on the place, and Wetstein on Luke xxiv. 39. the last of whom shows that the Greek writers use it in like manner with an accusative for *groping after*, and particularly cites Socrates in Plat. Phæd. (§ 47. ed. Forster,) applying it figuratively to the natural philosophers of his time, as St. Paul does to the heathen in general, with respect to divine knowledge, *ὃ δὴ μοι φαίνεται ΨΗΛΑΦΟΥΝΤΕΣ οἱ πολλοὶ ὥσπερ ἐν σκότεινῳ*. [See Wyttenbach in loc. p. 260.] The LXX apply it in this latter sense also, with an accusative following, for the Heb. נָפַח Is. lix. 10. and absolutely for the Heb. נָפַח Deut. xxviii. 29. Job v. 14. Comp. xii. 25.

Ψηφίζω, from ψήφος a *small stone*, or *pebble*, used by the *ancients*, particularly by the Greeks and Egyptians, in their *arithmetical calculations*, and thence a *computation, calculation*.—To *reckon, compute, calculate*, which last word is from the Latin *calculus*, of the same import as the Greek ψήφος. occ. Luke xiv. 28. Rev. xiii. 18.

ΨΗΦΟΣ, ου, ἡ. Scapula derives it from ψῆν (λεπτύνω) to *attenuate* (which see under πριψημα).

I. A *small stone*, or *pebble*. occ. Rev. ii. 17. where there seems an allusion to the ancient custom among the Greeks of *absolving with a white stone*, or *pebble*, and condemning with a *black one*. This Ovid expressly mentions as the method of proceeding in criminal cases at Argos, Metam. xv. 42, 3.

*Mos erat antiquus, niveis atrique lapillis,  
His damnare reos, His absolvere culpa.*

Comp. Plut. Apophthegm. t. ii. p. 186. E. cited by Wetstein, and see Elsner, and Doddridge's note. [Hesych. λευκή ψήφος, παροιμία ἐπὶ τῶν ἐθέλωνων — ζώντων. Bretschneider quotes a different explanation of Rev. ii. 17. from Eichhorn on the Rev. p. 106. The Roman emperors, during the games they exhibited, used to throw among the people ψήφοι or *tesseræ*, with the name of something (as slaves, corn, &c.) inscribed on each. Those who obtained these *tesseræ* received from the emperor what was denoted by the inscriptions on them. See Xiphilin. de Sumpuosis Tit. Ludis, p. 228. Eichhorn imagines the apostle to allude to this custom. Others suppose an allusion to the choosing of magistrates by lot, and the use of ψήφοι in *casting lots*.] Hence

II. A *vote, suffrage, voice*. occ. Acts xxvi. 10. Comp. καταψήφω II. [See Joseph. A. J. x. 4, 2.

<sup>1</sup> So Herodotus, ii. 36. says of both these people λαγίζονταί ΨΗΦΟΙΣ, 'they calculate with little stones.' See also Mon. Goguet's Origin of Laws, &c. vol. i. p. 214, 222. edit. Edinburgh.



ἐτι τὸ μὲν θεῖον ἦν κατ' αὐτῶν ψῆφον ἡνεγκεν, &c.; also iii. 3, 2. Thuc. i. 40. iii. 82. Ψῆφος occ. in the LXX for a *monse*. Exod. iv. 25. Lam. iii. 16. Eccles. xviii. 10.]

Ψιθυρισμός, οὗ, ὁ, from ψιθυρίσμαι perf. pass. of ψιθυρίζω to *whisper*, which from ψιθυρός a *whisperer*, and this, like the Latin *susurrus*, French *chucheter*, and Eng. *whisper*, seems a word formed from the sound.—A *whispering*, particularly of *detraction*. Sophocles in Ajax, 148. uses ΨΙΘΥ. ΡΟΥΣ λόγους in the same view. See more in Wetstein. occ. 2 Cor. xii. 20. [Eccles. x. 11. Suidas, ψιθυρισμός· ἡ τῶν παρόντων κακολογία παρὰ τῷ ἀποστόλῳ.]

Ψιθυριστής, οὗ, ὁ, from ψιθυρίσται 3 pers. perf. pass. of ψιθυρίζω, which see under the last word.—A *whisperer*, a *secret detractor*. occ. Rom. i. 30. where see Wetstein and Kypke. [Ψιθυρίζω, occ. Ps. xli. 7. Eccles. xxi. 28. comp. xii. 18. and ψιθυρός in Eccles. v. 14. xxviii. 13.]

Ψυχίον, ου, τό, from ψιξ, ψυχός, ἡ, a *crumb of bread*, a  *morsel of crumbled bread*.—A *little crum*. occ. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. [Ælian, V. H. xiii. 26. calls *fragments* or *crumbs*, τὰ ἀποκίπποντα τοῦ ἄρτου θρύμματα (where see Kuhn's note on the word ἄρτος). See Buxtorf, Lex. Talm. et Rabbin. p. 1406. 1845.]

Ψυχή, ἥς, ἡ, from ψύχω to *refresh with cool air*, also to *breathe*, which see. Thus Chrysippus in Plut. de Stoic. Repug. t. ii. p. 1052. F. is of opinion, τὸ βροῦς ἐν τῇ γαστρὶ φύσει ρεῖσθαι καθ' αὐτὸν. 'Ὅταν δὲ τεχθῇ, ΨΥΧΟΜΕΝΟΝ ὕΠΟ' ΤΟΥ' ΑἸΘΡΟΣ, καὶ στομούμενον, τὸ πνεῦμα μεταβάλλειν, καὶ γίνεσθαι ζῶον' ὅθεν οὐκ ἀπὸ τρόπου τὴν ΨΥΧΗΝ ὀνομάσθαι παρὰ τὴν ΨΥΞΙΝ, 'that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, being *refreshed* and *hardened by the air*, it breathes and becomes an animal; so that *ψυχή* may not improperly be derived from ψύξις *refrigeration*.'

I. *Breath*, according to Hesychius. [In Luke xii. 20. Acts xx. 10. 1 Cor. xv. 45. Rev. viii. 9. and LXX, Gen. i. 20, 30. xxxv. 18. Schleusner gives it the sense of *halitus vitalis et animalis, qui ore et naribus ducitur et emittitur, et cujus respiratio causa vitæ est*.]

II. *Animal life*. Mat. vi. 25. x. 30. Compare Luke xii. 20. Mat. xvi. 25, 26. and Doddridge there. [See Mat. ii. 20. Mark iii. 4. Luke vi. 9. xii. 23. John x. 11—17. xiii. 37, 38. xv. 13. Acts xv. 26. xx. 14. xxvii. 10. (On Mark viii. 35. and the parallel passages to it, see No. V.) Exod. iv. 19. 1 Sam. xxiv. 11. 2 Sam. xix. 5. 1 Kings i. 12. &c. &c.] This sense is usual in the best Greek writers. Thus Xen. Cyrop. iv. p. 218. ed. Hutchinson, τὰς ΨΥΧΑΣ περιποιήσασθαι, 'ye have preserved your *lives*.' Id. p. 238. τὸν μόνον μοι καὶ φίλον παῖδα ἀφελήτο τὴν ΨΥΧΗΝ, 'he hath deprived my dear and only son of *life*.' Comp. Rev. viii. 9. and under ἀπολύω II.—Δοῦναι ψυχὴν, to *give, surrender one's life by actually laying it down in death*, Mat. xx. 28. Mark x. 45. Elsner in Mark, and Wetstein in Mat. cite two passages of Euripides where the phrase is used in the same sense. [Eur. Phœn. 1012. ed. Pora. ψυχὴν δὲ ὥσω τῆσδ' ὑπερθανεῖν χθονός, and Heracld. 551. ed. Elmal.] See also (686)

Kypke on Mat. παραδοῦναι τὴν ψυχὴν ὑπὲρ, to *hazard one's life for the sake of*, Acts xv. 26. where Wetstein cites from Libanius, ΕΠΕΔΩΚΕ ΤΗΝ ΨΥΧΗΝ ὕΠΕΡ ἡμῶν, 'he gave up his life for us.' Homer in like manner uses ΨΥΧΗΝ παραβαλλόμενος for exposing one's *life*, Il. ix. 322. and Odys. iii. 74. ΨΥΧΑΣ παρθίμενοι, 'exposing their *lives*.'

III. *A living animal, a creature or animal that lives by breathing*. 1 Cor. xv. 45. Rev. xvi. 3. This seems an Hellenistical sense of the word, in which it is often used by the LXX for the Heb. נֶפֶשׁ.

IV. *The human body, though dead*. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10. for the Heb. נֶפֶשׁ, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6. [Others, as Schleusner, &c. take *ψυχή* in Acts ii. 27. for the disembodied spirit of our Saviour. Comp. 1 Pet. iii. 18—20. and see Horsley's Sermon on this latter passage, vol. ii. Sermon. xx. Comp. 1 Kings xvii. 21.]

V. *The human soul or spirit*, as distinguished from the body. Mat. x. 28. where see Wetstein. Comp. Mat. xxvi. 38. John xii. 27. [We may remark, that the soul being the essentially immortal part of man, being that through which he is destined for heaven, the word *ψυχή* is often used with reference to man's salvation. Thus the loss of his soul will mean the loss of eternal salvation, and this phrase is sometimes found in the same verse with *ψυχή*, used for *life*, as in sense II. See John xii. 25. and Tittmann's notes (comp. Mat. x. 39. xvi. 26. Mark viii. 35). See also Heb. x. 39. xiii. 17. 1 Pet. i. 9. ii. 11.] On Acts iv. 32. Kypke shows that *μία ψυχή* in the Greek writers denotes the intimate consent and agreement of friends, and Elsner cites a passage from Aristotle, who mentions it even as proverbial in this view. [Comp. LXX, 1 Chron. xii. 38. Diog. Laert. v. 11. ἰππηθεὶς τὶ ἰστί φιλος; ἴφη, μία ψυχή δύο σώμασιν ἑνοικουσα.]

VI. *The human animal soul*, as distinguished both from man's body, and from his πνεῦμα, or spirit breathed into him immediately by God. (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12. and under πνεῦμα II. [See Horsley's Sermon before the Humane Society, (vol. iii. Sermon. xxxix.) and Thom. Mag. voc. *ψυχή*. In the passage from 1 Thess., however, πνεῦμα and *ψυχή*, though found together, are perhaps not to be accurately distinguished any more than our words *heart* and *mind*, or *heart* and *soul*, which are often found joined together. They may be taken together for all the powers exercised by man's spirit, whether of intellect, of will, or of desire. Schleusner, who appears to adopt the above interpretation, refers to his own treatise on the word πνεῦμα, p. 17. to Krebs, Obs. Flav. p. 346. and to Altman. Tractatus de Spiritus et Animæ Integritate et de Differentia quæ inter vocem Πνεῦμα et Ψυχὴ in hoc (1 Thess. v. 23.) et aliis Epistolarum Pauli locis ponenda est. Bern. 1746.]

VII. *The mind, disposition*, particularly as denoting the *affections*. See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2. [See Ephes. vi. 6. Col. iii. 23. Phil. i. 27. Heb. iv. 12. vi. 19. xii. 3. 1 Pet. i. 22. 2 Pet. ii. 8, 14. Rev. xviii. 14. Deut. xxvi. 16. 1 Chron. vi. 38. xv. 12. xxxiv. 3. et

al. freq. We may perhaps refer hither passages such as Luke i. 46. *μαγνύει ἡ ψυχὴ μου τὸν Κύριον* where the soul is used as being the seat of the *affections*, unless these phrases are taken, as Schleusner takes them, as pleonastic, or a mere periphrasis for a person. See Mat. xii. 18. xxvi. 38. Mark xiv. 34. Luke xii. 19. Heb. xii. 38.] Raphaelius, on Mark xii. 30. shows that the phrases *ΕΞ 'ΟΑΗΣ ΤΗΣ ΔΙΑΝΟΙΑΣ* and *ΕΞ 'ΟΑΗΣ ΤΗΣ ΨΥΧΗΣ* are used by Arrian, and the latter by M. Antoninus. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under *Διάω*, *Κύριος*, and *χάρις*, and see Mrs. E. Carter's excellent Introduction to her Translation of Arrian's Epictetus, § 40. Comp. Wetstein on Mat. xxii. 37. and Elsner on Mark xii. 30.

VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13. where see Vitringa, and Ezek. xxvi. 13. Heb. and LXX.—Thus it is often used by the LXX for the Heb. *נֶפֶשׁ*, as Gen. xii. 5. xiv. 14. xlv. 15, 18, 23, 26—28. Exod. xii. 4. Lev. xviii. 29. et al. freq. I would not, however, be positive that this is a mere Hebraical or Hellenistical sense of *ψυχή*; for Elsner, on Acts ii. 41. has produced some passages from the best Greek writers where the plural seems to be applied in the same manner. Comp. Raphaelius on Acts ii. 43. and Kypke on ver. 41. [The passages usually quoted are Polyb. viii. 5. Eur. Hel. 52. Phœn. 1309, 1315. See, however, Vorst. de Hebraismis N. T. ch. iv. 2. p. 117—125. ed. Fischer. On Rev. xviii. 13. see Pole's Synopsis. Schl. explains it of *slaves*, comparing Gen. xii. 5. In Luke ix. 56. *ψυχὰν ἀνθρώπων* is used for *men* simply.]

IX. In Rev. vi. 9. the *souls* of those who had been slain for the Word of God, and for the testimony, which they held, are represented as being *under the altar*, in allusion to the blood of the sacrifices, which, according to the Levitical service, used to be poured out upon the altar of burnt-offerings, (Lev. i. 5. Deut. xii. 27.) and part of which consequently ran *under the altar*. The blood is likewise called *ψυχή* in the LXX, Lev. xvii. 11, 14. Deut. xii. 23. et al. corresponding to the Heb. *נֶפֶשׁ*; and even this sense is not peculiar to the Hellenistical style, for in Aristophanes, Nub. 711. *τὴν ΨΥΧΗΝ ἐκπίνουσι* means 'they drink my blood;' and Virgil applies *anima* in like manner, Æn. ix. 349.

*Purpuream vomit ille animam—*  
He vomits forth his purple soul.

See Vitringa and Daubuz on Rev.—*Ψυχή* is used in a great number of passages of the LXX, and most commonly answers to the Heb. noun *נֶפֶשׁ*, which is derived from the verb *נָשַׁח* to breathe, as *ψυχή* from *ψύχω* to refrigerate.

**1.** *Ψυχικός, ὁ, ὄν, from ψυχή.*

I. *Animal or sensual*, as opposed to spiritual, i. e. endowed or directed by the Holy Spirit. occ. 1 Cor. ii. 14. James iii. 16. Jude 19. [*Natural, ψυχική*. It is the word the apostle St. Paul useth, 1 Cor. ii. *ἀνθρώπος ψυχικός*, naming the

natural man by his better part, his soul; intimating that the soul, even in the highest faculty of it, the understanding, and that in the highest pitch of excellency to which nature can raise it, is blind to spiritual things." Archbp. Leighton's Sermon on Heavenly Wisdom. Suid. *Ψυχικός ἀνθρώπος ἐκ ψυχῆς καὶ σώματος ὁ ἀνθρώπος ὅταν μὲν οὖν πρᾶττῃ τὶ τῶν τῷ θεῷ δοκούντων, πνευματικὸς λέγεται, καὶ οὐκ ἀπὸ τῆς ψυχῆς ὀνομάζεται, ἀλλ' ἀπ' ἑτέρας μίζαντος τιμῆς, τῆς ἀπὸ τοῦ πνεύματος ἐνεργίας· οὐ γὰρ ἀρετὴ ἡ ψυχὴ εἰς καθάρσιον, εἰ μὴ ἀπολαύσει τῆς τοῦ πνεύματος βοηθείας· ὥστε δι' σαρκικὸς ἀνθρώπος λέγεται ὁ τῷ σαρκὶ δουλεύων· οὗτω ψυχικὸν καλεῖ ὁ ἀπώστολος τὸν τοῖς ἀνθρωπικαῖς λογισμοῖς τὰ πράγματα ἐκτιμῶντα καὶ τὴν τοῦ πνεύματος ἐνεργίαν μὴ δεχόμενον, &c.]*

II. *Animal*, as distinguished from *spiritual* or *glorified*. occ. 1 Cor. xv. 44, (twice,) 46. See Vitringa, Obs. Sac. iii. 11, 5.

**ΨΥΧΟΣ**, *σος, ους, τό.*—*Cold.* occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. [Gen. viii. 22. Job xxxvii. 9. Ps. cxlvii. 17. Song of the Three Children, 44.] Harmer, Observations, vol. i. p. 25. remarks that Bishop Pococke not only describes himself, an Arab's wife, and some other people, as *sitting by a fire* on the 17th of March, but goes further; for he says that *in the night of the 8th of May* the sheik of Sephoury (a place in Galilee) made them a *fire* in a ruined little building; and *sent* them boiled milk, eggs, and coffee; the fire, therefore, was not designed for preparing their food, but for warming them. No wonder, then, that the people who went to Gethsemane to apprehend our Lord, thought a *fire of coals* a considerable refreshment at the time of the passover, (John xviii. 18.) which must have been earlier in the year than the 8th of May, though it might be considerably later than the 17th of March.

**Ψυχρός, ὁ, ὄν, from ψύχω.**

I. *Cold, not having heat.* Mat. x. 42. where observe that *ψυχροῦ* is used elliptically for *ψυχροῦ ὕδατος*, as this adj. is likewise in the Greek writers. Thus Plutarch, de Garrul. p. 811. C. **ΨΥΧΡΟΥ** κύλικα 'a cup of cold,' water namely; and Epictetus, Enchirid. cap. 36. *μὴ ΨΥΧΡΟΝ πίνειν*, 'not to drink cold water;' see more in Wetstein, and comp. Mark ix. 41. under *ὕδωρ* I. [Prov. xxv. 26. Eccles. xliii. 20. Herod. ii. 37. λούνται δι' δις τῆς ἡμέρας ἑκάστης ψυχρῷ, &c. Joseph. A. J. vii. 7, 1. *Frigida* or *gelida* is similarly used in Latin. See Sueton. Claud. § 40.]

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal*. Rev. iii. 15, 16.

**Ψύχω**, from *ψύχω*.

I. *To cool, refrigerate*, as with cool air. [LXX, Jerem. viii. 2. *καὶ ψύξουσιν ἀπὸ πρὸς τὸν ἥλιον καὶ τὴν σελήνην*, &c.; where it seems merely to denote exposure before the sun and moon, &c. It may have this meaning, because exposure to the air is a means of cooling. Others make it mean to dry, as Hesychius, *ψύχουσι ἐπαρῶσι*. See Num. xi. 32. In Jer. vi. 7. Biel takes it to mean *bubbling forth* like a fountain.]

II. *Ψύχομαι*, pass. *to be cooled, to grow cool* or *cold*, in a spiritual sense, as Christian love. Mat. xxiv. 12. Josephus, de Bel. v. 11, 4. in like manner applies the V. active to *hope*: *τὸ ἐμψύχω*.

βάν—ΕΨΥΞΕ τὴν ἰλιπδα, 'what had happened cooled their hope.'

Ψωμίζω, from ψωμός. See under ψωμίον.

I. To feed, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙΖΕΙΝ τὰ βρέφη, and in Porphyry pigeons ΨΩΜΙΖΟΥΣΙ τὰ νεόττια. [Porph. de Abst. iii. 23.] See the passages in Wetstein on 1 Cor. xiii. 3. [Num. xi. 4, 18. Deut. viii. 3, 16. xxxii. 13. Ez. xvi. 19. Eccles. xxix. 26. et al.]

II. To feed in general. Rom. xii. 20.

III. To spend in feeding others, to divide, as it were, into mouthfuls for feeding others. 1 Cor. xiii. 3. [Is. lviii. 14.]

Ψωμίον, ου, τό, from ψωμός the same, which from ψάω, ψῶ, to break into bits.—A morsel or piece of food, particularly of bread. Thus used in Diogenes Laertius, (cited by Wetstein, whom see,) as ψωμός likewise is by Xen. Mem. Socr. iii. 14, 5. oec. John xiii. 26, 27, 30. Comp. under τρυβλίον. [Ψωμός occ. LXX, Ruth ii. 14. 1 Sam. xxviii. 22. 1 Kings xvii. 11. Job xxii. 7.]

ΨΩΧΩ.

I. To break to pieces. Thus Scapula and Minert, "in frusta comminuo."

II. To rub, as ears of corn, in order to force out the grains, confrioc. So Theophylact explains ψάχοντες by τρίβοντες. oec. Luke vi. 1.

## Ω.

Ω, ω, Omega, Ο μέγα, i. e. Ο great or long, namely, in sound, so called to distinguish it from Ο, Omicron, which see. It is the last of the five additional letters, and of the Greek alphabet. It has been already remarked, under the letter Ο, that it appears from ancient inscriptions that the old Greeks had but one character for their Ο, whether pronounced long or short: and it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from Ο; and it has been often observed that ω is, as it were, composed of two ο's.

I. Ω being the last letter of the Greek alphabet, is opposed to Α, Alpha, the first, and is applied to Christ, as being the end or last. oec. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. Ο! ω! an interjection, generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. [See Matth. Gr. Gr. § 65.] It is used

1. In compellation or addressing, Ο. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In admiration. Rom. xi. 33.

3. In upbraiding or reproving. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10. et al.

\*Ωδε, an adv. of place, q. d. ἐν τῷδε in this, τόπω place, namely, from ὅδε this, this here.

1. Here, in this place. Mat. xii. 6, 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the Mosaic dispensation. [In Rev. xiii. 10. Schl. translates ὡς in hoc statu, in hoc rerum conditione, and in Rev. xiii. 18. xiv. 12. xvii. 9. in hac re.] —Τὰ ὡδε πράγματα οὐ πρᾶχθιντα, namely, 'the things which are done here.' Eng. Translat. Col. iv. 9.—Ὡςθε ἢ ὡδε, here or there. Mat. xxiv. 23.

II. Hither, to this place, Mat. viii. 29. xiv. 18. Rev. iv. 1.

\*Ωδῆ, ἥς, ἡ, from \*Αοιδῆ the same, (ao being contracted into ω, and the ε subscribed,) which from αἰδῶ to sing. See \*Αιδῶ.—A song. Eph. v. 19. [Rev. v. 9. xiv. 3. Exod. xv. 1. Judg. v. 12. 1 Kings iv. 32. &c. See Spanheim, Comm. in Callim. Hymn. in Jov. vs. 1.]

\*Ὠδίν, ἱνος, ἡ, from ὀδύνη, which see.

I. Labour, travail, pain of a woman in bringing forth. 1 Thes. v. 3.

II. Grievous and acute sorrow or affliction, which is often in the Ο. T. compared to that of a woman in travail, as Ps. xlviii. 6. Is. xiii. 8. Jer. vi. 24. xiii. 21. xxii. 23. et al. Homer uses the same comparison, Il. xi. 269. &c. oec. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. עֲרֵב signifies both pains and cords or snares; and the LXX having several times rendered the Heb. עֲרֵב by ὀδίνες θανάτου, as Ps. xviii. 4. (comp. v. 2 Sam. xxii. 6.) Ps. cxvi. 3. some learned men have thought, that in Acts ii. 24. St. Luke imitated the same manner of expression, and that τὰς ὀδίνας τοῦ θανάτου should be there rendered the cords or bands of death. But it must be confessed that in the LXX we do not meet with the complete phrase, λύειν ὀδίνας θανάτου, and that in the Greek writers λύνειν and ἀπολύνειν ὀδίνας denotes loosing, and so putting an end to, the pangs of parturition, as Wetstein has shown, who also cites Theophylact's comment on the place, εὐ δεῖ ΑΥΣΙΝ ΟΔΙΝΩΝ ΤΟΥ ΘΑΝΑΤΟΥ τὴν ἀνάστασιν προσηγόρευσεν, ἵνα εἰπῇ ἔρῃξε τὴν ἱκνον καὶ ὀδίνουσαν γαστέρα τοῦ θανάτου, ὥσπερ ἐκ οὐλίας τινὸς ὀδινόουσης φημι δὴ τῶν θανάτου δεσμῶν ἀναδύντος τοῦ Σωτῆρος. 'He hath rightly styled the resurrection a loosing of the pangs of death, as if he had said, he had burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb.' Between these two interpretations the reader will decide for himself<sup>1</sup>. [Suid. ὀδίνες θανάτου, καὶ παγίδες οἱ θανατηφόροι κίνδυνοι.— ὀδίνες καλοῦνται αἱ πρὸ τοῦ τοκετοῦ τῆς τιεκτούσης ὀδύναι· τοιγαροῦν ἐκ τῆς μεταφορᾶς ταύτης ὀδίνες ἄδου προσαγορεύονται, αἱ αὐτῇ προσπι-

<sup>1</sup> Since writing the above, I have observed that the learned Vitringa, Comm. in Is. xxvi. 19. t. ii. p. 71. concurs with the latter interpretation, in these words: "Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde terra et terræ viscera quæ faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quam prægnans femina partum, qui secundum naturæ legem erumpere nititur; ut eum potius ejiciat quam emittat."

λάλουν τῷ θανάτῳ παρασκευάζουσαι συμφοράς. See Kypke, Obs. Sac. vol. ii. p. 14. In *Æl. H. A.* xii. 5. τοὺς τῶν ὀδίνων λύσαι δεσμούς is used of *parturition*.

'Ὀδίνω, from ὀδίν.

I. Intransitively, *to be in pain, as a woman in travail*. Gal. iv. 27. Rev. xii. 2. in both which texts it is applied spiritually to the Church. [Is. xxi. 4. xiv. 10. liv. 1. Song of Solomon, vii. 5. et al.]

II. Transitively, with an accusative, *to travail in birth of, to be in labour with*. Gal. iv. 19. where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, οὗς πάλιν ὀδίνω, of whom I travail in birth *again*, says he. So Scapula cites from Euripides, πρὶν ὈΔΙ-ΝΟΥΣ' ἙΜΕ', 'she who before *travailed of me*.'

'ΩΜΟΣ, ου, δ. Mintert derives it from ὠλω to *carry*.—*The shoulder*. occ. Mat. xxiii. 4. Luke xv. 5. [Gen. xxi. 14. Judg. ix. 48. 1 Sam. xvii. 6. et al.]

['Ὀν, οὖσα, ὄν. Gen. ὄντος, ὄσσης, ὄντος. The participle present of εἶμι *to be*, (which see,) or, perhaps, more strictly speaking, of the old verb ἔω *to be*, for ἴων, ἰούσα, ἰόν, which is often used in the Ionic and poetic writers.]—*Being*. It is used very frequently in the N. T., but I shall only take notice of a particular passage or two wherein it occurs. Αἱ δὲ ΟΥ' ΣΑΙ ἔξουσία, then, Rom. xiii. 1. is used for the powers or magistracies in *being* or *actually possessed* of authority. Herodotus applies τιμὰς ΕΟΥ' ΣΑΣ exactly in the same sense, i. 59. See Raphelius on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. יהוה *Jehovah*, Rev. i. 4, 8. xi. 17. (comp. iv. 8. and Exod. iii. 14. in LXX.) ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *he who is, and which was, and who is to come*, where the ὁ before ἦν was must be of the *neuter* gender, though the other two ὁ's are *masculine*; and observe what another extraordinary construction there is ch. i. 4. ἀπὸ ΤΟΥ' Ὁ' ὈΝ. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of Jehovah, in the describing of whom, all, even inspired, language must fail—This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8. as the *incommunicable* name Jehovah often is in the O. T. Comp. Heb. and Eng. Lexicon under יהוה III.

ὄψω 'ὈΝΕ'ΟΜΑΙ, οὔμαι, depon.—*To buy*. occ. Acts vii. 16. [Æsop. Fab. 75. Paus. iii. 4. 4. Athen. vi. p. 91.]

ὄον, οὖ, τό.—*An egg*, which is laid by birds, and produces their young. occ. Luke xi. 12. [Deut. xxii. 6. Job xxxix. 14. Is. x. 14. for ὄον. Lucian, Dial. Deor. xx. 20. Æsop. Fab. 24.]

ὄΠΑ, ας, ῥ.

I. [Time, i. e. a certain and definite space of time, particular time. Mat. viii. 13. ix. 22. x. 9. xviii. 1. xxvi. 45. Luke vii. 21. John iv. 21, 23. xii. 23. xiii. 1. 1 John ii. 18. Rev. iii. 10. In Luke xxii. 53. *this is your time*, i. e. *this is the reasonable opportunity for you*. In John ii. 4. the

meaning is the *suitable time for me to act*. Comp. vii. 30. viii. 20. and Rev. xiv. 15; where some say *the season, time of year*, as in Polyb. iii. 78, 6. Ælian, V. H. ii. 14. ix. 9. Plato, Phileb. sect. 56. Æsch. Socr. Dial. iii. 20. See Valck. on Eur. Phœn. p. 292. In Mark xiv. 35. John xii. 27. it denotes the *time of calamity*, fixed by God. Schl. also puts John vii. 30. viii. 20. under this head. In Num. ix. 2. ὥρα is the *fixed time*. Comp. Job xxxvi. 28.] In Rom. xiii. 11. Wolfius and Weststein cite from Plato, Apol. Socr., the similar expression "ἩΔΗ ὄΠΑ ΑΠΙΕΝΑΙ ἡμοί. [Add Plat. Phæd. 63. Xen. Mem. iii. 5, 7. Eur. Phœn. 1612.]

II. A short time. John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. Philem. 15. [Schl. adds John v. 35. Gal. ii. 5.]

III. It denotes the *day, or time of day*. Mat. xiv. 15; where Raphelius cites from Polybius, "ἩΔΗ δὲ τῆς ὄΡΑΣ συγχευομένης, the *day now closing*; and οὗτ' ὁ καὶ τὴν ὄΡΑΝ εἰς ἡμέραν συγχεύειν, 'because the *day* was closing towards the evening.' On Mark vi. 35. the same learned critic remarks that ὥρα πολλή is used as *multa dies* in Latin, and may signify a *great part of the day*, either *already past*, or *yet remaining*; but that in this text the particle ἥδη shows it is used in the former sense. Weststein produces a similar expression from Dionysius Halicarn. ἐμάχοντο καὶ διήμερον ἄχρι ΠΟΛΛΗΣ ὄΡΑΣ ἐσθόμενος ἀγωνιζόμενοι, ἕως ἣν νῆξ ἐπὶλαβούσα διέσπεν αὐτούς, 'they engaged, and continued bravely fighting till *very late*, when the night coming on parted them.' Comp. Kypke. [The same phrase occ. Gen. xxix. 7. See Dem. 541. penult. Wahl construes 1 Cor. iv. 11. *up to the present day*; but why should it not be, *to the present hour* ?]

IV. An hour, the *twelfth part of an artificial day*, or of the time that the sun is above the horizon. See Mat. xx. 3, 6, 9, 12. John xi. 9. xix. 14. Comp. under ἔκρογ. [Add here Mat. xiv. 36, 42, 50. xxvi. 40. xxvii. 44, 46. Mark xv. 34, 37. Luke xii. 39, 40, 46. xxiii. 59. xxiii. 44, 45. John i. 40. iv. 6. Acts ii. 15. iii. 1. x. 30. It may be mentioned here, that, previously to the captivity, the Jews, like the early Greeks, divided the day into three parts, *morning, midday, and evening*, but that after the captivity they adopted the division into twelve hours. The old Jews also, like the old Greeks, divided the night into three watches; but after the Roman conquest into four, like their masters.]

ὄπατος, α, ου, from ὥπα, [flower of one's age, or beauty, as in Ælian, V. H. i. 11. or from ὥρα *season of the year*, whence ὄπατος comes to signify *seasonable*, and is thence used of ripe fruits (Ælian, V. H. i. 31. Diod. Sic. iii. 69); and, as they are most beautiful when ripe, it comes to signify]

I. *Beautiful*. Mat. xxiii. 27. Acts iii. 2, 10. [It is used in this last place, of the gate of the Temple looking to the valley of Kedron, which was covered with Corinthian brass. See Joseph. B. J. v. 5, 2. Græv. Lect. Hesiod. p. 8. Wessel. ad Diod. Sic. p. 239. But see Kühnöl on the place. Is. lxiii. 1. Gen. xxvi. 7. 1 Kings i. 6.]

II. *Beautiful, amiable, desirable*. Rom. x. 14. [Is. lii. 7. See Song of Sol. iv. 3.]

ὄΠΥ'ΟΜΑΙ. It seems a word formed from the sound, like Eng. *roar*, Heb. רוּר, &c. *To roar*,

as a lion after his prey. (Compare λίων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. נָפֵץ. [Judg. xiv. 5. Jer. ii. 15. Zechar. xi. 3.] but in the profane writers is most commonly applied to the *opening* of dogs, or *howling* of wolves after their prey, though sometimes to the *roaring* of the lion, as by St. Peter. See Bochart, vol. ii. 730. and Wetstein, who cites from Apollonius, Argon. iv. 1339. ΑΕΨΝ Ως 'ΟΡΥ'ΕΤΑΙ. [See Theocr. Id. i. 71. ii. 35. Valck. on Ammon. p. 231.]

'Ως'.

[I. *As*, (i. e. in the way in which, *quomodo*), relatively, answering to οὕτως so, either expressed or understood. Mat. i. 24. vi. 10, 12, 29. viii. 13. x. 16, 25. xii. 13. xiii. 43. xvii. 2, 20. xviii. 33. xxi. 26. xxvi. 39. Mark iv. 26, 31. xii. 33. Luke xi. 2. xiv. 21. xv. 19. xxiv. 6. Acts vii. 51. viii. 32. xvii. 28. xxii. 5. xxiii. 11. Rom. v. 15, 18. ix. 29. 1 Cor. iii. 1, 5, 15. iv. 1. vii. 7. ix. 5. xiv. 33. 2 Cor. ii. 17. iii. 5. vii. 14. ix. 5. Phil. ii. 7, 12, 15. Col. ii. 6. 1 Thess. ii. 2, 4, 5. v. 2. 1 John ii. 27. et al. Hence it is used for]

[II. *How* (i. e. in what way). Luke vi. 4. xxiii. 55. xxiv. 35. Acts x. 38. Rom. xi. 2. Xen. Mem. i. 3, 1. An. ii. 1, 1.]

[III. It expresses *agreement* or *likeness*, i. e. either (1.) Real and actual agreement, (which meaning Hesychius and the Schol. on Soph. El. 1188. explain by οὕτως *truly*), *as*, *as being*. Thus in Phil. ii. 8. στήματι εὐρηθείς ὡς ἀνθρώπος, where it is not meant that Christ was found to be only *like* a man, but actually and truly to be one. See Mat. vii. 22. xiv. 5. xxi. 26. Luke xvi. 1. John i. 14. 1 Cor. v. 3. (twice) 2 Cor. ii. 17. Gal. iii. 16. 2 Pet. i. 3. or (2.) Supposed agreement, similarity, *as it were*. John vii. 10. 2 Cor. xi. 17. Philem. 14. (In 1 Pet. v. 8. it is simple similarity, *like*.) Hence mere pretences and false notions are often expressed by ὡς, and we may translate *as if*. See Acts xxiii. 15. xxvii. 30. Rom. iv. 17. 1 Cor. iv. 18. 2 Thess. ii. 2. ὡς δὲ ἡμῶν. 1 Pet. iv. 12. Ceb. Tab. 1 & 6. On Acts xxviii. 19. Hoogveen says, that if a negation precedes, it is not so much a supposed agreement which it signifies, as a false one which is denied. He translates οὐχ ὡς *non utpote*. The simple translation *not as having* gives nearly the exact force of the expression.]

[IV. 'Ως is an intensive, and is prefixed to superlatives, as in Acts xvii. 15. ὡς τάχιστα *as quick as possible*. Comp. Is. lii. 7. Ceb. Tab. 29. Lysias, 45, 4. Xen. Cyr. viii. 6, 18. Each. Socr. Dial. iii. 10. Valck. ad Eur. Phoen. p. 235. Connected with this is its use before adjectives and adverbs, where it expresses admiration, wonder, &c. and is rendered *how*! Rom. x. 15. xi. 33. 1 Thess. ii. 10. Ceb. Tab. 4, 6. Xen. Cyr. i. 3, 2.]

[V. When used with numbers, it indicates that they are *nearly*, though not quite exact, and is rendered *about*. This sense is clearly derived from sense III. See Mark v. 13. viii. 9. John i. 40. vi. 19. xxi. 8. Acts i. 15. v. 7. Ruth i. 4. 1 Sam. xi. 1. Polyb. i. 19, 5. Lysias, 639, 6. Xen. Cyr. i. 2, 1. Terent. Heaut. i. 1, 93. It may be remarked as curious, that the *exact* numbers, not

round ones, are used with ὡς in Acts xiii. 18 and 20.]

[VI. 'Ως, like other particles of the same kind in other languages, *simul*, *come*, *comme*, *as*, is used in expressing time, and denotes great proximity of time in two events; then it is rendered *as soon as*, Luke i. 23, 44. ii. 15. John ii. 9. Acts xxvii. 1. 1 Cor. xi. 34. (with ἄν) and so Rom. xv. 23. Phil. ii. 23. Thence it comes to denote time *simply*, and may be rendered *when*. See Luke v. 4. xi. 1. xii. 58. John iv. 40. Acts v. 24. Xen. Cyr. i. 4, 23. Thuc. v. 20. Schl. takes it in this sense in Gal. vi. 10. where Wahl makes it *since* or *because*. Hoogveen thinks it denotes *duration*, and may be rendered *whilst*. See Luke xii. 58. John ii. 23. Acts i. 10. xix. 21. In Mark ix. 21. it denotes the point of time from which any thing began, after πόρος χρόνος, *how long is it since?*]

[VII. Joined with ἐπὶ it means *towards*. Acts xvii. 14. Xen. Cyr. viii. 3, 25. An. vii. 6, 1. Polyb. i. 21, 4. Thuc. v. 3.]

[VIII. It is used for ὅτι after verbs of *saying*, and the like. *That*. Luke vi. 4. viii. 47. Xen. Mem. i. 1, 2. Also, after οἶδα, ἵστανται, &c. Acts x. 28. Rom. i. 9. Xen. Cyr. ii. 3, 22.]

[IX. It is joined with ὅτι in 2 Cor. v. 19. and xi. 21. In the first passage some consider ὡς ὅτι as equivalent to the simple ὅτι; others, as Hoogveen, put a comma after ὡς, and join it with ὑπὲρ Χριστοῦ in ver. 20, making the whole of ver. 19, after ὡς, a parenthesis. In the second passage, the phrase seems decidedly used for ὅτι. In 2 Thess. ii. 2. Hoogveen has rightly apprehended the meaning. There is an ellipse, and the full translation would be, *as if* (*I had written in this pretended letter*) *that the day of the Lord is at hand*.]

[X. *So that*. Under this head Wahl puts ὡς ἔπος εἰπέν in Heb. vii. 9. ὡς τελειῶσαι τὸν ὁδόν in Acts xx. 24; but I think with great impropriety. The meaning of the latter phrase is *provided that*, rather than *so that*. Nor is the former phrase, though it answers to the Latin *ut ita dicam*, in any way connected with those in which, as Hoogveen shows, the clause after ὡς assigns the effect, the cause of which is expressed or implied in a preceding one. Again, in Heb. iii. 11. ὡς ὥμοσα, which Wahl strangely puts under this head, Parkhurst rightly says, *so, therefore, wherefore*. See Arrian, Exp. Al. ii. 16, 5. v. 15, 5. Again, Wahl translates μηχανεῖναι ὡς οὐκ οἶδεν, in Mark iv. 27. by *ut ut*, and Schleusner says, "*adeo ut ipse nesciat*;" but I confess I cannot make any sense of the passage either way. It would seem somewhat analogous to the expression θαυμασιως ὡς. See Viger, viii. 10, 10. There are several peculiar, doubtful, or anomalous passages. 'Ως seems to be] *as it were*, *somewhat*, in Acts xvii. 22. So the Vulg. *quasi superstitiores*, as it were too *superstitious*; Castalio, paulò *superstitiores*; and the modern Greek version, εἰς κάποιον τρόπον εὐλαβείς (ἡ δειδαίμονες, marg.) περισσώτερον ἀπ' ἐκείνου πρὸς πρῆπει. In some measure "*more superstitious than is fitting*." French translant. *comme trop devots*.—'Ως ἦν, *as he was, just as he was*. Mark iv. 36. An elegant expression, says Raphaelius, applied to persons to signify that they entered upon the business in hand *just as they were*, without further preparation. He accordingly cites the Greek writers using the synonymous expressions "ΩΣΠΕΡ ἦΝ,

<sup>1</sup> [The following article is principally in agreement with Hoogveen, as both Wahl and Schleusner's articles are quite unsatisfactory.]

ΩΣΠΕΡ ΕΙ'ΧΕΝ, and ΩΣΠΕΡ ΕΤΥΧΟΝ. I add that Lucian applies the very phrase of St. Mark, ΩΣ Ε'ΗΝ, in the same sense, *Asinus*, t. ii. p. 137. So Suetonius, the Latin "*ut erat*," Vitell. cap. 8. See also Kypke; but comp. Elmer, Bowyer, and Campbell on Mark.

ΩΕΑΝΝΑ, Heb.—*Hoanana*, a slight variation of the Heb. *hō hānā*, *save now*, or *save, we pray thee*, used Ps. cxviii. 25. which became a common form of wishing *safety and prosperity* to, q. d. *save and prosper*, O Lord. occ. Mat. xxi. 9. (twice) 15. Mark xi. 9, 10. John xii. 13. See Wolfius on Mat. xxi. 9.

Ωσάτως, adv. from *ὡς* as, and *αὐτως* in the same or like manner, from *αὐτός* + for *ὁ αὐτός* + the same.—*Likewise*, in the same or like manner. Mat. xx. 8. [xxi. 30, 36. xxv. 17.] Luke xiii. 3. et al. [Judg. viii. 8. Ceb. Tab. 3 & 31. Xen. Cyr. i. 6, 4.]

Ωσί, adv. from *ὡς* as, and *εἰ* if.

1. Of comparison or similitude, *as if, as it were*, as. Mat. iii. 16. ix. 36. xxviii. 3. [On Acts ii. 8. see *ὡς* III. 1. Schleusner observes that here *ὡσί* "rei veritatem infert."]

2. Of quantity, *as it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. ix. 28. xxii. 41, 50. [xxiii. 44. John iv. 6. xix. 14. Judg. iii. 20. Xen. Hell. i. 2, 9.]

Ωσπερ, adv. from *ὡς* as, and *περ* an emphatic particle, which see.

[1. *As*, in comparisons—without *ὡς*. Mat. vi. 2. Ceb. Tab. 25 & 31. Xen. Cyr. i. 6, 3.—with *ὡς*, Mat. xxiv. 38, 39. Luke xvii. 24. Rom. v. 12. Xen. Mem. i. p. 14. Cyr. i. 4, 21.]

[2. In similitudes, *as if, as it were*. 1 Thess. v. 3. Rev. x. 3. al. Diod. Sic. iii. 39.]

Ωσπερ, adv. from *ὡσπερ*, and *εἰ* if.—*As if, as if it were*, as. occ. 1 Cor. xv. 8. where see Weinstein.

Ωστε, a conjunction, from *ὡς* as, so, and *τε* also.

1. Most generally, with an accusative and an infinitive mood, *so that*. Mat. viii. 24, 28. [Mark ii. 12. iv. 37. Rom. vii. 6. 2 Cor. iii. 7. 2 Thess. ii. 4. Diod. Sic. i. 5. Xen. Cyr. i. 4, 1.—With *ὡς* preceding, Acts xiv. 1. *ὡς*, John iii. 16. or *τοσοῦτος*, Mat. xv. 33. Xen. Hieron. iii. 9. (690)

*ὡς* is understood in 1 Thess. i. 7 & 8. 2 Thess. i. 4.]

2. With an indicative, *so that*. Gal. ii. 13. where Elmer observes, that although *ὥστε* is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces Aristophanes, and *Æschines* the philosopher, so using it. [Æsop, Fab. 118. *Ælian*, V. H. iii. 8. Dem. 376. 6. Xen. An. ii. 4, 11. Thuc. iii. 104.]

3. With an infinitive, *so as*. Mat. x. 1. xv. 33.

4. *In order to*. Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *so that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5. et al. Comp. Gal. iv. 16. [Add Mark ii. 28. 2 Cor. iv. 12. 1 Thess. ii. 18. Comp. also Mat. xxiii. 31. Mark x. 8. 1 Cor. xiv. 22. Gal. iii. 9. iv. 7.]

Ωριον, *ov, rē*, from *ὠς*, *ὠτός*, *an ear*.—*The ear*, i. e. *the external ear, auricula*.<sup>1</sup> occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. 50.) John xviii. 10, 26. The LXX frequently use this word for the Heb. *זָּרָא* [Deut. xv. 17. 1 Sam. ix. 15. xx. 2.]

Ωφέλεια, *ας, ῆ*, from *ὠφέλιω*.

I. *Profit, advantage*. Rom. iii. 1.

II. *Profit, gain*. Jude 16. where Kypke cites Polybius applying the phrase ΩΦΕΛΕΙΑΣ ΧΑΨΙΝ to marauders following an army for the sake of plunder. [Job xxii. 5. See Thuc. i. 90.]

Ωφέλιω, *ω, δ, ῆ*, from *ὠφέλιω*, which see under *ἐπελος*.—*To profit, advantage, benefit, help*. Mat. xv. 5 (where see Weinstein.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26. where Kypke remarks, that *ὠφέλιω* is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from Hippocrates, ΟΥΔΕΝ ΩΦΕΛΕΑ ΤΣΑΙ, ΟΥΔΕΝ ΩΦΕΛΕΕΤΩ. [Add Mark vii. 11. viii. 36. Luke viii. 36. ix. 26. John vi. 63. xii. 19. Rom. ii. 25. 1 Cor. xiii. 3. xiv. 6. Heb. iv. 2. xii. 9. Prov. x. 2. Jer. ii. 11. Xen. de Rep. Lac. ii. 10. Eur. Phoen. 377.]

Ωφέλιμος, *ov, δ, ῆ*, from *ὠφέλιω*.—*Profitable, beneficial, advantageous, useful*. occ. 1 Tim. iv. 8. twice. 2 Tim. iii. 16. Tit. iii. 8. [Ceb. Tab. 37. Xen. Mem. ii. 7, 9.]

<sup>1</sup> [Grotius and others interpret *ὠριον* here of the *lobe of the ear*; but Schl. observes, that the parallel place, Luke xxii. 5. does not seem to admit this interpretation.]

ΤΩΙ ΚΑΘΗΜΕΝΩ: ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ, ΚΑΙ ΤΩΙ ΑΡΝΙΩ: Η ΕΥΔΟΓΙΑ, ΚΑΙ Η ΤΙΜΗ, ΚΑΙ Η ΔΟΥΛΙΑ, ΚΑΙ ΤΟ ΚΡΑΤΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

# APPENDIX

OF

## PROPER NAMES OMITTED IN PARKHURST'S LEXICON

TO

### THE NEW TESTAMENT.

'Ααρών, ὁ, indec. *Aaron*, Hebrew אֶרֶן, proper name of a son of Amram and Jochebed of the tribe of Levi, Ex. vi. 20; the brother of Moses, his interpreter (מֹרֶה) before Pharaoh the Egyptian king, Ex. iv. 14. seq. v. 1. seq. vii. 10. seq. and the first high-priest, Ex. xxviii. 1. seq. xl. 12. seq. In N. T. Acts vii. 40. Heb. v. 4. vii. 11. ix. 4. By Hebraism, *family of Aaron*, Luke i. 5.

'Αββᾶ, indec. *Abba*, Hebrew אָבָא, Chaldee form אָבָא, *father*. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

'Αβελ, ὁ, indec. *Abel*, Heb. אֶבֶל, (transientness,) proper name of the second son of Adam. Matt. xxiii. 35. Luke xi. 51. Heb. xi. 4. xii. 24. See Gen. iv. 1—16.

'Αβιά, ὁ, indec. *Abia*, Heb. אֶבְיָה (Jehovah is his father,) proper name of two men in N. T. One a king of Judah, Mat. i. 7. coll. 1 Kings xiv. 31. xv. 1. seq.; the other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke i. 5. When all the priests were distributed into twenty-four classes, the eighth class was called from him *the class of Abia*. 1 Chron. xxiv. 10.

'Αβιάθαρ, ὁ, indec. *Abiathar*, Hebrew אֶבְיָתָר, (father of abundance,) proper name of a high-priest, Mark ii. 26. Cf. 1 Sam. xxii. 21. 1 Kings ii. 26, 27, 35. See Calmet.

'Αβιληνή, ἡ, Abilene, (in MSS. also 'Αβελίνη and 'Αβλιάνη,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named 'Αβιλη τοῦ Αὐσανίου, to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Lysanias, the son of Ptolemy and grandson of Mennæus (691)

(Jos. Ant. xiv. 18, 3); but he was put to death (A.C. 36.) through the intrigues of Cleopatra, who took possession of his province. (ib. xv. 4, 1.) After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great. (Jos. B. J. i. 20, 4. coll. Ant. xv. 10, 1.) At Herod's death a part of the territory was given to Philip (Ant. xvii. 11, 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke iii. 1. who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus, or any other profane writer, of this part of Abilene, until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τερπαρχία Αὐσανίου (Ant. xviii. 6, 10); to whom it was afterwards confirmed by Claudius. (ib. xix. 5, 1.) At his death it went with his other dominions to Agrippa Minor. (ib. xx. 7, 1. B. J. ii. 12, 1.) See Krebs, Obs. in N. T. p. 110. Rosenm. Alterthk. 1. Pt. ii. p. 257.

'Αβισδδ, ὁ, indec. *Abisad*, Heb. אֶבְיָסָד (Judah is his father,) proper name of a son of Zorobabel, Matt. i. 13. Omitted in 1 Chron. iii. 19.

'Αβραάμ, ὁ, indec. *Abraham*, Hebrew אַבְרָהָם, (father of a multitude,) proper name of the celebrated patriarch and founder of the Israelitish nation. Matt. i. 1, 2. xxii. 32. Heb. xi. 8—19.

'Αγαθος, οὐ, ὁ, *Agabus*, proper name of a Jewish Christian, who predicted a famine, Acts xi. 28. and the imprisonment of Paul, Acts xxi. 10.

'Αγαρ, ἡ, indec. *Hagar*, Heb. חָגָר, (flight,) proper name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. iv. 24, 25. Paul applies this name, by an allegorical interpretation,

to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. xvi.

**Ἀδάμ, ὁ**, indec. *Adam*, Heb. אָדָם (reddish), proper name of the first man; see Gen. i. 27. seq. Acts xvii. 26.—Luke iii. 38. Rom. v. 14. bis. 1 Cor. xv. 22, 45. 1 Tim. ii. 13, 14. Jude 14. In 1 Cor. xv. 45. Jesus is called the *second Adam*, as being our second or spiritual head, and the giver of spiritual life.

**Ἀδδὶ, ὁ**, indec. *Addi*, proper name of a man, Luke iii. 28. It is probably Hebrew, but does not occur in the O. T.

**Ἀδραμυττηνός, ἡ, ὅν, of Adramyttium**; derived from Ἀδραμύτιον v. Ἀδραμύττιον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts xxvii. 2.

**Ἀδρίας, οὐ, ὁ, sc. πόντος, κόλπος, etc., the Adriatic sea**; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo ii. p. 185. C. ὁ δ' Ἴόνιος κόλπος μίρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. vii. p. 488. Hesych. Ἴόνιον πύλαγος· ὁ νῦν Ἀδρίας.—Acts xxvii. 27.

**Ἀζώρ, ὁ**, indec. *Azor*, (fr. Heb. אָזָר *to help*), proper name of a man, Matt. i. 13, 14.

**Ἀζωτος, οὐ, ἡ, Azotus**, Heb. אֲשְׁדּוֹד *Ashdod*, proper name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. xiii. 3. 1 Sam. vi. 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. xv. 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. v. 1. 2 Chron. xxvi. 6. Neh. iv. 1. xiii. 23. The city was captured by the Assyrians, Is. xx. 1; by Judas Maccabæus, 1 Macc. v. 68; and was afterwards burned by his brother Jonathan, ib. x. 84. It was rebuilt by the Romans under Gabinius; and is now called *Esdud*. Acts viii. 40. See Calmet.

**Ἀθῆναι, ὧν, αἱ, Athens**, the capital of Attica, and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts xvii. 15, 16. xviii. 1. 1 Thess. iii. 1.

**Ἀθηναῖος, α, ον, Athenian**, Acts xvii. 21, 22.

**Αἰγύπτιος, ια, ιον, Egyptian**, Acts vii. 22, 24, 28. Heb. xi. 29. In Acts xxi. 38. the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. xx. 8, 6. B. J. ii. 13, 5.

**Αἴγυπτος, οὐ, ἡ, Egypt**, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם, *Misraim*; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon, after which they are

designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. xiii. 3, 1—3. Mat. ii. 13—15. Acts ii. 10. al. In Rev. xi. 8. *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old.

**Αἰνών, ἡ, indec. Enon**, (fr. נָחַץ *fountains*, Buxt. Lex. Ch. Rab. Tal. 1601.), pr. name of a place or fountain near Salim, John iii. 23.

**Ἀκύλας, οὐ, ὁ, Aquila**, pr. name of a Jew born in Pontus, a tent-maker, who with his wife Priscilla joined the Christian Church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts xviii. 2, 18, 26. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.

**Ἀλεξανδρέας, ἰως, ὁ, an Alexandrine**, i. e. a Jew of Alexandria, Acts vi. 9. xviii. 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971, C. Jos. Ant. xix. 5, 2. Krebs, Obs. in N. T. p. 183. Calmet, art. *Alexandria*.

**Ἀλεξανδρίνος, οὐ, ὁ, ἡ, adj. Alexandrianus**, spoken of a ship. Acts xxvii. 6. xxviii. 11.

**Ἀλέξανδρος, οὐ, ὁ, Alexander**, pr. name,  
1. Of a man whose father Simon was compelled to bear the cross of Jesus, Mark xv. 21.  
2. Of a man who had been high-priest, Acts iv. 6.

3. Of a certain Jew, Acts xix. 33 bis.  
4. Of a brasier or coppersmith, χαλκῆς; 1 Tim. i. 20. 2 Tim. iv. 14.

**Ἀλφαῖος, αἰου, ὁ, Alphæus**, pr. name of two men in N. T.

1. Of the father of James the Less, Mat. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13; and husband of Mary the sister of our Lord's mother, Mark xv. 40. coll. John xix. 25. where he is called Κλωπᾶς, and comp. Mat. xxvii. 56. Luke xxiv. 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alphæus or Clopas; these two names being different modes of pronouncing the Heb. name אֶלְפֵּה, which Mat. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for ἡγ Hag. i. 1; while John exchanges the ρ for the Greek K, as Sept. in Φασίς for ραϕ 2 Chron. xxx. 1.

2. Of the father of Matthew or Levi, Mark ii. 14.  
**Ἀμιναδάβ, ὁ, indec. Aminadab**, pr. name of one of the ancestors of Christ, Mat. i. 4. Luke iii. 33. Heb. אֲמִינָדָב (kindred of the prince,) Ruth iv. 19, 20.

**Ἀμπλίας, ιου, ὁ, Amplias**, pr. name of a Christian at Rome. Rom. xvi. 8.



**Ἀμφίπολις, ἑως, ἡ, Amphipolis**, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts xvii. 1. Liv. xiv. 29. 'capita regionum, ubi concilia fierent, primæ regionis Amphipolin.' Wetst. N. T. ii. p. 559.

**Ἀμών, ὁ, indec. Ἀμων**, Heb. אֹמֶן, (opifex), pr. name of a king of the Jews; see 2 Kings xxi. 18. seq. 2 Chron. xxxiii. 20. seq. Mat. i. 10. bis.

**Ἀμός, ὁ, indec. Ἀμος**, Heb. אֹמֶן, (strong), pr. name of a man, Luke iii. 25.

**Ἀναίας, α, ὁ, Ananias**, Heb. אֲנָנִיָּה, (Jehovah hath given), pr. name of three persons in N. T.

1. Of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts v. 1, 3, 6.

2. Of a Christian at Damascus, who restored the sight of Paul, Acts ix. 10 bis, 12, 13, 17. xxii. 12.

3. Of a high-priest of the Jews, about A.D. 47. the son of Nebedeus. He was sent as a prisoner to Rome by Quadratus, governor of Syria, and Jonathan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix, the successor of Quadratus, Ananias appears to have performed the functions of the high-priest, as a *ἱερ* or substitute, until Imael, the son of Phabeus, was appointed to that office by Agrippa, about A.D. 63. Ananias was afterwards killed in a tumult. Acts xxiii. 2. xxiv. 1. See Jos. Ant. xx. 6, 2. ib. xx. 8, 5, 8. B. J. ii. 17, 9. On the *ἱερ* or vicar of the high-priest, see Buxt. Lex. Ch. Rab. Tal. 1435. seq. Krebs, Obs. in N. T. e Joseph. p. 3. seq. 114, 175. Comp. 2 Kings xxv. 18.

**Ἀνδρίας, ου, ὁ, Andrew**, pr. name of one of the apostles. He was a Galilean, born at Bethsaida, John i. 45; and was at first a follower of John the Baptist, John i. 41. coll. ver. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Mat. x. 2.

**Ἀνδρόνικος, ου, ὁ, Andronicus**, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

**Ἄννα, ης, ἡ, Anna**, a prophetess mentioned Luke ii. 36.

**Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. iv. 4.) Ἄννας**, a high-priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus, (Cyrenius,) proconsul of Syria, about A.D. 8; but was deposed 11 years after by Valerius Gratus, procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A.D. 26. As Caiaphas continued high-priest until A.D. 35. Annas appears to have acted as his vicar, (*ἱερ*) or at least to have had great influence with him. Luke iii. 2. John xviii. 13, 24. Acts iv. 6. See Jos. Ant. xviii. 2, 1, 2. Kuinoel on Luke iii. 2. Calmet's Dict.

**Ἀντιόχεια, ας, ἡ, Antioch**, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Arokia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. vii. 3, 3. The modern name is *Antakia*. Acts xi. 19, 20, 22, 26 bis, 27. xiii. 1. xiv. 26. xv. 22, 23, 30, 35. xviii. 22. Gal. ii. 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Its ruins were ascertained, in 1833, by Mr. Arundell, near the Turkish town of Yalobitz. Acts xiii. 14. xiv. 19, 21. 2 Tim. iii. 11. Comp. Strabo xii. Plin. H. N. v. 27.

**Ἀντιοχεύς, ἑως, ὁ, a citizen of Antioch**, Acts vi. 5.

**Ἀντίπας, α, ὁ, Antipas**, pr. name of a martyr, Rev. ii. 13.

**Ἀντιπατρις, ιδος, ἡ, Antipatris**, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well-watered plain between Cæsarea and Jerusalem, on the site of a former city *Χαφαρζάβα*. It was founded by Herod the Great, and called Antipatris, in honour of his father Antipater. Acts xxiii. 31. See Jos. Ant. xiii. 15, 1. ib. xvi. 5, 2. B. J. i. 21, 9.

**Ἀπελλῆς, οὔ, ὁ, pr. name of a Christian**, Rom. xvi. 10.

**Ἀπολλωνία, ας, ἡ, Apollonia**, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts xvii. 1.

**Ἀπολλῶς, ὧ, ὁ, Apollos**, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the Christian religion. His history and character are given Acts xviii. 24. seq.—Acts xix. 1. 1 Cor. i. 12. iii. 4—6, 22. iv. 6. xvi. 12. Tit. iii. 13.

**Ἀππίος, ου, ὁ, Appius**, i. e. Appius Claudius Cæcus, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way, 43 Roman miles from Rome, Acts xxviii. 15.—Comp. Hor. Sat. i. 5, 3. Cic. ad Attic. ii. 10, 12.

**Ἀφφία, ας, ἡ, Apphia**, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

**Ἀραβία, ας, ἡ, Arabia**, the name of a large region, including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E., *Arabia Deserta* in the N. E., and *Arabia Petraea* on the W. and S. W. See Calmet. In the N. T. the Arabia mentioned in Gal.

i. 17. is probably the northern portion, not far from Damascus; in Gal. iv. 25. Arabia Petraea is meant.

'Αραμ, indec. *Aram*, Heb. אֲרָם, (high, 1 Chron. ii. 10.) pr. name of a man, Mat. i. 3, 4. Luke iii. 33.

'Αραψ, αβος, δ, an *Arabian*, Acts ii. 11.

'Αρειπαγίτης, ου, δ, an *Areopagite*, a judge of the court of the *Areopagus*, Acts xvii. 34. On the form of the word, see Lob. ad Phryn. p. 599, 698.—Æschin. c. Timarch. 104. Lucian, Hermot. 64.

'Αρίστας, α, δ, *Aretas*, a king of Arabia Petraea, whose daughter was for a time the wife of Herod Antipas. For a short time Aretas had possession of Damascus, about A.D. 30 or 40. 2 Cor. xi. 32. See Jos. Ant. xviii. c. 5. Bibl. Repos. iii. p. 264. seq. Calmet.

'Αρμαθαία, ας, ή, *Arimathea*, a city or village of Palestine, Heb. אֲרִמְתָּהָ. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also אֲרִמְתָּהָ, *Haramathaim*, 1 Sam. i. 1. whence the Greek 'Αρμαθαία is readily derived; as also 'Ραμαθίμ 1 Mac. xi. 34; 'Ραμαθά Jos. Ant. vi. 11, 4, 5. It was the birth-place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186. Mat. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38.

'Αριστάρχος, ου, δ, *Aristarchus*, a native of Thessalonica, who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts xix. 29. xx. 4. xxvii. 2. Col. iv. 10. Philem. 24.

'Αριστόβουλος, ου, δ, *Aristobulus*, pr. name of a Christian, Rom. xvi. 10.

'Αρτεμᾶς, ᾱ, δ, *Artemas*, pr. name of a Christian friend of Paul, Tit. iii. 12.

'Αρφαξάδ, δ, indec. *Arphaxad*, Heb. אֲרַפְּחָאֵד, a son of Shem, Luke iii. 36. Comp. Gen. x. 22, 24. xi. 10, 12.

'Αρχέλαος, ου, δ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. xvii. 1, 3. Herod bequeathed to him his kingdom, ib. xvii. 8, 1—4. B. J. i. 33, 8; but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἠθναρχης, ib. xvii. 11, 4. B. J. ii. 6, 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. ii. 7, 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. ii. 7, 3. and ii. 8, 1. In N. T. he is said βασιλεύειν, to be king, Mat. ii. 22. referring to the interval immediately after the death of Herod, when he assumed the title of king.

'Αρχιππος, ου, δ, *Archippus*, pr. name of a Christian, Col. iv. 17. Philem. 2.

'Ασά, δ, indec. *Asa*, Heb. אָסָא, (medicus,) a (694)

pious king of Judah, Mat. i. 7, 8. See 1 Kings xv. 9—24. 2 Chron. xiv—xvi.

'Ασήρ, δ, indec. *Asier*, Heb. אֲשֵׁר, (blessed,) eighth son of Jacob, Luke ii. 36. Rev. vii. 6. Comp. Gen. xxx. 13.

'Ασία, ας, ή, *Asia*, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. xii. 3, 2. xiv. 10, 11. xvi. 2, 3. In N. T. Asia is put

a) For the whole of *Asia Minor*, Acts xix. 26, 27. xxi. 27. xxiv. 18. xxvii. 2. Rom. xvi. 5. in later edit.

b) For *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. xiv. init. Acts ii. 9. vi. 9. xvi. 6. xix. 10, 22. xx. 4, 16, 18 (1 Cor. xvi. 19. 2 Cor. i. 8.) 2 Tim. i. 15. 1 Pet. i. 1. Rev. i. 4, 11. Cicero speaks of proconsular Asia, as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacco, 27.

'Ασιανός, οὔ, δ, ή, adj. *Asiatic*, i. e. *belonging to Asia Minor*, Acts xx. 4.

'Ἄσσος, ου, ή, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Ægean Sea, about nine miles below Troas. Acts xx. 13, 14. It was also called *Apollonia*; Plin. v. 30.

'Ασύγκριτος, ου, δ, *Aysynritus*, name of a Christian, Rom. xvi. 14.

'Αττάλεια, ας, ή, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus, king of Pergamus; now *Antali*, Acts xiv. 25.

Αύγουστος, ου, δ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. iv. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke ii. 1. He died A.D. 14, æt. 76, after a reign of fifty-six years, reckoning from his first entrance on public life, or of forty-four years as sole sovereign.

'Αχάζ, δ, indec. *Ahas*, Heb. אָחָז, (possessor,) an idolatrous king of Judah, Mat. i. 9. bis. See 2 Kings xvi. 2 Chron. xxviii.

'Αχαία, ας, ή, *Achaia*, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence 'Αχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the

proconsul. In N. T. the name Achala is always employed in this latter acceptation; Acts xviii. 12, 27. xix. 21. Rom. xv. 28. xvi. 5. in text, rec. 1 Cor. xvi. 15. 2 Cor. i. 1. ix. 2. xi. 10. 1 Thess. i. 7, 8. See Kuinoel on Acts xviii. 12.

Ἀχαιῆς, ὅς, ὁ, *Achaeus*, name of a Christian, 1 Cor. xvi. 17, 28.

Ἀχίμ, ὁ, indec. *Achim*, pr. name of a man, Mat. i. 14.

## B.

Βαβυλὼν, ὄρος, ἡ, *Babylon*, Heb. בָּבֶל, *Babel*, (i. e. confusion, contr. for בְּבֶל from בָּל Gen. xi. 9.) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, *arts. Babel, Babylon, and Babylonica*. In N. T.

a) pr. Mat. i. 11, 12, 17 bis. Acts vii. 48. 1 Pet. v. 13.

b) Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. xxi. 9. Jer. l. 38. li. 7, 8.—Rev. xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21.

Βαλαάμ, ὁ, indec. *Balaam*, Heb. בְּלָאִם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. xxii. xxiii. Dent. xxiii. 4. Josh. xxiv. 9. Jos. Ant. iv. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. ii. 15. Jude 11. Rev. ii. 14. See in *Νικολαίτης*.

Βαλάς, ὁ, indec. *Balak*, Heb. בָּלָק (vacant.) a king of the Moabites, Rev. ii. 14. See Num. xxii. Josh. xxiv. 9. Jos. Ant. iv. c. 6.

Βαραββᾶς, ὁ, ὁ, *Barabbas*, Aramaean בְּרַבְבָּא (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Mat. xxvii. 16, 17, 20, 21, 26. Mark. xv. 7, 11, 15. Luke xxiii. 18. John xviii. 40. bis. Three MSS. the Armenian version, and one Syriac version, read in Mat. l. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

Βαράς, ὁ, indec. *Barak*, Heb. בָּרָק (lightning,) pr. name of a Hebrew, who, in conjunction with Deborah, delivered Israel from the Canaanites. Heb. xi. 32. See Judg. iv., v.

Βαραχίας, οὐ, ὁ, *Barachias*, pr. name of a man, Mat. xxiii. 35. He was probably the same with Jehoiada, 2 Chron. xxiv. 2, 30; as the Jews often had two names. See *Ζαχαρίας*, and Kuinoel, and Olshausen in loc.

Βαρθολομαῖος, οὐ, ὁ, *Bartholomew*, Heb. בְּרִית בָּל, (son of Tolmai,) the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John i. 46. xxi. 2.—Mat. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

Βάρ-Ιησοῦς, ὅς, ὁ, *Bar-jesus*, Heb. בְּרִית יֵשׁוּעַ, the name of a Jewish magician, Acts xiii. 6.

Βάρ-Ιωνᾶς, ὁ, ὁ, *Bar-jonas*, Heb. בְּרִית יוֹנָה (son of Jonas,) patronymic appellation of the apostle Peter, Mat. xvi. 17.

Βαρνάβας, α, ὁ, *Barnabas*, surname of Joseph, a Levite, born in Cyprus, who became the chief (695)

associate of Paul in his labours. The name *Barnabas*, Heb. בְּרִית נָבִי, is explained by Luke (Acts iv. 36.) to be i. q. ὁδὸς παρακλήσεως, see in ὁδὸς.—Acts iv. 36. ix. 27. xi. 23, 25, 30. xii. 25. xiii. 1, 2, 7, 43, 46, 50. xiv. 12, 14, 20. xv. 2 bis, 12, 22, 25, 35—37, 32. 1 Cor. ix. 6. Gal. ii. 1, 9, 13. Col. iv. 10.

Βαρναβᾶς, ὁ, ὁ, *Barnabas*, surname of two men, viz. 1. of Joseph, mentioned Acts i. 23; see Ἰωσήφ; 2. of Judas, mentioned Acts xv. 23; see Ἰούδας.

Βαρτιμαῖος, οὐ, ὁ, *Bartimaeus*, Heb. בְּרִית תִּמְאֵי i. e. son of Timaeus. Name of a blind man, Mark x. 46.

Βενταμίν, ὁ, indec. *Benjamin*, Heb. בְּנֵימִין (son of my right hand,) pr. name of the youngest son of Jacob by Rachel; comp. Gen. xxxv. 18. seq. Hence φυλὴ Βενιαμίν, the tribe of Benjamin, Acts xiii. 21. Rom. xi. 1. Phil. iii. 5. Rev. vii. 8.

Βερνίκη, ἡ, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts xxv. 13, 23. xxvi. 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. xix. 5. l. 1. ib. xx. 7, 2, 3. Tacit. Hist. ii. 81. Sueton. Tit. 7.

Βέρουα, ας, ἡ, *Berea*, a city of Macedonia, on the river Astræus, not far from Pella towards the S. W., and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Böör*; by others, *Carra Veria*. Acts xvii. 10, 13.—Theoc. i. 61.

Βερουαῖος, α, οὐ, of *Berea, Berean*, Acts xx. 4.

Βηθαβαρά, ἡ, ἡ, *Bethabara*, Heb. בֵּית נָחַל (house or place of the ford, sc. of the Jordan,) John i. 28; where the best MSS. and later editions read *Βηθανία*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Origen. Opp. ii. p. 130. ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, *Bethany*, Syro-Chald. ܒܝܬ ܢܚܐ (house of dates,) from ܢܚܐ *a date*, Buxtorf. Lex. Rab. Tal. 32.

1. A town or village about fifteen furlongs E. from Jerusalem (John xi. 18.) beyond the mount of Olives; so called from the great number of palm-trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Mat. xxi.

17. xxvi. 6. Mark xi. 1, 11, 12. xiv. 3. Luke xix. 29. xxiv. 50. John xi. 1, 18. xii. 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John i. 28. in later edit., where others read *Βηθαβαρα*, q. v. Some derive it here from *βηθ* *βηθ*, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

*Βηθλεμ*, ἡ, indec. *Bethlehem*, Heb. *בֵּית לֵחֶם* (house of bread,) Gen. xxxv. 19; pr. name of a celebrated city, the birth-place of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Mat. ii. 1, 5, 6, 16. Luke ii. 4, 16. John vii. 42. See *Miss. Herald*, 1824. p. 67.

*Βηθσαιδᾶ*, ἡ, indec. also *Βηθσαιδᾶν*, text. rec. in Mat. and Mark, *Bethsaida*, Heb. *בֵּית סַי* (place of hunting or fishing,) pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee*, (John xii. 21.) so called perhaps in distinction from the other *Bethsaida*, probably lay near Capernaum, being mentioned in connexion with it, Mat. xi. 21, 24. Luke x. 13, 15. Comp. also Mark vi. 45. with John vi. 17. Eusebius says only that it lay on the sea of Genesareth, i. e. the western shore; as its name also would imply. It was the birth-place of Philip, Andrew, and Peter, John i. 45. —Mat. xi. 21. Mark vi. 45. (viii. 22.) Luke x. 13. John i. 45. xii. 21.

2. The other *Bethsaida* lay in Gaulonitis at

the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region, (Luke iii. 1.) and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. xviii. 2, 1. B. J. ii. 9, 1. ib. iii. 10, 7. Plin. H. N. xv. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke ix. 10. Comp. Mat. xiv. 13. seq. Mark vi. 31. seq. John vi. 1, 2, 5, seq. 17, 22, 24. Hither Griesbach and others refer also Mark viii. 22; see Kuinoel ad loc.

*Βηθφαγή*, ἡ, indec. *Bethphage*, Syro-Chald. *בֵּית פִּגְיָה* (house of figs,) Buxt. Lex. Ch. Rab. 1691. pr. name of a village, *ρώμη*, east of the mount of Olives, and near to *Βηθανια*. Mat. xxi. 1. Mark xi. 1. Luke xix. 29.

*Βιθυνία*, ας, ἡ, *Bythynia*, a province of Asia Minor, on the Euxine sea, and Propontia, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts xvi. 1. 1 Pet. i. 1.

*Βλάστωρ*, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had the charge of his bed-chamber, Acts xii. 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

*Βοός*, ὁ, indec. *Boos* or *Boaz*, Heb. *בּוֹאֵז* (sprightliness,) pr. name of a man celebrated in the book of Ruth. Mat. i. 6. bis. Luke iii. 32.

*Βοσώρ*, ὁ, indec. *Booor*, Heb. *בּוֹשֶׁר* (torch,) Sept. *Βεώρ*, *Boor*, Num. xxii. 5. pr. name of the father of Balaam, 2 Pet. ii. 15.

## Γ.

*Γαβριήλ*, ὁ, indec. *Gabriel*, Heb. *גַּבְרִיֵּל* (man of God,) name of an archangel, Luke i. 19, 26.

*Γάδ*, ὁ, indec. *Gad*, Heb. *גַּד* (good fortune,) pr. name of the seventh son of Jacob, born of Zilpah, Gen. xxx. 10. seq. Spoken of the tribe of Gad, Rev. vii. 6.

*Γαδαρηνός*, οὔ, ὁ, a *Gadarene*, i. e. an inhabitant of the city of Gadara, *Γαδαρά*, the fortified capital of Peræa, or the region east of the Jordan, Jos. B. J. iv. 7, 3. ib. ii. 20, 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνικὴ, Ant. xvii. 11, 4; and says it had many wealthy inhabitants, B. J. iv. 7, 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. i. 7, 7; Augustus gave it to Herod the Great, ib. i. 20, 3; but it was restored to Syria after Herod's death, Ant. xvii. 11, 4. In N. T. Mark v. 1. Luke viii. 26, 37. So in MSS. Mat. viii. 28. for *Ἑγγεσημένων* or *Γερασσηνῶν*, q. v. See Reland, Palæst. p. 773.

*Γάζα*, ης, ἡ, *Gaza*, Heb. *גֶּזֶר*, (the strong,) the celebrated city of the Philistines, situated on a

hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. xv. 47. Judg. i. 18. xvi. 1. seq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B.C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinus afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. xi. 8, 3, 4. ib. xiii. 5, 5. ib. xiii. 13, 3. ib. xiv. 5, 3. ib. xv. 7, 9. ib. xvii. 11, 4. Strabo xvi. 2, 30. Arrian, Exp. Alex. ii. p. 51. ed. Steph. See Roemm. Bibl. Geogr. II. ii. 384. In N. T. Acts viii. 26. *ἐπὶ τὴν ὁδὸν τὴν κατὰβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν* αὕτη ἵστιν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer *ἐρημος* to Gaza itself; and suppose the later city to have been built on a different site. As, however, Gaza was sacked and destroyed in A.D. 66, during an insurrection of the Jews, Jos. B. J. ii. 18, 1. we may perhaps regard αὕτη ἵστιν ἔρημος as the words, not of the angel, but of Luke, implying that the

city was desolate at the time he wrote. Comp. Krebs, Obs. in N. T. e Jos. p. 205. seq.

Γάιος, ου, ὁ, *Gaius*, Lat. *Caius*, pr. name of several men in N. T.

1. A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts xix. 29.

2. A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts xx. 4.

3. An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. xvi. 23. 1 Cor. i. 14.

4. A Christian to whom John addressed his third epistle, 3 John i; perhaps the same with the preceding.

Γαλάτης, ου, ὁ, *a Galatian*, Gal. iii. 1.

*Galatia*, ας, ἡ, *Galatia* or *Gallo-græcia*, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia, W. of Pontus, N. and N. W. of Cappadocia, and N. and N. E. of Lycania and Phrygia. Its name was derived from the Gauls, *Γαλάται*; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tectosages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A.C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo i. p. 301. ed. Tauchn. Pausan. Phoc. x. 23. 9. Liv. xxxviii. 16, 18. Tacit. An. xv. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. In N. T. 1 Cor. xvi. 1. Gal. i. 2. 2 Tim. iv. 10. 1 Pet. i. 1.

Γαλατικός, ἡ, ὁ, *Galatian*, Acts xvi. 6. Γαλατικὴν χώραν, i. e. *Galatia*. xviii. 23.

*Γαλιλαία*, ας, ἡ, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phœnicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. גַּלְיָל 1 Kings ix. 11. תְּרַגְּלָי 2 Kings xv. 29. It was anciently called also 'Galilee of the Gentiles,' עֲרֵבְיָא הָא חֵרֵב יִשְׂרָאֵל viii. 23. *Γαλιλαία ἀλλοφύλων*, 1 Mac. v. 15. because many foreigners from Egypt, Arabia, Phœnicia, &c. were mixed with the population, as is expressly stated by Strabo, xvi. 2, 34. comp. 1 Mac. v. 15, 21—23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ὕψω καὶ ἡ κάτω *Γαλιλαία*; the former lying north of the territory of Zebulon, and abounding in mountains; the latter being more level and fertile, and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Capernaum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. iii. 3.—3. Rosenm. Bibl. Geogr. II. ii. 42. In N. T. Mark i. 9. Luke ii. 39. iv. 14.

viii. 26. John vii. 52. al. freq. In Mat. iv. 15. *Γαλιλαία τῶν ἰθνην* is quoted from Is. viii. 23. [ix. 1.] for which see above. So ἡ θάλασσα τῆς *Γαλιλαίας*, the sea of *Galilee*, or lake of Genesareth, Mat. iv. 18. xv. 29.

Γαλλίον, υνος, ὁ, *Gallio*, a Roman proconsul of Achaia, Acts xviii. 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Anneus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. vi. 3. xv. 73.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיֶּלֶא, (benefit from God,) Num. i. 10. ii. 20. a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts v. 34. xxii. 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617.); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot, Hor. Heb. in Act. v. 34.

Γεδιὼν, ὄνος, ὁ, *Gideon*, Heb. גִּדְיֹן, (a cutter off,) the deliverer of Israel from the power of the Midianites, Heb. xi. 32. See Judg. vi—viii.

Γεννησαρέτ, ἡ, indec. *Genesareth*, Heb. גִּנְזַרְתַּי, (harp,) Deut. iii. 17. or תְּרַגְּלָי 1 Kings xv. 20. later Heb. תְּרַגְּלָי Josephus, *Γεννησαρά*, B. J. iii. 10, 8. the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. xix. 35. which also gave name to the adjacent lake, תְּרַגְּלָי Num. xxxiv. 11. This lake is also called the *Sea of Galilee*, Mat. iv. 18; the *Sea of Tiberias*, John xxi. 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. iii. 10, 7. Rosenm. Bibl. Geogr. II. i. p. 176. seq. Calmet, art. *Tiberias*. In N. T. ἡ γῆ Γεν., Mat. xiv. 34. Mark vi. 53; ἡ λίμνη Γεν., Luke v. 1.

Γερασσηνός, οὔ, ὁ, *a Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead, near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent, and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. i. 4, 8. ib. iii. 3, 3. ib. iv. 9, 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr. II. ii. p. 28. Reland, Palest. p. 806. Legh, in Bibl. Repos. iii. p. 651. Many MSS., and also Knapp, read *Γερασσηνών*, Mat. viii. 38. where the text. rec. has *Γεργισσηνών*, and other MSS. *Γαδασσηνών*, which is read also Mark v. 1. Luke viii. 26, 37. The city of Gerasa lay too remote from the lake to admit the

possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασῶν be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. l.) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασῶν was the ancient reading. See in Γεργεσηνός.

Γεργεσηνός, οὗ, ὁ, a *Gerysene*, Heb. גֶּרְשֵׁנִי and Sept. Γεργεσαῖος, Gen. xv. 21. Deut. vii. 1. Josh. xxiv. 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. i. 6, 2. Origen however says, that a city Γεργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp.

iv. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνών in Mat. viii. 28. which rests on Origen's conjecture, is therefore less probable than Γερασῶν, which he testifies to have been the ancient one. Comp. in Γερασηνός.

Γόμορρα, ας, ῃ, and plur. Γόμορρα, ας, ῃ, *Gomorrath*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. x. 15. Mark vi. 11. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. See Gen. xix. Heb. תְּמֹרָה.

Γόγ, indec. *Gog*, Heb. גֹּג. This name is applied in the O. T. Ez. xxxvii, xxxix. to the king of a people called *Magog*, inhabiting regions far remote from Palestine. By *Magog*, the ancients would seem to have intended the northern nations generally, which they also called *Esau*. In N. T. the name *Gog* is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. xxi. 8.

## Δ.

Δαβίδ, ὁ, indec. written also Δαυίδ or Δαυίδ, as in Sept. and Josephus, *David*, Heb. דָּוִד, (beloved,) later דָּוִד Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A. C. 1055—1015. For his life see 1 Sam. xvi.—2 Sam. fin. 1 Chron. xii.—xxx.—In N. T. pr. Mat. i. 6, 17. xii. 3. xxii. 43, 45. al. Heb. iv. 7. ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. xc. 7.—'Ο υἱὸς Δαβίδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Mat. i. 20; often applied to Jesus as a title of the expected Messiah, Mat. ix. 27. xii. 23. xv. 22. xx. 30, 31. Mark x. 47, 48. al. saep. but not in John's writings. So ὁ ἰσὶς Δαβίδ, in the same sense, Rev. v. 5. xxii. 16. coll. Is. xi. 1, 10.—Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ βασιλεία τοῦ Δαβίδ, Mark xi. 10. ὁ θρόνος Δαβίδ, Luke i. 32. ἡ σκηνὴ Δαβίδ, Acts xv. 16. coll. Amos ix. 11. ἡ κλεῖς τοῦ Δαβίδ, Rev. iii. 7. coll. Is. xii. 22. and Mat. xvi. 19.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark viii. 10. coll. Matt. xv. 39; probably on the western shore of the lake of Genesareth, a little north of Tiberias.

Δαλμαρία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic Sea, forming part of Illyrium, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. iv. 10.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts xvii. 34.

Δαμασκηνός, ὅς, ὁν, belonging to Damascus, a *Damascene*, 2 Cor. xi. 33.

Δαμασκός, οὗ, ἡ, *Damascus*, Heb. דַּמָּשֶׁק a celebrated city of Syria, first mentioned Gen. xiv. 15. and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, or Barradi, in a beautiful plain on the E. and S. E. of Anti- (608)

Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, טַרְסִישׁ 2 Sam. viii. 5; and by Strabo, *Celestria*, xvi. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. ii. 20, 2. At this period the city was properly under the Roman dominion, but was held for a time by Aretas. See in Ἀπίρας. It is still called by the Arabs *Damak*, or also *El Sââm*. See Calmet. Rochem. Bibl. Geog. I. ii. p. 284.—Acts ix. 2, 3, 8, 10, 12, 22, 27. xxii. 5, 6, 10, 11. xxvi. 12, 20. 2 Cor. xi. 32. Gal. i. 17.

Δάν, ὁ, indec. *Dan*, Heb. דָּן (a judge,) pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. vii. 5, 6. that of Dan is found only in a few MSS.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִי (a judge from God,) pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Mat. xxiv. 15. Mark xiii. 14.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. the ten cities, a region so called embracing ten cities, all excepting Scythopolis lying in the country east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. v. 19. Ptol. Geogr. v. 17. Jos. B. J. iii. 9, 7.—In N. T. Mat. iv. 25. Mark v. 20. vii. 31. See Rochem. Bibl. Geog. II. a. p. 11. Roland. Palest. p. 203.

Δερβατος, ου, ὁ, *belonging to Derbe*. Acts xx. 4.

Δίρβη, ης, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Issauria. Acts xiv. 6, 20. xvi. 1.

Δημάς, ἀ, ὁ, *Demas*, a man who was for a time associated with Paul, but afterwards deserted him at Rome. Col. iv. 14. Philem. 24. 2 Tim. iv. 10.

Δημήτριος, ου, ὁ, *Demetrius*.

1. A silversmith at Ephesus, Acts xix. 24, 38.

2. A Christian mentioned with commendation, 3 John 12.

## Ε.

Ἐβέρ, ὁ, indec. *Eber* or *Heber*, Heb. עֶבֶר (over, beyond,) one of Abraham's ancestors, Luke iii. 38. Comp. Gen. x. 21, 24, 25.

Ἐζεκίας, ου, ὁ, *Hezekiah*, Heb. חֶזְקִיָּהוּ or חֶזְקִיָּה (strength from Jehovah,) king of Judah, Mat. i. 9, 10. See 2 Kings xviii—xx. 2 Chron. xxix—xxx. Is. xxxvi—xxxviii.

Ἐλαμίτης, ου, ὁ, an *Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts ii. 9. Comp. Is. xxi. 2. Jer. xlix. 34. seq. Dan. viii. 2.—See Rosenm. Bibl. Geogr. I. i. p. 300. seq.

Ἐλεάζαρ, ὁ, indec. *Eleazar*, Heb. אֱלִעָזָר (God his helper,) pr. name of a man, Mat. i. 15. bis.

Ἐλιακίμ, ὁ, indec. *Eliakim*, Heb. אֱלִיָּאִכִּים (God appointed,) pr. name of a man, Mat. i. 13. bis. Luke iii. 30.

Ἐλίξερ, ὁ, indec. *Eliczer*, Heb. אֱלִיעֶזֶר (God his help,) pr. name of a man, Luke iii. 29.

Ἐλιοῦδ, ὁ, indec. *Eliud*, pr. name of a man, Mat. i. 14, 15; prob. comp. from Heb. הָאֱלֹהִים God, ἡνι praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elizabeth*, Hebrew שְׁפָרָה (God is her oath,) *Elisheba*, Ex. vi. 23. the wife of Zacharias, and mother of John the Baptist, Luke i. 5, 7, 13, 24, 36, 40, 41 bis, 57.—Comp. prob. from Heb. הָאֱלֹהִים God, and שָׂבַע to swear, or שָׂבַע to satiate; not found in O. T.

Ἐλισσαῖος, ου, ὁ, *Elisha*, Heb. אִישָׁה (God his deliverance,) the celebrated prophet of the O. T. Luke iv. 27. See 1 Kings xix. 16. seq. 2 Kings ii., iv. seq. xiii. 14. seq.

Ἐλμοδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke iii. 28.

Ἐμμαούς, ἡ, *Emmaus*, a village sixty furlongs, or about seven miles and a half, from Jerusalem, probably in a northern direction, Luke xxiv. 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. vii. 6, 6. χωρίον δὲ καλεῖται μὲν Ἀμμαοῦς, ἀπὸ γὰρ τῶν ἱεροσολύμων σταδίων ἐξήκοντα.—Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T., (699)

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts xvii. 34.

Διοτρεφής, ἰος, οὗς, ὁ, (Διός gen. of Ζεύς and τρέφω,) *Diotrophes*, pr. name, 3 John 9.

Δρουσίλλα, ης, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I., sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes, prince of Comagena; but was afterwards married to Azizus, king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts xxiv. 24.—See Jos. Ant. xix. 9, 1. xx. 7, 1, 2.

but often elsewhere, as 1 Mac. iii. 40. Jos. Ant. xiv. 11, 2. B. J. ii. 20, 4.

Ἐμμόρ, ὁ, indec. *Emmor*, Heb. עֲמֹרָה (ass,) *Hamor*, Acts vii. 16. Comp. Gen. xxxiii. 19. Josh. xxiv. 32.—On the difficulty in Acts i. c. see Kuinoel and Olshausen in loc.

Ἐνώς, ὁ, indec. *Enos*, Heb. עֲנוֹשׁ (man,) pr. name of a man, Luke iii. 38. comp. Gen. iv. 26.

Ἐνώχ, ὁ, indec. *Enoch*, Heb. חֲנוֹךְ (dedicated,) the patriarch who walked with God, Luke iii. 37. Heb. xi. 5. Jude 14. Comp. Gen. v. 8. seq.

Ἐπαινετός, ου, ὁ, *Ependetus*, a Christian, Rom. xvi. 5.

Ἐπαφῶς, ἀ, ὁ, *Eraphras*, a Christian, Col. i. 7. iv. 12. Philem. 23. This name is not improbably contracted from Ἐπαφρόδιτος, q. v. both designating the same person.

Ἐπαφρόδιτος, ου, ὁ, *Eraphroditus*, a Christian, the companion and helper of Paul, Phil. ii. 25. iv. 18. Comp. in Ἐπαφῶς.

Ἐραστος, ου, ὁ, (ἱράν,) *Erastus*, pr. name of a Christian, Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 20.

Ἑρμᾶς, ἀ, ὁ, *Hermas*, pr. name of a Christian, Rom. xvi. 14.

Ἑρμογίνης, εος, οὗς, ὁ, *Hermogenes*, pr. name of a man who deserted Paul, 2 Tim. i. 15.

Ἑσλί, ὁ, indec. *Eslí*, pr. name of a man, Luke iii. 25.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. חֶזְרָה (walled in,) *Hezrom*, pr. name of the grandson of Judah, Mat. i. 3. bis. Luke iii. 35. Comp. 1 Chron. ii. 5.

Εὐδούλος, ου, ὁ, *Eudulus*, pr. name of a Christian, 2 Tim. iv. 21.

Εὐνίκη, ἡ, *Eunice*, pr. name of the mother of Timothy, 2 Tim. i. 5.

Εὐδία, ας, ἡ, *Eudia*, pr. name of a female Christian, Phil. iv. 2.

Εὐτυχος, ου, ὁ, *Eutychus*, pr. name of a youth, Acts xx. 9.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. פְּרָת Gen. ii. 14. a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. ix. 14. xvi. 12. See Calmet, art. *Babylonia*.

Ἐφεσός, ου, ὁ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana so splendid as to be reckoned one of the seven wonders of the world. When this was burned by the fool Herostratus in A.C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. vii. 2. Pliny v. 37. Strabo xiv. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts xviii. 19, 21, 24. xix. 1, 17, 26. xx. 16, 17. 1 Cor. xv. 32. xvi. 8. Eph. i. 1. 1 Tim. i. 3.

2 Tim. i. 18. iv. 12. Rev. i. 11. See Calmet, art. *Ephesus*.

Ἐφραίμ, ὁ, indec. *Ephraim*, Heb. *עֲפְרַיִם* in N. T. pr. name of a town or city, John xi. 54. Eusebius says it was eight Roman miles north of Jerusalem, while Jerome, with more probability, makes the distance twenty Roman miles, Osemastr. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. iv. 9, 9. Comp. 2 Sam. xiii. 23. 2 Chron. xiii. 19. Reland, Palest. p. 765. Roseam. B. Geogr. II. ii. p. 148.

## Z.

Ζαβουλών, ὁ, *Zabulon*, Heb. *זָבֻלֹן* (dwelling,) pr. name of the tenth son of Jacob, born of Leah, Gen. xxx. 20. In N. T. meton. the tribe of *Zabulon*, Mat. iv. 13, 15. Rev. vii. 8.

Ζαχαῖος, ου, ὁ, *Zachæus*, Heb. probably *זַכַּי* (pure,) pr. name of a chief publican, Luke xix. 2, 5, 8. Comp. Jahn, § 242.

Ζαρά, ὁ, indec. *Zara*, Heb. *רָאָה* (dawn, rising,) pr. name of a son of Judah by Thamar, Mat. i. 3. Comp. Gen. xxxviii. 30.

Ζαχαρίας, ιου, ὁ, *Zacharias*, Heb. *זַכְרְיָאֵל* (God-remembered,) *Zechariah*, pr. name of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke i. 5, 12, 13, 18, 21, 40, 59, 67. iii. 2.

2. A person killed in the temple, Mat. xxiii. 35. Luke xi. 51. *Ζαχαρίου υἱοῦ Βαραχίου*. The allusion is probably to Zechariah the son of Jehoiada, (prob. also called Barachias,) who was stoned by order of Joash, 2 Chron. xxiv. 20. seq.

Others refer it to the prophet Zechariah, son of Barachiah, Zech. i. 1: but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zealots in the temple just before the destruction of Jerusalem, Jos. B. J. iv. 5, 4; but the aor. *ἔφονεύσατο* is against this supposition. See Olshausen on Mat. i. c.

Ζαβεδαῖος, ου, ὁ, *Zabedæ*, Heb. *זָבְדִּי* *Zabdi*, i. q. *זָבְדִּי* (Jehovah's gift,) pr. name of the husband of Salome, and father of James and John, Mat. iv. 21 bis. x. 2. xx. 20. xxvi. 37. xxvii. 56. Mark i. 19, 20. iii. 17. x. 35. Luke v. 10. John xxi. 3.

Ζηνᾶς, ᾧ, ὁ, *Zenas*, prob. a Christian teacher, Tit. iii. 13.

Ζοροβάβελ, ὁ, indec. *Zorobabel*, Hebrew *זְרֻבָּבֶל* *Zerubbabel*, pr. name of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Mat. i. 12, 13. Luke iii. 27. Comp. Ezra ii. 2. iii. 2, 8. 1 Chron. iii. 19.

## H.

Ἡλί or Ἡλεί, ὁ, indec. *Heli*, Heb. *הֵלִי* *Eli*, pr. name of the father of Joseph, Luke iii. 23.

Ἡλίας, ου, ὁ, *Elias*, Heb. *אֵלִיָּהוּ* and *אֵלִיָּה* (my God is Jehovah,) *Elijah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Mat. xvii. 12. Mark ix. 13. Luke i. 17. iv. 25, 26. al. See 1 Kings xvii. seq. Mal. iii. 23. [iv. 5.]

Ἡρ, ὁ, indec. *Er*, Heb. *עָר* (awake,) pr. name of a man, Luke iii. 28.

Ἡρώδης, ου, ὁ, *Herod*, pr. name of four persons in N. T., Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below. Comp. also Noldius, de Vita et Gestis Herodum, appended to Joseph. Opp. tom. ii. ed. Haverc. Relandi, Palest. p. 174. seq. Schlosser, Gesch. der Familie Herodes, Leipz. 1818.

1. *Herod*, surnamed the Great, Mat. ii. 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke i. 5. He was the son of Antipater, an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed (700)

by Antony with the title of tetrarch, about A.C. 41. Being driven out by the opposite faction, he fled to Rome, where, by the influence of Antony, he was declared king of Judea. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, A.C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A.D. 2, aged seventy years, after a reign of about forty years as king. See Jos. Ant. xiv. 9. seq. xv. 6. seq. xvi. 5. seq. et al. Jos. B. J. lib. i. passim.—It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Mat. ii. 16. comp. Macrob. Saturn. ii. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχιλαός,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarch, Jos. Ant.



xviii. 5, 1. the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran). Luke iii. 1. Jos. Ant. xvii. 11, 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Mat. xiv. 1, 3, 6 bis. Mark vi. 14, 16, 17, 18, 20—22. viii. 15. Luke iii. 1, 19 bis. viii. 3. ix. 7, 9. xiii. 31. xxiii. 7 bis, 8, 11, 12, 15. Acts iv. 27. xiii. 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. xvii. 1, 3. After his father's death, Augustus gave him Galilee and Perea, with the title of tetrarch, Luke iii. 1. comp. above; whence also he is called by the very general title βασιλεύς, Mat. iv. 9. Mark vi. 14. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀπίρας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias. (Mark vi. 17. seq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa, her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A.D. 41. His territories were given to Herod Agrippa. Jos. Ant. xviii. 5 & 7.—In Mark viii. 15. Ἡρώδης is put collectively for Ἡρωδιανοί, q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts xii. 1, 6, 11, 19—21. xxiii. 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lyssanias. See above in No. 1. and in Ἀβελήνη. To these were added those of

Herod Antipas, see in No. 2; and Claudius afterwards gave him, in A.D. 43, all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A.D. 44. Acts xii. 21. Jos. Ant. xviii. 5. seq. xix. 4. seq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts xxv. 13, 22—24, 26. xxvi. 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then seventeen years old. In A.D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. xix. 9. xx. 5, 2. xx. 6 & 7.

Ἡρωδιάς, ἀδός, ἡ, *Herodias*, granddaughter of Herod the Great, and sister of Herod Agrippa the elder. She was first married to her uncle Philip, (Herod,) but left him to live with Herod Antipas. See in Ἡρώδης No. 2.—Mat. xiv. 3, 6. Mark vi. 17, 19, 22. Luke iii. 19.

Ἡρωδίων, υἱός, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. xvi. 11.

Ἡσαίας, ου, ὁ, *Isaias*, Heb. יְהוֹשָׁפָט (Jehovah's deliverance) *Isaias*, the celebrated Hebrew prophet, Mat. iii. 3. iv. 14. Mark vii. 6. al.—Meton. for the book of *Isgaias*, Acts viii. 28, 30.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. יִצְחָק (hairy), pr. name of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. ix. 13. Heb. xi. 20. xii. 16. See Gen. xxv. 25. seq. xxvii. 6. seq.

## Θ.

Θαδδαῖος, ου, ὁ, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less. Matt. x. 3. Mark iii. 18. Comp. Luke vi. 16.

Θάμαρ, ἡ, indec. *Thamar*, Heb. תָּמָר (palm-tree), the widow of Er, Mat. i. 3. See Gen. xxxviii.

Θάρα, ὁ, indec. *Thara*, Heb. תָּרָח *Terah*, pr. n. of the father of Abraham, Luke iii. 34. See Gen. xi. 24. seq. Josh. xxiv. 2.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. name of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke i. 3. Acts i. 1. Elsewhere unknown.

Θεσσαλονικίτης, ἰως, ὁ, a *Thessalonian*, Acts xx. 4. xxvii. 2. 1 Thess. i. 1. 2 Thess. i. 1.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of

a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the Church gathered here that Paul wrote his earliest epistles. Acts xvii. 1, 11, 13. Phil. iv. 16. 2 Tim. iv. 10.—Comp. Diod. Sic. xix. 52. Strabo vii. p. 509. Liv. xlv. 29. Rosenm. Bibl. Geogr. iii. p. 395. seq.

Θενδᾶς, ᾱ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts v. 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. xvii. 10. seq. Judas, too, who came after him, (Acts v. 37.) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. xviii. 1, 1. xx. 5, 2.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A.D. 45.

Θυάττιρα, ων, ῥά, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia, (Plin. v. 29.) now *Akhisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts xvi. 14. Rev. i. 11. ii. 18, 24. It was famous for the art of dyeing purple; comp. the inscription found there, in Kuinoel on Acts i. c. See Rosenm. Bibl.

Geogr. I. ii. p. 179, 221. seq. Miss. Herald, 1831, p. 251.

Θωμᾶς, ἄ, ὁ, *Thomas*, (Heb. תאם twin,) one of

the twelve apostles, also called Διδύμος, q. v. Mat. x. 3. Mark iii. 18. Luke vi. 15. John xi. 16. xiv. 5. xx. 24, 27—29. xxi. 2. Acts i. 13.

## I.

Ἰάιρος, ου, ὁ, *Jairus*, Heb. יאיר, (he gives light,) *Jair*, an officer of a synagogue, Mark v. 22. Luke viii. 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יעקב i. e. heel-catcher, supplanter, Gen. xxv. 26. xxvii. 36. pr. name of two persons in N. T. a) The patriarch of the Jewish nation, Mat. i. 2. Luke xiii. 28. Acts vii. 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. xi. 26. b) The father of Joseph the husband of Mary, Mat. i. 16, 18. Josephus writes the name Ἰακώβος, Ant. i. 18, 1. seq.

Ἰακώβος, ου, ὁ, i. q. Ἰακώβ, q. v. *James*, pr. name of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Mat. iv. 21. x. 2. Mark iii. 17. Acts i. 13. al. He was put to death by the elder Herod Agrippa about A.D. 44. Acts xii. 2.

2. *James the Less*, ὁ μικρός, Mark xv. 40. the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου, Jude 1. Acts i. 13. Luke vi. 16.) and like him the son of Mary, sister to our Lord's mother, and wife of Clopas or Alphaeus, Mat. xiii. 55. xxvii. 56. Luke xxiv. 10. comp. John xix. 26; hence called the son of Alphaeus, Mat. x. 3. Mark iii. 18. Acts i. 13; and also the brother, i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ Κυρίου, Gal. i. 19. Mat. xiii. 55. So also Acts xii. 17. xv. 13. xxi. 18. Gal. ii. 9, 12; and according to all tradition, 1 Cor. xv. 7. James i. 1. According to Josephus, Ant. xx. 9, 1. James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananias the high-priest after the death of Festus, and before the arrival of his successor Albanus, about A.D. 62. Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons.

Ἰαμβρῆς, οὐ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. name of a man, Luke iii. 23.

Ἰαννῆς, οὐ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. iii. 8. comp. Ex. vii. 11. seq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf, Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. i. p. 816. Plin. H. N. xxxi. 1.

Ἰαρὲδ, ὁ, indec. *Jared*, Heb. ירד, (descent,) pr. name of a man, Luke iii. 37.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul, Rom. xvi. 21. and his host at Berea, Acts xvii. 5—7, 9.

Ἰδουμαία, ας, ἡ, *Idumea*, only Mark iii. 8. Heb. עֲדֻמָּה and עֲדֻמָּה נָה, the land of Edom or Mount Seir, the name *Idumea* being the softened Greek pronunciation for עֲדֻמָּה, Jos. Ant. ii. 1, 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from

the Dead Sea to the gulf of Akaba, and chiefly on its eastern side, which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. viii. 14; but were first completely subdued by John Hyrcanus about 135 a.c. Jos. Ant. xiii. 9, 1. During the Jewish exile they had taken possession of the southern part of Palestine as far as Hebron, so that the later name *Idumea* includes also this region; comp. 1 Mac. v. 65. with Ez. xxxvi. 6. For a full description of the people and country, see Bibl. Repos. iii. p. 247. seq.

Ἰσαβῆλ, ὁ, indec. *Isabel*, Heb. יִזְבֶּל (prob. chaste,) comp. the modern *Isabella*, pr. names of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. ii. 20. Comp. 1 Kings xvi. 31. xviii. 4. xix. 2. xxi. 5. seq. 2 Kings ix. 30. seq.

Ἱερὰπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bamshat Kulasi*, Col. iv. 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rossm. Bibl. Geogr. I. ii. p. 207, 229.

Ἱερεμίας, ιον, ὁ, *Jeremiah*, Heb. יֵרֵמְיָהּ or יֵרֵמְיָה (appointed of Jehovah,) a celebrated prophet of the O. T. Mat. ii. 17. xvi. 14. In Mat. xxvii. 9. text. rec., a quotation is referred to *Jeremiah*, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings, but in Zech. xi. 12, 13. Some MSS. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. יֵרִיכוֹ, pr. name of a city in the tribe of Benjamin, about 20 miles east of Jerusalem, and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. vi. 26. but was afterwards rebuilt, 1 Kings xvi. 34. and became the seat of schools of the prophets, 2 Kings ii. 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (צִרְיָה נָה πόλις φοινίκων, city of palm-trees, Deut. xxxiv. 3. ὡς πύρα ρόδου ἐν Ἱεριχῷ, Eccles. xxiv. 14.) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the east. Jos. Ant. iv. 8, 1. Ἱεριχὼ πόλις ἐνδομαίων αἰνῶ, φοινίκας τε φέρειν ἀγαθὴν, καὶ βάλσαμον νεμεμνην, comp. Calmet, art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland, Palest. p. 829. Rossm. Bibl. Geogr. II. ii. p. 153. seq. Calmet, art. *Jericho*.—Mat. xx. 29. Mark x. 46. bis. Luke x. 30. xviii. 35. xix. 1. Heb. xi. 30.

Ἰσσαὶ, ὁ, indec. *Jesse*, Heb. יֵשׁ (rich,) pr. name of the father of David, Mat. i. 5, 6. Luke iii. 32. Acts xiii. 22. Rom. xv. 12.

Ἰσθαί, ὁ, indec. *Jephthah*, Heb. יֵפְתָה, (he deli-

vered,) a leader, *ἡγούμενος*, of Israel, whose rash vow fell upon his daughter, Heb. xi. 32. See Judg. xi., xii.

*Ἰεχοϊάκ, οὐ, ὁ, Jehonias*, Heb. *יְחֹזָכָא*, (Jehovah appointed,) *Jehoiachin*, also written *יְחִזְכָּא* and *יְחִזְכָּל*, *Jehoniah*, a king of Judah about 600 B.C., son of Jehoiakim and grandson of Josiah, Mat. i. 11, 12. Comp. 1 Chron. iii. 15, 16. 2 Kings xxiv. 8. seq. 2 Chron. xxxvi. 8. seq. 2 Kings xxv. 27. In Mat. i. c. he is said to be the son of Josiah; the name of Jehoiakim, *Ἰωακίμ*, being omitted in the genealogy in text. receipt, though found in MSS.

*Ἰκόνιον, οὐ, τό, Iconium*, a large and populous city of Asia Minor, now *Koniah*. It lay near the confines of Phrygia, Lyconia, and Pisidia, and is assigned to Phrygia, Xen. An. i. 2, 1. to Lycania, Strabo xii. p. 365. Plin. H. N. v. 27. to Pisidia, Amm. Marc. xiv. 6; probably on account of the shifting boundaries of these provinces. Acts xiii. 51. xiv. 1, 19, 21. xvi. 2. 2 Tim. iii. 11.

*Ἰλλυριόν, οὐ, τό, Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it, Rom. xv. 19.

*Ἰόππη, ἡ, ἡ, Joppa*, so in N. T. and Josephus, in classic writers *Ἰόππη*, Heb. *יָפוֹ* or *יָפֹ*, *Japho*, now *Jaffa*, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts ix. 36, 38, 42, 43. x. 5, 8, 23, 32. xi. 5, 13.—Sept. Josh. xix. 46. Jos. B. J. i. 20, 3. Strabo xvi. 2, 28. See Reland, Palæst. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

*Ἰορδάνης, οὐ, ὁ, Jordan*, Heb. *יַרְדֵּן*, now *El Sheriat*, i. e. the ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Cæsarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to

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floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Mat. iii. 5, 6, 13. iv. 15, 25. xix. 1. Mark i. 5, 9. iii. 2. x. 1. Luke iii. 3. iv. 1. John i. 28. iii. 28. x. 40. See Reland, Palæst. p. 270. seq. Rosenm. Bibl. Geogr. II. i. 196. seq. Calmet, p. 232, 414, 577. Bibl. Repos. ii. p. 775. seq.

*Ἰουδαία, ἡ, ἡ, (fem. of Ἰουδαῖος, supp. γῆ,) Judea*, Heb. *יְהוּדָה*, *Judah*, pr. name strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it denoted the territories of Judah and Benjamin, Josh. xi. 21. coll. ver. 16. 2 Sam. v. 5. 1 Chron. xxi. 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (*Judah*) was given generally to the whole of Palestine west of the Jordan, Hag. i. 1, 14. ii. 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John iv. 4, 5.) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus, (q. v.) but was afterwards made a Roman province dependent on Syria, and governed by procurators, see in *Ἑγεμών*. For a time also portions of it belonged to Herod Agrippa the elder, comp. in *Ἡρώδης*, No. 3. See Jos. B. J. iii. 3, 5. Reland, Palæst. p. 31, 174, 178. Jahn, § 25. Rosenm. Bibl. Geogr. II. ii. p. 149.—Mat. ii. 1, 6, 22. iii. 1. iv. 25. xix. 1. Luke i. 65. al. Meton. *people of Judea*, Mat. iii. 5.

*Ἰούδας, ὁ, ὁ, Judas*, Heb. *יְהוּדָה*, (renowned,) Sept. *Ἰούδα*, *Judah*, pr. name of eight persons in N. T.

1. *Judah*, the fourth son of Jacob, and head of the tribe of Judah, Mat. i. 2, 3. Luke iii. 33. Meton. for the tribe or posterity of Judah, Mat. ii. 6. bis. Luke i. 39. Heb. vii. 14. Rev. v. 5. vii. 5. So οἶκος *Ἰούδα*, the house, i. e. kingdom of Judah, opp. to that of Israel, Heb. viii. 8.

2, 3. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke iii. 26, 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddæus*, brother of James the Less and cousin of our Lord, see in *Ἰάκωβος* 2. He also wrote the Epistle of Jude. Mat. xiii. 55. Mark vi. 3. Luke vi. 16. John xiv. 22. Acts i. 13. Jude 1. Comp. Mat. x. 3.

5. *Judas*, surnamed *Iscariot*, i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John xii. 6. On the manner of his death, see in *ἀπώγεω*. Mat. x. 4. xxvi. 14, 25, 47. xxvii. 3. Mark iii. 19. xiv. 10, 43. Luke xxii. 3, 47, 48. John vi. 71. xii. 4. xiii. 2, 26, 29. xviii. 2, 3, 5. Acts i. 16, 25.

6. *Judas*, surnamed *Barnabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts xv. 22, 27, 32.

7. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts ix. 11.

8. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts v. 37. So called also by Josephus, Ant. xviii. 1, 6. xx. 8, 2. B. J. ii. 8, 1. but likewise ὁ Γαλιλαίου, Ant. xviii. 1, 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judaea. See Josephus ll. cc.

Ἰουλίᾱ, ας, ἡ, *Julia*, pr. name of a female Christian, Rom. xvi. 16.

Ἰούλιος, ου, ὁ, *Julius*, pr. name of the centurion who conducted Paul to Rome, Acts xxvii. 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. name of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. xvi. 7.

Ἰουστὸς, ου, ὁ, *Justus*, l. pr. name of a Christian at Corinth, with whom Paul lodged, Acts xviii. 7. Some read Τίτου δὲ Ἰούστου.

2. As surname, a) of Joseph called also Barsabas, nominated as an apostle, Acts i. 23. b) Of Jesus, a friend and fellow-labourer of Paul, Col. iv. 11.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק, (derider,) pr. name of the son of Abraham by Sarah, Mat. i. 2. viii. 11. xxii. 32. al. Comp. Gen. xxi. seq.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Isachar*, Heb. יִשָּׁכָר, Keri יִשָּׁכָר, (purchased,) pr. name of the ninth son of Jacob by Leah, Gen. xxx. 18. Meton. for the tribe of *Isachar*, Rev. vii. 7.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל, (wrestler with God,) a name given to Jacob after wrestling with the angel, Gen. xxxii. 24. seq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ., Mat. x. 6. Acts vii. 42. ὁ λαὸς Ἰ., Acts iv. 10. xiii. 17. v. 1. Acts vii. 23, 37. ix. 15. al. So genr. *Israel* for the *Israelites*, the children of *Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Mat. ii. 6, 20, 21. viii. 10. xv. 31. Rom. x. 1, 19.

Ἰταλία, ας, ἡ, *Italy*, Acts xviii. 2. xxvii. 1, 6. Heb. xiii. 24.

Ἰταλικός, ἡ, ὁ, *Italian*, sc. σκῆπτρα, q. v. Acts x. 1.—Arr. Tactic. p. 73, 6. Comp. Wetstein, N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Coele-Syria, Plin. H. N. v. 23. Luke iii. 1. Φιλίππου τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτίδος χώρας, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. xv. 10, l. comp. xvii. 11, 4. B. J. ii. 6, 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palæstina, p. 106. seq. Cellarii Notit. Orb. ii. lib. iii. c. 13. § 251. seq. According to Münter, de Reb. Ituræor. p. 4. Iturea lay westward of Damascus, and eastward of Hamath, around Mount (704)

Hermon, whose δρυῖνά this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. ii. 44. xiii. 8. Virg. Georg. ii. 448. Lucan, Phars. vii. 230. 514. Strabo xvi. 2, 18. τὰ μὲν οὖν ὀρεῖνά ἔχουσι πάντα Ἰτουραῖοι τε καὶ Ἀραβεῖς, κατοικοῦντες πάντες. Heb. תימן Gesen. Lex. s. voc. See Rosenn. Bibl. Geogr. II. ii. p. 5.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְחֹזָבָב, (Jehovah is perfect,) pr. name of a king of Judah, the son and successor of Uzziah, r. 759—743 a.c. Mat. i. 9. bis. See 2 Kings xv. 7, 32. seq. 2 Chron. xxvii.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of Ἰωάννης, pr. name of the wife of Chusa, steward of Herod Antipas, Luke viii. 3. xxiv. 10.

Ἰωαννᾶς, ᾱ, ὁ, *Joannas*, i. q. Ἰωάννης, one of the ancestors of Jesus, Luke iii. 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָתָן (Jehovah-given,) *Johanan*, pr. name of four persons in N. T.

1. *John the Baptist*, Mat. iii. 1. the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke i. 13, 60, 63. Mat. iii. 4, 13, 14. xiv. 2—4, 8, 10. al. ssep. Comp. Jos. Ant. xviii. 8, 2.

2. *John* the apostle, the son of Zebedee, and brother of the elder James, especially beloved of our Lord, Mat. iv. 21. x. 2. xvii. 1. Mark i. 19, 29. Luke iii. 10. al. ssep.

3. *John*, one of the 'kindred' of the high-priest, and a member of the Sanhedrim, once Acts iv. 6.

4. *John*, surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts xii. 12, 25. xiii. 5, 15. xv. 37.

Ἰωβ, ὁ, indec. *Job*, Heb. יוֹב, (ill-treated,) the patriarch of the O. T., whose afflictions and patience are celebrated in the book of *Job*. James v. 11.

Ἰωήλ, ὁ, *Joel*, Heb. יְהוֹיָדָה, (Jehovah his God,) one of the minor Hebrew prophets, Acts ii. 16. Comp. Joel i. 1.

Ἰωάν, ὁ, indec. *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke iii. 30.

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, Heb. יוֹנָתָן, (dove,) *Jonah*, pr. name of two persons in N. T.

1. A noted prophet of the O. T., Mat. xii. 39—41. bis. xvi. 4, Luke xi. 29, 30, 32 bis. Comp. Jon. i. 1. seq.

2. The father of the apostle Peter, a fisherman, John i. 42. xxi. 15—17. Comp. in Βάβ-Ἰωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְרָמִי, (Jehovah is high,) *Jehoram*, pr. name of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 b.c. Mat. i. 8. bis. See 2 Kings viii. 16. seq.

Ἰωρεῖμ, ὁ, indec. *Jorim*, perhaps, i. q. Ἰωράμ, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט, (Jehovah-judged,) *Jehoshaphat*, a pious king of Judah,

the son and successor of Aas, r. 914—889 a.c. Mat. i. 8. bis. See 1 Kings xv. 14. xxiii. 41. seq.

Ἰωσήφ or ἦ, ὁ, indec. *Jose*, i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke iii. 29.

Ἰωσῆς, ὁ, indec. *Josez*, pr. name. a) Of a brother of James the Less, a kinsman of Jesus, Mat. xiii. 55. xxvii. 56. Mark vi. 3. xv. 40, 47. b) Of Barnabas, the companion of Paul, Acts iv. 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יְהוֹשֻׁפָּט, (he will add,) pr. name of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob, and head of the half-tribes of Manasseh and Ephraim, John iv. 5. Acts vii. 9, 13 bis, 14, 18. Heb. xi. 21, 22. Rev. vii. 8. φυλῇ Ἰωσήφ, put for the half-tribe of Ephraim, comp. ver. 6.

2. Three of the ancestors of Jesus, Luke iii. 24, 26, 30.

3. The husband of Mary the mother of Jesus, Mat. i. 16, 18—20, 24. ii. 13, 19. Luke i. 27. ii. 4, 16, 33, 43. iii. 23. iv. 22. John i. 46. vi. 42.—Act. Thom. § 2.

4. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Mat. xxvii. 57, 59. Mark xv. 43, 45. Luke xxiii. 50. John xix. 38.

5. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts i. 23.

Ἰωσίας, οὐ, ὁ, *Josias*, Heb. יְהוֹשָׁפָט, (whom Jehovah heals), *Josiah*, pr. name of a pious king of Judah, the son and successor of Ammon, r. 642—611 a.c. Mat. i. 10, 11. See 2 Kings xxii. 1. seq. 2 Cor. xxxiv. xxxv.

## K.

Καϊάφας, α, ὁ, *Caiaphas*, Aram. כִּיָּאֵפָא (depression, Buxt. Lex. Ch. 1076.) pr. name of a high-priest, Ἰωσήφος ὁ καὶ Καϊάφας, Jos. Ant. xviii. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, a.d. 26, and deposed by Vitellius in a.d. 35, Jos. Ant. xviii. 4, 3. See in Ἀνναβ.—Mat. xxvi. 3, 57. Luke iii. 2. John xi. 49. xvi. 13, 14, 24, 28. Acts iv. 6.

Καϊν, ὁ, indec. *Cain*, Heb. קַיִן (possession,) the first-born of Adam, and the first homicide, Heb. xi. 4. 1 John iii. 12. Jude 11. Comp. Gen. iv.

Καϊνάν, ὁ, indec. *Cainan*, Heb. קַיִן, [(possession,) pr. name, a) of a son of Enos, Luke iii. 37. comp. Gen. v. 9. seq. b) of a son of Arphaxad according to the Sept. Gen. x. 24. xi. 12; but not found in the Hebrew. Luke follows the Sept., iii. 36. where several MSS. omit Καϊνάν.

Καῖσαρ, ἀπορ, ὁ, *Cæsar*, the surname of the Julian family at Rome, but applied, after Julius Cæsar, to his successors of the same family as the usual title of dignity. At a later period it became the title of the heir apparent. In N. T. the title *Cæsar* is applied to Augustus, Luke ii. 1; Tiberius, Luke iii. 1. xx. 22, 24, 26. al.; Claudius, Acts xi. 28; Nero, Acts xxv. 8. seq. Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

Καῖσάρεια, ας, ἡ, *Cæsarea*, pr. name of two cities in Palestine.

1. *Cæsarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Panæas*. Mat. xvi. 13. Mark viii. 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. xviii. 2, 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. xx. 9, 4. It is generally supposed to have occupied the site of the ancient city called *Lais* or *Lekeim*, Judg. xviii. 28. John xix. 47; and *Dan*, Judg. xviii. 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt, Travels in Syria, &c. p. 38. seq. Reland, Palest. p. 918. seq.

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2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στρατωνος πύργος, Jos. Ant. xv. 9, 6. Strabo xvi. 2, 27. *Stratonis turris*, Plin. H. N. v. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and xvi. 5, 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. iii. 9, 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326. seq. Reland, Palest. 670. seq.—Acts viii. 40. ix. 30. x. 1, 24. xi. 11. xii. 19. xviii. 22. xxi. 8, 16. xxiii. 23, 33. xxv. 1, 4, 6, 13.

Κανᾶ, ἡ, indec. *Cana*, Heb. קָנָא a village of Galilee, a few miles N. E. of Nazareth. John ii. 1, 11. iv. 46. xxi. 2.—Jos. B. J. i. 7, 6.

Καναναῖος, οὐ, ὁ, in some MSS. for Κανανίτης, q. v.—Act. Thom. § 1.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts viii. 27. This country was then governed by females, Strabo, lib. xvii. p. 1134. B. p. 1175. D. Dio Cass. lib. liv. p. 335. Plin. H. N. vi. 29.

Καπερναούμ, ἡ, indec. *Capernaum*, written also Καφαρναούμ, Heb. prob. כְּפָר נַחֲמִי, (village of Nahum,) a town or city of Galilee in the confines of Zebulun and Naphtali, and on the N. W. shore of the sea of Tiberias, not very distant from the confluence of the Jordan, comp. Mat. iv. 13. εἰς Καπ. τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ Ναφθαλιμ. It was for a time the residence of Jesus, (Mat. i. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Mat. ix. 1. coll. Mark ii. 1. Capernaum is not mentioned in the O. T., and only once by Josephus, de Vit. Suā, § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hām*, between Tabagha and the Jordan. Comp. Reland, Palest. p. 682. Rosenm.

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Bibl. Geogr. II. ii. p. 68.—Mat. iv. 13. viii. 5. xi. 23. xvii. 24. Mark i. 21. ii. 1. ix. 33. Luke iv. 23, 31. vii. 1. x. 15. John ii. 12. iv. 46. vi. 17, 24, 59.

**Καππαδοκία, ας, ή, Cappadocia**, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts ii. 9. 1 Pet. i. 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram :

Vipera Cappadocem nocitura momordit; at illa  
Gustato perit sanguine Cappadocias.

**Καρπιδών, όνος, ή, (pr. name, Carthage,)** in N. T. *a carbunale*, Rev. xxi. 19. in MSS. for *χαλκιδών chalcedony*.

**Κεγχρεαί, ών, αί, Cenchrea**, the eastern port of Corinth, about seventy stadia from the city, Acts xviii. 18. Rom. xvi. 1. Comp. Strabo viii. p. 262.

**Κεδρών, ό, indec. Cedron**, Heb. קִדְרֹן, (turbid,) *Kidron*, Josephus *Κεδρών, ώνος*, Ant. viii. 1, 5. al. pr. name of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, *φάραγξ τοῦ Κεδρώνος* Jos. Ant. ix. 7, 3. B. J. v. 4, 2. It then passes along the valley of Jehoshaphat, and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry, except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206.—In N. T. John xviii. 1. *ό χειμάρρος τοῦ Κεδρών, the brook, torrent of Cedron*. So Sept. *ό χειμάρρος Κεδρών* for Heb. קִדְרֹן 2 Kings xv. 13. xxiii. 6, 12. 2 Chron. xxix. 10. al. Jos. Ant. *ό χειμάρρος Κεδρώνος*, Ant. viii. 1, 5.—Out of this, later transcribers unacquainted with the Hebrew have made *ό χειμάρρος τῶν κεδρων, brook of cedars*, John l. c. in text. rec. and also in Sept. 2 Sam. xv. 23. 1 Kings xv. 13.

**Κιλικία, ας, ή, Cilicia**, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχηία, aspera*, and the eastern *πειδιή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birth-place of Paul. Acts vi. 9. xv. 23, 41. xxi. 30. xxii. 3. xxiii. 34. xxvii. 5. Gal. i. 21.

**Κίς, ό, indec. Kis**, Heb. כִּישׁ, pr. name of the father of king Saul, Acts xiii. 21. Comp. 1 Sam. ix. 1.

**Κλαύδη, ης, ή, Claude** or *Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts xxvii. 16.—It is also called *Κλαῦδος*, Ptol. iii. 7. *Gaudos*, Mela ii. 7. Plin. H. N. iv. 22.

**Κλαυδία, ας, ή, Claudia**, pr. name of a Christian female, 2 Tim. iv. 21.

**Κλαύδιος, ου, ό, Claudius**, pr. name.  
1. *Tiberius Claudius Nero Germanicus*, the fifth Roman emperor, successor of Caligula, r. A.D. 41—54. Acts xi. 28. xviii. 2. In the fourth year of his reign occurred the famine foretold by Agabus, Acts xi. 28; see Jos. Ant. xx. 2, 6. xx. 5, 2. iii. 15, 3. Tac. Ann. xii. 43. Sueton. in Claud. 28. Krebs, Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. xx. 1, 2;

but in his ninth year he banished all the Jews from Rome, Acts xviii. 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, *χλιαρχος*, commanding in Jerusalem, Acts xxiii. 26.

**Κλίοπας, α, ό, Cleopas**, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke xxiv. 18. Different from *Κλωπας*, q. v.

**Κλήμης, εντος, ό, Clement**, pr. name of a Christian, Phil. iv. 3; not improbably Clemens Romanus.

**Κλωπας, α, ό, Clopas**, John xix. 25; elsewhere called *Αλφαιος*, see in *Αλφαιος*, No. 1.

**Κνίδος, ου, ή, Cnidus** or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus, Acts xxvii. 7.—Strabo xiv. p. 965. C. Plin. H. N. xxxvi. 15. Hom. Od. i. 30, 1.

**Κολοσσαί or Κολασσαι, ών, αί, Colosse**, a city of Phrygia Major, situated near the junction of the Lycas with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A.D. 63. A modern village near the site is called *K'osae*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 222—Col. i. 2.

**Κολοσσαίς, ίως, ό, plur. Κολοσσαείς, Colossians**, only in the spurious subscription to the epistle.

**Κορί, ό, indec. Core**, Heb. קֹרַי, (ice,) *Korah*, pr. name of a Levite who rebelled against Moses, Jude 11. See Num. xvi.

**Κορινθιος, α, ου, Corinthian**, a Corinthian, Acts xviii. 8. 2 Cor. vi. 11.

**Κόρινθος, ου, ή, Corinth**, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. i. 7, 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery, whence the Horatian proverb: *non civis homini contigisse adire Corinthum*, Hor. Ep. i. 17, 36. Corinth was destroyed by L. Mummius during the Achaean war, about 146 B.C. It was restored by Julius Caesar, and became the capital of the Roman province Achaia, and the seat of the pro-consul, Acts xviii. 12. Here Paul resided for more than eighteen months, (Acts xviii. 11, 18.) and gathered a large Church, which was afterwards not wholly exempt from Corinthian vices. Acts xviii. 1. xix. 1. 1 Cor. i. 2. 2 Cor. i. 2, 23. 2 Tim. iv. 30.

**Κορνήλιος, ου, ό, Cornelius**, pr. name of a Roman centurion at Caesarea, Acts x. 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

**Κούαρτος, ου, ό, Lat. Quartus**, pr. name of a Christian at Rome, Rom. xvi. 23.

**Κρής, ηρός, ό, a Cretan**, Acts ii. 11. Tit. i. 12. *Κρήτες δει ψεύσται*, quoted from Callim. Hymn. in Jov. 8. Comp. Pol. iv. 8, 11.—*Ed. V. H. i. 10. ol Κρήτες είσι τοῖς εὖν αγαθοί*. Xen. An. i. 2, 9.

**Κρήσκης, ηντος, ό, Cræcens**, pr. name of a Christian at Rome, 2 Tim. iv. 10.

**Κρήνη, ἡς, ἡ, Creta, now Candia**, a celebrated island of the Mediterranean, opposite to the Ægean Sea. It was anciently celebrated for its hundred cities, whence the epithet *ἑκατόπολις*, Hom. II. ii. 649. The Cretans were celebrated archers, robbers, and liars, see in *Κρής*; and especially Pol. iv. 8, 11. Here a Christian Church was left by Paul in charge of Titus, Tit. i. 8. Acts xxvii. 7, 12, 13, 21.

**Κρίσπος, ου, ὁ, Crispus**, pr. name of the ruler of a synagogue at Corinth, Acts xviii. 8. 1 Cor. i. 14.

**Κύπριος, ου, ὁ, a Cyprian, Cypriot**, from Cyprus, Acts iv. 36. xi. 20. xxi. 16.

**Κύπρος, ου, ἡ, Cyprus**, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts xi. 19. xiii. 4. xv. 39. xxi. 3. xxvii. 4. Comp. Rosenm. Bibl. Geogr. iii. p. 378. seq.

**Κυρηναῖος, ου, ὁ, a Cyrenian**, from Cyrene, in N. T. spoken of Jews born or residing there, Mat. xxvii. 32. Mark xv. 21. Luke xxiii. 26. Acts vi. 9. xi. 20. xiii. 1.

**Κυρήνη, ἡς, ἡ, Cyrene**, a large and powerful city of Libya Cyrenaica, in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Mac. xx. 23. Jos. Ant. xiv. 7, 2. xvi. 6, 5. Ap. ii. 4. Rosenm. Bibl. Geogr. iii. p. 367.—Acts ii. 10.

**Κυρήνιος, ου, ὁ, Cyrenius**, Lat. *Quirinus*, Luke

ii. 2. i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. iii. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province, with a view to taxation; and this census he completed in A.D. 8, according to the usual chronology, Acts v. 37. Jos. Ant. xviii. 1, 1. xviii. 2, 1.—The census spoken of in Luke i. c. was probably a mere enrolment of persons, (see in *Ἀπογραφῇ*), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when, too, at the time specified by Luke, Saturninus, and not Cyrenius, was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called *ἡγεμὼν*, just as Volumnius had been before, Jos. Ant. xvi. 9, 1. xvi. 10, 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called *ἡγεμὼν*, Jos. Ant. xviii. 1, 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *this was the first census under Cyrenius*, etc. See in Calmet, art. *Cyrenius*, p. 326.

**Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ, Buttm. § 37. n. 2. Cos or Co**, now *Stan Co* or *Stankio*, a small and fertile island of the Ægean Sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts xxi. 1. *εἰς τὴν Κῶν*.—1 Mac. xv. 23. *εἰς Κῶ*. Jos. Ant. xiv. 7, 2.

**Κωσάμ, ὁ, indec. Cosam**, prob. Heb. *קספ*, proper name of a man, Luke iii. 28.

## A.

**Αάζαρος, ου, ὁ, Lazarus**, pr. name, a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John xi. 1, 2, 5, 11, 14, 43. xii. 1, 2, 9, 10, 17.

b) of the poor man in our Lord's parable, Luke xvi. 20, 23—25. Hence the modern *Lazaretto*.

**Λάμεχ, ὁ, indec. Lamech**, Heb. *למך*, pr. name of a patriarch, the father of Noah, Luke iii. 36. See Gen. v. 25. seq.

**Λαοδικεία, ας, ἡ, Laodicea**, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus, a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Dioepolis; it was enlarged by Antiochus II., and called by him Laodicea, after his wife. About A.D. 65 it was destroyed by an earthquake, along with the two cities just named, but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.—Col. ii. 1. iv. 13, 15, 16. Rev. i. 11. (iii. 14.)

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**Λαοδικεύς, τως, ὁ, a Laodicean**, Col. iv. 10. Rev. iii. 14.

**Λαοαία, ας, ἡ, Lasara**, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts xxvii. 8.

**Λεββαῖος, ου, ὁ, Lebbaeus**, a name of the apostle Jude, also called Thaddeus, Mat. x. 3.

**Λεβὶ or Λεβίς, accus. Λεβὶν, Winer, § 10, 1. Levi**, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. vii. 5, 9. Rev. vii. 7.

2. Two of the ancestors of Jesus, Luke iii. 24, 29.

3. One of the apostles, the son of Alphaeus, called also Matthew, Mark ii. 14. Luke v. 27, 29. Comp. Mat. ix. 9.

**Λιβύη, ἡς, ἡ, Libya**, Acts ii. 10. a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west

Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis, from the five cities which it contained,—Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. v. 5. Jos. Ant. xiv. 7, 2. Comp. in Κυρήνη.

Λίτιος, ου, ὁ, *Litius*, pr. name of a Christian, 2 Tim. iv. 21.

Λουκάς, ᾶ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts xvi. 10, 40. xxviii. 16. He is probably the same who is called ὁ ἰατρός, Col. iv. 14. but must not be confounded with Λούκιος *Lucius* in Acts xiii. 1.—2 Tim. iv. 11. Philem. 24. Col. iv. 14.

Λουκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the Church at Antioch, a Cyrenian, Acts xiii. 1. Rom. xvi. 1:

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts ix. 32, 35, 38.—Jos. Ant. xx. 6, 2. Λύδδα κώμη, πόλις τοῦ μεγάλου οὐκ ἀποδίουσα. Heb. prob. ᾤ *Lod*, I Chron. viii. 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334. seq.

Λυδία, ας, ἡ, *Lydia*, pr. name of a woman of Thyatira residing at Philippi, a dealer in purple, Acts xvi. 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycania*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and

Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts xiv. 6.—The Lycanionians spoke a peculiar dialect, (ver. 11.) which Jablonaky supposes to have been derived from the Assyrian, Opusc. ed. te Water iii. p. 3. seq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycanionice*, in the *Lycanion dialect*, Acts xiv. 11. see in *Λυκαονία*. Comp. Buttm. § 119, 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphylia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts xxvii. 5.

Λυσανίας, ου, ὁ, *Lysanias*, pr. name of a tetrarch of Abilene, Luke iii. 1. See in Ἀβεληνή.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, χιλιάρχος, commanding in Jerusalem, Acts xxiii. 26. xxiv. 7. 22.

Λύστρα, ας, ἡ, or ων, ῥά, *Lystra*, a city in the southern part of Lycania in Asia Minor, now *Latik*. Acts xiv. 6, 8, 21. xvi. 1, 2. 2 Tim. iii. 11. Pliny also refers it to Lycania, v. 32; but Ptolemy assigns it to Isauria, v. 4. Comp. in Ἰκόνιον.

Λωίς, ἰδος, ἡ, *Lois*, pr. name of a Christian matron, the grandmother of Timothy, 2 Tim. i. 5.

Λώρ, ὁ, indec. *Lot*, Heb. לוֹט, (veil.) pr. name of Abraham's nephew, Luke xvii. 28, 29, 32. 2 Pet. ii. 7. Comp. Gen. xi. 31. xiii. 5. seq. xiv. 12. seq. c. xix.

## M.

Μαάθ, ὁ, indec. *Maath*, pr. name of an ancestor of Jesus, Luke iii. 26.

Μαγδαλά, ἡ, indec. *Magdala*, prob. i. q. Heb. מִגְדָּל תַּוֵּר, tower, Chald. מִגְדָּלָא, a place on the western shore of the lake of Gennesaret, south of Capernaum, and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called *El Madjel*. Mat. xv. 39. See Burckhardt's Travels in Syria, etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73.—Some MSS. read Μαγαδάν or Μαγεδάν.

Μαγδαληνή, ης, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named Mary in N. T., i. q. *Mary of Magdala*, Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. x. 1, 18. Comp. in Μαρία.

Μαγώ, ὁ, indec. *Magog*, Heb. מָגוֹג, pr. name of a son of Japhet, Gen. x. 2. and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. xxxviii. xxxix. i. q. the Scythians according to Jos. Ant. i. 6, 1. Comp. in Γῶγ. Rev. xx. 8.

Μαδιάν or Μαδιάν, ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. name of an Arabian tribe descended from Abraham by Keturah, Acts vii. 29. Comp. Gen. xxv. 2. Their territory would seem (708)

to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madjan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. iii. 1. xviii. 5. Num. xxxi. Judg. vi—viii. Jos. Ant. ii. 11, 1.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. מָתֻשָּׁלַח (dart-man), *Mathusalah*, the oldest of the patriarchs, having lived 969 years. Comp. Gen. v. 21. seq.—Luke iii. 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. name, Luke iii. 31.

Μακεδονία, ας, ἡ, *Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Aegean, W. on the Adriatic and Illyria, and N. on Dardania and Moesia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Aemilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. xlv. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts xvi. 9, 10, 12. xviii. 5. xix. 21, 32. xx. 1, 3. Rom. x. 16. 1 Cor. xvi. 5. b. 2 Cor. i. 16. b. a.



viii. 1. xi. 9. Phil. iv. 15. 1 Thess. 1 Tim. i. 3.

δ, δ, a *Maccedonian*, Acts xvi. 9. 2 Cor. ix. 2, 4.

indec. *Malded*, Hebrew מַלְדֵּד.

δ, *Makalel*, pr. name of the son of the iii. 37. Comp. Gen. v. 12.

δ, *Malchus*, Heb. מַלְכִּי (counsellor),

pr. name of a servant, John xviii. 10.

δ, indec. *Manacn*, pr. name of a christian teacher at Antioch, Acts xiii. 1.

δ, *Manassēs*, Heb. מַנַּשֶּׁשׁ (making forget,) *Manassch*, pr. name.

1. The son of Joseph, adopted by Jacob, Rev. vii. 6.

2. A king of Judah, son of Hezekiah, r. 699—644 B.C. noted for his idolatry and cruelty, Mat. i. 10. bis. Comp. 2 Kings xxi. 2 Chron. xxxiii.

δ, *Martha*, η, *Martha*, a sister of Lazarus, Luke x. 38, 40, 41. John xi. 1, 5, 19, 20, 21, 24, 30, 39. xii. 2.

δ, *Maria*, α, η, or *Μαριάμ*, η, indec. *Maria*, *Mary*, Heb. מִרְיָם *Miriam*, pr. name of several females.

1. *Mary*, the mother of Jesus, *Mapia*, Mat. i. 16, 18. ii. 11. Mark vi. 3. Luke i. 41. Acts i. 14. Also *Μαριάμ*, Mat. i. 20. xiii. 55. Luke i. 27, 30, 34, 38, 39, 46, 56. ii. 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, *Mapia*, Mat. xxvii. 56, 61. xxviii. 1. Mark xv. 40, 47. xvi. 1, 9. Luke viii. 2. xxiv. 10. John xix. 25. xx. 1, 11, 16, 18.

3. *Mary*, *Mapia*, the mother of James the Less and Joseph, sister to Jesus' mother and wife of Alphaeus or Clopas, see in Ἀλφαῖος No. 1. and Ἰάκωβος No. 2. Mat. xxvii. 56, 61. xviii. 1. Mark xv. 40, 47. Luke xxiv. 10. John xix. 25.

4. *Mary*, *Mapia*, a sister of Lazarus and Martha, Luke x. 39, 42. John xi. 1, 2, 19, 20, 28, 31, 32, 45. xii. 3.

5. *Mary*, *Mapia*, mother of John, surnamed Mark, Acts xii. 12.

6. *Mary*, *Μαριάμ*, a Christian female at Rome, Rom. xvi. 6.

δ, *Marcos*, α, δ, *Marcus*, *Mark*, the writer of one of the four Gospels, pr. John, surnamed Mark, Acts xii. 12, 25. xv. 37; the nephew of Barnabas, Col. iv. 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts xv. 39. coll. xii. 25. He is later again mentioned among the companions of Paul, Col. i. c. Philen. 24. 2 Tim. iv. 11; and is also affectionately called son by Peter, 1 Pet. v. 13. Comp. Acts xii. 12. 2 Tim. i. 2.

δ, *Ματθαῖος*, α, δ, *Matthew*, the writer of the first Gospel, one of the apostles called also *Levi*, originally a publican, δ *τελωδης*, Mat. x. 3. ix. 9. Mark iii. 18. Luke vi. 15. Acts i. 13. Comp. Mark ii. 14. Luke v. 27.

δ, indec. *Matthan*, Heb. מַתָּן (gift), pr. name, Mat. i. 15 bis.

δ, indec. *Matthat*, pr. name of two men, Luke iii. 24, 29.

α, δ, *Matthias*, (prob. i. q. *Marra-* (709)

θίας,) pr. name of the apostle chosen in the place of Judas, Acts i. 23, 26.

δ, indec. *Mattatha*, Heb. מַתָּתָה (gift of Jehovah), pr. name, Luke iii. 31.

δ, (i. q. preced.) *Mattathias*, pr. name of two men, Luke iii. 25, 26.

δ, *Meleus*, pr. name, Luke iii. 31.

δ, indec. *Melchi*, Heb. מֶלֶךְ (my king,) pr. name of two of Jesus' ancestors, Luke iii. 24, 28.

δ, indec. *Melchisedek*, Heb. מֶלֶךְ שָׁדַי i. e. king of righteousness, pr. name of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, contemporary with Abraham, comp. Gen. xiv. 18. sq. Heb. v. 6, 10. vi. 20. vii. 1, 10, 11, 15, 17, 21. Comp. Jos. Ant. i. 10, 2.

α, η, (μῖσος, ποταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts ii. 9. vii. 2. The Hebrew name was שַׁרְיָן שַׁרְיָן *Syria of the two rivers*, Gen. xxiv. 10; also שַׁרְיָן *plain of Syria*, Gen. xxv. 20. xxviii. 2. It now belongs to the Turkish dominion, under the name of *El Djézirah*, i. e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 165.

δ, α *Mede*, Acts ii. 9. The country of Media, *Μηδία*, lay between the Caspian Sea on the north, and Persia on the south, extending on the north and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosenm. Bibl. Geogr. I. i. p. 276.

δ, *Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth-place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosenm. Bibl. Geogr. I. ii. p. 187. Acts xx. 15, 17. 2 Tim. iv. 20.

η, *Mitylene*, the celebrated capital of the island of Lesbos, Acts xx. 14. It was the birth-place of Sappho, Alceus, Pittacus, &c., and is now called *Castro*. Rosenm. Bibl. Geogr. iii. p. 372.

δ, indec. *Michael*, Heb. מִיכָאֵל i. e. who as God 1 pr. name of an archangel, the patron of the Jewish nation, Jude 9. Rev. xii. 7. See in ἀρχάγγελος.

δ, *Mnason*, pr. name of a Christian, Acts xxi. 16.

α, *Myra*, one of the six principal cities of Lycia, on the south-west coast of Asia Minor, Acts xxvii. 5.

α, η, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts xvi. 7, 8. The Mysian cities Assos, Pergamos, and Troas, are mentioned in N. T.

**Μωσής** or **Μωϋσής**, *iwz*, *o*, also **Μωϋσῆς**, *ou*, and in some editions, **Μωσῆς**, *ou*, Mat. xvii. 4. John v. 46. *Moses*, Heb. מֹשֶׁה, (drawn out sc. from the water,) pr. name of the great Hebrew prophet and legislator. On the forms and flexion, see Winer, § 5. p. 44. § 10. The form **Μωσῆς**, gen. *iwz*, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. viii. 4. xvii. 3. xxiii. 2. Mark i. 44. ix. 4, 5. Acts iii. 22. **Μωϋσῆς** and **Μωϋσῆς**, also in Sept. and Jose-

phus, and in some editions every where in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. ii. 9, 6. τὸ γὰρ ἔθνος μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὁσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας, comp. c. Apion. i. 31; e. g. **Μωϋσῆς**, gen. *ou*, Acts vi. 14. vii. 35, 37. Matt. xvii. 4. **Μωϋσῆς**, Acts xv. 1, 5. 2 Tim. iii. 8. Meton. for the books of *Moses*, the Pentateuch, Luke xvi. 29, 31. xxiv. 27.

N.

**Νααθών**, *o*, indec. *Naason*, Heb. נָחֻשׁ, (diviner,) proper name of a chief of Judah, whose sister was the wife of Aaron, Mat. i. 4. bis. Luke iii. 32. Comp. Ex. vi. 23. Num. ii. 3.

**Ναγγαι**, *o*, indec. *Naggai*, pr. name of a man, Luke iii. 25.

**Ναζαρέθ** or **Ναζαρέτ**, *η*, indec. *Nazareth*, prob. Heb. נָצְרַת, Aram. נַרְצַת, (a twig,) see Hengstenb. Christol. vol. ii. init. Bibl. Repos. iv. p. 182. sq. pr. name of a small city in lower Galilee, just north of the great plain of Esdraelon, and about midway between the lake of Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the east and south-east, along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shown the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke iv. 29. See Rosenm. Bibl. Geogr. II. ii. 85. seq. Jowett's Chr. Res. p. 128. and in Calmet, sub v. Miss. Her. 1824. p. 307. Matt. ii. 23. iv. 13. xxi. 11. Mark i. 9. Luke i. 26. ii. 4, 39, 51. iv. 16. John i. 46, 47. Acts x. 34.

**Ναζαρηνός**, *ou*, *o*, a *Nazarene*, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark i. 24. xiv. 67. xvi. 6. Luke iv. 34.

**Ναθάν**, *o*, indec. *Nathan*, Heb. נָתָן, (given sc. of God,) pr. name of a son of David, Luke iii. 31. Comp. 2 Sam. v. 14. Not the prophet Nathan, 2 Sam. vii. 2. seq. xii. 1. seq.

**Ναθαναήλ**, *o*, indec. *Nathanael*, Heb. נָתָנִי, (given of God,) pp. i. q. Θεόδωρος, Theodore, pr. name of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος, q. v. John i. 46—50. xxi. 2.

**Ναῖν**, *η*, indec. *Nain*, a town of Galilee situated, according to Eusebius, about two miles south of Mount Tabor, near Endor, Luke vii. 11. See Rosenm. Bibl. Geogr. II. ii. p. 94.

**Ναούμ**, *o*, indec. *Nahum*, Heb. נַחֻם, (comfort,) pr. name of an ancestor of Jesus, not the prophet, Luke iii. 25.

**Νάρκισσος**, *ou*, *o*, *Narcissus*, (pp. a flower,) pr. name of a man at Rome. Rom. xvi. 11. He is supposed to have been the freed-man and favourite of the emperor Claudius. Comp. Sueton. Claud. 28. Tacit. Annal. xii. 57.

**Ναχώρ**, *o*, indec. *Nahor*, Heb. נָחֹר, (snorting,) pr. n. of the grandfather of Abraham, Luke iii. 34. Comp. Gen. xi. 22. seq.

**Νεάπολις**, *iwz*, *η*, (*νίος*, πόλις,) *Neapolis*, (710)

a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts xvi. 11.—Strabo vii. p. 330. Plin. H. N. xiv. 18.

**Ναμιάν**, *o*, indec. *Naaman*, Heb. נָמָן, (pleasantness,) pr. name of a Syrian warrior and captain, Luke iv. 27. Comp. 2 Kings v.

**Νέρων**, *ωνος*, *o*, *Nero*, the Roman emperor, only in the spurious subscription, 2 Tim. iv. 23.

**Νεφθαλείμ**, *o*, indec. *Nephthali*, Heb. נֶפְתָּלִי, (my wrestling,) *Naphthali*, pr. name of the sixth son of Jacob, born of Bilhah, comp. Gen. xxx. 8. In N. T. only meton. for the tribe of *Naphthali*, Matt. iv. 13, 15. Rev. vii. 6.

**Νηριεύς**, *iwz*, *o*, *Nerius*, pr. name of a Christian at Rome, Rom. xvi. 15.

**Νηρί**, *o*, indec. *Neri*, pr. name of a man, Luke iii. 27.

**Νιγερ**, *o*, indec. *Niger*, surname of Simen a teacher at Antioch, Acts xiii. 1.

**Νικάνωρ**, *ορος*, *o*, *Nicanor*, pr. name of one of the seven primitive deacons, Acts vi. 5.

**Νικόδημος**, *ου*, *o*, *Nicodemus*, (victor populi,) pr. name of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John iii. 1, 4, 9. vii. 50. xix. 39.

**Νικολαῖτος**, *ου*, *o*, a *Nicolaitan*, pp. a follower of Νικόλαος, Rev. ii. 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in ver. 14. τοὺς κρατοῦντας τὴν διδαχὴν Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִיחֵלִי, if this letter be taken as a compounded form נִיחֵלִי i. q. נִכָּאִם, and נִיחֵלִי i. q. נִכָּאִם. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰεζαβὴλ in Rev. ii. 20. But Gesenius gives to the name נִיחֵלִי another derivation and sense, i. e. from נִיחֵ and נִיחֵ, q. d. non-populus.

**Νικόλαος**, *ευ*, *o*, *Nicolas*, (victor populi,) pr. name of a proselyte of Antioch, one of the seven primitive deacons, Acts vi. 5.

**Νικόπολις**, *iwz*, *η*, *Nicopolis*, (pr. city of victory,) a city of Thrace, now Νίκου, on the river Nessus (Karasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. iii. 12. and in the spurious subscription. There were other cities of this name, e. g. in Epirus, Moesia, Armenia, &c.

*Νινευί*, ἡ, indec. *Nineweh*, Heb. נִינְוֵה, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke xi. 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels, ii. p. 363. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94. 114. Comp. Gen. x. 11. and the book of Nahum. The Greeks and Romans called it *Νῆρος*, *Ninus*, Herodot. i. 193. Plin. H. N. vi. 13.

*Νινευίτης*, οὐ, ὁ, a *Ninewite*, Matt. xii. 41. Luke xi. 30.

*Νυμφᾶς*, ἁ, ὁ, *Nymphas*, pr. name of a Christian, Col. iv. 15.

*Νωῆ*, ὁ, indec. *Noah*, Heb. נֹחַ, (rest,) pr. name of the patriarch preserved from the deluge, Matt. xxiv. 37, 38. Luke iii. 36. xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.

## O.

*Ὀζίας*, οὐ, ὁ, *Ozias*, Heb. אֲזַיָּהוּ, (might of Jehovah,) *Uzziah*, a pious king of Judah from 811 to 759 a.c. Matt. i. 8, 9. See 2 Chron. xxvi. and comp. 2 Kings xv. where he is called אֲזַרְיָה *Azariah*, *Azariah*. See Gesen. Lex. Heb. art. אֲזַרְיָה.

*Ὀλυμπᾶς*, ἁ, ὁ, *Olympas*, pr. name of a Christian, Rom. xvi. 15.

*Ὀνησίμος*, οὐ, ὁ, (δόννημι, pr. profitable,) *Onesimus*, pr. name of a slave of Philemon, converted under Paul's preaching at Rome, and

sent back by him to Philemon with an epistle, Col. iv. 9. Philem. 10.

*Ὀνησίφορος*, οὐ, ὁ, (δυνῆσι, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. name of a Christian at Ephesus, 2 Tim. i. 16. iv. 19.

*Ὀὐρβανός*, οὐ, ὁ, *Urban*, pr. name of a Christian at Rome, Rom. xvi. 9.

*Ὀυρίας*, οὐ, ὁ, *Urias*, Heb. אֲרִיָּה, (flame of Jehovah,) *Uriah*, pr. name of the husband of Bathsheba, Mat. i. 6. Comp. 2 Sam. xi. 3. seq.

## Π.

*Πακατιανή*, ἡς, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription, 1 Tim. vi. 22. See Rosenm. Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. ii. p. 172.

*Παμφυλία*, ας, ἡ, *Pamphylia*, a district of Asia Minor, bounded east by Cilicia, north by Pisidia, west by Lycia, and south by a part of the Mediterranean here called the sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts ii. 10. xiii. 13. xiv. 24. xv. 38. xxvii. 5.

*Πάρθος*, οὐ, ὁ, a *Parthian*, Acts ii. 9. spoken of Jews born or living in Parthia. Jos. Ant. x. 11, 7. Herodian vi. 5, 15. Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests, and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. ii. 13, 17. Virg. Georg. iii. 31. See Strabo x. p. 354. Q. Curt. vi. 11. Cellar. Notit. Orb. lib. iii. 18. seq.

*Παρμενᾶς*, ἁ, ὁ, *Parmenas*, pr. name of one of the seven primitive deacons, Acts vi. 5.

*Πάταρα*, οὐ, ῥά, *Patara*, a maritime city of Lycia, Acts xxi. 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. iii. 4, 64. Virg. Aen. iv. 144. where comp. Heyne, Excurs. ii. Strabo xiv. p. 980, 981.

*Πάρμος*, οὐ, ἡ, *Patmos*, Rev. i. 9. now *Patimo* or *Patmosa*, a small sterile island of the Aegean sea, lying S. W. of Samos, and reckoned to the (711)

Sporades. Hither, according to tradition, the apostle John was banished, some say by Domitian; see Iren. v. 30. Euseb. H. E. iii. 14.—Strabo x. p. 747. B. Plin. H. N. iv. 12. Rosenm. Bibl. Geogr. iii. p. 373.

*Πατρόβας*, α, ὁ, *Patrobas*, pr. name of a Christian at Rome, Rom. xvi. 14.

*Παῦλος*, οὐ, ὁ, *Paulus*, *Paul*, pr. name of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts xiii. 7. See in ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος, q. v. He was of the tribe of Benjamin, and of purely Hebrew descent, Phil. iii. 5; but born at Tarsus in Cilicia, Acts xxi. 39. xxii. 3. where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts xvi. 37. xxii. 27. seq. At Tarsus, which was a celebrated seat of learning, (Strabo xiv. 5.) he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts xxii. 3. comp. v. 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards often supported himself, Acts xviii. 3. xx. 34. See Pirke Aboth. ii. § 2. comp. Neander, Gesch. der Pflanz. d. Chr. Kirche, i. p. 228. Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the Gospel of

Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation he was put in confinement by the Roman officers, and after being detained for two years or more at Cæsarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts xxviii. 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned, and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander, l. c. i. p. 390. seq. Planck, Gesch. des Christenthums u. s. w. ii. p. 80. seq. See also genr. Neander l. c. p. 99. seq., and in Bibl. Repos. iv. p. 138. seq. For the chronology of Paul's life and the probable dates of his Epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts xiii. 9, 13. xviii. 5. xix. 11. xxiii. 1. Rom. i. 1. 1 Cor. i. 1.

Πάφος, ου, ή, *Paphos*, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts xiii. 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. viii. 363. Hor. Od. i. 30, 1. Strabo, p. 1002. seq.

Πέργαμος, ου, ή, *Pergamus*, now *Bergamo*, a celebrated city of Mysia, Rev. i. 11. ii. 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. At Pergamus was also a celebrated and much frequented temple of Æsculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. ii. 13. See Plut. M. Anton. 58. Plin. H. N. v. 30. xiii. 11. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ή, *Perga*, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts xiii. 13, 14. xiv. 25.—Strabo xiv. 3, 2.

Περσείς, ιδος, ή, *Persis*, pr. name of a female Christian, Rom. xvi. 12.

Πιλάτος, ου, ό, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in ήμερών 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in Κυρήνιος; the second was Marcus Ambivius; the third, Annus Rufus; the fourth, Valerius Gratus, who was succeeded by Pilate about A.D. 26. See Jos. Ant. xviii. 2, 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius, then governor of Syria, and (1712)

sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. xviii. 3, 1. xviii. 4, 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienne in Gaul, and there to have died by his own hand about A.D. 41. Euseb. H. E. ii. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. xviii. 3, 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract, however, is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apoc. Nov. Test. p. 214. seq. ed. Fabric. or p. 487. seq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii. seq.—Mat. xxvii. 2. seq. Mark xv. 1. seq. Luke xiii. 1. xxiii. 1. seq. John xviii. 29. seq. xix. 1. seq. Acts iii. 13. iv. 27. xiii. 28. 1 Tim. xvi. 13.

Πισidia, ας, ή, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts xiii. 14. xiv. 24.

Ποντικής, ή, όν, *belonging to Pontus, a Pontian*, Acts xviii. 2.

Πόντιος, ου, ό, *Pontius*, the prænomen of Pilate, see Πιλάτος. Mat. xxvii. 2. Luke iii. 1. Acts iv. 27. 1 Tim. vi. 13. See Adam's Rom. Ant. p. 32.

\*Πόντος, ου, ό, *Pontus*, the north-eastern province of Asia Minor, Acts ii. 9. 1 Pet. i. 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchia. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ό, Lat. *Publius*, pr. name of a wealthy inhabitant of Malta, Acts xviii. 7, 8.

Πόρκιος, ου, ό, *Porcius*, the prænomen of the procurator Festus, Acts xxiv. 27. See in Φήσας, and comp. Adam's Rom. Ant. p. 32.

Πορτολός, ων, οι, *Portoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples, not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts xviii. 13.

Πούδης, δέντος, ό, *Pudens*, pr. name of a Christian, 2 Tim. iv. 21.

Πρίσκα, ης, ή, *Prisca*, 2 Tim. iv. 19. Rom. xvi. 3; and dimin. Πρισκίλλα, ης, ή, *Priscilla*, Acts xviii. 2, 18, 26. (Rom. xvi. 3.) 1 Cor. xvi. 19; pr. name of the wife of Aquila, see in Ακύλας.

Πρισκίλλα, see in Πρίσκα.

Πρόχορος, ου, ό, *Prochorus*, pr. name of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

**Πτολεμαίς, ἰδος, ἡ, Ptolemais**, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts xxi. 7. Heb. **טַרְסִישׁ**, Sept. **Ἀρχώ**, Judg. i. 31; called also by the Greeks **Ἀκη**, Diod. Sic. xix. 93. Strabo xvi. 2, 26. The name **Ptolemais** was probably introduced about the time of the Romans; Strabo

l. c. Jos. B. J. ii. 10, 2. Now **Ἀκρε**, *St. Jean d'Acre*. See Roland, *Palæst.* p. 534. seq. Rosenm. *Bibl. Geogr.* II. ii. p. 60.

**Πύρρος, ου, ὁ, Pyrrhus**, pr. name. **Σώπατρος Πύρρου, Sopater**, [son] of **Pyrrhus**, Acts xx. 4. in later edit. Text. rec. omits **Πύρρου**.

## P.

**Ῥαάβ, ἡ, indec. Rahab**, Heb. **רַחַב**, pr. name of a harlot at Jericho, Heb. xi. 31. James ii. 25. See Josh. ii.—Jos. Ant. v. 1, 2. **Ῥαχάβη**. See more in **Ῥαχάβ**.

**Ῥαγαῦ, ὁ, indec. Ragau**, Heb. **רַגַּו** *Reu*, pr. name, Luke iii. 35. Comp. Gen. xi. 18. seq.

**Ῥαμὰ, ἡ, indec. Ramah**, Heb. **רָמָה** (a height,) pr. name of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Mat. ii. 18. quoted from Jer. xxxi. 15. See in **Ῥαχὴλ**.—Comp. Josh. xviii. 25. Judg. iv. 5. xix. 13. Jos. Ant. viii. 2, 3. **Ῥαμαθὼν, πόλις σταδίου ἀπὸ χουσα Ἱεροσολύμων τρισσάκοντα**, § 4. *Miss. Herald*, 1826. p. 254.

**Ῥαχάβ, ἡ, indec. Rachab**, Heb. **רַחַב** *Rahab*, the wife of Salmon, Mat. i. 5. Most probably she is the same with Rahab of Jericho, see in **Ῥαάβ**; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. x. 14. comp. ver. 11. seq., and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of **ἡ Ῥαχάβ** in the genealogical table, as afterwards of **ἡ Ρούθ**, is in favour of this supposition.

**Ῥαχὴλ, ἡ, indec. Rachel**, Heb. **רָחֵל** (ewe-lamb,) the younger wife of Jacob, and mother of Joseph and Benjamin. Mat. ii. 18. **φωνή ἐν Ῥαμὰ ἡ-κούσθη . . . Ῥαχὴλ κλαίονσα ὅτι ἵκενα αὐτῆς**, quoted from Jer. xxxi. 15. where Rachel, whose sepulchre seems to have been not far from Ramah, (Gen. xxxv. 17, 19. 1 Sam. x. 2, 3.) is introduced as bewailing the captivity of her

descendants, i. e. of Ephraim, as the representative of the ten tribes.

**Ῥεβέκκα, ἡ, ἡ, Rebecca**, Heb. **רֵבֶקָה**, (a noose, snare,) the wife of Isaac, Rom. ix. 10.

**Ῥήγιον, ου, τό, Rhegium**, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts xxviii. 13.—Comp. Diod. Sic. iv. 85.

**Ῥησά, ὁ, indec. Rhessa**, pr. name, Luke iii. 27.

**Ῥοβοάμ, ὁ, indec. Roboam**, Heb. **רְחֹבָם** (he enlarges the people,) *Rehoboam*, pr. name of the son and successor of Solomon, from whom the ten tribes revolted. Mat. i. 7. bis. Comp. 1 Kings xii. Jos. Ant. viii. 8, 1. seq.

**Ῥόδη, ἡ, ἡ, Rhoda**, pr. name of a handmaid, Acts xii. 13.

**Ῥόδος, ου, ἡ, Rhodes**, a celebrated island, the south-easternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts xxi. 1.

**Ῥουβὴν, ὁ, indec. Reuben**, Heb. **רְעֻבֵן**, pr. name of the eldest son of Jacob, born of Leah, Gen. xxix. 32. seq. In N. T. the tribe of Reuben, Rev. vii. 5.

**Ῥούθ, ἡ, indec. Ruth**, Heb. **רוּת** (beauty or friend,) pr. name of a Moabitess, afterwards the wife of Boaz, Mat. i. 5.

**Ῥούφος, ου, ὁ, Rufus**, pr. name of a Christian, Mark xv. 21. Rom. xvi. 13.

## Σ.

**Σαδούκ, ὁ, indec. Sadok**, Heb. **סָדוֹק**, pr. name of one of Jesus' ancestors, Matt. i. 14. bis.

**Σαλά, ὁ, indec. Sala**, Heb. **סָלָה**, pr. name of a son or grandson of Arphaxad, Luke iii. 35. Comp. Gen. x. 24. xi. 13. and see in **Καϊνάν**.

**Σαλαθιήλ, ὁ, indec. Salathiel**, Hebrew **שְׁלֹחִיָּהּ**, (I asked of God,) *Shealtiel*, pr. name of a son of Jeconiah, Mat. i. 12. bis. Luke iii. 27. Comp. 1 Chron. iii. 17. Ezra iii. 2.

**Σαλαμίς, ἰνος, ἡ, Salamis**, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5. Afterwards called *Constantia*, and still later *Famagusa*.

**Σαλείμ, ἡ, indec. Salim**, pr. name of a place, John iii. 23. Jerome in *Onomast.* art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

**Σαλήμ, ἡ, indec. Salem**, Heb. **שָׁלֵם**, the ancient (713)

name of Jerusalem, Heb. vii. 1, 2. See in **Ἱερουσαλήμ**.—Jos. Ant. i. 10, 2. **Σόλυμα**.

**Σαλμών, ὁ, indec. Salmon**, Heb. **סַלְמוֹן** (clothed,) pr. name of the father of Boaz, Mat. i. 4, 5. Luke iii. 32. Comp. in **Ῥαχάβ**.

**Σαλμώνη, ἡ, ἡ, Salomone**, pr. name of a promontory, the eastern extremity of the island of Crete, Acts xxvii. 7.—Strabo x. p. 727. B.

**Σαλώμη, ἡ, ἡ, Salome**, pr. name of the wife of Zebedee, the mother of the apostles James and John, Mark xv. 40. xvi. 1. Comp. Mat. xx. 20. xxvii. 56.

**Σαμοθράκη, ἡ, ἡ, Samothrace**, an island in the N. E. part of the *Ægean Sea*, above the Hellespont, with a lofty mountain, Acts xvi. 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. **Σάμος Θράκης**, whence contr. **Σαμοθράκη**. The

island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called, *Samandrachi*. See Diod. Sic. iii. 55. v. 47. Plin. H. N. v. 12. Miss. Herald, 1836, p. 246.

Σάμος, *ov, η, Samos*, an island of the Aegean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts xx. 15.—Diod. Sic. v. 81. Strabo xiv. p. 944. C.

Σαμουήλ, *δ, indec. Samuel*, Heb. שמואל (heard of God, or name of God,) pr. name of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the *ἱερεῖς* or judges, who anointed Saul and after him David as king; see his history in 1 Sam. i.—xxv.—Acts iii. 24. xiii. 20. Heb. xi. 32.

Σαμψών, *δ, indec. Sampson*, Heb. שמשון (sun-like,) pr. name of a *ῥητ* or judge of Israel, famous for his strength, Heb. xi. 32. Comp. Judg. i. 13—16.

Σαούλ, *δ, indec. Saul*, Heb. שאול (asked, desired,) pr. name. a) Of the first king of Israel, Acts xiii. 21. Comp. 1 Sam. ix. seq. b) The Jewish name of the apostle Paul, which with a Greek ending became Σαῦλος, q. v. Acts ix. 4, 17. xxii. 7, 13. xxvi. 14.

Σαπφίρη, *ης, η, Sapphira*, pr. name of the wife of Ananias, Acts v. 1.

Σάρδεις, *ων, α, Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus, on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. i. 11. iii. 1, 4.—Diod. Sic. xiii. 70. Xen. Cyr. vii. 2, 11, 12.

Σάρεπτα, *ων, ρά, Sarepta*, Heb. צרפת *Zarephath*, now *Sarfend*, a Phœnician town mid-way between Tyre and Sidon, Luke iv. 26. Comp. 1 Kings xvii. 9, 10. Obad. 20.—Jos. Ant. viii. 13, 2.

Σαρούχ, *δ, Saruch*, see Σιρούχ.

Σάρρα, *ας, η, Sarah*, Heb. שרה v. תשרה (princess,) pr. name of the wife of Abraham, Rom. ix. 9. Heb. xi. 11. 1 Pet. iii. 6.

Σάρων, *υος, δ, Saron*, Heb. שרון *Sharon*, pr. name of a level tract of Palestine along the sea-coast between Caesarea and Joppa, celebrated for its rich fields and pastures, Acts ix. 35. Comp. Is. xxxiii. 9. lxx. 10. 1 Chron. xxvii. 29. See Relandi Palest. p. 188, 370.

Σαῦλος, *ου, δ, Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul. Acts vii. 58. viii. 1, 3. ix. 1, 8, 11, 19, 22, 24, 26. xi. 25, 30. xii. 25. xiii. 1, 2, 7, 9.

Σεκούνδος, *ον, δ, Lat. Secundus*, pr. name of a Christian, Acts xx. 4.

Σελευκία, *ας, η, Seleucia*, a city of Syria, situated west of Antioch, on the sea-coast, near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts xiii. 4.—1 Macc. xi. 8. Jos. Ant. xviii. 9, 8. Pol. v. 59, 1.

Σεμὶ, *δ, indec. Semci*, Heb. שמי *Shemci*, pr. name, Luke iii. 26.

Σέργιος, *ου, δ, Sergius*, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts xiii. 7. See in ἀνθύπατος.

Σερούχ, *δ, indec. Seruch*, Heb. שרעק *Serug*, pr. name of the father of Nahor, Luke iii. 35. Comp. Gen. xi. 20. In text rec. Σαρούχ.

Σήθ, *δ, indec. Seth*, Heb. נח (replacing,) pr. name of the third son of Adam, Luke iii. 38.

Σήμ, *δ, indec. Sem*, Heb. שם (name, renown,) *Shem*, pr. name of the eldest son of Noah, Luke iii. 36. Comp. Gen. v. 32. x. 1. seq.

Σιδών, *ῶνος, η, Sidon*, Heb. צידון *Zidon*, a celebrated commercial city of Phœnicia, situated on the sea-coast northward of Tyre, and now called *Saïde*; every where coupled with Tyre except twice, Acts xxvii. 3. Luke iv. 26. εἰς Σάριπτα τῆς Σιδῶνος, i. e. the country or territory of Sidon. So Mat. xi. 21. ἐν Τύρῳ καὶ Σιδῶνι. ver. 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.—The name *ἱστῆρ* signifies *fishing, fishery*, and such is the etymology given by Justin xviii. 8; comp. Gesen. Lex. a. voc. But Josephus derives it from Sidon, the eldest son of Canaan, Gen. x. 15. Jos. Ant. i. 6, 2. Sidon is a very ancient city, Gen. x. 19. xlv. 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. i. 31. x. 12. Jos. Ant. v. 4, 1. εἰς προγόνοισιν Ἰανθίπα. It afterwards surrendered to Salmanassar, king of Assyria; and was destroyed by Artaxerxes Ochus, king of Persia, about 340 a.c. Jos. Ant. ix. 14, 12. Diod. Sic. xvi. 41. seq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. xi. 8, 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8000 to 10,000, mostly Mohammedans. See Rosen. Bibl. Geogr. II. i. p. 20. seq.

Σιδωνίος, *τα, ου, Sidonian*, and οἱ Σιδωνιοὶ the *Sidonians*, citizens of Sidon, Acts xii. 20. In MSS. Luke iv. 26. Σάριπτα τῆς Σιδωνίας, sc. χώρας.—Jos. Ant. xvii. 12, 1.

Σιλουανός, *ου, δ, Silvanus*, also contr. Σίλας, *α, δ, Silas*, pr. name of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. i. 19. 1 Thes. i. 1. 2 Thes. i. 1. 1 Pet. v. 12. Σίλας, Acts v. 22, 27, 32, 34, 40. xvi. 19, 25, 29. xvii. 4, 10, 14, 15. xviii. 5.

Σιλωάμ, *δ, v. τό, indec. Siloam*, Heb. שילח (sent, a sending sc. of water,) *Shiloah, Siloah*, pr. name of a fountain in the valley by Jerusalem, John ix. 7, 11. κολυμβήθρα τοῦ Σιλ. Luke xiii. 4. δ πύργος ἐν τῷ Σιλωάμ. So Sept. for Heb. שילח Is. viii. 6. Josephus usually ἡ Σιλωάμη, once τοῦ Σιλωάμ, B. J. vi. 7, 2. and once τοῦ Σιλωά, ii. 16, 2.—Ancient tradition and the testimony of all travellers unite in placing

the fountain of Siloam on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, *γλυκτὴ καὶ πολλὴ πηγὴ*, B. J. v. 4, l. 1. See *Miss. Herald*, 1824. p. 66. *Calmet*, p. 854, 565.—Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the south-western side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. *Miss. Herald*, 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. *Jos. B. J. v. 4, 2. v. 12, 2. comp. B. J. vi. 7, 2. vi. 8, 5.* See Gesen. *Lex. art. nῆρ*. Comment. on Is. vii. 3. Tholuck, *Beytr. z. Erkl. des N. T. p. 123. seq.* Comp. Relandi *Palæstina*, p. 858. Contra, Rosenm. *Bibl. Geogr. II. ii. p. 250.* J. Olshausen *sur Topogr. des alten Jerus.* p. 4. seq. 46. seq.

*Σίμων, υἱος, ὁ, Simon*, Heb. *שמעון* (a hearing), *Simoon*, pr. name of several persons.

1. *Simon Peter*, the apostle, see in *Πέτρος*, Mat. xiii. 55. xvii. 25. Luke iv. 38. xxii. 31. al. Elsewhere he is also called *Σίμων ὁ λεγόμενος* v. *ἱσκαλοῦμενος Πέτρος*, Mat. iv. 18. x. 2. Acts x. 18. xi. 13. *Σίμων ὄνομα Πέτρος*, Mark iii. 16. comp. Luke vi. 14. *Σίμων Πέτρος*, Mat. xvi. 16. Luke v. 8. John i. 41. vi. 8. xiii. 6, 9. al. *Σίμων ὁ υἱὸς Ἰωνᾶ*, John i. 43. *Σίμων Βάρ-Ἰωνᾶ*, Mat. xvi. 17. *Σίμων Ἰωνᾶ*, John xxi. 15, 16, 17.

2. *Simon Zelotes*, Luke vi. 15. Acts i. 13. or *ὁ Κανανιτῆς*, Mat. x. 4. Mark iii. 18. also an apostle; see in *Ζηλωτής* and *Κανανιτῆς*.

3. *Simon*, brother of the apostles James the Less, and Jude, and a kinsman of Jesus, Mat. xiii. 55. Mark vi. 3. See in *Ἰάκωβος*, No. 2. Perhaps the same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot, John vi. 71. xii. 4. xiii. 2, 26.

5. *Simon*, a Pharisee, who invited Jesus to his house, Luke vii. 40, 43, 44.

6. *Simon ὁ λεπρὸς*, i. e. formerly a leper, Matt. xxvi. 6. Mark iv. 3.

7. *Simon the Cyrenæan*, *Κυρηναῖος*, who was compelled to aid in bearing the cross of Jesus, Mat. xxvii. 32. Mark xv. 21. Luke xxiii. 26.

8. *Simon ὁ μαγιστῶν*, a sorcerer in Samaria, Acts vii. 9, 13, 18, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts ix. 43. x. 6, 17, 32.

*Σινᾶ, τό*, indec. *Sinai*, Heb. *סִּינַי*, Sept. *τό Σινά*, Judg. v. 5. Ex. xix. 1, 2. pr. name of a mountain, or rather cluster of mountains, in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses.

At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the south-west, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or Horeb, Heb. *חֹרֵב*, where the law is also said to have been given, Deut. i. 6. iv. 10, 15. v. 2. al. comp. Ex. xix. 11, 23. xxiv. 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of Djebel Mousa lies Mount St. Catharine, still higher and separated from the former by a narrow valley. See Burckhardt's *Travels in Syria*, etc. 4to, p. 565. seq. Ruppell's *Reisen in Nubien*, u. dem petr. Arabien, 1829. Also fully in *Bibl. Repos.* ii. p. 765. seq. *Calmet*, p. 412. seq.—Acts vii. 30, 38. Gal. iv. 24, 25.

*Σιχάρ*, see in *Συχαρ*.

*Σιών, ὁ, v. τό*, indec. *Sion*, Heb. *צִיּוֹן* (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, *ἡ ἄνω πόλις*, v. *ἀγορά*, *Jos. B. J. v. 4, l. 1.* See in *Ἱερουσαλήμ*. In N. T. by synecdoche for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. *ἐπὶ τὸ ὄρος Σιών*, Rev. xiv. 1; *ἐν Σιών*, Rom. ix. 23. 1 Pet. ii. 6; *ἐκ Σιών*, Rom. xi. 26; *συναγὼγη Σιών*, Mat. xxi. 5. John xii. 15. Of the spiritual or celestial Sion, Heb. xii. 22; see in *Ἱερουσαλήμ*.

*Σκευᾶς, ᾧ, ὁ, Sceva*, pr. name of a Jew who had been a chief priest, Acts xix. 14.

*Σκύθης, οἱ, ὁ, a Scythian*, Col. iii. 11. The name *Scythian* in ancient geography is applied sometimes to a people, and sometimes to all the Nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names *Mongols* and *Tartars*, and like them synonymous with *barbarians*, *βάρβαροι*. See Rosenm. *Bibl. Geogr. I. i. p. 272.*—2 Mac. iv. 47. *Jos. c. Ap. ii. 37.* *Ἐκθαί δὲ φόνοις χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν θηρίων διαφέροντες.* Luc. Tox. 5. seq.

*Σμύρνα, ἡ, Smyrna*, an Ionian city situated at the head of a deep gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. i. 11. ii. 8. in later edit. Strabo xiv. p. 956. Herod. i. 16.

*Σμυρναῖος, α, ον, Smyrnean*, of Smyrna; cf. *Σμυρναῖος* the *Smyrnean*, Rev. ii. 8. in text. rec.—Herod. i. 143.

*Σόδομα, ον, τό, Sodom*, Heb. *סְדוֹם*, (burning,) pr. name of one of the four cities of the vale of Siddim destroyed in the time of Abraham, and covered by the Dead Sea; comp. Gen. xviii. 17. seq. xix.—Mat. x. 15. xi. 23, 24. Mark vi. 11. Luke x. 12. xvii. 29. Rom. ix. 29. 2 Pet. ii. 6. Jude 7. Rev. xi. 8.

*Σολομών, αλφ in text. rec. Σολομών*, Luke xii. 27. Acts vii. 47; Gen. *שֹׁלֹמֹן* in later edit.,

and Jos. Ant. viii. 1, 1, 2. al., also *-ἄντρος* in text rec., see Winer, p. 63; Heb. *נָחֵם* (pacific); *Solomon*, pr. name of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Mat. i. 6, 7. vi. 29. xii. 42. bis. Luke xi. 31. bis. xii. 27. John x. 23. Acts iii. 11. v. 12. vii. 47.—Comp. 1 Kings i. seq. 1 Chron. xxviii. xxix. 2 Chron. i. seq.

*Σουσάνα*, ης, ἡ, *Susanna*, Heb. *שִׁשְׁנָה* (lily), pr. name of a Hebrew woman, Luke viii. 3.

*Σπανία*, ας, ἡ, *Spain*, Lat. *Hispania*, pr. name of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. xv. 24, 28.

*Στάχυς*, voc, ὁ, *Stachys*, pr. name of a Christian, Rom. xvi. 9.

*Στεφάνος*, ᾧ, ὁ, *Stephanas*, pr. name of a Christian at Corinth, 1 Cor. i. 16. xvi. 15, 17.

*Στέφανος*, ου, ὁ, *Stephen*, pr. name of one of the seven primitive deacons, the first Christian martyr. Acts vi. 5, 8, 9. vii. 59. viii. 2. xi. 19. xxii. 20.

*Συμὼν*, ὁ, indec. *Simon*, Heb. *שִׁמְעוֹן* (a hearing), pr. name, i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. vii. 7. Comp. Gen. xxix. 33. Jos. Ant. i. 19, 8.

2. One of the ancestors of Jesus, Luke iii. 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke ii. 25, 34. He is supposed by many to be the same with Shammai, *Σαμῆας*, mentioned by Josephus along with Pollio, Ant. xv. 1, 1. et x. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in *Γαμαλιήλ*. Wetst. N. T. i. p. 665. Jahn, § 106.

4. i. q. *Simon Peter*, elsewhere *Σίμων*, q. v. Acts xv. 14. 2 Pet. i. 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts xiii. 1.

*Συννύχη*, ης, ἡ, *Synnyche*, pr. name of a female Christian, Phil. iv. 2.

*Συράκουσαι*, ὧν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts xxviii. 12. Xen. H. G. i. 1, 29, 31.

*Συρία*, ας, ἡ, *Syria*, Heb. *אַרָּמָא* *Aramaea*, pr. name of a large country of Asia, lying, in the widest acceptance of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. *אַרְרָּץ אַרָּמָא*, i. e. Aramea of the two rivers; comp. Plin. H. N. v. 15, 12. Mela i. 11. Gesen. Lex. et Thesaur. art. *אַרָּץ*. Rosenm. Bibl. Geogr. II. ii. p. 232. seq. For *Coele-Syria*, see in *Δαμασκός*. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the (716)

latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidae; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phoenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in *ἡγεμὼν* 2. Jos. Ant. viii. 10, 3. *τὴν Παλαιστίνην Συρίαν ἰδουλαῖσαστο*.—Mat. iv. 24. Luke ii. 2. Acts xv. 23, 41. xviii. 18. xx. 3. xxi. 3. Gal. i. 21.

*Σύρος*, α, ον, (*Συρία*), *Syrian*, e. g. *Σύρα φερρία*, Jos. Ant. ii. 3, 3. Usually, and in N. T., ὁ *Σύρος* a *Syrian*, Luke iv. 27.—Sept. 2 Kings v. 20. Jos. Ant. x. 16, 4. Herodian iii. 11, 17.

*Συχάρ*, v. *Σιχάρ*, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, *Συχίμ*, where see fully. John iv. 5. The name *Συχάρ* is not found in the Sept., nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city *Συχίμ*, τῆς, as the seat of the Samaritan worship. As such it might come from Heb. *שָׁחַד* *shachad*, spoken of idols, Hab. ii. 18; or also from *שָׁחַד* *shachad*, in allusion to Is. xxviii. 1, 7. Comp. Eccclus. i. 26. ὁ λαὸς μαρὸς ὁ κατοικῶν ἐν *Συχομοίς*. Test. xii. Patr. p. 564. *ἵσται γὰρ ἀπὸ σημῆρον Συκίμ λεγομένη πόλις ἀσυνίτων*. Comp. the similar change in the name *Βεελζεβοὺλ* for *Βεελζεβοὺλ*, p. 134. See Wetst. N. T. i. p. 858. Reland, Diss. Miscell. i. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. *Συχίμ*, v. *Σιχίμ*, ἡ, *Sychem*, Heb. *שִׁיכֶם* *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts vii. 16; comp. Sept. Gen. xii. 6. xxxvii. 12. Josh. xx. 7. *Συχίμ ἐν τῇ ὄρει τῇ Ἐφραΐμ*. Called also *Σικίμα*, *ἱμὼν*, Sept. 2 Kings xii. 1. Jos. Ant. iv. 8, 44. xi. 8, 6; *Σαλήμ*, Sept. Gen. xxxiii. 18; later *Μαβορθά* by the inhabitants, and *Νεάπολις*, *Neapolis*, by the Romans, Jos. B. J. iv. 8, I; also on coins, *Φλαονία Νεάπολις*, *Flavia Neapolis*. For the name *Sychar*, see in *Συχάρ*. See fully in Wetst. N. T. i. p. 858. Reland, Palest. p. 1004. seq. The ancient Shechem was given to the Levites, and was one of the cities of refuge, Josh. xx. 7. xxi. 21. It was destroyed by Abimelech, Judg. ix. 45; but rebuilt by Jeroboam, and made the seat of his kingdom, 1 Kings xii. 1, 25. Jos. Ant. viii. 8, 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. xi. 8, 6. John iv. 5. comp. xx. 21. Comp. in *Σαμαρείτης*. At present it is an inconsiderable village, called *Nablous* or *Naploos*, (*Neapolis*), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald, 1824. p. 310. Calmet, art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. *Συχίμ*, ὁ, indec. *Sychem*, Heb. *שִׁיכֶם*, (shoulder,) *Shechem*, pr. name of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts vii. 16. Comp. Gen. xxxiv.

*Σώπατρος*, ου, ὁ, *Sopater*, pr. name of a Christian at Berea, Acts xx. 4. See in *Πύρρος*.



**Σωσθίνης, ου, ὁ, Soathenes**, pr. name of a Christian convert, the chief of a synagogue, Acts xviii. 17. 1 Cor. i. 1.

**Σωσίπατρος, ου, ὁ, Sosipater**, pr. name of a Christian, Rom. xvi. 21.

## Τ.

**Ταρσεύς, ἰως, ὁ, (Τάρσος,) a Tarsian**, a native or inhabitant of Tarsus, Acts ix. 11. xxi. 39.—Luc. Macrob. xxi. App. B. Civ. v. 7.

**Τάρσος, ου, ἡ, Tarnus**, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it, and divided it into two parts; hence sometimes in Greek writers called *Τάρσοι*, comp. Xen. An. i. 2, 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo xiv. 5. p. 463. Casaub. Bibl. Repos. iv. p. 139. The city was made free by Augustus, App. B. Civ. v. 7. *Λαοδικίας δὲ καὶ Ταρσίας λευθίρους ἦναι καὶ ἀνελίξαι φόρων*. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged, though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts xxi. 39. xxii. 24, 27. seq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts ix. 30. xi. 25. xxii. 3.—Jos. Ant. i. 6, 1. *Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα*. Diod. Sic. xiv. 20. Comp. Wetst. N. T. ii. p. 511, 608.

**Τέρτιος, ου, ὁ, Tertius**, pr. name of Paul's amanuensis, Rom. xvi. 22.

**Τέρτυλλος, ου, ὁ, Tertullus**, pr. name of a Roman orator or advocate employed by the Jews against Paul, Acts xxiv. 1, 2.

**Τιβεριάς, ἄδος, ἡ, Tiberias**, a city of Galilee built by Herod Antipas, and named in honour of the emperor Tiberius; now *Tabaria*. It is situated on the S. W. shore of the lake of Genneareth, about an hour's distance from the place where the Jordan flows out, John vi. 23; and the lake itself is hence sometimes called *the sea of Tiberias*, John vi. 1. xxi. 1. Comp. in *Γεννησαρίτ*. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. xviii. 3, 5. de Vit. § 9, 16. seq. Relandi Palæst. p. 1036. seq. Lightfoot, Opp. Posth. p. 71. seq. in Opp. t. ii. Miss. Herald, 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74. seq. Burckhardt's Travels in Syria, &c. p. 320. seq.

**Τιβέριος, ου, ὁ, Tiberius**, pr. name of the third Roman emperor, the son of Livia, and step-son of Augustus, r. A.D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke iii. 1.—Sueton. Vit. Tiber. Tac. Ann. i. 3. seq.

**Τιμαῖος, ου, ὁ, Timæus**, pr. name of a man, Mark x. 46.

**Τιμόθεος, ου, ὁ, Timotheus, Timothy**, pr. name of (717)

a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the chosen companion of his journeys and labours in preaching the Gospel, Acts xvi. 1, 3. He appears to have been with Paul at Rome, Heb. xii. 23; but his later history is unknown. Acts xvi. 1. xvii. 14, 15. xviii. 5. xix. 22. xx. 4. 1 Cor. xvi. 10. 2 Cor. i. 19. Phil. i. 1. ii. 19. 1 Thess. i. 1. iii. 6. 2 Thess. i. 1. 1 Tim. vi. 20. 2 Tim. i. 2. *Τιμόθεος ὁ συνεργός μου*, Rom. xvi. 21. *Τ. ὁ ἀδελφός*, 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. Philem. 1. Heb. xiii. 23. *Τιμ. τὸ τέκνον μου*, &c. 1 Cor. iv. 17. 1 Tim. i. 2, 18.

**Τίμων, υνος, ὁ, Timon**, pr. name of one of the seven primitive deacons at Jerusalem, Acts vi. 5.

**Τίτος, ου, ὁ, Titus**, pr. name of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. ii. 3; sent by him to Dalmatia, 2 Tim. iv. 10; and also left in Crete to establish and regulate the Churches, Tit. i. 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. vii. 6, 13, 14. viii. 6, 16. xii. 18. bis. Gal. ii. 1, 3. 2 Tim. iv. 10. *Τίτον τὸν ἀδελφόν μου*, 2 Cor. ii. 12. *Τ. κοινωνὸς ἰμῶς καὶ εἰς ὑμᾶς συνεργός*, 2 Cor. viii. 23. *Τίτῳ γνησίῳ τέκνῳ*, Tit. i. 4.

**Τραχωνίτις, ἰδος, ἡ, Trachonitis**, the north-easternmost of the districts into which the habitable region east of Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the north, to near Bostra on the south; Euseb. Onom. s. v. *Ἰτρούπαλα*. The name is derived from two mountains called *Τράχωνες*, Strabo xvi. 2, 16. 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria, &c. p. 51. seq. 211. seq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke iii. 1; comp. in *Ἡρώδης* 1, 2. and in *Ἰτρούπαλα*.—Jos. Ant. i. 6, 4. xvii. 11, 4.

**Τρόφιμος, ου, ὁ, Trophimus**, pr. name of a Christian of Ephesus, Acts xx. 4. xxi. 29. 2 Tim. iv. 20.

**Τρύφαινα, ης, ἡ, Tryphæna**, pr. name of a female Christian at Rome, Rom. xvi. 12.

**Τρυφῶσα, ης, ἡ, Tryphosa**, pr. name of a female Christian at Rome, Rom. xvi. 12.

**Τρωάς, ἄδος, Troas**, strictly *Alexandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stambul*. Acts xvi. 8, 11. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13. Ptolem. v. 3. Plin. H. N. v. 30. The name *Troas* or *the Troad* strictly belonged to the whole district around Troy.

**Τρωγύλλιον, ου, τό, Trogyllium**, pr. name of a town and promontory on the western coast of

Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts xx. 15. Strabo xiv. 1, 13.

Τύραννος, ου, ὁ, ἡ, *Tyrannus*, pr. name of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts xix. 9. Comp. in σχολή. He was probably a Greek sophist; since Paul had left the Jewish synagogue.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) *Tyrian*; hence ὁ Τύριος a *Tyrian*, Acts xii. 20. Hlian. iii. 3, 3.

Τύρος, ου, ἡ, *Tyre*, Heb. תַּיִר, (rock,) Aram. form תַּרְשִׁי, whence Τύρος, pr. name of the celebrated emporium of Phœnicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Comp. Gesen. Lex. art. תַּרְשִׁי. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher, but was never subdued by the Israelites; Josh. xix. 29. Comp. Judg. iii. 3, 4. xviii. 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations, 2 Sam. v. 11. 1 Kings v. 1. seq. 1 Chron. xiv. 1. seq. 2 Chron. ii. 3. ix. 10. Jos. Ant. viii. 2, 6. seq. viii. 3, 4. c. Ap. i. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. ix. 14, 2; and afterwards for thirteen years by Nebuchadnezzar, Jos. Ant. x. 11, 1. c. Ap. i. 21. Comp. Ez. xxvi—xxviii. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phœnician writer asserts it; Jerome ad Ez. xxvi. 7.

At any rate Tyre appears to have come under the dominion of the Babylonians, and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra iii. 7. Tyre was taken by Alexander the Great, after a celebrated siege, B.C. 332. See Diod. Sic. xvii. 40. seq. Arr. Exped. Alex. M. ii. 16. seq. Q. Curt. iv. 2. seq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidæ and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce, Strabo xvi. 2, 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. xxvi. 7; and such it continued to be in the time of the crusades. See genr. Reland, Palest. p. 1046. seq. Gesen. Comm. zu Jesaja, c. 23. t. I. ii. p. 707. seq. Rosenm. Bibl. Geogr. II. i. p. 29. seq. For the present state of Tyre or Sar, a small village on a peninsula, see Missa Herald, 1824, p. 277. 306. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness. See Is. xxiii. 13. Ez. xxvi. 7. xxviii. 1. seq. xxix. 18. In N. T. Acts xxi. 3, 7; elsewhere only Τύρος καὶ Σιδῶν, Matt. xi. 21, 22. xv. 21. Mark iii. 8. vii. 24, 31. Luke vi. 17. x. 13, 14.

Τύχικος, ου, ὁ, also Τυχικός, οῦ, *Tychicus*, pr. name of a Christian teacher, the friend and companion of Paul, Acts xx. 4. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12. For the accentuation, see Winer § 6. i. p. 49.

## Υ.

Υμεναῖος, ου, ὁ, *Hymenæus*, pr. name of a man, an adversary of Paul, 1 Tim. i. 20. 2 Tim. ii. 17.

## Φ.

Φάleg, ὁ, indec. *Phaleg*, Heb. פֶּלֶג, (part,) *Peleg*, pr. name, the son of Eber, Luke iii. 35. Comp. Gen. xi. 16. seq.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פָּנּוּאֵל, (face of God,) *Penuel*, pr. name of the father of Anna, Luke ii. 36.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פָּרֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts vii. 10. ἑναντίον Φαραώ βασιλέως Αἰγύπτου, ver. 13, 21. Rom. ix. 17. Heb. xi. 24. Jos. Ant. viii. 6, 2. ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεὺς σημαίνει. The Heb. פָּרֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרָה; whence also פָּרָה a leader, prince. See Gesen. Lex. in פָּרָה. Bibl. Repos. i. p. 581.

Φαρις, ὁ, indec. *Phares*, Heb. פָּרִישׁ, (breach,) pr. name of one of the sons of Judah by Thamar, Matt. i. 3. bis. Luke iii. 33. Comp. Gen. xxxviii.

Φηλιξ, κος, *Felix*, pr. name of the eleventh Roman procurator of Judea, about A.D. 51—58, (718)

after Cumanus and before Festus; see Bibl. Repos. ii. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I. (see Δρουσίλλα,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him, *ius regium avelli ingenio cæcavit*, Hist. v. 9, 6. He was re-called by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. II. cc. Jos. Ant. xx. 7, 1. seq. xx. 8, 5—9. B. J. ii. 13, 2. 7. Paul was brought before Felix, and left by him in prison; Acts xxiii. 24, 26. xxiv. 3, 22, 24, 25, 27. bis. xxv. 14.

Φήστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A.D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. xx. 8, 9. seq. B. J. ii. 13, 7. ii. 14, 1. Bibl. Repos. ii. p. 382. Festus sent Paul to Rome as a prisoner, on his own appeal. Acts

xxiv. 27. xxv. 1, 4, 9, 12—14, 22—24. xxvi. 24, 25, 32.

**Φιλαδέλφεια**, ας, ἡ, *Philadelphía*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about twenty-seven miles S. E. from Sardis; so called from its founder, Attalus Philadelphus, king of Pergamus. With this kingdom it came under the power of the Romans, and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A.D. 17. It is still a considerable town, called by the Turks *Allah Shahr* or *Allah Shyrr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald, 1821. p. 253. seq. Rev. i. 11. iii. 7.

**Φιλήμων**, ονος, ὁ, *Philemon*, pr. name of a Christian of Colosse, Philem. 1. Comp. ver. 10. and Col. iv. 9. He was converted under the preaching of Paul, and a church met in his house, vers. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

**Φιλητός**, οὔ, or **Φιλητος**, ου, ὁ, *Philetus*, pr. name of an opposer of Paul, 2 Tim. ii. 7.

**Φιλιππησίος**, ου, ὁ, a *Philippian*, Phil. iv. 15.

**Φίλιπποι**, ων, οί, *Philippi*, a city of proconular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts xvi. 12. xx. 6. Phil. i. 1. 1 Thess. ii. 2. It was anciently called *Κρήνιδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts xvi. 12. it is called a colony; see in *κολωνία*. Plin. H. N. iv. 11. *intra Philippi colonia*. It is there said also to be *πρώτη τῆς μεριδὸς τῆς Μακεδονίας πόλις*, i. e. a chief city of this part of Macedonia; not the capital, for this was Amphipolis, Liv. xlv. 29. Others explain *πρώτη* of its geographical position, the first city as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. xvi. 8. Strabo vii. p. 511. B. Dio Cass. xlvii. p. 232. See also Rosenm. Bibl. Geogr. iii. p. 393. For its site and the present state of its ruins, see Miss. Herald, 1836. p. 334. seq.

**Φίλιππος**, ου, ὁ, *Philip*, pr. name of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John i. 44—47. 49. vi. 5, 7. xii. 21, 22. bis. xiv. 8, 9. Matt. x. 3. Mark iii. 18. Luke vi. 14. Acts i. 13.

2. *Philip the Evangelist*, ὁ εὐαγγελιστής, one of the seven primitive deacons at Jerusalem, but residing afterwards at Caesarea, Acts vi. 5. xxi. 8. After the death of Stephen he preached the Gospel at Samaria, Acts viii. 5, 6, 12, 13; comp. ver. 14. It was he also who baptized the Ethiopian treasurer, Acts viii. 26, 29—31. 34, 35, 37—40; comp. ver. 5. seq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his

tetrarchy was annexed to Syria. From him the city Caesarea Philippi took its name, Matt. xvi. 13. Mark viii. 27. See in *Καῖσάρεια*, 1. Comp. in *Ἡρώδης*, 1. fin. Jos. Ant. xvii. 1, 3. xviii. 11, 4. xviii. 4, 6. B. J. i. 28, 4. ii. 6, 1. 3.

4. *Philip* Herod, called by Josephus only *Ἡρώδης*, also a son of Herod the Great by Mariamne, the daughter of Simon the High-priest. He was the first husband of Herodias, see in *Ἡρώδις*; and lived a private life, having been disinherited by his father. Matt. xiv. 3. Mark vi. 17. Luke iii. 19. See Jos. B. J. i. 28, 4. Comp. Ant. xvii. 1, 2. Also Ant. xvii. 4, 2. Comp. B. J. i. 30, 7. Ant. xviii. 5, 1.

**Φιλόλογος**, ου, ὁ, *Philologus*, pr. name of a Christian at Rome, Rom. xvi. 15.

**Φίλγων**, οντος, ὁ, *Phlegon*, pr. name of a Christian at Rome, Rom. xvi. 14.

**Φοίβη**, ης, ἡ, *Phoebe*, pr. name of a Christian female, an almoner (*διάκονος*) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. xvi. 1.

**Φοινίκη**, ης, ἡ, (*φοίνιξ*, palm-tree,) *Phœnice*, *Phœnicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though, according to the Scriptures, all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phœnicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblos, Orthosias, Berytus, now Beyroot, Acco, now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1. seq. — Acts xi. 19. xv. 3. xxi. 2.

**Φοίνιξ**, ικος, ἡ, *Phœnix*, a city on the S. E. coast of Crete, with a harbour, Acts xxvii. 12.

**Φορβυνάτος**, ου, ὁ, *Fortunatus*, pr. name of a Christian, 1 Cor. xvi. 17.

**Φρυγία**, ας, ἡ, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia, and Isauria; and W. by Caria, Lydia, and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the south, and Phrygia Minor or Epictetus (acquired) on the north-west. The Romans divided it into three parts: Phrygia Salutaris on the east, Phrygia Pacatiana on the west, and Phrygiana Katakekaumene in the middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colosse; Antioch of Pisidia was also within its limits. Acts ii. 10. xvi. 6. xviii. 23. [1 Tim. vi. 23.]—Herodian, i. 11, 3. Xen. An. i. 2, 6. seq. See Rosenm. Bibl. Geogr. I. ii. p. 202. seq.

**Φυγάλλος**, ου, ὁ, *Phygellus*, pr. name of a man who deserted Paul, 2 Tim. i. 15.

## X.

**Χαλδαῖος**, *ov, ô, a Chaldean*, plur. *oi Χαλδαῖοι* the *Chaldeans, Chaldees*, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. i. 3. xi. 24. Hence Abraham, in removing from Ur in Mesopotamia, is said to come *ἐκ γῆς Χαλδαιῶν*, Acts vii. 4. So *ὁ γῆς Χαλδαιῶν*, Gen. xi. 28. Sept. *γῆ Χαλδαιῶν* for *ἡ γῆ* Jer. xxiv. 5. xxv. 12. See Gesen. Lex. art. *ὁ γῆς*.

**Χαναάν**, *ô*, indec. *Canaan*, Heb. *כְּנָעַן*, the ancient name of Judea or Palestine, pp. "the low lands," in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. xxxiii. 51. Josh. xxii. 9. Jos. Ant. ii. 15, 3. Also spec. of Phœnicia, the northern part of Canaan, at the foot of Mount Lebanon, whose inhabitants call themselves *כְּנָעַן* on coins, Is. xxiii. 11. in Heb. and Sept. So too the Carthaginians, as a colony of the Phœnicians, called themselves *Κανανι*, August. in Expos. Ep. ad Rom. See Gesen. Lex. art. *כְּנָעַן*. Rosenm. Bibl. Geogr. II. i. p. 69. —In N. T. genr. Acts vii. 11. xiii. 19. *ἐθνὴ ἐπὶ ἐν τῇ Χαναάν*, see in Deut. vii. 1. —Jos. Ant. i. 6, 2. *Χαναταῖαν τὴν οὖν Ἰουδαίαν καλουμένην*.

**Χαναταῖος**, *a, ov, (Χαναάν,) Canaanitish*, plur. *oi Χαναταῖοι* the *Canaanites*, Heb. *כְּנָעַנִים* collect. pp. "the lowlanders," as inhabiting the plains of the Jordan and sea coast, opp. to the inhabitants of the highlands, Num. xiii. 29. Josh. xi. 3; comp. in *Χαναάν*. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. xii. 6. xxiv. 3. xxxiv. 30. Josh. xvii. 12. Judg. i. 27. seq. Also spec. of the Phœnicians, Judg. i.

32. coll. ver. 31; see in *Χαναάν*. See Rosenm. Bibl. Geogr. II. i. p. 251. seq. Calmet, art. *Canaanites*. —In N. T. of a Phœnician woman, *γενὴ Χαναταῖα*, Mat. xv. 22; comp. Mark vii. 26. where it is *Συροφοινίκισσα*, q. v. Sept. *ἀνθρ. Χαναταῖος* for *ἄνθρ* Gen. xxxviii. 2.

**Χάρραν**, *ή*, indec. *Charran*, Heb. *חָרָן* *Haran*, also *Χάρραν*, Jos. Ant. i. 16, 1. pr. name of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts vii. 2, 4. Comp. Gen. xi. 31. xii. 5. Jos. Ant. l. c. i. 19, 4. It was afterwards called by the Greeks and Romans *Κάρραι*, *Carrae*, and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149.

**Χίος**, *ov, ή*, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts xx. 15. —Diod. Sic. v. 81. Comp. Hor. Od. iii. 19, 5.

**Χλόη**, *ης, ή*, *Chloe*, pr. name of a female Christian at Corinth, 1 Cor. i. 11.

**Χοραζίν**, *ή*, indec. *Chorazin*, written also in MSS. *Χοραζαῖν*, *Χωραζίν*, or *χώρα Ζιν*, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Mat. xi. 21. Luke x. 13. According to Eusebius in Onomast. Chorazin was a town (*κώμη*) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland, Palest. p. 721. seq.

**Χουζᾶς**, *ᾱ, ô*, *Chusas*, pr. name of the steward of Herod Antipas, Luke viii. 3. See in *Ἐπίτροπος* α.

## Ω.

**Ὁβήδ**, *ô*, indec. *Obed*, Heb. *עֲבֵד*, (serving sc. God,) pr. name of the son of Boaz and Ruth, Mat. i. 5. bis. Luke iii. 32. Comp. Ruth iv. 13. seq.

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**Ὁσηῖ**, *ô*, indec. *Osee*, Heb. *יְהוֹשִׁעַ* (deliverance,) *Hoshea, Hosea*, proper name of a prophet of the O. T. Rom. ix. 25. Comp. Hos. i. 1.

THE END.

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